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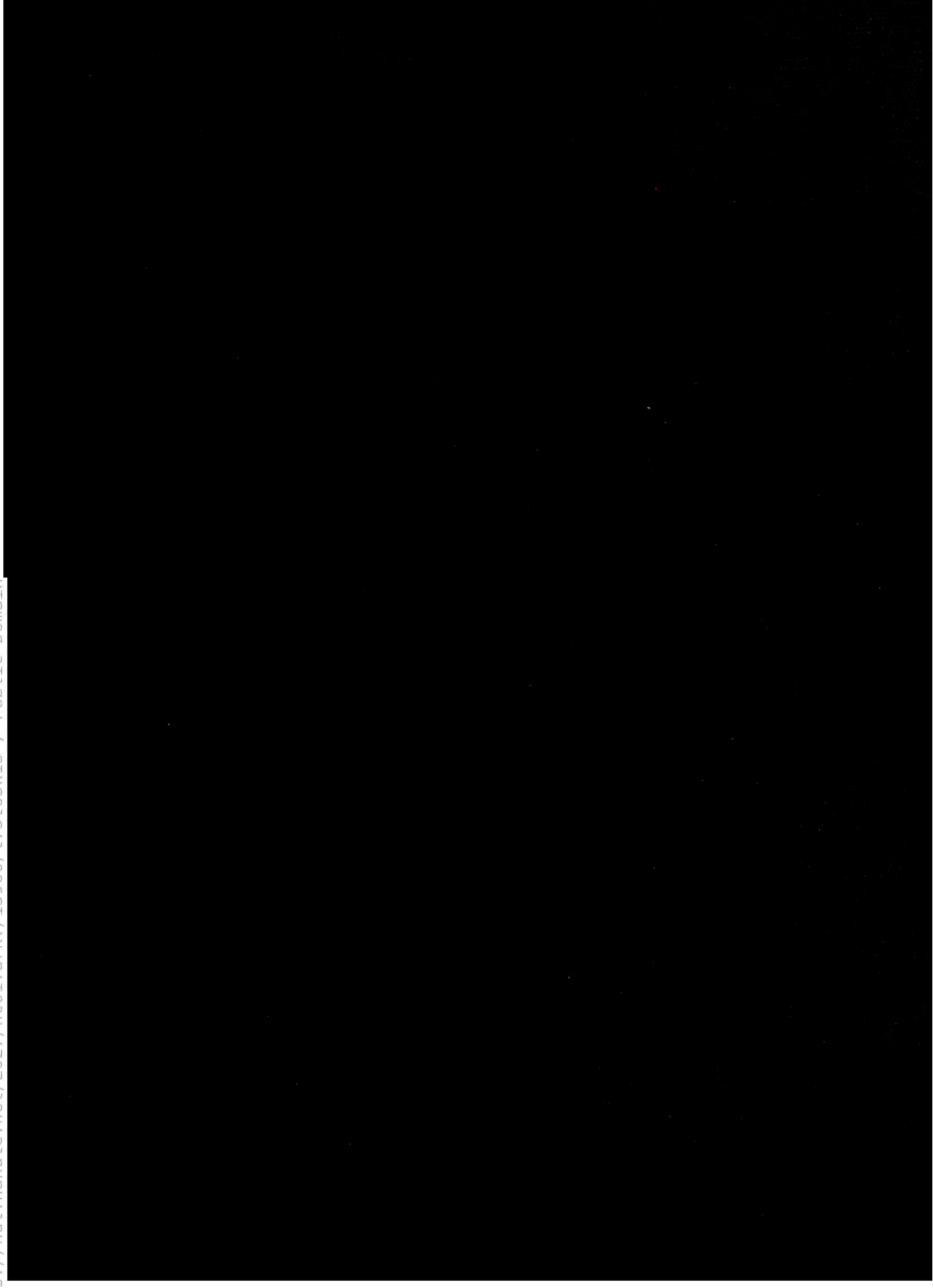

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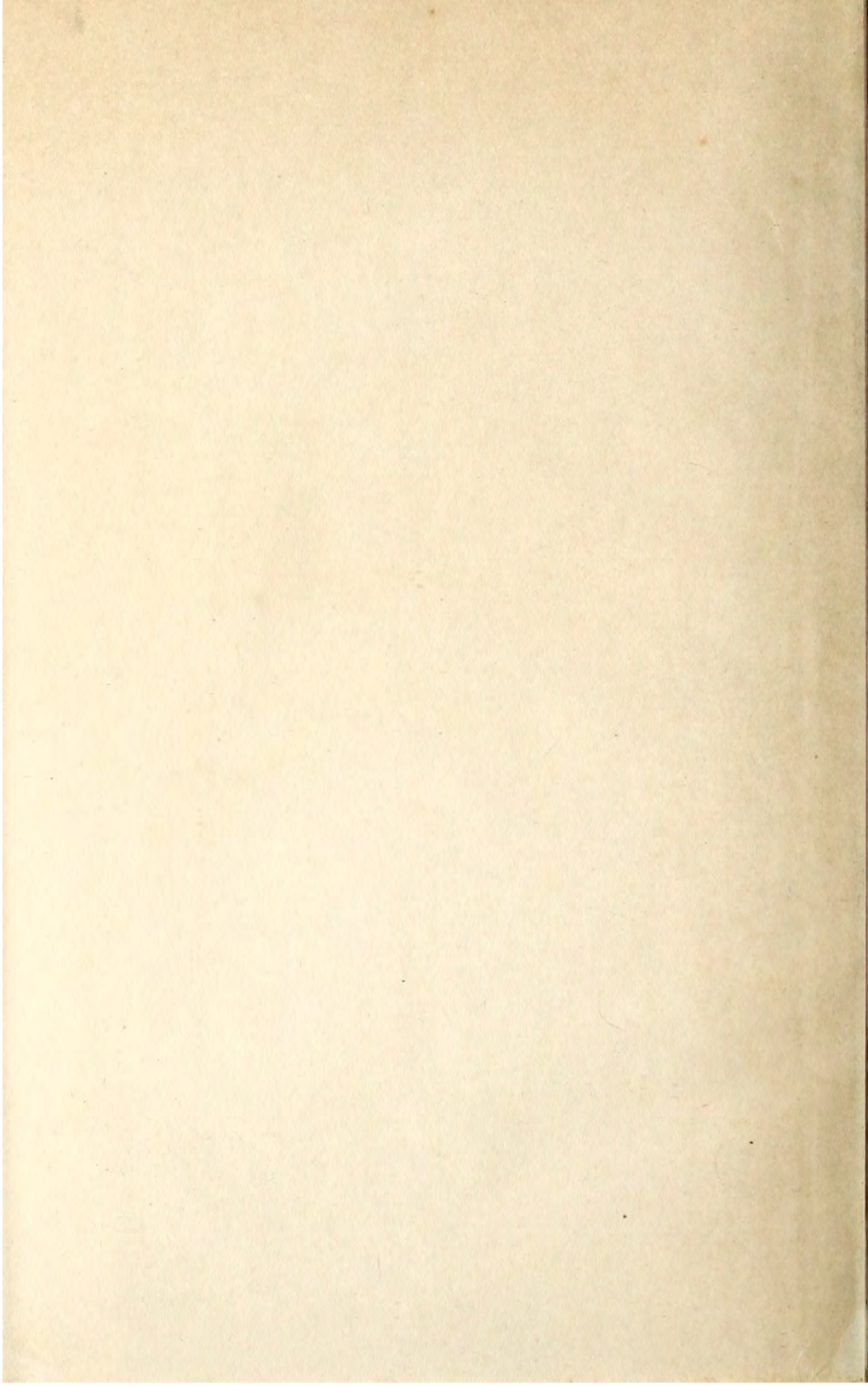

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Vol. 42 No. 1

THE GOSPEL MESSENGER

"Speaking the Truth in Love."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

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

JANUARY, 1920.

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

Edwards & Broughton Printing Co., Raleigh, N. C.

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The Gospel Messenger

JANUARY, 1920

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 42 WILLIAMSTON, N. C., JANUARY, 1920 No. 1

THE LORD IS KING.

The Lord is King! Lift up thy voice,
O earth, and, all heavens, rejoice!
From world to world the joy shall ring,
The Lord Omnipotent is King!

The Lord is King! Who then shall dare
Resist His will, distrust His care,
Or murmur at His wise decrees,
Or doubt His royal promises?

The Lord is King! Child of the dust,
The Judge of all the earth is just;
Holy and true are all His ways;
Let every creature speak His praise.

He reigns! Ye saints, exalt your strains;
Your God is King, your Father reigns;
And He is at your Father's side,
The Man of Love, the Crucified.

Come, make your wants, your burdens known,
He will present them at the throne;
And angel bands are waiting there
His messages of love to bear.

Oh, when His wisdom can mistake
His might decay, His love forsake,
Then may His children cease to sing,
The Lord Omnipotent is King!

JOSIAH CONDER (1824).

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EXPERIENCE.

LONGVIEW, TEX., August 10, 1919.

ELD. S. W. Cox, Dallas, Ga.

Dear Brother in the Lord: I have read and re-read your letter in *The Primitive Baptist* of the 5th instant, and it so stirs my memory and emotions as to cause me to write a few of my thoughts; though I am just up and about some from nearly two months' sickness, in which paralysis so affected my body as to make it difficult for me to write and also to talk so as to be understood distinctly. I was born three miles southeast of Dallas, on July 2, 1845, which puts me now in my 75th year. My father, John Denton, lived in that town in the year 1855, but removed to Fayette County, Ga., in 1856. It was in that year (1855) that I first felt deep convictions of sin, and which continued with me, more or less, and sometimes deeply, until on Friday evening before the 2d Sunday in October, 1865, when, as I humbly trust, "it pleased God who separated me from my mother's womb and called me by His grace, to reveal His Son in me," which event, in the way it occurred, was a very great and happy surprise as well as a revelation to me. What was then shown me, as to the way of salvation, I have in my poor way proclaimed for over 50 years—the immutability of God in His love and purpose to save His people. Of course the Scriptures teach what the Spirit reveals, as they were inspired by Him, and they testify of Jesus as a full and complete Saviour. I had thought salvation would come to me, if ever it did, because, in part at least, of my own "willings and doings"; but my promises and vows had been broken and my self-ruin seemed complete. It seemed God had changed from a possible Saviour to a decided and angry Judge, and that the only hope for me lay in a change of attitude in Him. The question came with force, "What shall I do?" Then the answer, "Go and pray; it is all you can do." Accordingly I started from where I was to a woods, a secret place, and as I walked an old roadway, with bowed head and a despairing heart, fearing I could not prevail with God, by agonizing prayer, to change His mind toward me, it

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pleased Him, as I humbly trust, "to reveal His Son in me." I saw Jesus in the air above, and somewhat to my left, and He was pure and holy and all-glorious; and from beyond and above these words, from the Father, were spoken to and within me, "It is *you* that have changed, and not Me." All this, though so clear and definite, seemed "within the twinkling of an eye," as it were; and my sense of guilt was gone, and a disposition of praise had taken its place, and I went no further towards the place chosen for agonizing prayer, but dropped upon my knees and exclaimed this prayer: "*Lord,* let me *praise* Thee!" I then arose and returned to the house (my father's old home in Fayette County, Ga., he and mother having then passed away). The whole scene—spot of earth, surroundings, and event have ever, until this good hour, been clear to my memory. The next morning I walked seven miles to an old Baptist Church, mostly of gray-haired members, and a small body, and joined them. And now, in retrospecting, I can say with the poet:

"How oft have sin and Satan strove
To rend my soul from Thee, my God!
But everlasting is Thy love,
And Jesus seals it with His blood!"

This is it, the *immutable* love of the Father ("It is *you* that have changed, and not Me!"), and the sin-cleansing blood of the Son, that constitutes the Ark of Safety from the "billows of divine wrath." This I feel most assuredly to be so in my case. "Deep calleth unto deep" here—the depth of weakness, ignorance, and depravity of nature and actual sin in me, calls to the depth of "the riches of the wisdom and the knowledge of God," the "wisdom, righteousness, sanctification and redemption" there is in Christ Jesus. In the experience I have related I saw this: That instead of having looked to me, God had looked to *"the Man, Christ Jesus,"* for satisfaction to violated law and offended justice, and in Him had found it. Hence, He had not changed, and in that was the ground of my forgiveness, and justification. In this way only could the justification of a criminal against His law, and before His throne, come about. "Him who

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knew no sin he made to be sin for us, that we might become in him the righteousness of God," 2 Cor. 5:21 (1911 Bible). It is "in Him" only that we can have the righteousness of God. So we read: "According as he chose us in him before the foundation of the world, that we should be holy and without blame before him, having in love predestinated us for adoption as sons through Jesus Christ to himself, according to the good pleasure of his will." Eph 1:4, 5. "Behold, I and the children whom God hath given me." Heb. 2:13, latter clause. But, pleasant as it is to me to write on this theme (the ground of all my hope and desire), I must desist. I have used a part of two days in writing this, being somewhat paralyzed in my sickness of late; and the doctors say I am liable to a second attack, and which, of course, is liable to be worse, if not fatal. But I was moved to write on reading your letter; and, having for forty years written, more or less, for THE GOSPEL MESSENGER, I send it to that paper for publication.

May "the God of all grace" be to you "the God of your salvation," preserving you through life, not only from open "adversaries," but secret enemies, the flattering tongue, and bribery in any form, so that you may fulfill the ministry, which you have received with joy, and without any just reproach; for such a life I feel to be of superlative importance to our young and coming ministers.

Yours in hope and love,

J. C. DENTON.

RECENT TOUR.

ANGIER, N. C., November 8, 1919.

ELD. S. HASSELL:—

Dear Brother in hope:—As many brethren, sisters, and friends requested me to write on my return from visiting the Associations, I will pen a short sketch of my visit. After leaving the Kehukee Association in company with our dear brother, Eld. J. E. Herndon, I went to the Contentnea, White Oak and Mill Branch, visiting churches between the Associations. I can truly say that

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I never enjoyed any visit I have ever taken more than this one. At yours, the Kehukee, I thought and felt that I never saw more love, union, peace and sweet fellowship manifested among the dear saints. The preaching was able, good, sound, comforting, strengthening, and edifying. How thankful we should be to the good Lord for such gifts to His dear people! I fear they are not appreciated as they should be. Many of them, like yourself and the unworthy writer, will not be here much longer.

At all the other Associations and churches I visited much love and peace seemed to prevail. "How good and pleasant it is for brethren to dwell together in peace and love," which is of God. Let me say to the dear children of God everywhere, as Paul to the Saints at Ephesus: "Be ye, therefore, followers of God, as dear children, and walk in love, as Christ has loved us, and given himself for us an offering, and sacrifice to God for a wheat smelling savour." When the people of God are walking in love, they are on safe ground, and in no danger of falling out by the way. I would exhort, admonish, and beseech the beloved of the Lord to let brotherly love continue, endeavoring to keep the unity of the Spirit in the bonds of peace. As I know I cannot be here much longer, I do think and feel that there should be more preaching and teaching on this line among our ministers than is and has been—not dwelling on certain points and principles of the doctrine to the neglect of other important practical teaching, like the Apostles taught in their Epistles to the Churches.

I visited Mt. Pleasant Church in Lee County, S. C., 4th Saturday and Sunday in October and had a pleasant and lovely meeting; then back to Black Creek Church in Horry County, S. C.; then to the Mill Branch Association. They had had some trouble among them, but it was adjusted satisfactorily, I hope; and dear Elder Bell preached the Introductory Sermon, much to the comfort of us all. I do hope they will forget the past, and live in love and peace, as they have in bygone days.

I returned home Tuesday, November 5th and found all in usual health. I am well. I hope I feel thankful to God for His goodness and mercy to me—a poor sinful man. I hope, saved by the grace of God. I wish to say

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in conclusion to the many dear brethren, sisters and friends with whom I met and worshipped with, who were so good and kind to me, I never will forget your love and thoughtfulness of me—poor as I feel to be. May the good Lord bless you abundantly and give you a heart and spirit to remember me at the Throne of Grace. Finally, farewell, live in peace, be of good comfort and the God of love and peace be with us all, both now and forever, in a world without end. To Him be all honor and glory for His great and glorious salvation. Amen.

J. E. ADAMS.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder J. M. Murray, Ellaville, Ga.

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BEGINNING OF VOLUME XLII.

With this number the 42d volume of THE GOSPEL MESSENGER begins.

During the past year we have been called to part with our beloved brother, Elder J. E. W. Henderson, as an

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Associate Editor, who, we are assured, has entered into that rest that remaineth for the people of God; and we have added our esteemed brother, Elder J. T. Satterwhite, to our Editorial Staff.

All material things are changing—the sea and the land, the seasons, plants and animals, the forms and fashions of men, the nations of the world, the passing generations, the fleeting clouds, and even the drifting stars; but the Eternal God is unchangeable, and so are the spiritual truths of His Holy Word.

The last perilous times are upon us. After all the efforts of three hundred years, not only does the great body of the heathen world remain in the gulf of degrading idolatry and superstition and vice, but also the so-called Christian world, both Catholic and Protestant, is almost overwhelmed with infidelity, corruption, and violence. A denial of all the fundamental truths of the Scriptures—the sole eternity, infinity, Trinity, immutability, sovereignty of God, His omnipresence, omniscience and omnipotence, His holiness and mercy, His foreknowledge, election, and predestination, His creation of the universe out of nothing, His perfect control of all beings and all events, the fall of man, the salvation of sinful man by the atoning work of the Son of God and the renewing work of His Spirit, the resurrection of all the dead, and God's righteous judgment of them, His receiving the righteous to everlasting happiness, and His consigning the wicked to everlasting punishment—I say that a denial of all these great truths of the Word of God, emanating from the universities of Germany, the haters of truth and righteousness, and of God and man, has invaded and poisoned the Universities, Colleges, Theological Seminaries, Periodicals, Pulpits, Day Schools and Sunday Schools of Christendom; and those who believe, or profess to believe, the most important truths of the Scriptures, are, in many places, divided, and seem cold and indifferent toward the worship of God and toward one another. "Watchman, what of the night?" It is a time of gross spiritual darkness; even the wise virgins are slumbering and sleeping; the night deepens; but the glorious morning cometh, when Christ, the only and Almighty Saviour of sinners, will appear, and end the

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growing darkness with bright and blessed day (Isa. 60:2; 21:11, 12; Zech. 14:4-9; Matt. 25:1-13; Heb. 9:28; Rev. 22:20, 21). S. H.

"THE ONE THING NEEDFUL."

LUKE 10:42.

In the Middle or Dark Ages, when the Romish Apostasy (Mystical Babylon) overshadowed, dominated, and cursed the world with falsehood, idolatry, despotism, terror, wickedness, and bloodshed, the Mother of Harlots (Rev. 17), condensed all the commandments into one: "Give Gold," that is, to her, for the spread of her heresies and crimes over the whole world. Pope Leo X regarded the religion of Jesus Christ as a most profitable fable to him and his associates. By the sale of indulgences to sin he finished the building of the so-called Cathedral of St. Peters at Rome, that cost sixty million dollars. A white-washed Pagan, he had little head knowledge, and no heart knowledge of the religion of the Lord Jesus.

And, as the darkness of spiritual night is deepening upon the world, following the example of Pope Gregory XV, the great body of Protesants and Baptists in the United States are planning and striving to raise hundreds of millions of dollars to educate and missionize and proselyte and regenerate the world, when all the teaching and all the money of men cannot save one single soul from ruin! *The one thing needful* for this momen tous and eternal work is the atoning blood of Jesus applied by His quickening Spirit to the heart; this is the good thing that Mary preferred to all earthly things, and that every enlightened child of God chooses above all other things, and that will never be taken away. "The world by wisdom knows not God" (1 Cor. 1:21), and with all its natural wisdom (which is "foolishness" with Him), and all its material wealth (which is "the mammon of unrighteousness" with him, Luke 16:9), cannot teach any human being to know God; for God Himself, who is omnipresent, omniscient, and omnipotent, must make Christ unto us "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30,

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31; Heb. 8:9-13; 1 John 2:27; John 6:45). Proud and boastful, false accusers and despisers of those who believe in and love the truth, lovers of pleasures more than lovers of God, they substitute the natural for the spiritual, the form for the reality, the shadow for the substance, the profession for the possession of religion, the work of man for the work of God, ever learning and never coming to the knowledge of the truth they wax worse and worse, deceiving and being deceived (2 Tim. 3:1-13, and they blindly rush into midnight darkness (Matt. 25:1-13), and into the judgment of the great day (2 Pet. 3:7; Jude 6), when the Lord Jesus Christ will come in person again to the earth, and find little true faith among men (Luke 18:8), and will condemn to everlasting separation from Him and to destruction the many who have falsely prophesied in His name, and claim to have cast out devils, and to have done many wonderful works in His name (Matt. 7:21-23).

It is the essence of the Divine law, implanted in our hearts by the Holy Spirit, to love God with all our heart, mind, soul, and strength, and to love our neighbor as ourselves (Matt. 22:36-40; Heb. 8:7-13); to devote our time and talents, our attention and substance to the worship of God, and to do unto others as we would have them do unto us, to minister in humble love to the afflicted and the destitute, as we may be able and as we may have opportunity, to teach the ignorant, and warn the unruly, and reclaim the erring, to thus follow Christ, our blessed Saviour and our perfect example, to live soberly, righteously, and godly, to do justly, love mercy, and walk humbly with our God, to help the Lord's ministers on their way after a godly sort, and to be a blessing to our fellow-men; and we are, not to ignore or pervert, but to maintain, in purity and fulness, all the teachings of God's Holy and Infallible Word, and to feel and to declare that, infinitely above all human wealth and all human education, we need the Divine outpouring, upon all flesh, of the Spirit of life and light and love and truth and prayer and praise and holiness. Then peace and prosperity, health and happiness, love and kindness will abound among men; the knowledge of the glory of the Lord will fill the earth as the waters cover the sea; and there will be a new heaven and a new earth wherein

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righteousness will dwell. Of this glorious event we are perfectly assured by the immutable promise, the infinite mercy, and the almighty power of God. S. H.

A SAVIOUR THAT SAVES.

I have been meditating today upon what a great Saviour we have. He does not offer salvation to an alien, for the sinner is so dead that an offer of salvation could not possibly do him any good. He has neither will nor power to accept it. An offer of life to Adam, when he was a lifeless lump of clay, could have done him no good. Propositions might have been made to him, and he would have remained lifeless. God breathed into Adam's nostrils the breath of life, and the man who was destitute of natural life became a living soul. The same soverign power that gave natural life is the power that must of necessity give spiritual life to the sinner. The natural man is alienated from God, and is dead in trespasses and sin. All the preachers, money, Bibles, protracted meetings, and Sunday Schools on earth could not have imparted life to Lazarus. When the life-giving voice of Jesus spoke to him, he lived, and came forth. 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. There are no conditions in this positive declaration of Jesus. He did not use any means or human instrumentalities to assist Him. He needs no assistance of His creature man. All the blood shed upon Jewish altars, priests and prophets all combined, together with the moral and ceremonial law, could not expiate the guilt of one poor alien sinner, and prepare him for heaven and immortal glory. Man is a failure. He is but a small dust of the balance, and the inhabitants of the earth are but as grasshoppers. God does not need the small dust of the balance and grasshoppers to help Him accomplish His purposes in man's salvation. He speaks the word, and it is done. He does His will in the Army of Heaven and among the inhabitants of the earth, in the seas and in all deep places, and none can stay His almighty hand. He bore our sins, all of

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them, in His own body on the tree. He paid all of our debt; expiated our guilt, justified us by His righteousness, regenerates us by His Spirit, takes away our hard, stony heart, and gives us a heart of flesh, and sheds abroad His pure sweet love in our hearts, causing us to hate sin, and love holiness and righteousness. He loved us, washed us from our sins in His own blood, and makes us kings and priests unto God. He cleansed the leper, restored sight to the blind, caused the dumb to speak, the deaf to hear, the blind to see, and the lame to leap as an hart. He made a fishing Peter a preacher of the Gospel, though ignorant and unlearned. He made Saul, who breathed out threatenings and slaughter against the Church of God, to pray to God, to love and preach the doctrine he once hated. He never failed in a single instance to accomplish His designs. In the city of David is born this day a Saviour, which is Christ the Lord. A Saviour is one who saves. He begins the work and performs it to the day of Jesus Christ. He elements us to live in the spiritual realm, and prepares us to be followers of God as dear children, and to walk in love. He supplies our needs, and leads our roving feet to tread the heavenly road, and new supplies each hour we meet while pressing on to God; preserves us through life, and takes our souls to Heaven at death, and will resurrect our bodies from the grave, and soul and body will reunite, and man in his entirety will be saved in Heaven. There will be no sickness, pain nor death in Heaven. We shall bask in God's sweet smiles forever and ever. Just a few more stormy clouds and dark nights, and the dear Saviour will call us up higher. Blessed thought! The remnant of my days I would spend to His praise. From start to finish our salvation is of the Lord. This salvation saves all classes, from the most moral to the outbreaking criminal, making them all one in Christ Jesus.

L. H.

LOVE IS THE BEST GIFT.

The Church at Corinth was to "covet earnestly the best gift." The Church should desire the most useful gifts in its own body. A church with such gifts is

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greatly blest—sound and able ministers of good report of them that are without, men gifted in exhortation, and men that understand discipline, and are gifted in dealing with difficulties, and knew how to keep things in order. Such a church is blest of the Lord. Steadfast, unmovable, rooted and grounded in Christ, and not carried about by every wind.

It is not that a minister should desire to be the best preacher and so regarded; to covet such a thing is wrong. Churches are liable to overlook the greatest gift, and think it too small to meet their vanity, to feel like they must have the most learned and eloquent, can't endure a feeble gift. We are not "to mind high things, but condescend to men of low estate." There are some Primitive Baptists amiss on this subject, who complain of the dress and gestures if not to their liking.

We should love the minister, if he is meek and lowly. The Saviour was gifted in meekness. John was plain in his dress; and we should be content with such men.

The more excellent way Paul referred to was charity or love. No matter how eloquent or learned one is, he is worthless unless he possesses this. No act is of value without it; a little pride and self-conceit ruins all he does. Charity gives value to everything we do and every word we say. An unlearned minister that loves the cause and the people is a precious gift. Love does not hide itself; it comes to the surface, and lights and blesses the whole Church.

Charity suffereth long and is kind; can bear to be abused, yet retains its sweetness. Love can endure great hardships or bear great burdens. A minister must have this to do the work assigned him. A mother has great cares in her children, and is blessed with love as strong as death to prepare her to do the task. Jesus says: "Lovest thou me?" For one to be a good church member he must have a heart full of love to the cause he serves. For 50 years, filling their places in the church, I remember some who are gone that once blest the church with their means and labors.

One who loves truth "believeth all things, hopeth all things, endureth all things." "Charity never faileth." Learning will fail; when men grow old, they fail in memory, and in their knowledge, but yet their love remaineth.

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When one is old and worn out his love to the church yet remains, and he weeps over the sorrows of Zion, and even in death he is happy to learn of good to the Church. "Faith, hope, and charity, but the greatest of these is charity." From this we learn that charity is greater than faith or hope, perhaps because it will live on in Heaven; faith shall be exchanged for sight, and hope be realized. So these two will not be needed in Heaven, but charity shall never die, but endure to all eternity. A church of loving members, with a loving pastor, all in agreement about all things, is a sweet place to be, where each hides his brother's faults, and shows a brother's love. We find strife and vainglory in the church and in ourselves, but it will not be so in Heaven. J. H. O.

"GOING ON UNTO PERFECTION."

"Therefore leaving the *principles* of the doctrine of Christ let us go on unto perfection." Heb. 6:1.

Some hold the view that Paul here means that when we have been fully taught the doctrine of Christ, we should go on unto practice, and that this is the perfection we are to go on unto. But he does not say leaving the doctrine, but the *principles* of the doctrine of Christ. They were to leave the principles as so abundantly set forth in all of the type and shadows and in all the ceremonies and commandments taught by Moses in the law, and go on and enter into that fullness and completeness and perfection of Christ, which these things pointed to.

For by one offering he has *perfected forever* them that are sanctified, Heb. 10:14. The *law* made nothing *perfect,* but the law had a shadow of good things to come, but could never with those sacrifices which they offered year by year continually make the comers thereunto *perfect,* Heb. 10. These Hebrews had long served under the old tabernacle, under the Levitical priesthood, and in all the things pointing unto the coming of Christ and the blessings secured to us by him. The law had a shadow of good things to come; and while a shadow, they did set forth all the principles of the doctrine of

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Christ—repentance from dead works, and faith toward God, the doctrine of baptism and laying on of hands, and the resurrection of the dead, and eternal judgment, Heb. 6:1, 2.

In his effort to lead them to leave their former manner of worship, which held good until Christ came, he said as he pointed them to Christ, "Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing. For, when for the time ye ought to be teachers, ye have need that one teach you again which be the *first principles* of the order of God." And *these first principles* of the doctrine of Christ were what he wanted them to leave, and not serve under the oldness of the letter. "In that he saith, a new covenant he has made the first old." "Even unto this day, when Moses is read the veil is upon their heart, but when it shall turn unto the Lord, the veil shall be taken away.

These Hebrew saints were much blinded and hindered by false teachers, and were not able for the time being to heed the Word of the Lord, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. And in the 3d verse we find, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." And when the Gentiles had done this, and the Church under the new covenant had been established in Galatia, they were led to believe by false teachers that they could be justified by the deeds of the law. "O foolish Galatians, who hath bewitched you that you should not obey the truth?" And he had to tell them that the law is a schoolmaster to bring us to Christ. Therefore, learn of this schoolmaster with all of his good, righteous, and necessary teaching under the law, setting forth therein the principles of our salvation through Christ, and laying down the gracious doctrine in types and shadows; but all was now fulfilled and finished. Therefore, leaving the principles of the doctrine of Christ, as had been taught by this schoolmaster, let us go on unto perfection.

God has provided some better thing for us, that they without us should not become perfect. "Old things have passed away, and behold, all things have become new." So let Jews and Gentiles leave the old, and walk

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in that new and living way which Christ has consecrated for us.

It is most interesting to the child of God to read the Old Scriptures, and notice in how many things, and in how many ways, in such a striking manner all of the principles of the doctrine of Christ are set forth. When Abel offered that lamb, the principles of man's redemption could be seen, and no doubt he understood in this manner the plan of man's salvation. And on down to the coming of that Just One, Abraham, Isaac, and Jacob, and millions of others, in all of their service, they had brought to their view, in types and shadows, the principles of the doctrine of Christ. They were not called upon to leave these things, for they were gracious principles, and this was God's method of bringing to their understanding things to come. "And these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them," Heb. 11:13. How plainly Christ was set forth when Abraham offered up Isaac, his only son, upon an altar. "My son, God will provide Himself an offering." But when the great Antitype had come, to wit, Jesus, and had fulfilled all that was written of him in the Psalms and in the prophets, then it was useless to continue to serve the law; and hence Paul said to them in the language of the text, after having so wonderfully, and *scriptually*, pointed out Christ to them in this Hebrew epistle: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Truly, this is the last dispensation of God, for "Christ is the end of the law for righteousness to every one that believeth," and has entered into heaven itself, there to appear in the presence of God for us, and we look and wait for his second coming with fond hope, not to do anything more for poor sinners, but to receive those whom he has already redeemed.

In love,

J. T. SATTERWHITE.

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WHAT SHALL BE DONE IN THE CASE OF DISORDERLY ELDERS OR PREACHERS? IS IT A PROBLEM?

An elder whom I have known and loved a long time, writing to me about certain very disorderly elders or preachers among us in certain sections, says: "When I think of David with the wife of Uriah, and him a man after God's own heart; and of Solomon with his many wives, and he a type of Christ; of Peter denying the Lord profanely right in his presence; of Thomas saying, 'I will not believe it is the Lord till I put my fingers in the nail prints,' and of the woman taken in adultery, whom Christ told to go and sin no more, carrying with it the idea she was guilty, etc., I must admit these are hard problems to solve, and bring me right to the footstool of Sovereign mercy."

Now, some who are inclined to tolerate and uphold disorderly preachers and others, would be ready to construe such language as this into defense of or palliation of, upholding, winking at and sustaining such characters as those just mentioned; but, knowing the brother as I do, I am confident that such is not his purpose, for he is too good a man for that; but let us investigate the matter carefully and in the light of the real facts, in the different cases as presented in the Scriptures. Because it is said that David was a man after God's own heart (1 Sam. 13:14) we are not to conclude that God approved of, winked at or condoned David's great sin in connection with Uriah for while the Lord pardoned David in that sense that He did not take his life, yet God did punish him severely, for by Nathan, the prophet, He told David that because of his sin against Him the sword should never depart from his house—and that He would raise up evil against him out of his own house, etc., etc., in fulfillment of which David's own son, Absalom, arose in rebellion against his father, drove him from his wives and from his throne and from Jerusalem into the wilderness, where he became a wanderer, fleeing from his own son in his old age, weeping as he went, and the people fleeing and weeping with him, and to make

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his punishment more humiliating, there went along over against him an enemy, a bad man, a son of belial, who cursed King David as he went. Besides all this, think of the death of his beautiful, beloved and rebellious son, Absalom, and of how David wept over him when informed of his death. "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee. O, Absalom, my son, my son." This is enough I think to show that King David was punished severely for his sins against Uriah, which was against God—a punishment in preference to which many would choose death even to this day. (See an account of the punishment foretold by the prophet, 2 Sam. 12:7-13.)

Solomon went off after strange gods in old age and was guilty of idolatry, on account of which the Lord punished him by rending the kingdom from him, and making one of his servants, Jeroboam, king in his stead over ten tribes of Israel, yet for David, his father's sake, left him two tribes, Judah and Benjamin, which separation or rending occurred soon after Solomon's death.

Hence, we see that God did punish both David and Solomon for their sins, David for his carnality and gross immorality, and Solomon for his idolatry.

Consider what Paul has to say of the sins of Old Testament saints, for he shows that every transgression and disobedience received a just recompense of reward (Heb. 2:2), and in his letter to Corinthians, 1st letter, 10:1-12, says that the sins and disobedience of God's people after the flesh were written for our example, to the intent that we *should not* lust after evil things, etc., as they did, hence were not written that we should refer to them, or adduce them as examples to justify us in this age in our sins, or in tolerating disorder in the ministry or in the church; for, when we do this, we are doing the very opposite of what the apostle exhorts us to do.

Peter—I see no similarity between the lying of Peter and Ananias, for although Peter had been forewarned of his fall, and all the disciples plainly told that Jesus would be betrayed, and crucified, and would then rise from the dead, all the record and circumstances plainly show that they did not understand what was meant by it

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all. (See Luke 24:13, 25.) So it was under the excitement of fear and of great personal danger that Peter sinned, or lied, a thing which any of us are liable to do even to this day. The scenes and circumstances under which he committed this great sin, never occurred before and never will again in all history. Nothing in Peter's case to encourage the willful, malicious, cool, deliberate, calculating liar.

As for the adulterous woman of John 8:3-11, she was not a disciple of Jesus, nor member of His visible church. Jesus did not condemn her to be stoned to death, because to have done so would have been a violation of the Roman law, and hence would have involved Him in trouble with that power; for it was not lawful for the Jews to put any one to death. Jesus did not come to take life, but to save it. The blessed Saviour was too wise to be caught by His crafty enemies. The whole lesson is a beautiful example of letting each one attend to his own business in his own sphere. Nothing in this is in conflict with Rom. 16:17-18 and 2 Thes. 3:6. What is said about Peter applies also to doubting Thomas.

We find nothing in all these cases in conflict with the law of the Lord concerning the qualifications and character of Gospel ministers, as expressed in 1 *Tim.* 3:1-8, *and Titus* 1, in particular, and the three letters of Paul to those young ministers and others of the New Testament in general.

It will be seen according to these high and holy laws or rules for the ministry that no man of immoral, bad, doubtful or suspicious character has the right to officiate in the Gospel ministry. Let churches and ministers read these rules carefully and prayerfully, and let us at the same time remember how transgressors were punished under the Old and New Testament dispensations, and ask ourselves in what sense disorderly ministers of today are punished if they are tolerated and fellowshipped by the Church. Shall we undertake to explain or interpret the plain rules of the order of the New Testament by types, Old Testament characters or doubtful passages, when these laws concerning the character of ministers are expressed in such simple and plain language without a shadow, without a parable or allegory? Shall we undertake to interpret a plain passage by

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a doubtful or obscure one? If the sins of either Old or New Testament saints, and our own weakness and unworthiness, cause us to stumble and doubt what we should do in case of a bad or disorderly minister, for the same reasons should we not be in doubt, and hesitate to oppose and nonfellowship the minister that advocates Arminianism, apostasy, nonresurrectionism, or the human religious institutions of the day, such as popular missionism, Sunday and Theological schools, etc? Why in the name of consistency and the Scriptures should we be so prompt and zealous in opposing what we consider false doctrine, and so ready to hesitate in opposing immorality in a preacher?

The Scriptures require that the daily life of the minister shall be an encouragement, an inspiration and a defense of the humble believer; hence, it is said that, "A good example is the best sermon"; and "better an ounce of good example than a pound of doctrine"; and. "He who lives well is the best preacher"; and "Preachers can talk but never teach, unless they practice what they preach." The preacher without a blameless character honors God with tongue but obeys the devil with foot; presents a form of doctrine, but denies the power thereof in his walk; professes that he knows God, but in works denies him; and so it may be truly said of all those preachers or Elders that tolerate, fellowship and uphold him, and such disorderly Elders and all that tolerate him will ere long bring down upon themselves the judgment of the great Head of the Church, who will remove their candlestick and cause them to become a by-word and a reproach among the people. Then let us remember that it is in vain that we try to uphold the truth and doctrine of the Lord, while we at the same time are associated with corrupt men in the ministry. I am glad to know that such things are not generally known among us, but in some instances, O shame upon us! they are to be found, to the suffering separation of loved ones, the heart-ache and anguish of soul of some of the noblest and purest among us.

May the Lord help us to be valiant for the truth in His holy and blessed name.

G. W. STEWART.

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IF IN ARREARS, PLEASE REMIT.

On account of the advance in the price of material and labor, the cost of printing and mailing THE GOSPEL MESSENGER is nearly twice what it was three years ago. Because of the great inflation of the currency, a dollar now is worth no more than from a quarter to a half of a dollar then. Yet I have kept the subscription price of THE MESSENGER at only a dollar, as some of the subscribers are not able to pay any more, and I send it to hundreds who are not able to pay anything for it.

THE GOSPEL MESSENGER firmly and kindly maintains the same principles of Divine and eternal truth upon which it was founded, and for which the people of God have contended for nearly six thousand years, not yielding in the slightest degree to the new religious inventions and institutions of men; and we ask the support of all who believe in these principles.

As I have to pay cash for the printing and mailing of THE MESSENGER, I am obliged to request our subscribers to keep their subscriptions paid in advance, as much as they conveniently can. S. H.

OBITUARIES.

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

DEATH OF MRS. MAMIE MOORE.

HAMPTON, FLA., November 16, 1919.

DEAR BROTHER HASSELL: At two o'clock Wednesday, November 12, 1919, Sister Mamie Moore passed into the great beyond, and yesterday all that was mortal we laid away in the family burying ground here on the place to await the ressurection day. Elder Kelly, a young licensed minister of this, the Suwanee Primitive Baptist Association, preached on the ressurection, as taught in 1st Corinthians, in demonstration and power of the Spirit much to our comfort. Brother Kelly well knew that the great theme of the resurrection was her great delight, and she never tired of talking about it. And it was great comfort to me that, when she died, Cleone, her daughter, and said to me—"Well, Mr. Weaver, mama was faithful to her belief to the end," which sunk deep into my breast and gives me hope that she has been changed from death to life. Sister Moore's life was filled with the greatest suffering of

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any person I have ever seen; yet the Lord blessed her with patience to endure her great and peculiar afflictions to the end without a murmur, which seems to be a great mystery to the majority of people in this country, yet they say that her suffering and peculiar afflictions and great patience were all of the Lord.

While she is gone yet her life will live in the hearts and minds of the people always. Cleone sends thanks with me to the Baptists and friends for sending financial assistance and words of love and sympathy during these twenty years and ten months of great trials and sad heartaches, yet God's grace has been sufficient. But many were the times when the way was awfully dark and gloomy; yet she always said she felt the Lord would provide a way as long as she lived, and she was never disappointed.

We desire to especially thank you for sending Sister Moore the dear GOSPEL MESSENGER, which was a great comfort, also thank you for the great assistance you have rendered unto her family in every way.

As much as I found time I read the MESSENGER and other Baptist papers for her, which was a great comfort, and she had lots of company during the week and on Sunday also.

Pray for us, Brother Hassell, that we may be kept in the straight and narrow way, as I feel this morning to be as a ship upon the sea without an anchor.

Your Brother in Christ, I hope,

J. G. WEAVER.

DEACON WILLIAM SLADE.

Brother William Slade, son of William and Penelope Slade, was born near Williamston, N. C., April 5, 1841, and died at his home in Williamston, November 20, 1919, at the age of 78 years, 7 months, and 15 days. He married my half-sister, Cordelia Hassell, May 29, 1868; and their only child, Annie, was born May 5, 1873, and died October 12, 1884. His wife was born December 23, 1849, and died July 5, 1915. His daughter and wife and himself were buried on the Slade farm, 3 miles from Williamston, on the read to Hamilton, N. C. He was educated at the Williamston Academy and Trinity College, N. C. During the Civil War he was a lieutenant in Co. K, Third N. C. Cavalry, and served mostly in Virginia. After the war he assisted me in teaching in the Williamston Academy two years, and then aided my father, Elder C. B. Hassell, in the mercantile business, and then established a similar business of his own, which he conducted wisely, economically, kindly, and successfully until 1895, when on account of failing health he retired. He dealt honorably and kindly with his customers, and encouraged them to practice economy.

Feeling a conviction for sin and a hope of salvation through the Lord Jesus Christ, he related his spiritual exercises to the Primitive Baptist Church at Skewarkey, near Williamston, and was baptized by my father the second Sunday in January, 1869, and was soon chosen and ordained as a Deacon. He was gifted in public prayer, and devoted to private prayer and the reading of the Scriptures, and our religious periodicals, and delighted in the preaching of the gospel, and in entertaining, during a period of more than 40 years, his brethren and sisters and friends in his comfortable home, and in helping ministers on their way, and in contributing privately to the necessities of the poor and afflicted in North Carolina and

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other States and in foreign countries. After the death of my half-brother, Dr. Alonzo Hassell, in 1888, he and Sister Cordelia took his youngest son, John Lanier, and after the death of my last wife in 1889, they took my infant daughter, Fannie, until her death at the age of five months, and then took my only other daughter, Mary, and reared them carefully and kindly, and John and Mary lovingly ministered to them in their prolonged afflictions, both day and night, and they were married June 4, 1914, and were deeply grieved at his death.

Brother Slade suffered greatly with indigestion, nervousness and sleeplessness for 24 years, and recently with weakness and palpitation of the heart; but, probably with rheumatism of the left shoulder striking the heart, his sufferings were ended apparently in his sleep, as he was found dead in his bed about 9 a. m., November 20. I believe that, through rich and reigning grace, he has entered into everlasting rest.

I had lived with him about four years, and I greatly miss his congenial religious companionship. Besides younger relatives and friends, he leaves two brothers, Mr. T. B. Slade, of Hamliton, N. C., and Mr. R. W. Slade, of Biltmore, N. C., and two sisters, Mrs. Helen Rhodes, of Montgomery, Ala., and Miss Fannie P. Slade, of Hamilton, N. C., to mourn his departure. S. HASSELL.

MRS. JOSHUA T. ROWE.

DEAR BROTHER HASSELL: It again becomes my painful duty to chronicle the death of a lovable and loving wife. Addie Farmer was born on the 10th day of March, 1870, the daughter of Issac B. Farmer and wife of Wilson County, N. C., and was married to the writer of this notice on the 13th day of October, 1915, in the Primitive Baptist Church in Wilson, N. C., by Elders P. D. Gold and J. F. Farmer. After attending two Associations we came to my home in Baltimore on the 26th of the same month. Several years before our marriage my wife was baptized into the fellowship of the Primitive Baptist Church by Elder John W. Gardner, and lived a consistent and muchbeloved member to the end of her mortal journey. After coming to Baltimore she soon won the loving fellowship of all the brethren and sisters and the highest respect of those with whom she met outside the church. She was of a bright and cheerful disposition and shed light and good cheer upon all around her. Her health began to fail two years or more ago, but she kept up and going most of the time until the present year, when she was up and down alternately until the middle of April we took her to the Hospital for the Women of Maryland on her doctor's advice. She remained there thirty-nine days, improved some, and came home on the 25th of May and was able to ride out a little almost every day for several weeks. On the 25th of July, on her doctor's advice she returned to the Hospital where she was examined and treated by the best physicians Baltimore has. They gave her four transfusions of one pint of blood each time, and I feel that all that mortals could do for her was done, yet she continued to go down. We brought her home on the 30th of September, and her sister and I were almost constantly administering to her under the directions of her doctor, and praying the dear Lord to spare her to us. It was not His will, and so on the 10th of November last at 9:23 a. m. she quietly breathed her last, and I have no question that her soul rests in

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the arms of her dear Saviour whom she loved and served on earth, while her mortal body sleeps in the cemetery at Black Rock Church in Baltimore County, Md., until Jesus shall come again and call it from the dust and fashion it like unto his own glorious body.

My dear wife's sufferings are now over, but oh how lonely and sad my poor heart is. My loss is so great. She was always so true and faithful in every detail, fitted by the Lord to be the wife of one who preaches the gospel of Jesus Christ. At home and abroad, in every place, day or night, I miss her so much, and my people mourn with me, for they all loved her. I pray for sustaining grace, but nothing eases my troubled heart long at a time. Elder T. S. Dalton of Baltimore, conducted the funeral services, speaking to the glory of God and to the comfort of those who mourn.

Brethren and Sisters, pray for me that I may have grace to resign myself and my all to the will of my dear Heavenly Father who never makes a mistake.

Your brother in much sorrow,

704 Linwood Avenue, Roland Park, Baltimore, Md.

JOSHUA T. ROWE.

DEACON M. A. MARRS AND WIFE, E. C. MARRS.

Mauson Alexander Marrs, son of James and Elizabeth Marrs, was born in Benton County, Arkansas, October 9, 1840, and departed this life at his home in Marble Falls, Texas, March 25, 1918.

With his parents, he moved to Blanco County, Texas, where in 1861, he enlisted in the Confederate Army. He served in Co. C. Flurnoy's regiment during the war. After the close of the war he went to Salado, Texas, where September 19, 1866, he was married to Mrs. E. C. Russell. To this union was born six children—one died in infancy: James B. Marrs, of Guma, Arizona; Mrs. Elizabeth Hundley, of Marble Falls; Mrs. Emma Matthews, of Florence, Texas; C. M. Marrs and Mrs. Eva Ruble, Marble Falls. Besides the above Sister Marrs had two children by her first marriage—Mrs. Ellen Herble, now deceased, and Mrs. Isabelle Love, of Rio Hondo, Texas. Brother Marrs left a number of grand-children, one brother, M. S. Marrs, of Talpa, Texas, two sisters, Mrs. Jonn Perry, of Bertram, Texas, and Mrs. C. Wyatt, of Belton, Texas. Brother and Sister Marrs were both received into Concord Primitive Baptist Church, near Salado, Texas, the 4th Sunday in December, 1865, and were baptized by Eld. Jessee Graham. In a short while Brother Marrs was chosen Deacon and Clerk of his church. Some years later he moved to Burnett County, he and Sister Marrs joining Mt. Moriah Primitive Baptist Church, by letter. A number of years later they located in Marble Falls, and both moved their membership to Lone Grove Primitive Baptist Church, of which the writer has been pastor since its constitution in 1913.

Brother Marrs was an industrious man, and Providence blessed him with a good living and some to spare for those who were needy. One writing of his death in the local paper says: "A more strictly honest man we have never known. He hated falsehood as he hated all forms of evil. His children were taught to tell the truth even when the truth was unpleasant to tell. No man was more honorable than he. To him God was the symbol of all that was good, wise, powerful, and beneficent."

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At 4 p. m. March 26, after funeral services by the writer, assisted by Eld. W. R. Hornburg, Pastor of Missionary Baptist Church of Marble Falls, in the presence of the sorrowing family, relatives and friends, the tired body of our dear brother was tenderly lowered into its last resting place in the beautiful cemetery, near Marble Falls Church, to remain "till God shall bid it rise."

Evaline Constantine Payne was born in Peola, Indiana, May 29, 1841. Her father and family emigrated to Texas in 1854, and finally settled near Payne's Gap, now in Mills County, Texas, named for her father, who was killed near there by the Indians. Her mother's maiden name was Davis, said to be a distant relative of President Davis of the Confederacy. March 13, 1919, at 8 o'clock, after an illness of 8 days, caused by a stroke of paralysis Sister Marrs peacefully passed away at her home in Marble Falls, a smile on her pleasant features. At 4:30 the next evening in the presence of her children, grand-children, relatives and many friends, the funeral services were held by the writer, her pastor at the Marble Falls Cemetery, assisted by Elder L. D. Hornburg, Associational Missionary. After which her body was tenderly buried beside her departed husband, there to await the second coming of our dear Lord, whom she had so faithfully served for more than half a century.

Sister Marrs was twice married. Her first husband, J. H. Russell, enlisted in the Confederate Army, and fell in battle—lies buried on one of the battle fields of the "lost cause."

I first met Brother and Sister Marrs at Concord Church, near Salado, Texas, and was entertained in their pleasant home more than 45 years ago, when I was a young minister. Since then I have often been in their home, and they were always so good and kind to me. I am so glad to have known them—their children and grandchildren seem dear to me. As Deacon their conduct was becoming. Our little church has lost two faithful members; their community, two of their best citizens; and their children, grand-children and other relatives, two of their best earthly friends. May their dear children, grand-children, and other relatives ever follow the good examples and Christian walk of these dear saints of God, "Who being dead, yet speak." They are now "resting from their labors, and their works do follow them." Let all of us by the help of God try to live to the glory of God, and the benefit of each other. If God has given us a light, do not hide it. Practice the golden rule. And when our labors are ended may all of us by the mercy of God reach that home above, where all is peace and love, and where all God's dear children of every age and nation will be called to enter into the joys of the Lord.

With love to all the saints of God, I humbly hope I am your brother and servant in the Gospel of our precious and risen Lord,

Llano, Texas, Oct., 1919. J. W. SHOOK.

Primitive Baptist please publish.

MRS. CAN CARVER.

At the request of Sister Kittie D. Massingill, I write a few lines in memory of her dear aunt and our Sister, Can Carver; but, owing to lack of records, I can give but few facts of her history correctly. She was married four times, the third time to Eld. N. B. Jones,

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who came from Tennessee to West Alabama, and was himself a widower, and was truly an able and bold defender of the truth. I think he died about 1894. Then about 1903, she married brother Green Carver, with whom she lived happily until his death, about 1905.

It appears that she was born October 15, 1833, and she died May 15, 1917, being 83 years and 7 months old. She was very dear to Sister Massingill, whom she partly raised and to whom she was a mother, living with her during much of her life. Sister Carver was blessed with abundance of this world's goods, and was in many respects a remarkable woman. She united with the Primitive Baptists of West Alabama in early life, and, so far as I know, was always a devoted, lovely and consistent member. Blessed with good health and a dear lover of the old church, she delighted in attending not only her monthly meetings, but also the union or district and associational meetings of her own and corresponding associations, and no woman of my acquaintance was better and more favorably known among us, for, being modest, pleasant, kind, and sociable, she was loved by our people. I became acquainted with her first in 1887, and a few years later became pastor of the church of her membership, Sarepta, of Greene County, Alabama.

Sister Massingill had two other aunts, Mrs. O. Daniell and Miss Eliza Edwards, sisters to the other aunt, who lived with her for some 12 years before death. While they were not members of the Primitive Baptist Church, yet they appeared to be interested in the truth, and were kind, noble women, and I remember well that while I talked of Jesus and his love and of His great salvation they paid close attention.

After being afflicted and unable to walk for about 14 months, Sister Carver died on the 15th of May, 1917, and her sister, Mrs. O. Daniell died the day after, the 16th, and were buried the same day at Pleastnt Ridge, Greene County, Ala. Mrs. O. Daniell was 79 years and 1 month old. Miss Eliza Edwards died December 1, 1917, age 73 years, and was buried beside her other sisters.

Yes, Sister Massingill, I often think of the pleasant moments I spent with you, brother Sam, your husband, and your aunt Can, and the other sisters and members of your family, and while these pleasant associations can never occur again, let us hope that through the tender mercy of the Lord, through Jesus, we shall meet the loved ones gone before, and with them be blessed to sing the song of Moses and the Lamb forever and ever. G. W. STEWART.

THOMAS W. BLOODWORTH.

Thomas Washington Bloodworth was born the 7th day of December, 1826, in originally Monroe County, Georgia, and died September 1, 1919, in Henry County, Georgia, at the home of his youngest son, in his 93d year. On August 6, 1858, he went to High Shoal Primitive Baptist Church, in Monroe County, Ga., and related some of the dealings of the Lord with him, and was received into the fellowship of the Brethren, and baptized by Elder J. P. Lyon. In a few years he was ordained to the office of a deacon, and faithfully performed the duties of this office for many years and until his age and enfeebled health prevented. The last three or four years of his life were very retired, as he was weak in body and mind, but always brightened in discussing Scriptural subjects and the goodness and

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mercy of God to poor creatures as he felt himself to be. After a few years he removed his membership to County Line Church, and it remained there until his death. He was in usual health, and took his usual meal at night, and was as active as usual up until his body was found by the family not yet cold but dead. The family thought he was sleeping late, and would not disturb him; but after so long a time went in to awake him and found his life had gone out. We do feel so thankful that our God was so merciful to him and spared him the bed of affliction. What a blessing! He was active as long as life endured. He was the eldest of his father's house and the last to survive. He was a Primitive Baptist a little over three score years, nearly the allotted age of man. I feel that his life has been and is an example and an inspiration to hundreds, and his many kind acts to the poor, the widows and the orphans, and his many other good deeds will ever be a monument to his memory. I never heard aught against him from any one, and believe his memory will be cherished by not only the family but many brethren and friends. He is survived by nine children, many grand-children, and some on to the fifth generation even. While I cannot say we are not grieved, I do hope to say, "Thy will, dear Father, and not ours be done," believing that he is now basking in our Saviour's love and presence, that he is reaping the full fruition of that sweet and cherished hope that is an anchor to the soul and reaches within the veil Dear Lord, may each of us steadfastly emulate father's life. His body was laid to rest in Old County Line Church Cemetery on the second day of September. Elder J. A. Monsees spoke comforting words on this occasion. Hundreds of people from the surrounding country attended the service.

His son, W. S. BLOODWORTH.

Sarasota, Florida.

WILLIAM D. WOODALL.

For one year tonight (October 16th) the far-away-stars have been shining softly and the south winds have blown gently o'er the lowly resting place of my precious brother, but my heart is as sad tonight as the night I entered the once happy home just a few hours after he had breathed his last. Oh! how hard it was not to see his ever smile of welcome and hear him say "Patsy, I'm mighty glad to see you; how did you leave the folks at home?" But his face was never seen with a sweeter, happier expression than when death relieved him of the terrible agonies of influenza and pneumonia. We believe this is evidence that he had made peace with his God, and is now resting and abiding in that celestial home prepared for him, where all is love, peace, and joy, and where trouble and sorrows never come.

He was sick only one week with the dreaded disease, and all that could be done by the best physicians, nurses, and friends was done. But the Lord, who does all things well saw fit to call him to a better world above. We hope to be submissive to God's will, and say, "Thy will oh! Lord, and not ours be done."

Brother Will was 35 years of age, and for several years had been an Elder in the Handley Memorial Presbyterian Church, of Birmingham, Ala. He dearly loved the Primitive Baptists, and each summer, when he visited his boyhood home, nothing pleased him more than going to the church (Mt. Hickory) where he was carried regu-

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larly when a boy, and listening to the much loved pastors, Elders Avery and Satterwhite.

He leaves to mourn his death a devoted wife, one little son aged 10 years, father, mother, four sisters and one brother, besides relatives and hundreds of friends, that he had won by his many noble traits of character, generous nature, and kind disposition. While we mourn over our loss, and deplore his death, we do not mourn as those without hope. There was never found a more patient, loving, and devoted husband, a kinder father, son, and brother—so unselfish, meek and humble in everything. I miss his good advice, which was always so gently given.

He died at sunset October 14, 1918. Funeral services were held at the home October 16. He was laid to rest in Elmwood cemetery, there to await the resurrection morn.

Written by his youngest sister, PATTIE W. SLAUGHTER.
Buffalo, Alabama.

MRS. MARY E. JACKSON.

My dear mother, Mrs. Mary E. Jackson, widow of Edmon Jackson, and daughter of F. M. and Elvy G. Taylor, was born in Lee County, Ala., August 6, 1856, and died at the home of her daughter Mrs. D. L. Taylor's in Macon County, Ala., near Tuskegee, Ala., August 12, 1919, cancer being her affliction.

She leaves six children, three boys and three girls, John Calvin Jackson, of Notasulya, Alabama; Mrs. E. A. DuBose, of Macon, Ga.; Emory Jackson, of near Loachapoka, Alabama; Mrs. D. L. Taylor, of Tuskegee, Alabama; Mrs. J. R. Cox, of Newnan, Ga.; Eddie Sylvester Jackson, of Akron, Ohio. Our dear mother had never publicly professed a hope, but gave full satisfaction of a change of heart and a hope of heaven long before her death. Mama was a strong Primitive in belief, and always enjoyed going to Mount Olive to hear the Gospel preached. When she was not at her work most of her time was spent in reading the GOSPEL MESSENGER, and oh! how I did enjoy hearing her talk of the sermon long ago when uncle William M. Mitchell preached at Mount Olive Church.

I do not know the exact date of my mother's marriage, but I think she was married in 1875.

Written by her daughter,
MRS. D. L. TAYLOR.

"ONLY A MOTHER."

After the death of my mother, Mrs. Mary E. Jackson, I was very anxious to write something for my home paper in memory of my mother, and, never writing for publication before, I asked the advice of a friend who, I knew had several years experience in writing for newspapers; and, after telling him my mother's life, he said, "Well, there is nothing much you could write, only just that she was a mother." How little did he realize that he was saying the finest thing that could be said of a mother! It is true some are able to write columns about social achievements, club activities, public charity work, and political endeavor, but that can mean nothing to the human heart in comparison with such a tribute as this— "*Only a Mother.*" What a terrible perversion we sometimes put upon that little word of two syllables! She had only the quiet

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glory of making a home; of training up her boys and girls in the way of manhood and womanhood; of drying childhood's tears; of inspiring youth's high visions; of comforting and ministering and blessing a little flock whose happiness meant all of life to her. What are the paltry rewards of ambition and "careers" as compared with the fruition of such a life of service? No, there isn't much any one outside could say about a life like that; but what an inheritance to her children is the glory of being "Only a Mother!"

Heaven now retains our treasure,
Earth the lonely casket keeps;
And the sunbeams long to linger
Where our darling mother sleeps.

Written by her son, C. S. JACKSON.

IN MEMORY OF SISTER SUSAN J. SULLIVAN.

WHEREAS, it has pleased our heavenly Father to remove from her earthly labors our beloved Sister, Susan J. Sullivan, she having departed this life on September 2, 1919, aged 68 years, 5 months and 8 days, leaving her aged companion, Deacon C. W. Sullivan, and five children, together with a large number of neighbors and friends to mourn her loss (the children are four girls, viz: Mrs. W. H. Means, Mrs. W. B. Bankston, Miss Nannie, and Miss Sallie May Sullivan, all of Meansville, Ga. and Mr. Pink Sullivan, of Zebulon, Ga.) While we mourn her loss, we sorrow not as they that are without hope, feeling that she has gone to be forever with the Lord, which is far better. Sister Sullivan joined the Church at Harmony, Pike County, Ga., by an experience of grace on the first Sunday in October, 1884, and was baptized by Eld. E. C. Thrash, and from then until her departure lived an honorable, upright, faithful, consistent, Christian life, prompt to be in her place at every meeting, as long as she was physically able. She bore her long sickness with meekness and patience. She said on the day she died that she would soon be where it was all day and no night. She said she was willing and anxious to go. She was a devoted wife and mother and was an ensample to others, of like precious faith as well as to her neighbors and friends. She was esteemed by all. Her funeral and interment was held at Zebulon, Ga. The funeral services were conducted by her pastor Eld. J. A. Monsees, who spoke words of comfort to her bereaved husband, children, brethren, and friends—a large concourse being present to pay the last tribute of love and respect to the dear departed on earth. Now we would say to the bereaved relatives and friends, let us all try to emulate her example, and to weep not, for she is not dead but sleepeth, and her life is hid with Christ in God; and when the last trump shall sound, Sister Sullivan, together with all that are asleep in Jesus, shall rise to meet the Lord in the air, and be conformed to his glorious image. Then shall death be swallowed up in victory. Then shall be brought to pass the saying, Oh! grave, where is thy Victory? oh! death, where is thy sting? for, unto us that look for him, he shall appear the second time without sin unto salvation. Praise ye the Lord for this blessed hope. Submitted in love,

J. R. BLOODWORTH,
J. C. D. BLOODWORTH,
J. T. WILLINGHAM,
Committee.

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Read and approved in Conference, Harmony Church, Pike County, Ga., October 12, 1919.

ELD. J. A. MONSEES, *Moderator.*
I. R. BLOODWORTH, *Clerk.*

CORA PRICE.

With sad and broken hearts we are sending you the obituary of our darling little Cora. She was born March 12, 1914, and was the flower of our home until September 28, 1919, when God saw fit to take her unto himself. Oh! how hard it is to say, "Father, thy will be done, and not ours." She was such a promising child, always willing to give rather than take. Bless her little heart—how willingly and patiently she did bear her sufferings until the last breath! Just a few minutes before the last breath left her she got up and walked across the room and drank water, then embraced her papa, and dried the tears from his face with her own hands. I do believe, if she could have spoken, she would spoken consoling words to us. Oh! she expressed such a willingness to die.

Her disease was diphtheria. Her little tongue was paralyzed for several hours before she died. O! Lord we know that our loss is her eternal gain, but how sad it makes us feel to know that Cora will be with us no more. O! God be our strength in this sad hour of trouble, and give us grace sufficient to bear it.

Her brothers and sisters were: Jordan Price, Clemer Price, Heflin Price, McKelvy Price and Virdy Price.

Written by her parents,

Daviston, Alabama. JOHN AND EMILY PRICE.

MRS. LUCINDA (LAWSON) VANMETER.

This dear sister was born in Hardin County, Kentucky, October 21, 1820; and died at the old family home six miles Northeast of Macomb, Illinois, November 20, 1919. Aged 99 years and 1 month.

She was married to the late Elder Isaac N. VanMeter in Kentucky January 22, 1839. In 1856, they moved to McDonough County, Illinois and settled on a farm six miles Northeast of Macomb, where they spent the remainder of their lives; Elder VanMeter having died December 13, 1895.

Eleven children were born to them; seven in Kentucky and four in Illinois; five of whom are still living, viz: Cyrus and Hyram, at or near the old homestead, David at Abingdon, Ill. Mrs. Sarah E. Runkle and Mrs. Hattie Fuhr, of Macomb. There are also living. 23 grand-children, and 21 great-grand-children. Hyram, whose home for many years had been at Gunnison, Colorado, returned to his mother twelve years ago, to be with and care for her; as she was not willing to give up the old family home, where she had reared her children and spent more than sixty years of her life.

Sister VanMeter united with the Primitive Baptist Church in Kentucky, February 28, 1838; and was baptized by the late Elder Benjamin Keith.

It was not long after the family came to Illinois, until they became acquainted with the Primitive Baptists, who were scattered

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over the sparcely settled country; and the churches at once recognized the excellent gift the Lord had bestowed upon the young Elder; so that he was in almost constant demand, and spent his life in the Master's cause; finishing his course with joy, and to the satisfaction of the brethren.

None but those who have occupied the position in home and church relationship, of a minister's wife, can appreciate fully the weight and burden of her responsibilities. The large family she reared, the scattered position of the churches her husband attended, the slow primitive methods of travel necessary to reach them, all contributed to her burden; but through it all, her faith in Jesus sustained her, even to the end. Four years ago she was stricken with paralysis.

All, including herself, thought the end was near. At that time she said: "I have thought my time is probably at hand." And raising her hand she added: "Farewell vain world, I'm going home." She also gave directions regarding her funeral. Afterwards she rallied to a degree that she could walk about a little; and at a time when she heard of the departure of some one from the faith, she raised her hand and said: "If everyone should depart, I should have to remain firm; and to walk in the old paths." About a year ago she began to fail visibly; but no decided change came until the evening before her death, when another stroke rendered her unconscious, in which condition she remained until death came twenty hours later. Her final passing was as one dropping to sleep.

During all the years of her affliction, she never failed to express her thankfulness for even a slight kindness or assistance rendered by her nurse or others. Thus, after almost a century of life in this poor world, and almost eighty-two years a member of the church, this dear faithful sister is taken from the storms of earth to the tranquility of the great beyond for which she longed.

The remains were brought to the home of her daughter, Sister Bunkle in Macomb, where funeral services were conducted by the writer at 2:30 p. m., Saturday, November 22, and the interment was in the city cemetery; beside the grave of her husband and others of her family.

Hersman, Illinois. D. W. OWENS.

CHANGE OF ADDRESS.

Elder Rees Prather has removed from West Point, Ga., to La Grange, Georgia, 104 Farman Street.

Elder Lee Hanks has removed from Vidalia, Georgia, to Atlanta, Georgia, 395 Capitol Avenue.

Elder F. W. Keene has removed from North Berwick, Maine, to Raleigh, N. C., 547 E. Hargett Street.

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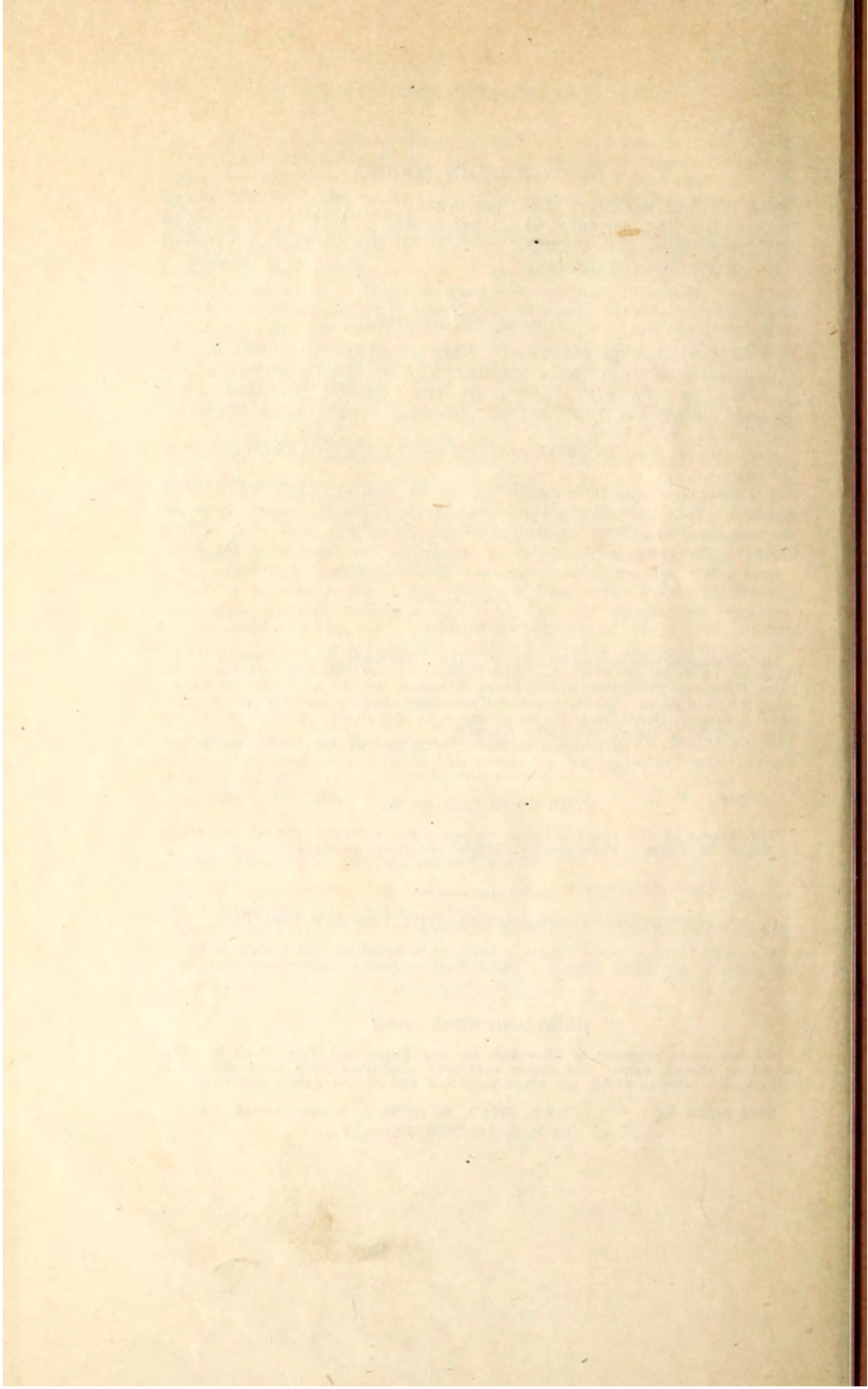

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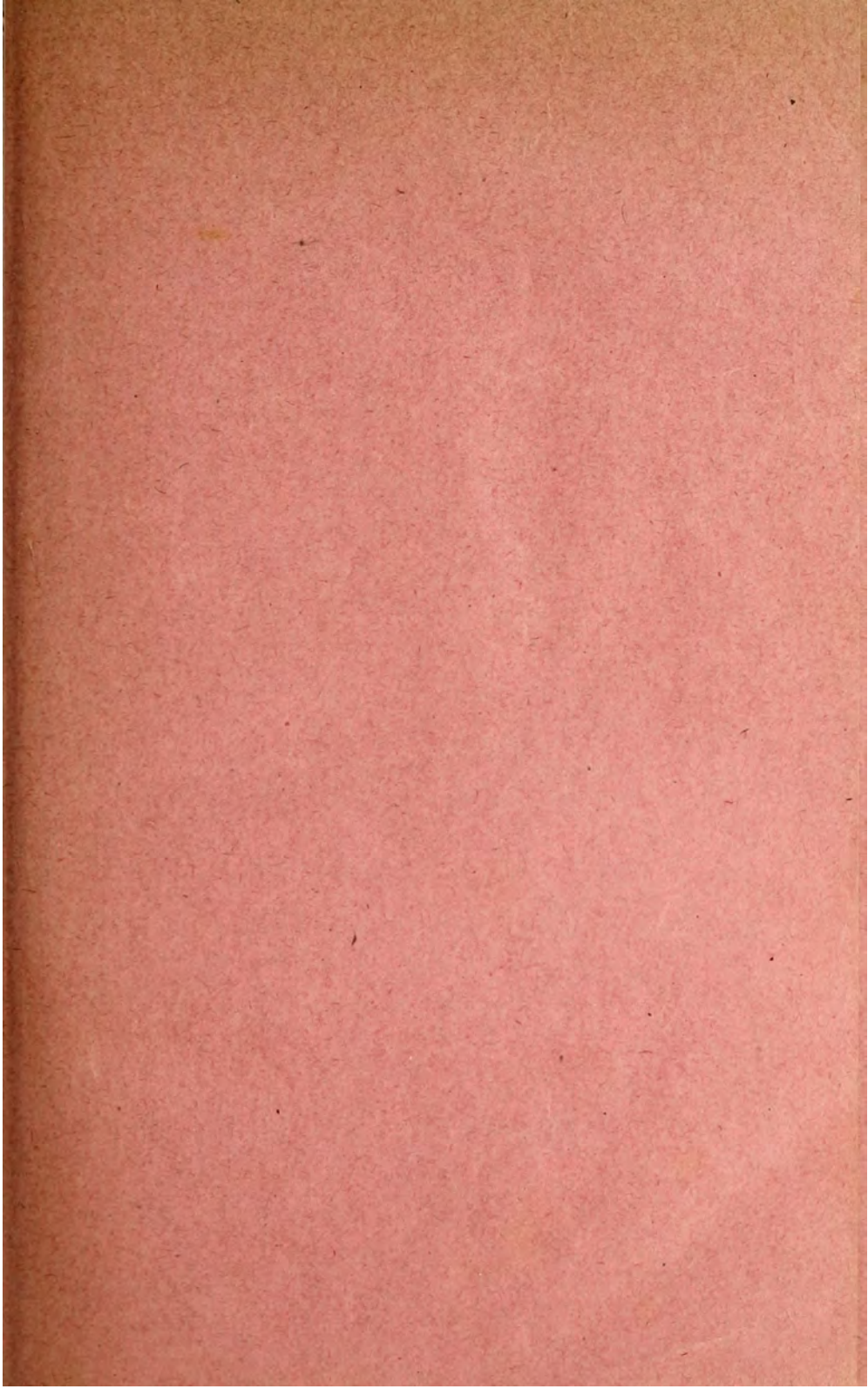

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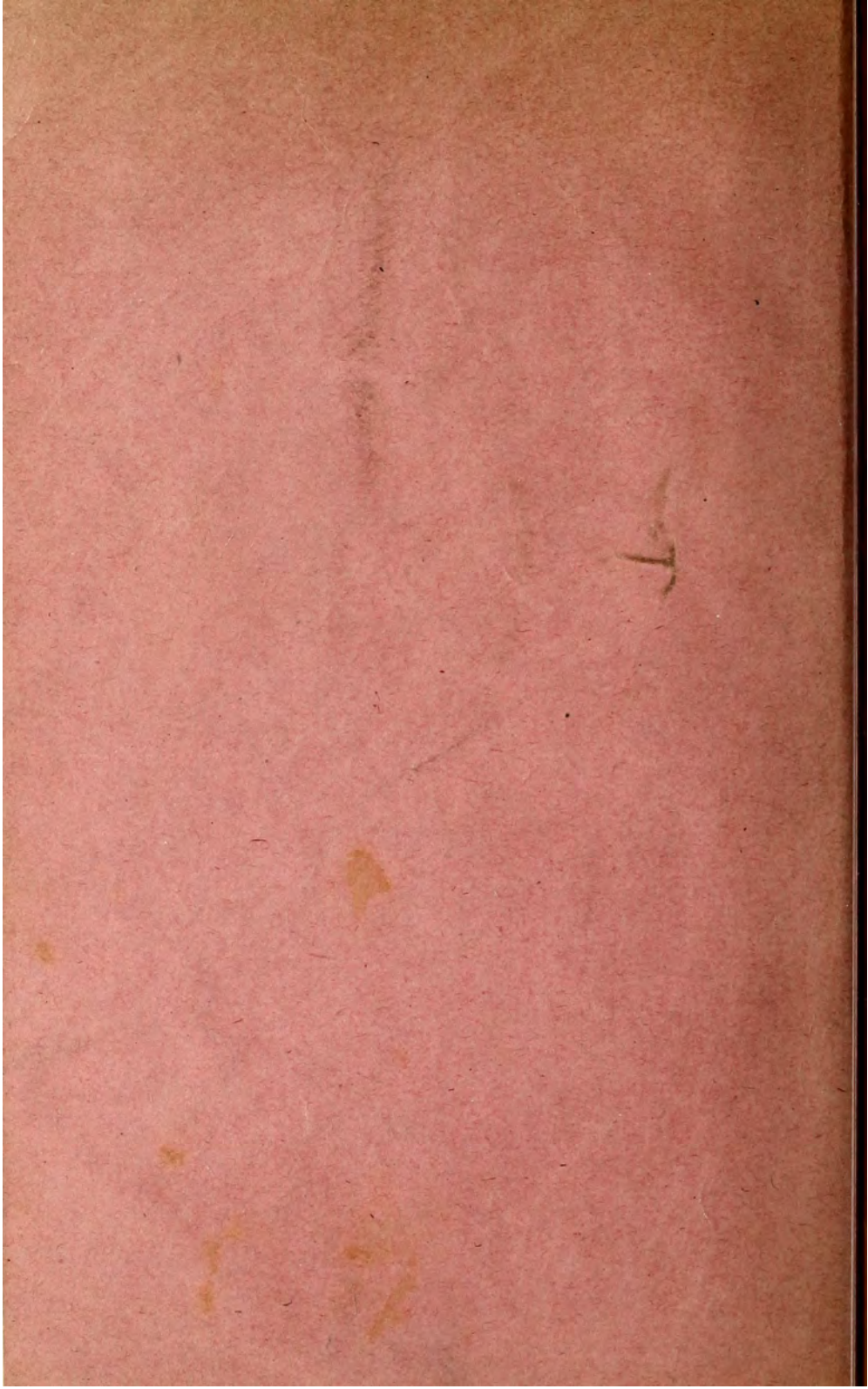

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Vol. 42 No. 2

THE GOSPEL MESSENGER

"Speaking the Truth in Love."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

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The Gospel Messenger

FEBRUARY, 1920

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 42 WILLIAMSTON, N. C., FEBRUARY, 1920 No. 2

CHRIST ALL IN ALL.

EPH. 1:23

Sinners who have believed through grace,
Although the vilest of our race,
In this agree, both great and small,
That Jesus Christ is All in all.

The Greek, the Jew, and such as we,
Barbarian, Scythian, bond or free,
Here find no separating wall;
For Jesus is our All in all.

He is our life from day to day,
He is our strength through all the way,
He saves from bondage, sin, and thrall,
And is to us our All in all.

He is the Lord, our Righteousness,
He is our refuge in distress,
He hears when we upon Him call,
And thus appears our All in all.

In Heaven this truth will best be known,
When we surround His glorious throne,
And with the adoring armies fall,
And Jesus sing, our All in all.

SAMUEL MEDLEY (1800).

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THE VAST MONEY DRIVES BY DIFFERENT DENOMINATIONS.

The views of Elder H. H. Lefferts, of Leesburg, Va., in the *Signs of the Times*, of January 1st, on the above subject, are so similar to my own as expressed in the January number of THE GOSPEL MESSENGER, and so scriptural and instructive, that I present them here. S. H.

NEW YEAR'S GREETING.

All restlessness is not aspiration. We hear on every hand that the world is aspiring after better and higher things. On every hand we are bidden to observe how everything and everybody is growing better, how everything is improving, advancing, progressing. As proof of all this we see plenty of discontent with things as they are—any amount of restlessness and strenuous striving after what are called higher ideals, but aspiration which is spiritual and divine needs something more to prove that it is divine than simply mere restlessness, mere movement. Much that is called progress is not really advancement at all, but like a kitten chasing its tail, a running around in circles. Vice-President Marshall said the other day that what is needed is more of the Nazarene and less of Congress. This expression from one so high in public office comes near diagnosing the disease of the age. There is prevalent today in the minds of the men who are leaving their impress on the trend of the times, the one dominant idea that righteousness, with all its attendant virtues of peace and love and salvation, can be obtained by legislation, by putting new laws on the statute books which shall compel a man to be good whether he wants to be good or not. Losing entire sight of the truth that human nature is human nature and never can be anything else, they seek continually to transform men into angels by applying external influences, not to say compulsions, much the same as we put a bit in the horse's mouth and harness upon him to compel him to go hither and yon subject to our will, whether the horse wants it so or not. And there is just as much likelihood of making the horse other than a horse by putting harness upon him as there is of making men

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divine through the enactment of laws compelling them to be good. Today it is not the substance and truth and power of religion which are moving men's minds, but the mere form or shell of religion. They have and struggle for the form of religion, but are ignorant entirely of the power of godliness. This is the matter not only with men "higher up," but it is the matter with the churches, schools and colleges all over the land. Men seem to have no idea of the essence of truth, but are continually grasping at its form and shadow. During the war we were in the throes of drive after drive to raise money, not only to carry on the war, but to relieve the suffering incident to it. This was commendable, and we heard no word of condemnation from any one; but now the churches have caught the idea of having drives to accomplish the salvation of mankind. They saw how easy it was to raise money during the war, and now they adopt the same means to secure funds for denominational purposes. One denomination seeks in this way to raise $75,000,000, another an amount very similar, a third a nearly equal amount, and so goes on to a sickening grand total this mad chase for money. For what purpose? Presumably to save souls, to redeem the world, to regenerate mankind. The dollar is exalted to the throne, and becomes the god to which this age bows the knee. The real God is absolutely ignored, delegated to be merely an assistant in the matter, called on only when the instigators of the gigantic crime need him to bless their schemes. Think not there will be a day of reckoning? As surely as God reigns in heaven and in earth and in all deep places, he cannot be mocked with impunity. The funds collected during the war were for the relief of the temporal needs of men, to save their bodies, not their souls, to feed the hungry, clothe the naked and to stop the ravages of disease. This was but rendering unto Cæsar the things that are Cæsar's. But when dollars are contributed to send the gospel to the heathen and to redeem the world from sin, this is not rendering to God the things that are God's, but is substituting for the precious blood of Christ, which alone can and does redeem from sin, the corruptible silver and gold minted by men as a medium of commercial exchange among men. This is a disastrous putting of natural things for spir-

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itual things, and of spiritual things for natural things—a mix-up which is bound to get the nations of the world into such a tangle as their own ingenuity cannot untangle. The secret of the whole matter is that we are living in a time of great spiritual declension, as the Scriptures have plainly indicated would be the case. The churches have lost their power, their hold and influence over the minds of the great majority of men. The different denominations are waking up to this fact, and they see that something must be done or go into the discard. Of course, being ignorant of the righteousness of God, and not knowing that the Holy Ghost alone is the one Leader who can guide believers in the way of all truth, they have recourse to their own inventions and schemes to prop up the tottering structure of Christianity, as they call it; but it is only man-made religion they are trying to bolster up, not pure godliness at all. For the pure and undefiled religion of Jesus never needs any steadying at the hands of puny man. It is ever eternally strong and upright through the ever-prevailing and all-conquering omnipotence of God. All these millions of dollars now being raised are not to be spent to relieve the woes of mankind, the suffering everywhere. O no! Not to relieve the poor, feed the hungry, clothe the naked, warm the freezing ones; not to stay the massacres of human beings in foreign lands, not to stay the awful onward march of famine and pestilence. Not for these are the millions being collected. For what, then? To erect more and more colleges and schools at which young men may be prepared for the ministry, because the denominations are alarmed at the fewness of the young men of ability and force, who are being attracted away from the ministry through inability to make a living at preaching. Again, this money is to be applied to raise the salaries of men already in the ministry, so as to keep them from being tempted into more lucrative positions. Further, the money is to be expended in building and enlarging denominational hospitals. This may seem practical on the face of it, but upon examination we find these hospitals when erected will not be open for the free treatment of disease, but all patients who go into them will be charged for all service rendered. Where is there any charity in this? Portions of this

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money are to be spent for the extension of foreign missions. Just what does this mean? It means the erection of fine homes in foreign lands to house missionaries, beautiful buildings in which the heathen are to be beguiled to worship, to say nothing of salaries and commissions to be deducted between the time the money leaves the pockets of the donors here until it reaches its destiny in some far off land, an expenditure of which we who stay at home need never expect to see a reckoning.

This shows something of the restlessness which passes current in religious circles today for divine aspiration and spiritual progress. Really it amounts to nothing but the restlessness of distraction at the waning of denominational prestige, the substitution of dollars for divinity; all due to the one dominant idea that men can be made good through colossal monetary drives which stagger the imagination, as though a horse can ever be other than a horse by making the bit in his mouth of gold and having his harness mounted with silver and brass.

Let us, who hope we are the children of the day, not of the night, who profess Jesus as our head, desiring to walk alone in His counsel and by the leadership of His Spirit, have no communion with the craftiness of men who lie in wait to deceive. There is, my brethren, such a thing as divine discontent, a restlessness that leads at last to eternal peace and satisfaction in the things which God has wrought through his abounding grace in Christ Jesus. This discontent is begotten not by external machinery contrived by men, as the harness is put upon the horse to control him, but by the regenerating work of God's Spirit in the hearts of sinners. When the Lord begins the work of grace in the sinner's heart, that sinner becomes conscious of his depravity and is made to mourn on account of his sins. This we call a divine discontent, a restlessness with self. The sinner, having been made alive to his sinful condition, straightway tries to find refuge in the law. He sets to work to obey its mandates. The harder he struggles to obey the law the more his rags and wounds appear. At last his strength fails him, he comes to the ends of the earth, he sees himself utterly wretched. All hell is in league against his soul and the heavens are brass above him. He cannot satisfy the law,

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nor hope nor comfort from it draw. Here, where his soul is sinking down beneath God's righteous frown, he cannot help but cry out to God for mercy, even though feeling all the time there cannot be mercy for such a wretch as he. But no sinner ever yet perished at mercy's door, for God never yet began a good work in a sinner's heart but what he carried it on to the day of Jesus Christ, the day of salvation. Jesus is the end of the law for righteousness to every one that believeth. Here, where the sinner feels he must give up all hope, where he feels that such a sinner as he can never be received into favor with the Almighty, as despair seizes the soul and Satan seems at last to laugh in triumph, appears Heaven's one astonishing miracle: Jesus, the Savior, comes sweetly with divine power into his soul, saying, "Sinner, thy sins are all forgiven thee." What sacred surprise gladdens the sinner as he lifts up his eyes by faith unto the crucified Lord and beholds there the one atonement for all his sins! This ushers the sinner into the never-ending Sabbath day of the Lord: the rest which knows no end, the peace which passeth all understanding. Thus does the sinner, through the experimental work of the Holy Spirit, become a true believer in the Lord Jesus Christ. This is the only way in which sinners can be saved. Sinners can never be legislated into goodness, nor ticketed through to Heaven by monetary drives. Not by painting can the Ethiopian change his skin, nor by wearing a disguise can the leopard change his spots. There is but one real regenerating force in the world, and there never has been but this One: the personal and internal, spiritual work of the Holy Spirit of God. No true believer is satisfied with himself, nor should he be, nor can he be. Jesus, the sin-bearer, was never satisfied until he awoke in the likeness of the Father, until he was with the Father in that glory which he had with him before the world was. Nor can any of his followers be satisfied either here or hereafter, only as they see Jesus and behold His glory. "Do I love the Lord or no? Am I His or am I not?" expresses the restlessness of the Heaven-born soul seeking its rest in Christ. This is the aim of the divine discontent which drives believers to press forward for the mark of the prize of the high calling of God in Christ

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Jesus. This is as different from the restlessness that is in the world today as day is from night. The one is the struggling of lost souls in a pit; the other is the upward soaring of doves to their windows, the winging of angels to their Heaven on the pinions of divine aspiration.

As a new year's greeting to the spiritual family in which the *Signs* circulates, we desire nothing better and wish nothing more than that you with us may have your and our minds and hearts, by the grace of God, kept free from the distracting restlessness that is in the world, and that all of us together may ever be actuated through the Spirit by those holy aspirations which lift us upward to God. L.

THE SKEWARKEY UNION.

The next session of the Skewarkey Union will be held, D.V., with the church at Robersonville, Martin County, N. C., the last three days of February, 1920.

S. HASSELL.

FIFTH SUNDAY ALL-DAY MEETING AT LANETT, ALA.

The Primitive Baptist Church at Lanett, Chambers County, Ala., has agreed to hold an all-day meeting at their church the fifth Sunday in February, and invite all the brethren and sisters that are convenient to attend. They also expect to have with them several Elders from the Beulah and other Associations. We humbly trust that the dear Lord will be with us.

REES PRATHER.

104 Fannin Street, LaGrange, Ga.

REQUEST FOR MINUTES OF ASSOCIATIONS.

Dr. E. A. Gulledge, Sharon, Tennessee, would like to receive at once, by mail, a copy of the Minutes of every Old School Baptist Association in the United States for the year 1919.

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EDITORIAL.

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder J. M. Murray, Ellaville, Ga.

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

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

"FAITH WITHOUT WORKS IS DEAD."

JAMES 2:20

Paul writes against dead works (Heb. 6:1; 9:14); and James writes against dead faith. Dead works and dead faith are the marks of those who are dead in trespasses and sins (Eph. 2:1). Dead works are external forms, ceremonies, legalities, seeming benevolences, done, not to honor God or to benefit others, but to save the doer, and are, thus, entirely selfish, and of no value in the estimation of the Lord; they are not performed from the motives of faith, hope, and love. A dead faith is a mere outward profession, without the real possession of religion, a lip and not a heart service; it does not manifest itself in the life; and such profession, in the sight of God, is vain, empty, and deceptive—as hollow as a vessel of sounding brass or a tinkling cymbal (1 Cor. 13). All

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these dead workers and dead believers are equally dead in sin, and should not be received or retained in a Church of Christ.

Living faith is the effect of the operation of the Spirit of God in the heart (John 16:14; 2 Cor. 4:6; Gal. 5:22; Colos. 2:12), and it produces living works of love to God and men, reverence, obedience, patience, hope, meekness, gentleness, truthfulness, honesty, chastity, temperance, forbearance, forgiveness, peacefulness, kindness, humility, self-denial, and self-sacrifice—in one word, Christ-likeness. When a person is made, by the Divine Spirit, a tree of righteousness, he will bear fruit unto holiness; and, if one professing faith in Christ does not bear this heavenly fruit, he should, on no account, be admitted into a true church, or held as a member of such a church. The dead branches should be cut off from the living vine. A true believer, and a church of true believers, is the preserving salt of the earth, and the illuminating light of the world; but a merely pretended believer, or a so-called "church" of pretended believers, corrupts and darkens the world. The only Saviour, and the Supreme and Final Judge of man, who knows the secrets of all hearts and lives, exclaims, "Woe unto you scribes and Pharisees, hypocrites, ye whited sepulchres, ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:23-33). Only pretended, and not real churches of Christ, fellowship all forms of unrighteousness among their members. By fellowshipping any form of sin, we dishonor our profession of our most holy religion, expose ourselves to the wrath of God, and become a curse, instead of a blessing to mankind.

S. H.

APOSTOLIC AND MODERN MISSIONS.

In obedience to Christ's command to "Go ye and teach all nations," "Go ye into all the world, and preach the gospel to every creature" (Matt. 28:19; Mark 16:15), the Apostles went from one end to the other of the known world (Rom. 10:18; Colos. 1:23), teaching the truth as it is in Jesus, and preaching His Gospel to both Jews and Gentiles, in home and foreign lands, as they were

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directed by His Spirit, and as the way was opened to them by His providence, without the aid of Missionary Societies, or Human Boards, or Conventions, or Theological Seminaries, or Sunday Schools; and the Lord who called, qualified, and sent them, opened the hearts of their hearers to believe their teachings, and the homes of believers to entertain them. And these apostolic, individual missions continued eight hundred years. Then, departing from this divine, apostolic model, so-called "church missions," missions directed and financed by the "churches," were started and continued eight hundred years. After which, still further departing from the divine, apostolic model, "society missions" were, in 1622, established by the Roman Catholic Pope Gregory XV, directing and financing missions for the conversion of the world to Romanism. And in 1701 English High Church Episcopalians imitated this Romanist invention. And in 1792 some English Baptists, and, since then, other nonCatholic denominations have followed the Romanists in this unscriptural invention — missions directed by men, and based upon money, for proselyting the world.

Primitive Baptists do not believe that the most of the missionaries sent out by these societies preach the Gospel—the truth as it is in Jesus, but another gospel, which is not another, the doctrine of salvation by works, which the heathen already believe. If a man believes and preaches the truth, and feels to be called of God to go into other countries to preach salvation by the grace of God, through the blood of His Son, and by the power of His Spirit, our brethren would, as in the days of the apostles, help on such a minister after a godly sort.

S. H.

A DIVISION IN THE CUIVRE-SILOAM ASSOCIATION IN MISSOURI.

Elder E. B. Bartlett, of Middletown, Missouri, writes me that his Association, the Cuivre-Siloam, was divided last fall, because those with him endorsed the Old School Address, adopted in 1832, at Black Rock, Maryland, by the leading Primitive Baptists of the United States, non-

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fellowshipping all modern religious inventions, such as Sunday Schools, Theological Seminaries, Bible Societies, Tract Societies, Missionary Societies, and Prearranged Protracted Meetings, and also nonfellowshipping Secret Oath-bound Societies, as did the Kehukee Association in 1827 and ever since, and nonfellowshipping unscriptural marriages. In nonfellowshipping these departures from the Scriptures, Elder Bartlett and those with him, including Elders T. J. Fuller and G. W. Wardell, of Illinois, are in harmony with the great majority of Primitive Baptists in the East, and South and Southwest; and I learn that several of our brethren in the Middle West and Northwest are getting tired of Secret Oath-bound Orders and other worldly practices. These Anti-christian Orders are, as shown by their books and ceremonies, and professions, and by Elder Lee Hanks in his editorial in this number of THE GOSPEL MESSENGER, false, heathen religions, and membership in them is a renunciation of Christ, His mediation, His atoning blood, and His renewing Spirit. I cannot understand how any faithful church of Christ can fellowship these worldly Christ-denying institutions. S. H.

QUESTIONS AND ANSWERS.

1. Q. Was it necessary that the man, Christ Jesus, should be regenerated or born again (or anew, or "from above," or of the "water and Spirit," that is, the purifying power of the Spirit, or of God, see John 1:13; 3:3, 5, 6; 7:37-39), in order to enter the Kingdom of God, or Heaven? A. It was not; the word "man" is not in the original of John 3:3, 5; the Greek word translated *"man"* is *"tis,"* which literally means "one"; and the ones referred to are "ye" (John 3:7), not "we"—the sinful human beings whom Jesus addressed, and not His own holy self, who was created directly by the Holy Ghost in the body of His virgin mother (Matt. 1:18-25), and who was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). But, in His transfiguration and His resurrection, His holy body was made bright and glorious (Matt. 17:2; Luke 9:28-31; Mark 16:12, 19; Luke 24:16, 31, 36, 37.

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51; John 20:14, 19; 21:4; Acts 1:9). If Adam had not sinned, his natural body would have had to be made spiritual, as no doubt were the bodies of Enoch and Elijah, in order to have entered Heaven, and as the bodies of all the saints at their resurrection (1 Cor. 15:44-57; Gen. 5:21; Heb. 11:5; 2 Kings 2:11).

2. Q. What does "the Kingdom of God," or "the Kingdom of Heaven," mean? A. These expressions seem to be synonymous, and to mean generally the spiritual dominion of God, or what has been called His invisible Church; but in the parables (as in Matt., chapters 13 and 25, and in Mark 4 and Luke 8), the expressions evidently mean the visible Church on earth.

3. Q. Were the five foolish virgins, in Matt. 25:1-13, real Christians? A. I think not; for they had no oil (representing grace) and the Lord said to them, "I know you not"; and they were shut out from the marriage supper, and, so far as Christ says, left out.

4. Q. In what sense does God give those who receive or believe in Jesus, who have already been born of God, power to become "the sons of God" (John 1:11-13)? A. The word here rendered "*power*" means "*privilege*"; God gives believers in Jesus, who have been born of God, the privilege of realizing that they are His children.

5. Q. How do the people of God make their calling and election sure (2 Pet. 1:10)? A. They make sure, not to God, who has chosen and called them, and knows all things, but sure to others that He has chosen and called them, by diligently adding to their faith, virtue, knowledge, temperence, patience, godliness, brotherly kindness, and charity (2 Pet. 1:1-11). S. H.

YEARS IN WHICH FERUARY HAS FIVE SUNDAYS.

It is the custom of some Primitive and other Baptist Unions to meet every Fifth Sunday in the year, and it is interesting to know how often these meetings occur in February, our shortest month. It must be in a Leap Year, and February must begin on Sunday; then the 29th day of February is the Fifth Sunday. Generally, Leap Year occurs one time in four years, when the year

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can be divided by four without a remainder; but, according to the Gregorian Reformation of the Calendar, or New Style, now used in almost all Christendom, no centurial year (or year ending in two noughts), is a Leap Year unless it can be divided by 400 without a remainder. The years 1600 and 2000 were Leap Years; but the years 1700, 1800, and 1900 were not Leap Years. The interval between the years in which February has five Sundays is generally *28 years;* but when this interval includes the years 1700 or 1800 or 1900, the time between the years in which February has five Sundays is *40 years.* Five Sundays in February occur in the following years: 1756, 1784, 1824, 1852, 1880, 1920, 1948, 1976, 2004, 2032, 2060, 2088, 2116, 2144, 2172, 2200, etc. *Thus there was no Fifth Sunday in February between 1880 and 1920.*

The Gregorian Reformation of the Calendar was to make the Almanac time conform more nearly to the sun or natural time. S. H.

IF IN ARREARS, PLEASE REMIT.

On account of the advance in the price of material and labor, the cost of printing and mailing THE GOSPEL MESSENGER is nearly twice what it was three years ago. Because of the great inflation of the currency, a dollar now is worth no more than from a quarter to a half of a dollar then. Yet I have kept the subscription price of THE MESSENGER at only a dollar, as some of the subscribers are not able to pay any more, and I send it to hundreds who are not able to pay anything for it.

THE GOSPEL MESSENGER firmly and kindly maintains the same principles of Divine and eternal truth upon which it was founded, and for which the people of God have contended for nearly six thousand years, not yielding in the slightest degree to the new religious inventions and institutions of men; and we ask the support of all who believe in these principles.

As I have to pay cash for the printing and mailing of THE MESSENGER, I am obliged to request our subscribers to keep their subscriptions paid in advance, as much as they conveniently can.

THE GOSPEL MESSENGER is the lowest-priced of all Primitive Baptist periodicals. S. H.

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MY KINGDOM IS NOT OF THIS WORLD.

We have ever contended that the Primitive Baptist is the Church of God, the pillar and ground of the truth, that Kingdom that the God of Heaven set up (Dan. 2:44), and is not of this world. They are a congregation of believers called out from the world, and should not love the world nor the things of the world, but should be separate from the world in faith and practice. The code of laws given to the Church in the New Testament is sufficient and perfectly and thoroughly furnish the Church unto every good work. When a member of the Church joins (marries) any institution of men, he is guilty of spiritual adultery, and should not be retained in the fellowship of the Church. We are glad that our fathers nonfellowshipped in 1832, at Black Rock, Md., the institutions of Andrew Fuller, and the great body of our people have stood from then to the present rigidly opposed to Fullerism. We all contend that the Fuller practice was new, unscriptural, and was an innovation upon the cause of Christ. Mr. Fuller introduced a new system of Boards, Conventions, Theological Schools, Sunday Schools, Protracted Meetings, and other societies, and later they have Ladies' Aid Societies, and many other unscriptural practices, that are of the world, but Old Baptists will not fellowship any of them. We are also glad that true Primitive Baptists have nonfellowshipped oath-bound religious secret orders all the way. Our dear faithful mother Association, the Kehukee, have all the way nonfellowshipped all the above inventions of men. If the Church were to fellowship the above men-made institutions, they would cease to be the undefiled dove and that congregation of believers called out and separate from the world.

Eld. J. R. Daily wrote a book showing up the idolatrous worship in secret orders, which every old Baptist should read. Where is the consistency to refuse to fellowship Methodists openly and then unite with a secret order where almost every false religion is fellowshipped? The very fact that they do their work in the night and in secret shows there is something dark behind it. If a man commits murder, theft or other abominable deeds,

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he wants to keep such a secret, but when he does right he does not care how many know it. It is said that they are sworn to protect one another in the lodge. A true Primitive Baptist does not want to be protected in a wrong. They take the most bloody oaths, which the Bible condemns; they are unequally yoked together with unbelievers, which should not be tolerated by the Church (2 Cor. 6:14). It is of the world. Christ's Kingdom is not of the world, and the Bible commands us to love not the world nor the things of the world; if any man love the world, the love of the Father is not in him. Do you want to fellowship such people? Are you a friend to those worldly societies? He that is a friend to the world is an enemy to God. Surely you do not want to fellowship God's enemies. It is a doctrine and commandment of men. Paul tells us not to touch, taste, nor handle, such ungodly principles. You cannot obey this holy injunction and be a member of the lodge. It is a work of darkness. The apostle says, "Have no fellowship with unfruitful works of darkness; for it is a shame even to speak of those things that are done by them in secret." This is God's law and all who join such societies should be excluded if they do not abandon them. Did you know that Christ is ignored in Masonic prayers? Can you join a society where Christ has to be left out of doors? You may speak of the charity among the Masons. Whom does it benefit? Not the poor, maimed, halt, blind, deaf and dumb, the very ones who need it; for they cannot join them. Those societies cause division. The apostle says, "Mark them that cause divisions and avoid them."

They are offensive to the Church. Can you afford to join that which is offensive to your brethren? Do you not love the Church better than a worldly society of ungodly men and false religionists? Will you exchange the fellowship of the saints for those worldly societies? If so, it is an evidence you are of the world. "By their fruits you shall know them." If you do not forsake all those worldly things, you cannot be a disciple of Christ. We learn there are a few in some distant States that allow their members to affiliate with those worldly societies. I do not know of a church in the South that would fellowship such members. When you fellowship a secret

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order member, you fellowship almost all false religions indirectly, and would lose your visibility as a church. We need a strict discipline in the Church; and, while I am willing to patiently labor to reclaim members who have joined secret orders, and, if they will not forsake them and repent, withdraw from them, I am not willing to live nor fellowship secret order members at home or abroad. Israel was forbidden to marry among the nations of the earth; and spiritual Israel cannot afford to allow her members to marry those idolatrous, adulterous daughters of men. A true Primitive Baptist is willing to forsake all for Christ's sake. He loves the Church better than the world. When I received a hope I hunted for a people that was separate from the world. What do you think of this? "And it is my firm persuation that they who practice the duties which Freemasonry teaches, in conjunction with the faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the sweet communings of brotherly love forever and ever." *Masonic Salvation,* page 32. "Masonry does not deal with the perversion of things, but is only illustrative of the regenerate man." "A lodge in general signifies Heaven, or the dwelling-place of the Lord, and includes all on earth who are being truly prepared for Heaven." "Each man who is about to be regenerated is led by the Guardian Angel to the door of the Lodge, of which it is said,'Seek ye and ye shall find, knock and it shall be opened.'" "Regeneration, or Masonry, proceeds in progressive order, states or degrees."

"Man cannot work or correct the irregularities of life until he is clothed with the innocence of the badge of a Mason. He then becomes a divine, spiritual man, or Mason." *Mason Trowel,* pages 101, 131, 188, 214, 219, 237. Does any Old Baptist want to live with or fellowship such false religion? Will you join such a false religious society and forsake the Church? Surely not. "Come out of her, my people."

Submitted in love for peace.

LEE HANKS.

395 Capitol Avenue, Atlanta, Ga.

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LITTLE CHILDREN.

"My little children, these things, write I unto you, that ye sin not."—1 John 2:1

John's object in writing was "That ye sin not." This is true of other ministers. They seek to discourage sin. A truth to be of use should influence men for good. It is a light in a community when filling the place intended.

The church is a good place for children to go, and should help them to be moral. John calls them "*little* children." If we could ever be *little* children, it would be a blessing. Big strong cattle drive the little and the weak away. It is bad when we get to be *big* children and think more highly of self than we should think. How helpful and ornamental is a lowly man. Paul felt to be less than the least of all saints. A minister like this is safe, and is an example to his flock in his every day life. Snch a man is forgiving. Stephen prayed for his tormentors, and so did Christ. These are noble examples to us. Often parents trouble less over their children while they are little. As they grow bigger they are more exposed to temptations, than when they were little.

A preacher is not as safe when he finds himself growing bigger as when he sees himself as being less than the least of all saints. Christ says, "Learn of me: for I am meek and lowly in heart." Christ never teaches us that we are good, or strong. He never teaches us to be proud. When we are with such men as Elders Respess and Henderson were, we breathe the air of humility and are bettered.

"If any man sin." Any man is liable to sin. The best men have their faults. The straightest tree has its defects, such as wind-shakes and knots. I have never seen a perfect tree, nor a sinless man. But you are discouraged to see sin mixed in all you do. When ye would do good evil is present. There is no place where you may hide from sin. You may hide in a dark cave and yet be troubled with horrid thoughts of unbelief and sin. But if you are so troubled you may have hope. When we can sigh or weep over our own sins there is hope for us: for life is ever where pain is felt; and if your sins are

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a grief to you, we have a good message for you: for "we have an advocate with the Father, Jesus Christ the righteous." An advocate pleads in court for his client. We think of Christ as in Heaven, before the throne, looking after our interest. *"Christ the righteous."* Grace reigns through righteousness unto eternal life. Christ pleads for us. But all of his arguments are founded in truth. I wonder what arguments he would make for one like me. He would not build on the ground of good works, but he would hang all on his own death and the mercy of God, saying, "Father, here is a poor sinner. He is by nature a sinner, a poor fallen sinner, and justly condemned; but I died for him; I bore his sins—a heavy load—upon Calvary's gloomy mount. For my sake, pardon him of all his sins. I have washed him in my blood. I am thy dutiful Son and love him, and I am glorified in his salvation. Forgive him for my sake. He was an enemy but I have won his affections and have bound his heart fast. His heart was hard as a stone, but I have made it tender; he was a rebel, but is now loyal to Thee and to Thy cause. He was known in the covenant before time, and was named in Thy will, O God; he was haughty and self-conceited, with hands red with blood; but I emptied my veins for him. I am Thy Son—I pray remember Calvary and all of my groans and sorrows. All of this I did for this poor sinner. Remember how I suffered for him and let not the shedding of my blood be in vain, to the joy of all Thy foes." The Bible uses such arguments as these and our Advocate with the Father thus seeks to gain our court. Paul says, "Who loved me and gave himself for me."

So he loved all of his little children. He died for them, rose from the dead for them, intercedes for them, and is at the right hand of God for them, and will succeed for them. Not one of his clients will fail in the end.

J. H. O.

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"YOU LACKED OPPORTUNITY."

PHILLIPIANS 4:10

The Lord had given Paul great love and concern for the people of God, and, like the Apostle John, he could say, "Nothing gives me greater joy than to know that my children walk in the truth." For the Lord's chosen, Paul suffered the loss of all earthly things, and "preferred Jerusalem above his chief joy."

He said, "I would you knew what great conflict I have for you. But we, brethren, being taken from you for a short time, in presence, not in heart, I endeavored the more abundantly to see your face with great desire." (1 Thess. 2:17.) "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? *"For ye are our glory and joy."* (Verses 19, 20.)

Please read 3d chapter of 1st Thess. and note the 5th verse: "For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. We were willing to have imparted unto you, not the Gospel of God only, but also our own souls, *because you were dear unto us."*

All these passages I quote, and many more show Paul's love and care for all the churches.

But what did all of his care for them amount to, unless there were some signs or evidences that they cared for him? "You received me as an angel of God, even as Christ Jesus, and if it had been possible, you would have plucked out your own eyes and have given them to me." (Gal. 4:14, 15.) "For you had compassion *of me* in *my* bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance." (Heb. 10:34.) Paul cared for these Hebrews, and he proved it to them by what he did for them, and they cared for him and they proved it by what they did for him. "You took joyfully the spoiling of your goods," etc., "knowing you have in heaven a better *substance*," shows that they had shown by their *substance* their love for him, as an ambassador for Christ, not in word only but in *deed*. Notice a little

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of the ministry of Jesus and of the conduct of the people towards him as recorded by St. Luke, 8th chap., beginning with the first verse: "And it came to pass afterward that he went throughout every city and village preaching and showing the glad tidings of the Kingdom of God: and the twelve were with him, and certain women which had been healed of evil spirits and infirmities. Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their '*substance.*'"

But we must return to our subject: "You Lacked Opportunity." Paul had suffered great fears that the church at Philippi had ceased to care for him.

He had most convincing proof that the time had been when they were mindful of him, for he says in this 4th chapter: "Now ye Philippians know also that in the beginning of the gospel when I departed from Macedonia no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you. An odor of a sweet smell, a sacrifice acceptable, well pleasing, to God. But my God shall supply all your needs according to his riches in glory by Christ Jesus." (Verses 15, 16, 17, 18, 19.)

Referring now to the 10th verse of this 4th chapter of Philippians, in which our text is found, let us read: "But I rejoiced in the Lord greatly that now at the last *your care* of me hath flourished again; wherein ye were also careful, but *ye lack opportunity.*" For a long while there had been no communication between this apostle and the church at Philippi. There had been no word nor deed, hence he concluded they had ceased to care for him, but at last it was laid upon Epaphroditus, a faithful minister of Jesus, who at that time was sick, and that nigh unto death, but so important was the relationship between the ministry and the Church, he regarded not his own life to supply the Church's lack of service to the Apostle Paul. (Philippians 2:30.) Now, when Paul understood the whole matter—that all of this time he

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had felt that they had ceased to care for him—that he was mistaken and had suffered unnecessarily—that the reason he had not heard from them, nor received any token, that they cared for him; that it was all because "ye lacked opportunity." How easy to excuse them now, it was no willful neglect upon their part. Only "ye lacked opportunity."

If my neighbors and friends, brethren and sisters seem not to care whether I live or die, whether I am in the world or out of it, O, how it grieves me, and how it makes the heart ache! but if it all is because they did not have an opportunity, why then I am satisfied.

But suppose they have ample opportunity to comfort and to support us, and still neglect us, then there is no relief.

A collection is taken for the pastor, an opportunity is given to all—a brother sits by who has plenty of the goods of this world, still he does nothing, or if he does, it is so little it is worse than nothing. How awful this is to bear; still I have had to bear it and no doubt all pastors know something of such trouble.

Not long since I was sick four weeks, failed to fill my church appointments, and as soon as it was known by one church, even thirty miles away, several came to see me and O, how it did gladden my heart.

Another church on Monday, after I failed to be with them on Sunday, sent a deacon with a portion of their substance and, though sick, it cheered me. A few days ago a young sister living away from her church, wrote her mother who lived near the church, saying, "I enclose my check for $25.00 for our pastor." Whether I be warm, lukewarm, or indifferent, I feel it a duty not to be neglected. Our deacons should give every one an opportunity to support the pastor or any other necessary sacrifice of their substance, and when this opportunity is given and any refuse, then the sin lies at their door, but when our deacons fail to name our necessities to the people, then we see where the blame lies. If the deacons do not manifest enough concern in church expenses to speak of them to the people, do we suppose the people generally will feel more interest than they? Brother deacons, give the people an opportunity to make these God-pleasing sacrifices; show them the opportune time

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and leave the matter with their own conscience and then you are clear.

In conclusion, let me exhort all as you have "opportunity" to do good to all men, and especially to the household of faith. J. T. SATTERWHITE.

GREAT THINGS. No. 6.

The great things of God are the unpopular, despised, contemptible things of all men by nature.

God's greatness and man's nothingness and ignorance are two things that cannot be reconciled except by God's grace through Jesus Christ.

Men undertook what they considered a great thing when they began the tower of Babel, whose top they intended to reach Heaven—a tower of safety to preserve them from dispersion, but it was so little in God's esteem that He went down and confounded their language, so that they could not understand each other. This tower is a type or symbol to this day of all schemes originating in the wisdom and prudence of men for the elevation and improvement of man's condition here and hereafter.

Haman of old devised a great scheme for the overthrow and annihilation of God's chosen people of old, the Jews, and his scheme was backed up with much money, but the despised and obscure man, Mordecai, without money, through grace, utterly defeated him and his scheme of destruction, and was exalted from low degree. See the book of Esther, and be sure to read it.

G. W. STEWART.

OBITUARIES.

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

I have, perhaps, been as greatly bereaved as any of our readers, and, therefore, know how to sympathize with those who have lost near and dear relatives. But the space in THE GOSPEL MESSENGER is so limited that I have to request our subscribers to make obituary notices as short and clear as they well can, and not to send obituary verses for publication. S. H.

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MRS. MATTIE POST.

I will write a few words in loving remembrance of a dear aunt, Mrs. Mattie Post, *neé* Weems. My dear aunt quietly passed away at her home near Iola, Tex., August 8, 1919, I think at the age of 58 years. She was married in her early days to Eld. J. P. Post. They were blessed with nine children, 5 girls and 4 boys, 6 of whom preceded her to her final home. And she leaves to mourn her death her sad and lonely husband, one daughter, two sons, and other near and dear relatives and friends. But we feel sure she is enjoying the rest she so much needed. Poor Aunt Mattie was very much afflicted, almost an invalid several years before her death, perfectly deaf for some time. But she was never heard to murmur or complain. She joined the dear old Primitive Baptists several years ago, and as long as she lived she loved the dear old church. She spent many lonely hours when her husband was off filling appointments. But she had the dear Saviour as her companion. Much could be said concerning this dear old aunt, but space forbids. She was laid to rest the day following her death at Concord Cemetery, after words of comfort spoken by Bro. Crowson.

Written by her niece, MRS. ARRA DUDLEY.
Iola, Texas.

MRS. J. F. MOBLEY.

Sister Susie Mobley, wife of J. F. Mobley, was born August 21, 1845, in Troupe County, Ga., but in early life moved to Alabama, united with the Primitive Baptist Church at Mt. Pisgah August 4, 1866, and was baptized by Eld. Simeon Edwards. She was married to J. F. Mobley October 24, 1881; to this union were born four children. Three of them preceded her to the Great Beyond, and on November 11, 1919, at her home in Five Points, Ala., after a lingering illness of several months, she gently fell asleep in Jesus, leaving to mourn her departure a devoted husband, one daughter, one step-daughter, several brothers and sisters, and a host of other relatives and friends. The funeral services were conducted by the writer in the presence of one of the largest congregations ever known to gather on such an occasion in this country, which gives testimony to the great worth of this excellent woman. To the bereaved we would say, Weep not dear friends, as others who have no hope, knowing that our loss is her gain; but may you, by Grave Devine, be able to look for and hasten unto the glorious reunion of the last great day.

B. F. HOUSE.

LaFayette, Ala.

MRS. JULIA A. BENTLEY.

It is with a sad heart that I write in memory of my dear mother whom God called home just at the dawning of a beautiful Sabbath morning. She was the daughter of W. B. and Allie White, born August 23, 1851, and died November 3, 1918, making her stay on earth 67 years, 2 months, and a few days. She was married to John R. Bentley May 8, 1873; to this union were born seven children, four sons and three daughters. Father preceded her to the grave nine

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years. Three sons and one daughter survive her. Besides her children she leaves seven grand-children, one brother, W. B. White, Jr., and a host of nephews and nieces, to mourn her death. Before her marriage she joined the Mission Baptist Church at Elam, Crawford County, Ga., near her home, and was baptized by her brother, G. W. White, July, 1867. In after years she became dissatisfied and joined the Primitive Baptist Church at Mt. Carmel, where father's membership was and was baptized July 15, 1892, by Elder W. C. Cleveland, and lived a faithful member until her death. Mother had been sick the greater part of the year, and suffered very much, but was able to be up and see after her household affairs on Saturday night before she passed away. She went to her youngest son's, a short distance from her house, and sat until bed-time, and seemed to be as well as usual, went home, retired and fell asleep in Jesus—"Blessed sleep, from which none ever wake to weep," and was found the next morning, just as the sun was casting its first rays on earth of that beautiful Sabbath morning, in the cold embrace of death. Her going away was so peaceful and quiet that she didn't awake brother Daniel, who was sleeping in the same room near her bed. I've heard her say so often when her time came to go she didn't want to linger a long time. God heard her prayer and called, "Child, come Home," and her sweet spirit went home to God who gave it without any one to see the going. She was a devoted companion, a true loving mother, and as kind a neighbor as could be. No children ever had a better mother. I could write volumes and never be able to tell the worth of my dear, precious mother. She has been gone near a year, and O, how my poor heart yearns for mother's love and tender care. I believe she is basking in the sweet smiles of Jesus together with loved ones gone before. Funeral services were conducted by Elder I. Grant, at Mt. Carmel Church, in the presence of many loving relatives and friends, and her body was laid to rest by dear father in Elam Cemetery, to await the resurrection morn. There is a vacant seat at the table, at the fireside an empty chair; we listen for a voice we never again shall hear. O Lord, give us grace to bear this sad stroke and make us say, "Thy will, O Lord, and not ours, be done," for we know He does all things right but O it is so hard to say, Farewell, dear mother; we hope to meet you and father beyond this vale of tears.

Written by her daughter, MRS. W. T. WATSON.
Macon, Ga.

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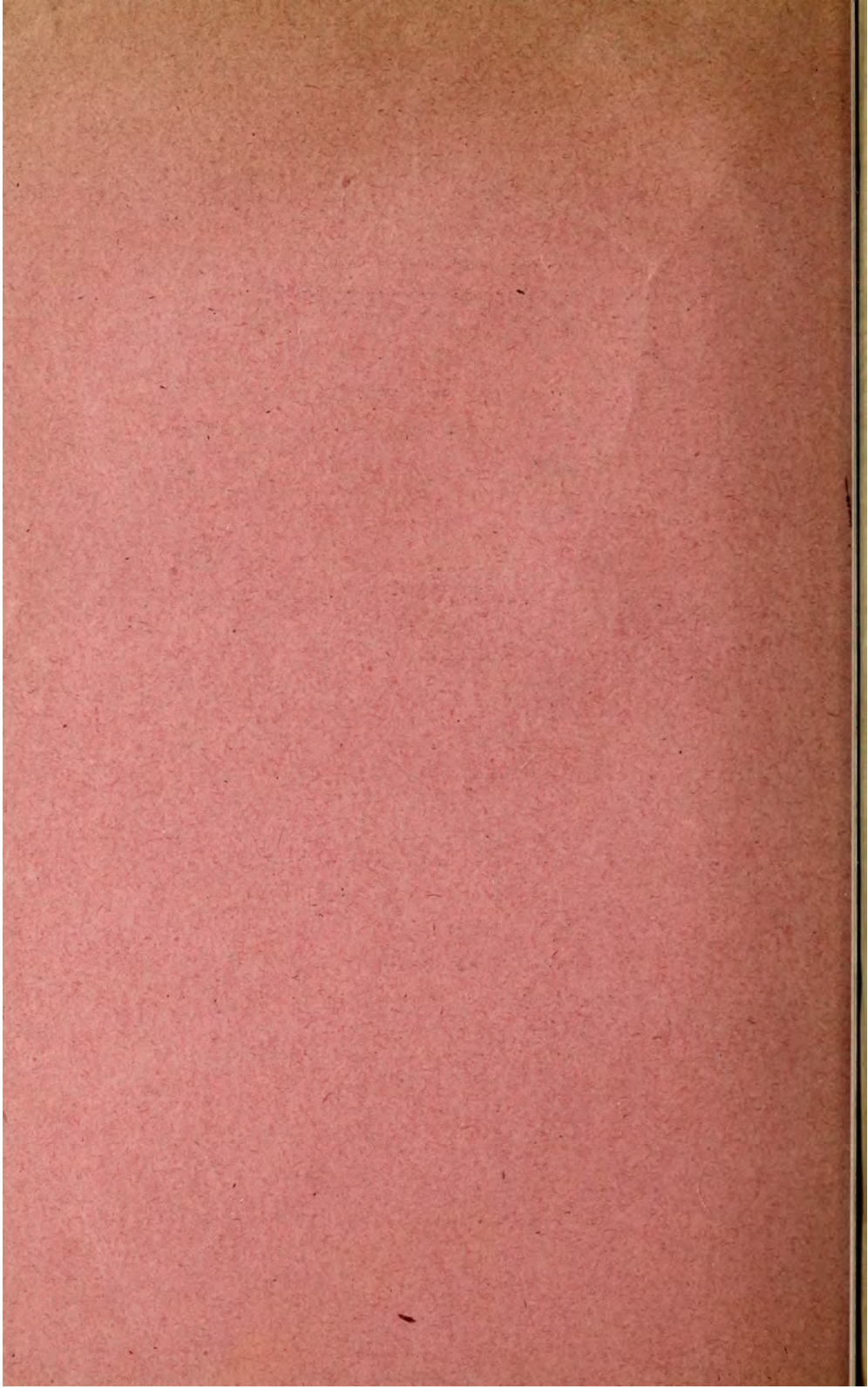

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The GOSPEL MESSENGER

Vol. 42. ATLANTA, GEORGIA, MARCH, 1920 No. 3.

"Remove not the ancient landmark, which thy fathers have set." Prov. 22:28; 23:10; Deut. 10:24; 27:17.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, whereunto thou hast attained.

"Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearer.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Published By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle anctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a spiritual cause, drunkenness, adultery bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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The Gospel Messenger

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Ministers and Widows
1.25 Per Year

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Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.
Send all matters for publication to the Editors.

SALE OF THE GOSPEL MESSENGER TO ELDER Z. C. HULL, OF ATLANTA, GEORGIA.

As I am in my seventy-eighth year, and the business management of THE GOSPEL MESSENGER has become very burdensome to me, requiring me to sit at my desk and attend to the correspondence nearly all day and sometimes also at night; and as my former printers have notified me that, on account of the increased cost of labor and materials, they would be compelled to charge me forty per cent more for printing The Messenger (in addition to the 5 per cent increase, and the 50 per cent increase on that, which they had felt obliged to charge me on the prices of four years ago, making an entire increase of two hundred and sixty-two and a half per cent on their charges of 1916); and as our young brother, Elder Z. C. Hull, of Atlanta, Ga., has promised to retain the same editors (besides adding others) and to conduct the magazine on the same scriptural principles as heretofore, and to publish it in Georgia, its original home, I have sold THE GOSPEL MESSENGER and its subscription list to him for the same price which I paid for it to the children of Elder J. R. Respess, less the amount of subscriptions already paid in advance to me.

Therefore, all remittances for subscriptions in arrears, and for all future subscriptions to THE GOSPEL MESSENGER, should be sent to Elder Hull, and any one desiring to write myself or any of the other editors should address us personally.

Elder T. J. Bazemore edited THE GOSPEL MESSENGER a few months. Then Elder J. R. Respess bought and edited it, with associate editors, about sixteen years. After his death, Elder W. M. Mitchell edited it about a year and a half. I then bought it from the children of Elder Respess, and have conducted it, with the aid of my associate editors, nearly twenty-four years. The clerical labor having become too exhausting at my advanced age, I have sold THE GOSPEL MESSENGER and its subscription list to Elder Z. C. Hull.

I expect, if the Lord will, to remain one of the editors, and I suppose that my associates also will, and that other elders will assist us; and we hope, by divine grace, to make THE MESSENGER just as sound and edifying as ever, and more widely circulated and useful.

Sylvester Hassell.

THE GOSPEL MESSENGER MOVED TO ATLANTA.

Elder Hassell's statement is sufficient in reference to the change in The Messenger; however, I desire to make a statement in reference to our future plans. Our readers are aware of the great increase in the cost of materials, printing, etc., but in the face of the present high cost, I will try to give you a larger paper. The principles that The Messenger has contended for these many years, will not be changed; however, I expect to enlarge the paper, also to make it semi-monthly, just as early as possible, provided the Baptists will give me the proper support and manifest the necessary interest. There has never been a more prosperous time, generally speaking, than now, and those who are able, if they will send in ten years' subscription, it will enable me to get out a paper like you want. The Baptists of the South, especially, need a home paper. They need a paper large enough to enable us to publish all matters promptly. I am sure this is what you want. Now, I am willing to make a sacrifice myself, devote a greater portion of my time and do all I can to obtain a wide circulation, and if you are willing to do this, we will have a large circulation and the paper will be a wonderful blessing to our people.

If you desire to send in $15.00 for a ten years' subscription, we will give you the privilege of obtaining that many subscriptions yourself, which will pay you back the amount, or if you can send us five yearly subscriptions, we will send you a year's subscription free. Send all the subscriptions you can, not only that, but furnish us Church News for the Church News Department.

I will appreciate letters of encouragement, realizing my much weakness and inability in taking up a responsibility of this nature.

Trusting in the Lord, I am willing to make the effort, and ask a special interest in your prayers.

Zack C. Hull.

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THE GOSPEL MESSECNGER.

We feel sure that many hearts will be gladdened to know that the Gospel Messenger has returned to Georgia for its future home. For many years this paper was ably edited in Georgia by Elders Respess, Mitchell and Henderson, all deceased. Later our wise, able, prudent and gifted brother Elder Sylvester Hassell, of North Carolina, bought the Messenger and moved it to his state where it has been most ably edited by him and his associates. He has kept it up to the high standard of orthodoxy set forth by Christ and His Apostles, and that faith has been perpetuated by our sainted fathers who have hazarded their own lives for the cause of the Master. In moving the paper to Georgia and changing its dress, we do not propose to change a principle for which it has lovingly and uncompromisingly contended in the past. We are glad to be able to retain Elder Hassell and his associates as associate editors. With them and the other able associate editors we trust by God's grace to send forth a paper that will be a blessing to our noble cause. We say it with deep regret there has been too much striving about unprofitable expressions, and a tendency to cut off good brethren by the wholesale without gospel labor, making the innocent suffer equally with the guilty.

Dear brethren, this is the Lord's business and His cause should be dearer to us than all this world. We must give account to God for our stewardship. All of us should be followers of God as dear children and walk in love. Let us all be satisfied with the plain teachings of the Scriptures without any prefixes and suffixes. Let us use Scriptural expressions on all controverted points, and thereby strive for the things that make for peace. If any have departed by adding new practices that are offensive to Zion, let all true lovers of truth abandon them at once and return to gospel order. If any have joined the societies of men and love them better than the church, the church should withdraw from all such. We all possess a corrupt sinful nature, hence the warfare as long as we live on earth. Let all confess and repent of their wrongs and try by the grace of God to live closer to the Lord in the future than in the past. Let us lovingly forgive one another of all personal wrongs, and remember that we are the body of Christ and so much need one another. Will you pray for us that the Messenger may prove even a greater blessing in the future than in the past? Let every lover of truth labor to increase its circulation by subscribing and sending in new subscribers. We want to double the subscription list as early as possible so as to make the paper semi-monthly. We feel sure that the good people will help us to increase the circulation of the paper. Do not look for perfection in us, but pray for us and bear with our weakness and send in good church news and keep your troubles at home. May God bless and unify His precious children in love. Soon we shall all lay our armor by and go to our eternal home, let us all so live as not to have no regrets over a misspent life. Submitted in love.

Lee Hanks.

The 53rd chapter of Isaiah is said to be a prophecy of Jesus Christ, His deep sufferings, and subsequent glory. In this chapter of His divine word the Holy One of Israel is represented as a despised and rejected person as a man of sorrows and acquainted with grief, but it is more clearly taught that He was so, not on his own account but on account of His people, Their transgressions wounded Him, their iniquities bruised Him. It is indeed more distinctly revealed in this chapter that the effects of their iniquity were transferred to Him. Surely He hath borne our griefs and carried our sorrows. This certainly cannot reasonably be applied only to those the Father gave the Son and the Son died for. "All we like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on Him the iniquity of us all." In verse 11, we read "by His knowledge shall my righteous servant justify many, for He shall bear their iniquities." This cannot mean the entire family of Adam for the last verse says, "Therefore will I divide Him a portion with the great because He hath poured out His soul unto death." If Jesus Christ died alike for all there would have been no sense in His saying "Therefore I will divide him a portion with the great." Therefore this chapter teaches that Christ died only for those the Father gave the Son before the world began.

J. S. N.

SALUTATORY.

Macon, Ga., Jan. 20, 1920.

Elder Z. C. Hull,
My dear Brother:

I am addressing you personally rather than the brotherhood, for it does not seem possible that I shall be able to write anything of interest to reach them through the medium of Zion's Pathway for its initial number.

It is no less true now than while Jesus was present with His disciples, when one is cumbered about with much serving, he or she is not permitted to sit at the feet of Jesus and select the better part. Out of the entanglement of the affairs of this life it is seldom that I'm permitted to emerge long enough to think or write upon things divine. How I crave and pray that it may be different, but with increasing prices, taxations and burdens of various kinds, I can see no hope for the better in the immediate future. Yet, like all the other cares, burdens and tears, we find in Jesus one that shares them with us and makes us able to bear them, and when permitted to feel that we are bearing them for Jesus sake, makes the burdens light, bottles up the tears and sweetens the bitter. Oh! for such a friend as a constant companion! If God's children are free from the sore conflicts of this life, then I am not one, but my hope is encouraged when I think of

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Jesus as the friend of the one who suffers and endures the cross. One who drinks small draughts from the bitter cup will most assuredly drink deep out of the wells of salvation.

There's nothing that would afford me more genuine pleasure than to be of some real comfort to the Lord's dear children, but I am so handicapped with the frailties of this life; so much consumed with carnality and so little acquainted with spirituality.

"Prone to wander, Lord I feel it
Prone to leave the God I love;
Here's my heart, take and seal it,
Seal it for thy Court above."

My best wishes are for the success of Zion's Pathway. I hope the dear Lord will make it a medium of genuine comfort and instruction to the dear people of God. May its pages ever be too sacred to defile with the spleen of some envious brother, or the local troubles of churches about which the Baptists generally are not concerned and which they could not remedy let them be ever so much concerned.

It seems that the time is now ripe for such a paper among our people in Georgia, as we have none in our State, the Banner State for the dear old Baptists. If we could have such a paper as Zion's Landmark or the Gospel Messenger, publishing only the "Good news from a far country," it would become such a part and parcel of our household when it once entered, it would come to stay. Let us all endeavor to help the editors make it such a paper.

May God bless the paper to the good of His dear people, is our sincere prayer.

In hope of a better world,

J. A. Monsees.

We appreciate the above letter. It came before we decided to move the Gospel Messengr to Atlanta, and while we were planning to publish Zion's Pathway.

Z. H.

WATCH.

Be on your guard. All is not gold that glitters. There are many counterfeits. The nearer a counterfeit imitates the genuine the more liable it is to deceive. There are many imitations of the true Primitive Baptist Church, but only one true Primitive Baptist Church. Be sure to investigate thoroughly and when you want to unite with a church be sure that they have the Bible marks and are walking in the old paths and are satisfied with the goodness of the Lord's house.

L. H.

Eld. J. N. Culton, of Richmond, Kentucky, is in Georgia preaching ably to the comfort of the Lord's people.

Elder E. B. Bartlett, of Missouri, is on a tour in Kentucky, and is to be in Georgia about the middle of February. We gladly welcome him.

THE YOKE OF CHRIST.

(Written by Request.)

My yoke is easy and my burden is light. Matt. 11:30. Easy and light when compared to all other yokes ever put upon the necks of the people of God.

The yoke of bondage is not easy and light but it is hard and heavy. When Rehoboam was made king of Judah, the people said unto him: "Thy father made our yoke grievous: now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us lighter and we will serve thee." 1 Kings 12: 4. "And King Rehoboam consulted with the old men of Israel as to how he should answer the people; and their counsel was to the king to lighten the burdens of the people, but he forsook the counsel of the old men and then advised with the young men, who told him to say to the people, my little finger shall be thicker than my fathers loins. I will add to your yoke. My father has chastised you with whips, but I will chastise you with scorpions.

In the days of Samuel, when Israel desired a king over them like other nations, God warned them of what would befall them, if they put their necks under such a yoke, that they would suffer many hardships. 1 Sam. 8th chapter.

So from the days of Saul until the days of Christ's kingdom, the people of God understood what it was to serve men, and to bear the burdens, and to feel the oppressions put upon them, and often the yoke became so grievous and heavy that they cried unto the Lord and for His mercy's sake, He said I have seen the afflictions of my people and have heard their groanings and have come down to deliver them.

These things were done and written for examples to us. That which was written was for our learning, and so as ancient Israel suffered and became the servants of those who put a yoke upon them to make servants of them, let Israel of today profit by their experience and not be servants of men.

Men in all ages of the world have desired to rule over others, and to get control of them for their own selfish and personal benefits.

"To make a gain of them."

"His servant ye are to whom you yield yourselves servants to obey."

And when we suffer men to put a yoke upon our necks, we are brought into bondage and they make merchandise of us. Hear the Apostle Peter, 2 Pet. 2nd chapter. But there were false prophets also among the people even as there shall be false teachers among you, and many shall follow their pernicious ways and through covetousness shall they with feigned words make merchandise of you."

My yoke is easy, and my burden is light, and before He holds out this yoke to His children, He breaks off every other yoke and makes them free indeed and liberates them from every enemy, and then says, take my yoke upon you, and learn of me, for I am meek and lowly in heart and you shall find rest to your souls.

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Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. Gal. 5: 1.

Throughout the Old and New Testaments we find men have desired and have drawn away disciples after them; and it is always with a desire to use them, to be masters and lords and put a yoke upon them to be their servants. This object they kept hid from the people and are wolves in sheep's clothing until they are brought into bondage, and then "they spare not the flock."

And certain men came down from Judea and taught the brethren except ye be circumcised after the manner of Moses ye can not be saved, which Paul and Barnabas disputed.

And then they go up to Jerusalem about this question. And when it had in the church been well considered and condemned, they rendered a decision against this doctrine of conditionalism, and say, Why tempt ye God to put a yoke upon the neck of the disciples. But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they. Acts: 15.

Salvation by grace for Jews and for Gentiles was declared by these true yoke fellows, but conditionalism of every kind **"gendereth" to bondage.** And when men bring us into bondage by putting this yoke upon us, the longer we wear this yoke and serve men, the harder and heavier it becomes. Greater are their demands until "They bind heavy burdens upon men's shoulders, but they will not move them with one of their fingers." Matt. 23: 4.

Wherefore we should come out and be separate, and touch not the unclean thing, and hear the voice of our King, our Lord, our Master, our Redeemer, from every yoke of bondage. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest to your souls. For my yoke is easy, and my burden is light.

It is true even under the yoke of Christ we have our burdens. "Every man shall bear his own burden." Bear ye one another's burdens," but these burdens are easy, light and lovely, compared with the burdens men may put upon us if we serve men.

He does not compel nor deceive us to come under this yoke as other kings and lords have done or may do. But we are to freely take it upon ourselves, and unlike any other yoke, the longer we wear it, the easier it appears. If we submit to the yoke men may put upon us we will regret it as Israel did when she desired and came under the yoke of a king, but we will never regret taking the yoke of Christ. God was her King and she was happy and prosperous with Him.

If I be a true minister of Jesus, all other true ministers are my "true yoke fellows" in the gospel, but when we see some lay aside this yoke of Jesus, and pursue a course which we know tends to lead the people under bondage, how we do suffer then.

Many years ago when the Baptists of this country divided upon the foreign mission question, many ministers succeeded in leading away the people after them, and got control of quite a number, and it has waxed worse and worse. Today they hold the reins over many, and have fastened their yoke upon the necks of the people and they "make the drive," and now they want $75,000,000, and they have well named it "A drive." For the preachers hold the reins, and the people are yoked, and a few will ride and drive and many will pull, until they will raise that money if it takes five years. I fear the same spirit actuates our progressive Baptists.

Better wear the yoke of Christ than the yoke of men.

Lovingly,

J. T. Satterwhite.

DISCRIMINATING GRACE.

"The doctrine of God's discriminating grace is not fashionable among a certain body of professors; but it is nevertheless true. According to their views Jehovah Himself is the only being in existence who is not allowed to make a choice. To talk of God's making a choice, and setting apart a people for Himself—they say He is an unjust God and the fault of damnation is His. He is not a holy and just God in that case. According to them God is unjust because He chooses; yet you find these very characters vindicate their own right to make choice, in almost every instance. They think they have a right to choose a companion for life; to choose their own food; to choose or reject God; and yet Jehovah has no right to make a choice. He is the only being without right. Consequently they sink God lower than the lowest beggar in existence, they make Him lower in their own estimation than the poorest sinner under the heavens. But when they have used all their arguments and spent all their pride and enmity against God's right to make a choice, He still chooses as He sits on His unshaken throne; and, in His electing, immortal, and everlasting love, chooses a people for Himself; a people that shall glorify Him and be His portion forever. 'The Lord's portion is His people, and Jacob is the lot of His inheritance.' God did not find Jacob full of pious cultivation with which some persons wish to recommend themselves to God; but He found him in a desert land, where no one but the Lord would look for him. (No missionaries sent after Jacob to make him and the Lord acquainted. L. H.) No one else would ever expect to find God's gems and jewels in the crown of His rejoicing in a desert land. Oh, what mercy it is that the Lord comes to seek and save His own. If it had not been His work, they would never have been found. No one else would ever look for them there."—W. M. Gadsby, England, in 1840.

The dear Lord seeks His people, finds them in the very depths of sin, leads them about, instructs them and keeps them as the apple of His eye. So the Lord alone (no help of puny men) did lead them.

L. H.

FAITH AND LOVE.

True spiritual faith and love, faith in Christ and love for Him, are are prerequisites to gospel service. Before a step can be taken in gospel obedience one must experience these as a necessary qualification for that step. "Without faith it is impossible to please God." Heb. 11: 6. This faith must be the kind that "worketh by love." Gal. 5: 6. It is said, "The devils also believe and tremble," (James 2: 19) but they do not have this kind of faith at all. Their faith does not work by love. To believe that Christ exists merely, is not to believe in Him who exists. It is argued by conditionalists that the living faith of a child of God is no better than the faith that devils have till acts of obedience are ren-

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dered. They say, "faith without works is dead," and contend from that that the faith of a true believer in Christ is only a dead faith till something is done to bring it to life. This only needs to be mentioned that its absurdity may be apparent to any candid mind.

The greatest eloquence of men or angels, the pretended gift of prophecy or of faith, the most illustrious acts of natural charity, such devotion that would cause one to give his body to be burned, all these without love, the love of God in the heart, is utterly worthless.

These two Christian graces are inseparably connected in the experience of a child of God. One cannot be without the other. They are fruits of the Spirit. Gal. 5: 22. They are evidences that one is born of God. 1 John 5: 1 and 4: 7.

"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 18. The religious contenders of the world (and I might say pretenders) say this means that unbelief and rejection of the gospel is the cause of condemnation, and that belief and reception of the gospel is the cause of justification. They say also that the gospel must be preached to sinners in order that they may have this faith and be justified. A large majority of the human family, including all from the beginning to the end of the race of mankind, die without ever hearing the gospel preached, admitting that all is gospel that is preached for gospel. If unbelief and rejection of the gospel is the cause of condemnation, and belief and reception of the gospel is the cause of justification, and the preaching is necessary in order that people may have this faith and be justified, what is the condition of the great number that never hear the gospel preached? They are not condemned, for they never heard the gospel to reject it, and they are not justified, for they have never heard it to believe it.

The plain and unmistakable facts are that believing the gospel when it is preached with that faith that works by love is **evidence** that one is not condemned, and not the cause of it; and despising the gospel, having no faith in it, is **evidence** that the one who thus rejects it is condemned already. This is the meaning of the Savior in the passage quoted. A cause goes before, but an evidence follows after.

Justification by faith, as mentioned in the Scriptures, is a realization in the court of one's conscience that he is in a justified state. When Abraham was said to be justified by faith, it is meant that his faith proved him to be right at heart, so "his faith was counted to him for righteousness," proving that he was a righteous man. God tried his faith by requiring him to sacrifice his only son Isaac, and the faith he showed by his willingness to obey proved that his heart was already right before God. God knew this, and He put him on exhibition as an exhibition as an example of what He was able to enable him to do, giving him the faith he had to believe that after the sacrifice of his son God would raise him from the ashes.

So faith and love are put into the hearts of God's heaven-born children. They who possess these in the heart have the witness in themselves. 1 John 5: 10. The Spirit of God is that witness, which bears witness that the one possessing it is born of God. Rom. 8: 16.

To believe with this faith and to love with this love is not an act performed in obedience to a rule of duty. To have this faith and love is rather to be in a **state** of believing and loving. The unbeliever does not make up his mind to believe what he does not believe from a sense of duty to believe it, or from the expectation of reward for doing so. The same must be said of love. This is self-evident.

I here give an excellent quotation from Spurgeon, which I deem worthy to be preserved and memorized:

"'We love him because he first loved us.' Love is like an echo, it returneth what it receiveth; there is no echo till the sound is heard. Our love to God is a reflex, a reverberation, or a casting back of God's beam and flame upon Himself. The cold wall sendeth back no reflect of heat till the sun shines upon it, and warms it first; so neither do we love God till our soul is filled with a sense of His love. Love is not the result of effort on our part. As the fountain rises freely in the valley, pouring forth its flood with spontaneous eagerness, so doth love sparkle and flash forth in the soul. Secret reservoirs, far up in the mountains, supply the water-springs; and eternal deeps of boundless love in the everlasting hills supply the love-springs of the believer's soul. Is it not written, "All my fresh springs are in thee?'"

Here is another gem from the same author:

"The price of love is love; the origin of it is not found in law or in a sense of duty, but in love, or a return of gratitude. When the sun of eternal love melts the glaciers of the soul, then the rivers of affection flow; but if the rocks of ice could all be broken to shivers with hammers, not a drop of affection would stream forth. Only a sense of divine love will ever create love to God in the heart."

What a sweet experience is this faith and love! The heart is made to leap for joy when these fruits of the Spirit of God are produced therein. I must confess that I am not always so sensible of this sweet experience as now. Oh, I am made to praise the Lord that even momentarily I can rejoice in this blessed experience! To be able to cast all my care upon Him who careth for me, and to love Him above all else, is so glorious! "Bless the Lord, oh, my soul, and let all the powers within me bless His holy name."

John R. Daily.

The Bible nowhere authorizes a salaried ministry, or taxing or assessing the membership, but it does abundantly teach that the faithful, loving, self-sacrificing ministry should be lovingly cared for. The one that sows spiritual things should reap carnal things. The Lord has ordained that they that preach the gospel should live of the gospel. This part of the gospel should be obeyed as well as other commandments.

The Lord does not regenerate His children to spend a life in disobedience, but they should obey Him in His ordinances.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.__We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsees, pastor, Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 oclock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the second Saturday and Sunday at 11 o'clock a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Hebron (Garfiield, Ga.) 4th Sunday and Saturday before. Elder Lee Hanks and P. H. Byrd, pastors.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

SPECIAL NOTICE.

We especially request our readers to furnish information for this department for the next issue.

I have agreed to serve Bethlehem Church, near Marietta, on the first Saturday and Sunday, and Cross Roads, north of Atlanta, on the second Saturday and Sunday. These churches will appreciate all who can visit them.

Eld. Hanks attended his church 3rd Saturday and Sunday at Stapleton and Augusta, and had a good meeting. Stapleton Church is trying to build a church house. This is a sound body of Baptists, but are poor in this world's goods and need help. All who feel impressed will send them a donation to Brother A. J. Brooks, Avera, Ga., or J. S. L. Rabun, Louisville, Ga. We trust the brethren will help them liberally. It is a laudable cause and will be appreciated.

We had an especially good meeting at East Atlanta Church on last third Sunday and Saturday before. Eld. W. J. Hull preached on Saturday, and Eld. J. N. Dunnaway on Sunday. We had especially good attendance and attention.

Brother Oscar Hembree is to be ordained to the full functions of the gospel ministry at Corinth Church, near Roswell, Ga., Saturday before 5th Sunday in February.

Elder J. N. Culton has just finished a tour in Georgia and is much loved and his able, instructive preaching was much appreciated by the Baptists of Georgia.

Elder E. B. Bartlett, of Missouri, is in our midst, having filled appointments in Soldier Creek and Highland Associations, in Kentucky, and Nashville and Chattanooga, Tenn. Elder Bartlett is a sound and able minister of Christ and stands fully in line and fellowship with the the great body of Primitive Baptists all through the South. He most fully endorses the Black Rock Address, the old Kehukee Association, in their condemnation of the innovations of men. He uncompromisingly opposes all heathenish anti-Christian oath-bound religious secret societies and contends for a complete separation between the church and the world. We feel sure that he and his brethren have the universal endorsement of the Baptists in the South in their earnest contention for gospel order. We are glad to have this humble, gifted servant of God accept a place as associate editor of the GOSPEL MESSENGER. We trust that the efforts of the editors of this paper may accomplish great good in unifying our people upon a sound Scriptural basis.

L. H.

806 Dodds Ave., Chattanooga, Tenn., Jan. 21, 1920.

Dear Bro. Hull:

In regard to the publishing of a paper in Atlanta, I am anxious to see just such a paper as you propose published somewhere in our Southern territory. I am well and personally acquainted with Elder Hanks and feel that he can well serve as Editor in such a way as to make the paper prove a blessing to our much loved cause. I am willing that my name be used as an associate editor and will lend the paper what assistance I can in soliciting subscriptions both in stock and readers for the paper.

R. O. Raulston.

Elder Z. C. Hull was ordained to the work of the gospel ministry at East Atlanta Church Friday before 3rd Sunday in January. The Presbytery was composed of Elders J. A. Monsees, H. G. Mitchell, R. L. Cook, W. J. Hull, Lee Hanks, D. L. Gower, David Smith, T. J. Head, D. M. Matthews and J. B. Brown. Elder Hull is a bright and gifted young brother and has the love and prayers of all who know him.

L. H.

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Old Bro. James Wilson, father of Elder J. B. Wilson, fell asleep in the loving arms of Jesus January 23rd. He was buried at Bethel Church near Summit, Ga., Jan. 24th. Elder S. M. Anderson conducted the burial services. He was a good devoted Primitive Baptist, and his sufferings were great. The dear bereaved family has our sympathy and prayer. May God bless them with reconciling grace.

L. H.

I was called to Bethlehem Church Monday, Jan. 12th, to conduct the funeral service of Bro. Brann. Eld Hanks went with me, and by my request, he conducted the service. He preached very ably and to the comfort of the bereaved family and the congregation in general. Bro. Brann had been a constant member of this church for many years, and he is missed, but this earthly loss is his heavenly gain. May God reconcile the bereaved ones to this earthly sorrow.

Z. H.

APPOINTMENTS.

Elder A. L. Harrison, of Front Royal, Va., who is well and favorably known in Eastern North Carolina, and Elder W. T. Eaton, formerly of Northern Virginia, but now of the State of Washington, an excellent brother and a sound and able minister, expect, if the Lord will, to be at the Skewarkey Union at Robersonville, N. C., the last three days in February, and then to fill the following appointments together:

Flat Swamp, Monday, March 1.
Bear Grass, Tuesday, March 2.
Smithwich's Creek, Wednesday, March 3.
Skewarkey, Thursday, March 4.
Kehukee, Friday, March 5.
Tarboro, Sat. and 1st Sunday, March 6 and 7.
Whitakers, Monday, March 8.
Falls of Tar River, Tuesday, March 9.
Pleasant Hill, Wednesday, March 10.
Mill Branch, Thursday, March 11.
Elm City, Friday, March 12.
Upper Town Creek, Saturday, March 13.
Wilson, 2nd Sunday, March 14.

Then Elder W. T. Eaton will expect, D. V., to preach as follows:

Scott's, Monday, March 15.
Pittman's Grove, Tuesday, March 16.
Upper Black Creek, Wednesday, March 17.
Memorial, Thursday, March 18.
Cross Roads, Friday, March 19.
Raleigh, Sat. and 3rd Sunday, March 20 and 21.
Durham, Monday (at night), March 22.
Roxboro, Tuesday and at night, March 23.
Flat River, Wednesday, March 24.
Helena, Thursday, March 25.
Wheeler's Friday, March 26.
Prospect Hill, Sat. and 4th Sunday, March 27 and 28.
Arbor, Monday, March 29.
Gilliam's, Tuesday, March 30.
Pleasant Grove, Wednesday, March 31.
New Hope, Thursday, April 1.
Lick Fork, Friday, April 2.
Wolf Island, Saturday, April 3.
Reidsville, 1st Sunday, April 1.

These last three weeks' appointments were made, at my request, by Elder L. H. Hardy, of Atlantic, N. C., as he used to live in Reidsville, and is well acquainted with the location of our churches in that part of North Carolina.

S. Hassell.

GOD IS NOT THE AUTHOR OF CONFUSION.

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

S. Hassell.

SALVATION.

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

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

Old Baptists will never leave their old views, stated and restated as the centuries have gone by. They believe that Christ saves His people from hell and eternal punishment. They believe that God's mercy

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and grace were and are displayed in the highest degree possible in our salvation; and they will still believe that the wicked "shall be turned into hell with all the nations that forget God;" and when men apologize for sin by urging that eternal punishment is too severe and extreme, they will still inquire for "the old paths."

J. H. Oliphant.

Remarks.

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

S. H.

Monroe, Georgia.

Dear Bro. Hanks:

I wonder if you remember a little unworthy sinner whom you baptized at Gum Creek on July 4, 1906? Well, she has always held in loving remembrance the few precious hours spent in the sound of your voice.

I am living in Monroe now and my membership is at Sardis. We want you to be with us at our next meeting, which is the second Saturday and Sunday. We haven't had a regular pastor since the death of our much beloved Bro. Upshaw. It is the wish of the church that you be with us if you can arrange to do so and they asked me to write you.

Of course we will be glad to have you come Friday night, if you can arrange to do so, but if this will interfere with your plans too much you can get here Saturday morning all right.

Would be glad if you will write me if you can come, and I truly hope you can, also what time to expect you and we will meet your train.

May God bless you, is the prayer of an unworthy sinner.

Ruth Tuck Broach.

Laurel Fork, Virginia.

Elder Lee Hanks,
Dear Brother:

Your letters of recent date concerning a proposition in which I feel much interest are before me, and I appreciate the confidence you have in me. I love to be loved for the truth that I love.

I feel that you need a good paper at Atlanta; and, if managed and conducted by the right men, such as you are, I am sure it would meet with success, and prove to be a great blessing to our dear people, especially in the South.

I hope you will undertake the enterprise and find God's approval.

I am not able to labor, not even mentally. I mean that the condition of my health is such that I am compelled to leave off any labor that taxes my body and mind. I am not able to visit the churches in our own country, except to a very limited extent.

I would also hate to sell the Messenger at present, though I must do so after while if I live long.

If you start a good paper I would, perhaps, soon be willing to combine with you. I appreciate your writings and thank you for your good help rendered me, as a fellowhelper in the truth.

Yours in hope,

F. P. Branscombe.

Georgia needs a good old Baptist paper and Atlanta is evidently the logical place to publish the paper and we trust our brethren will make a special effort to put the paper into the homes of all lovers of truth. We need your support. We desire to conduct the paper in such a manner as to merit the support of our people.

From Elder J. . Duncan:

Elder Lee Hanks, Dear Brother: .I am sorry you have been so poorly, but hope you are better ere this. You describe my feelings and thoughts so well that I feel like some one had told you all of my feelings. I know you have made great sacrifices, and it has made it real hard on Sister Hanks. I sympathize with you both. I often think of late that I am down and out. I have not the zeal that I once had. I am cold and lifeless. Ah, when will the winter pass? Oh that I could hear the spring birds singing, and the coo of the innocent dove once more. You know that I am the weakest of the weak and poorest of the poor. I try to pray for peace among our people. There is something about me, or about the dear old Baptists that makes me love them. I love their association above all things else in this world. I desire and feel more anxious about their peace and welfare than all things else. I cannot tell why this is so. I am so glad to hear of your good meetings. I often think of the Baptists in Georgia. I have never visited a people that made me more welcome than the Georgia Baptists. Our people are anxious for you to visit us at any time you can come. Our doors are open at any time. Pray for me and mine.

With love to you and yours.

Yours in Christ,
James Duncan.

(We received this letter from this dear man of God some years ago, but it has not lost its sweetness by reason of age. We know what such feelings mean, we think. We are an afflicted and poor people that trust in the Lord.—L. H.)

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SALUTATORY.

Danville, Ga., Jan. 12, 1920.

Elder Lee Hanks,

My dear Bro.: Enclosed find a few names you may add to your mailing list for the Zion's Pathway, also find money order for $6.00.

I am favorably impressed with your idea of getting out a good clean religious paper for our people. I think they ought to have another paper in this country. Our people here are ready at all times to hear men preach and advocate the noble principles you and I, also others, set forth. I feel poor and unworthy to offer my little assistance in such a noble cause, but I hope I am willing to cast in my little mite. I think I will be able to take $50.00 now soon, and some more later. Let me know when you want it, I will try to get more subscribers as soon as I can. I can get you a minute of the associations near me if you prefer them. You could get more names that way. I am glad you have located in Atlanta. I feel like you are near and can visit us often. I want to visit you and your people as soon as I can. I hope the dear Lord will bless you in the effort to spread the good news. You may use my name if it will be any advantage to your paper. I have always loved the principles you contend for. Our people here love them and live on them. We don't want any new doctrine or practice. We don't want organs nor predestination to do wicked acts nor drunkards, liars, disorderly people of any kind in our church. I believe in a complete separation between the church and the world. Christ said His Kingdom was not of the world. Dear Brother, pray for me and mine. Extend my love to your family. My wife joins me in love to you and all.

Your brother in love,

J. R. Wilson.

Elder R. H. Pittman, Luray, Va., says: "I believe that as Christ said, 'Make the tree good and the fruit will be good; that you judge the tree by the fruit it bears; that you should judge God's people by the lives they live, by the fruit they bear, and their godly walk and conversation.

"I don't believe you can change the nature of a tree naturally, and this natural illustration being used by the Master to teach some truth, and that truth a spiritual truth, the meaning of it, according to my understanding is, we have not the power to change the natural heart of man, but that is the work of the Lord, which He does for all His people; and when those hearts are changed and made spiritual, they bear good fruit."

Elder T. S. Dalton, Baltimore, Md., says: "I have never seen the necessity, or known the necessity, of introducing a means to accomplish that end that God has already accomplished and my Bible teaches me that Jesus Christ by this one offering has perfected forever them that are sanctified whereof the Holy Ghost is witness unto us, and it says, "Jesus Christ suffered upon the cross and put away our sins before He sat down on the right hand of God, and He having done that, put away our sins, I do not think—our people do not think—that Sunday Schools and missionism is necessary in order that their sins be put away, because the Bible says it was done before Jesus went to glory.

"We do not preach in order to save them eternally, but we declare to them that they are saved through the merits of Jesus Christ and it is good news to those who receive it.

"I preach, sir, in order that God's people may be preserved from error, from delusion, and saved from a guilty conscience in disobedience to God; that they may walk in humble obedience to the Lord and His requirements, and obey Him in all His mandates, as their King, and not in order to eternal salvation. I object to the expression, we send them because the Lord sends. I send you? He did not say for the church to send or a missionary board to send, but He said to them, "Go ye into all the world and preach the gospel." He did not say wait to be sent by the church or a missionary board, but He told His ministers whom he called to preach to go."

ORIGIN OF THE MISSION BAPTISTS.

Elder Gibert Beebe, one of the ablest men of his day, in Coffee's History, pages 21-2, says: "Brother Carr, when I became a member of the Baptist Church in 1811, no religious institution was known or patronized, to my knowledge, in connection with the Baptists of the United States. Not a college, theological school, Sunday School, Missionary or tract society existed in this country. Not long after my membership the heresy of Andrew Fuller, of England, began to be promulgated among us. Not long after this Dr. A. Judson, and Luther Rice, who had been educated for the ministry by the Presbyterians, were by their denomination sent as missionaries to the East Indies, and on their arrival in Burmah they were baptized by Dr. Carey, a so-called Baptist minister from England, and Rice returned to originate a missionary spirit among the Baptists of America."

Elder T. P. Dudley, of Kentucky, and his father served Bryan Church for ninety-four years. The church was constituted in 1786 and was always an old Baptist Church. Elder Dudley was ninety-four years old when he fell asleep in death in the year 1886. He makes the following statement in Hassell's History, page 731: "Let it be remembered that those institutions (moneyed religious societies, theological seminaries, Sunday Schools, etc.) were unknown in this country until within the present century, and yet their advocates tell us that they are old school Baptists. Did the Apostles or subsequent ministers who make similar sacrifices, wait to make a contract with a Missionary Board for a stipulated salary, and thus make themselves hirelings; or did they, in ordaining subsequent ministers, give it in charge that they should not preach for a church or churches unless they were paid for it? We ask the community to contrast the course

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of the Apostles and pioneers with that of the advocates for modern inventions of men to evangelize the world, and determine who are old School Baptists. The commission given by Christ to the apostles is as silent as death on the subject of missionary, Bible, tract, and temperance societies and Sunday Schools, with all the modern inventions, originated by men as aids in evangelizing the world. The Apostles did not advocate such and the London and the Philadelphia Confessions of Faith urge no such measures. In 1818 the Kehukee Association received sixteen copies of the fourth annual report of the Baptist board of foreign missions from the United States Convention at Philadelphia. This showed the age of the Baptist board of foreign missions to be four years. It was born of spurious philanthropy and false zeal in 1814. We are naturally to inquire, How did the churches and the people of God in America get along without it until this auspicious year dawned upon the world? If it was necessary in 1814, was it not necessary in 1714 and in 1614, and in every hundred years backward, through to the apostolic age? If it was not necessary until 1814, was it necessary then or can it be necessary now? We find nothing of it previous to this time in the American churches, and nothing of it in England previous to the days of Fuller and Carey." There are many excellent children of God among the modern mission people who are most thoroughly disgusted with the modern board, and millions of dollars drive. Such dependence upon money, and the auxiliaries of man is a reflection upon Christ and the great work accomplished by Him. Such teaching is causing people to rely upon men and money instead of Christ. Peter teaches that we are not redeemed with such corruptible things as silver and gold. The Hon. Mr. Watson and others have done great good in opening the eyes of many good people to see the falsity of the modern mission system.

Children, come away from such erroneous teaching and unite with the Church Christ established. You are welcome in the true church, why remain with the false?

L. H.

If the modern Board Mission Baptists were not founded until 1792 by Andrew Fuller and Wm. Carey, the ordinances were not given unto them and hence they have no gospel right to baptize.

We believe that Jesus Christ founded the Primitive Baptist Church and the Apostles delivered unto them the ordinances, 1 Cor. 11: 1-2 and nobody else, but Primitive Baptists have a right to administer the ordinance of baptism. Jesus was baptized by John the Baptist, a Primitive (first) Baptist preacher, then if you are a follower of Christ you must be baptized by a Primitive Baptist preacher.

Jesus says, "My Kingdom (Church) is not of this world," then to be a member of His Church you must separate yourself from all worldly religious societies, Anti-Christian religious oath bound secret orders, etc.

If you want to perform good works just perform the works God has ordained and authorized in the Bible that His new creatures should walk in them.

L. H.

It is our desire to make the Gospel Messenger of special interest and comfort to our readers. It will not only be a comfort to you, but will be a source of information that will have a tendency to bring us closer together. It will bring about a better acquaintance. This will not only require our efforts, but yours as well. Let us work together for good.

"MANY A TIME." PSALM 78: 38.

The forgetfulness, the ingratitude, the inconstancy, backslidings, and transgressions of the people of God, are an humbling picture; and when shown to us will bring us to say with Daniel, "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies, forgiveness, though we have rebelled against Him." (Dan. 9: 8-9). Hearken also to this lamentation, "And at the evening sacrifice I arose up from my heaviness; and having rent my raiment and my mantle, I fell upon my knees and spread out my hands unto the Lord my God, and said, O my Lord, I am ashamed and blush to lift up my face to thee, O God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." (Ezra 9: 5-6.) Ah, when our follies, our vile transgressions against our Savior (for in the new covenant we are under law to Christ. 1 Cor. 9: 1) are laid upon our conscience by the Holy Ghost. Then indeed our confusion of face, our shame, our blushes abound. That a child of God, a loved and redeemed sinner should depart from the God of our salvation, that a believer in Jesus should allow anything to intrude, to come between him and the dear Savior is indeed a sad and terrible thing. O, in the kindness of the days of our youth, in the love of our espousals to Christ it looked as a thing impossible that our love should wax cold, that we should leave our first love, that an evil heart of unbelief in departing from the living God would ever be known in us. How little we then knew of the deceitfulness of sin: and though in our deportment all may have been circumspect, yet, O what inward vilenesses we have been made to know, what coldness, seasons of indifference, deadness to spiritual things; what backslidings of heart! Ah, and then what hidings of our dear Savior's face, what stripes, what chastenings, we have been made to know! Many a time turned He in anger away, and did not stir up all His wrath." Truly it is ours to find that the Lord abundantly pardons; but how dark is the scene, the background of this glorious picture of the glories of our God! Look at the following Scriptures, and see what ingratitude, what vile transgressions the children of God are guilty of: "Can a

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maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number." Jer. 2: 32. "She went after her lovers, and forgot me, saith the Lord." (Hosea 2: 18). "For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts; though their land was filled with sin against the Holy One of Israel." Jer. 51: 5. Ah, we do not glory in the terrible fact that we are vile transgressors: but let my glorying be in the cross of Christ. Oh, let the grace of God so abound unto me that I may mourn unto the Lord over my sins, and implore His mercy: and let me see by faith the fountain opened for sin and uncleanness, and

"Foul, I to the fountain fly,
Wash me, Savior, or I die."

To feel my sinfulness, to see myself base, a thing to be despised, a nothing (1 Cor. 1: 28) is an humbling, heart burdening experience. Our corruptions, the vileness of our Adamic natures, is not a thing to be spoken of in a flippant manner, as though to say, "I am sinful, vile, the chief of sinners were an easy speech. Ah, sin is exceeding sinful, so dreadful, so hateful!" Oh, rather let my heart be humbled and contrite before the Lord; let it be in sighs and tears, in mournfulness of spirit, with self-loathing that I confess myself a sinful, depraved creature, not fit to lift up my head. "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner." (Luke 18: 13.)

"That when I am wounded by sin,
And scarcely a prayer can repeat;
The mercy that heals me again
Is mercy transportingly sweet."

But this to the praise of Jesus my heart shall tell: Listen to the bleating of a sick, wounded, lame and famished lost sheep "I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments." (Psalm 119: 176.)

O surely, we have a gracious, covenant keeping God or else we had utterly perished from the way.

But the Lord hath called His chosen people unto Himself, unto eternal glory by Christ Jesus: and hath predestinated them to be conformed to the image of His dear Son Jesus Christ our Lord. (Rom. 8: 29). Therefore, having begun a good work in us He will perform it unto the day of Jesus Christ. (Phil 1: 6).

Oh, I want more of the life and grace of Christ in my soul; I want Jesus to dwell in my heart by faith; I want to think more and more upon His name, to contemplate His perfect loveliness in the manifold characters He sustains unto His people, to feel in all the love and trust of my heart to commit my all unto Him, and to be found in fellowship with the apostle in saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1: 2.) O, I feel to chide my wayward, forgetful, distrustful heart! What a share that I, a sinner so signally loved, to whom the Lord has shown such riches of mercy, should ever doubt thy love and mercy, dear Savior!

"O, my distrustful heart,
How small thy faith appears!
But greater, Lord, thou art
Then all my doubts and fears;
Did Jesus once upon me shine?
Then Jesus is forever mine.
"Unchangeable thy will
Whatever be my frame,
His loving heart is still
Eternally the same;
My soul through many changes goes,
His love no variation knows."

Frederick W. Keene.

Raleigh, N. C.

Atlantic, N. C., Jan. 13th, 1920.

My dear Brother Hassell:

Since I read the notice of the death of dear Brother Slade, I have often thought of you and the other members of the family, and of how much you miss him. While he was feeble and hard of hearing, but he was there, and you knew when you came into his presence you were with one of the pure in heart.

When I have visited in the home my heart has felt much more than my tongue would tell that I was with the sons and a daughter of our God and have felt so little.

I know that I have a hope which I cannot see at all times, but just have to be content with that belief which is given to me by faith and in God that He is my Father and my God.

I love better than all things else the service of my God, and the older I get the more precious that service is to me.

For two days now I have been somewhat sick in this old body and am made to feel badly. How glad I am that in our God there is life, health and strength which never decays nor grows weak. I do feel that as this outward man perishes the inward man is renewed day by day, and there is perfect health given this new man in our Lord Jesus Christ.

I feel that it is good we are born to die. Better is the day of one's death than the day of one's birth and yet how our natures kick against the better. When one is born we rejoice, and sweetly fondle the little one and bless it with all our hearts. When one dies we weep and cry that a loved one is gone. These are nature. Yet when one is born we must know that if they live they must see days of affliction, many sorrows, pain in their being and much grief at heart. If one dies who we have reason to believe had the grace of God with them, they have gone from all sorrows of every kind to forever rest in the love of Him who loved us and gave Himself for us. That even this mortal body which by the word of God goes back to dust will at the coming of our Lord rise up in His glorious likeness and be caught up to meet Him in the air and be forever with the Lord. Therefore, when one is born here he is born under a curse and is subject to all the ills and disappointments of this corrupted world, but if he dies in the blessed hope of salvation through our

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Lord Jesus Christ he goes out of and away from all these sorrows to that blessed home where sorrows and fears are entirely unknown.

Here we want to be submissive to our God, but find in our flesh a rebellious nature ready to murmur at everything which appears to be the least adverse to our way of thinking; there we will be in full and perfect harmony with each other and the perfect will of our God.

What happiness that will be! There will be no heavy ears nor dimmed eyes, no weakening of love or alienation of any kind nor to any degree. Everything is one eternal perfection, and all who are raised up in it will be eternally perfect in God's perfection. They will be fully clothed in His righteousness and glorified in His glory.

Is it any wonder that the children of God should have their eyes set that way? There is the center of their faith and it is the faith which looks at and sees all this glory and perfection, and that their love is there. Then if the storm rises and the sea becomes tempestuous our moorings are good and we are sure to outride the storm. Sometimes we may exclaim with the Psalmist, "All thy waves and thy billows have gone over me," but in this we are given to see the strength of our God in His keeping of us. The child is the Lord's the waves and the billows are His, and He will not destroy His little ones with His waves and His billows.

When the rough waters of the sea wash up against the sands of the beach, it is not for destruction. The sands are not hurt. They are tossed by the rough waters, but in that tossing they are only washed and all the filth taken away. Even so are the trials and tempest tossings of the waves of the sea upon God's little ones. They are for the purging and cleansing of His people. It is His hand that is doing this. Thus we receive both the good and the evil at the hand of our God.

Death is His and hell is His. He holds the keys of both and locks and unlocks them at pleasure while none other has any such power.

I do desire to praise Him with my whole heart and to worship and serve Him in my soul and body and spirit.

The Lord bless you and all the family. I desire an interest in your prayers to God.

Your brother in hope,

L. H. Hardy.

WARNINGS AGAINST GOING AFTER FALSE GODS. DEUT. 13: 1-9.

There was a command of God given to Israel of old to the end that they should be a separate people from all others, and in that same command, which was handed down from generation to generation among the faithful, those Israelites were warned against going off after the gods of the land, the gods of other people; and be it known unto you, O Israel, of today, that those gods were but figures, types, or symbols of the gods of our land today, the unscriptural institutions, inventions, and systems of men. So note the following:

"1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder:

"2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them:

"3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you; to know whether ye love the Lord your God with all your heart and with all your soul.

"4. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him.

"5. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt ,and redeemed you out of the house of bondage, to turn thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

"6. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

"7. Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

"8. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

"9. But thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people." Deut. 13: 1-9.

The false gods of old against which Moses so emphatically and faithfully warned the Israelites were doubtless types of the false gods—human religious inventions and schemes of men of our day, such as Mission Societies, Sunday Schools—or Bible Classes as some call them—Theological Schools, Ladies Aid Societies, Series or Protracted Meetings, affiliation with and toleration of Secret Societies, instrumental music in churches to hold and attract the young and the world, unscriptural plans, methods and ways to get money for preachers and their families, etc., etc., all of which is Arminian machinery, and invented or originated by Arminians, some of whom today boldly and unblushingly ascribe the salvation of sinners to those idols.

Tolerating or advocating any one or all of these Arminian practices or gods of the day is called "progressivism," but which is really and truly progressive apostasy. If those advocating and tolerating this late apostasy could meet it twenty-five years hence no doubt they would be astonished. Did we receive the old church twenty, thirty, forty and fifty years ago with these things? No, but we received her with a solemn protest against them. Is it not enough to cause the old church to hang her head in shame? Is it not enough to cause the daughters of Zion to mourn and lament? "Where are those we counted leaders, old professors, tall cedars?" Ah! Some have fallen asleep! but they left behind them a record of faithfulness and loyalty to God untarnished by innovation and idolatry.

Twenty years ago we would with joy think of the great and strong witnesses for truth and the good old way in the East and in the West and in the North and in the South. But what do we hear now?

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Do we hear some of them speak disparagingly of those who labor in defense of the old landmarks, or of others endorsing the writings of innovators, or receiving him and preaching him among them—an innovator whom the orderly churches whence he came will not receive.

"Thus saith the Lord of Hosts: Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come and let them make haste and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! We are greatly confounded, because we have forsaken the land, because our dwellings have cast us out." Jer. 9: 17-19.

G. W. Stewart.

ENCROACHMENTS, SCHEMES AND CRIMES OF ROMAN CATHOLICISM.

AN AWFUL RECORD.

1865.—President Abraham Lincoln murdered by J. Wilkes Booth, Catholic. Mrs. Surratt and others concerned with the conspiracy were Catholics.

1881.—President James A. Garfield was assassinated by a Catholic, Charles Guiteau.

1893.—Carter Harrison, Mayor of Chicago, fell by the hand of a Catholic, Pendergrast.

1901.—President William McKinley assassinated by Leon Czolgose, Catholic.

1910.—William J. Gaynor, Mayor of New York, shot by John J. Gallagher, Catholic.

1911.—John J. McNamara, Catholic and Knight of Columbus, and his brother, James B. McNamara, plead guilty to the most gigantic dynamiting conspiracy in the history of the nation; Artie McManigal, their "pal," was also a Catholic.

1912.—Attempted assassination of Theodore Roosevelt, candidate of the Progressive party for President of the United States, by John Schrank, Catholic.

This is indisputable history; and, no doubt, belongs to the "schemes" criminally devised against our Government and American Democracy. Perhaps, the words of President Lincoln, "That if the American people could learn what he knew of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away from among us, or shoot them as traitors."—Perhaps, I say these words, especially of Lincoln caused Rome, already "drunken with the blood of the saints," Rev. 17: 6, to specially thirst for his blood, and to make him the first in this list of her victims of such fierce hatred and awful bloodshedding disposition. Of course, the "laity," or "children of the church," of themselves, or if left to themselves, would not do these "awful" things, any more than other men and women; but having Romanism funnelled into them from infancy, and in spirit, soul and body being so completely under priestly rule, not being allowed an act, word or thought of their own, or that the priest should not be informed of in the confessional, upon the pain of a long term in purgatory or in hell forever, they are not their own, but belong absolutely to the Hierarchy. And as Christ said to certain ones in His time, "Ye are of your father, the devil, and his lusts (desires) ye will do." (John 8: 44), so it may be said to loyal Catholics, "Ye are of your father, the Pope ("Holy father, they call him), and his desires ye will do." "We are Catholics and must live up to the sublime obligations of our holy religion," says the Monitor. This is their faith and they must live it. "We cannot yield one jot in what our faith commands or demands." Then let it be the blood of Lincoln, Garfield, or McKinley that is "demanded" it must come, just as certainly as it lies in their power, loyal Catholics will thus do the biddings of the Pope. Let us not deceive ourselves with any other thought, nor suffer others to so deceive us.

Among the number of expressions by Catholic Editors that have been published, I give this one, which shows the "fierce hatred" mentioned by Mr. Lincoln: "The day is not far away when the Roman Catholic Church of the Republic of the United States at the order of the Pope will refuse to pay a school tax, and will send bullets into the breast of Government agent, rather than pay it. It will come as quick as the click of a trigger, and will be obeyed, of course. It will be remembered papists are sworn to give allegiance first to the Pope and then to the Government, as coming from God, Himself."—Catholic Telegraph.

When Pope Pius IX said, officially, that "education outside the Catholic Church is a damnable heresy," he meant nothing less than to "demand" the universal application of this doctrine, so as the Telegraph says, should Rome thus triumph, it will be "at the order of the Pope," that "bullets will be sent into the breasts of Government (United State Government) agents," the "commands" and "demands" of the Holy (?) Father of this Holy (?) Religion, must be most implicitly obeyed.

"Papists are sworn to give such) allegiance" to him. "This it is and no mistake."

We cannot afford to "tamper with," "to do with," nor "pander to," this huge serpent, this terrible monster of political and ecclesiastical iniquity. Nor can we safely afford to elect to office and should not continue in office, any man, who betrays love for, admiration of, and suspicious friendship and intimacy with this deadly foe to "the liberty, which is in Jesus Christ," for saints; and to the liberty which is in the Constitution (untampered with) of the United States Government for American citizens. To knowingly and wilfully do so, would be treasonable. "We must be out and out for Christ, or else we will be against Him" in this matter; and the same is true as to our possession of Americanism. I feel that I would prefer to stand in the shoes of Abraham Lincoln, and God being my helper—"the God of my salvation"—take his destiny—martyrdom—than to stand in those of Woodrow Wilson, with all the glitter and show of honor (so-called),

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the Pope of Rome, his cardinals, bishops, priests and children—"children of the church"—with a Romanized, semi-Romanized, and bewildered American citizenship could bestow upon me. I say this deliberately, from my viewpoint; not hastily, not rashly, for it is a fruit of continued and serious thought upon this vital question. We have seen what Catholic faith requires of its votaries. Now let us consider what our faith requires of us, as honest and sincere Baptists, Protestants, Americans, and act accordingly. And in this let us, by the grace of God, His high favor and good providence endeavor to be humble, sincere, and firmly resolved, for at least greater than any we have ever known may soon come upon us, surely our President, and we, as Americans, should be able to say as much as Carranza said, "But, let it be known and understood by all, that we will fight against, and even shed our blood if necessary, to prevent the Roman Catholic Church, as a political power"—a power dominating this American Continent, "the land of the free and the home of the brace," the "land of liberty," regulated by a strong and just government of the people, by the people, and for the people" (Lincoln), a land, a country, a government, which would be despoiled, degraded, ruined, if "the freedom and liberty," priest Foley speaks of, and so ardently covets, should be given to the Roman hierarchy. Let us be thankful that it did not lie in the power of the Pope and Mr. Wilson, while closeted together in the Vatican at Rome, to successfully arrange a palace for "His Holiness" (?) in "The League of Nations," even if a distinguished Catholic should be, by Mr. Wilson, nominated for and given the office of first secretary of the League. "Straws show which way the wind blows." "Times change, and men with them, but principles—never." No; never!!

All, preachers, "the brotherhood" statement, "The great common people," "the wealthy of honor and patriotism," "the laborers who reaped the field" (but who have been defrauded); should "patiently endure and stand together, while the judgments of God fall upon the covetous and wicked "rich" (James 5), the greedy and criminal ("profiteers"; for the time is come that judgment must begin at the house of God (the nominal church, perhaps, is the meaning); I could not be positive here. "Grudge not one against another, brethern, lest ye be condemned: behold, the judge standeth before the door." Let duty be the motto." Lord, what wilt thou have me to do?" inquired the newly converted Saul of Tarsus. And how appropriate this, in the heart of a soldier of the cross, or of the soldier in legitimate literal warfare. The great-hearted, noble and yet humble spirited Gen. R. E. Lee, insisted that his soldiers make "duty" their watch-word or motto, while, no doubt, it was his—and this may account largely for the marvelous achievements of "Lee and his army." "How sweet it is," he said, "even though defeat come, to have the sense of duty performed." Evidently "a great crisis," "a new era," a world wide manifestation of unprecedented character confronts us, and the coming of the Beast —first and second—of Rev. 13, may not be long deferred; and come he will, according to prophecy; but we have a duty to perform, a watchfulness and prayer to exercise and be strengthened by, that we do not encourage and aid in his approach and work; and that we neither receive his mark or worship him or his image; that we "be blameless and harmless as the sons of God in the midst of a crooked and perverse generation"—and apostate Christianity and beast-worshipping world. "And all that dwell upon the earth shall worship him whose names are not written from the foundation of the world in the book of the life of the Lamb slain (verse 8) and if this come in our day (though I do not say it will) how sweet will be the thought and sense of duty performed, with such obedience to faith, the works of faith, "the wonders of faith," recorded in Hebrews eleventh chapter may (and will, no doubt) be in substance repeated. Oh, how much better this, even this, martyrdom and the "coming up out of the ("the" is in the 1911 Bible) great tribulation," —tribulation, such as never was before, "and never shall be again"—"than to go with the multitude" after the Beast, and to perish with them. May we all find in the end, the unification of 2 Cor. 12: 9 "And he said unto me, my grace is sufficient for thee."

Humbly and sincerely,

J. C. Denton.

Longview, Texas.

The Gospel Messenger will oppose hobbies or hobby riders, strife about words to no profit or making a brother an offender for a word. We are all poor fallible, imperfect, sinful creatures and need the love, forbearance and forgiveness of one another.

We want to put The Messenger in the homes of all lovers of truth possible and want all to work to increase its circulation by sending in new subscribers. Subscribe yourself and send the paper to some relative or poor widow or minister or your pastor.

The desire of this paper is to labor to unify our people more closely upon the doctrine of grace and Bible practice. The command to preach the gospel was given to men and not to women. We never thought much of a preaching woman, nor a crowing hen. Jezebel was one of Satan's preachers. When Jesus said, "Go ye therefore, the command was not given to a board, Convention, Association or Church to send, but the command was to the eleven Apostles—men if you please—to go. God does the sending yet. No Board or set of men has the authority to send. L. H.

When you have read the paper, pass it to some other brother or sister. Have them read it. Secure a subscriber. We desire to secure a wide circulation as quickly as possible. We will send you subscription blanks on request.

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Mrs. J. L. Hassell

The GOSPEL MESSENGER

Vol. 42. ATLANTA, GEORGIA, APRIL, 1920 No. 4.

"Remove not the ancient landmark, which thy fathers have set." Prov. 22:28; 23:10; Deut. 10:24; 27:17.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

And He gave some, apostles; and some prophets; and some evangelists and some pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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"THE CHURCH"

L. M.

(1)
My dove, my undefiled is one,
Just as the Spirit, Father, Son,
And Christ the king of saints shall reign
Amid the Church who praise His name.

(2)
The Church of God will stand the test,
In this, she differs from the rest.
Upon her Head, she does depend,
While others get their aid from men.

(3)
The nations of this earth are bent,
To try and make her discontent.
But still she holds in sacred trust,
The words of God, the wise, the Just.

(4)
The great and wise shall come to naught,
True wisdom never has been bought,
So when they make a final stand,
They'll find they've builded on the sand.

(5)
The Church of Christ the glorious King,
Will stand upon the rock and sing,
To Him, who saved them by His grace,
And took them in His kind embrace.

(6)
His Church is built upon this rock,
And He the keeper of His flock.
"The gates of hell shall not prevail,"
These are His words, and cannot fail."

(7)
Though oft with gins and snares beset,
His promise true, she'll not forget,
He will be with her to the end
To shield her from designing men.

(8)
While anti-Christ is raging 'round,
The gospel trumpet still will sound.
Although they compass land and sea,
How blank and void their work shall be.

(9)
The millions spent upon their lust
Shall perish with them, in the dust,
And not one soul to God be brought,
They will have spent it all for naught.

J. J. TURNIPSEED
Montgomery, Ala.

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The Gospel Messenger

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Subscription Rates
$1.50 Per Year

Ministers and Widows
1.25 Per Year

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

"FORBEARING ONE ANOTHER IN LOVE." Eph. 4: 2.

In the fourth chapter of Ephesians the aged, experienced, laborious, persceuted, suffering, loving, humble, and divinely-inspired Apostle Paul, writes to "the saints at Ephesus and to the faithful in Christ Jesus":—"I, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

I have visited our churches in the Middle West two or three times, and I thought them sound and orderly; and the members received and treated me kindly, and I loved many of them dearly. Until my return from my last visit there (in 1906) I did not know that any of our churches in that section or anywhere else, except in Nashville, Tenn., had members who belonged to secret- oath-bound societies, or that any of our churches there, except a few in Southern Indiana, had pre-arranged protracted meetings, and these few exceptions I learned of with astonishment while I was with them.

The great majority of Primitive Baptists believe these things to be **unscriptural.** They consider such societies as contrary to Christ's command (Matt. 5: 34-37), and to His example (John 18: 20), and to the Apostle Paul's injunction (2 Cor. 6: 14-18). And they consider such meetings as chiefly intended to excite and proselyte the non-member bearers (Matt. 23: 15), and as assuming to dictate to the Holy Spirit when and where to save sinners (John 3: 3-8; Acts 1: 4-8).

As these things have long been allowed in the Middle West, it seems to me that, in order to avoid wide-spread confusion and division, it would be best to manifest a brotherly spirit in the treatment of them; and that the churches that have members belonging to such societies, should request them to cease attending the meetings of these societies, and that our churches should receive no more members of such societies unless such members should quit these societies (this is the way in which other Primitive Baptist Churches act); and that the churches that have specially appointed protracted meetings to get members should abandon this practice, which is very offensive to most of their brethren, and thus avoid the **appearance** of evil (1 Thess. 5: 22). Of course, if the **Lord** manifestly prolongs the meetings, as in apostolic and post-apostolic times, it is perfectly right to continue them for days and months and years (Acts 2: 46; 19: 8-10; 20: 31).

So far as I am conscious, my only motive, in making these suggestions, is to glorify God and benefit His dear people.

With a believer in the Lord Jesus Christ, conformity to Scripture is far more than a mere matter of opinion.

Sylvester Hassell.

I heartily endorse the above editorial from our dear Brother Hassell and do pray that all may act accordingly and let us have peace. L. H.

FORGIVENESS.

Forgiveness is a Christian grace that needs to be fully in exercise by every child of God. When our hearts are full of love we cannot see the faults of others so much, but our own sins trouble us more than all things else. Love hides a multitude of sins. When our hearts are all aglow with love we are kind, tender and forbearing, and if our brother treats us wrongfully we can forgive him. We do not want to take our brother by the throat, saying, "Pay me that thou owest." There is no mercy, love nor forgiveness in such an act.

A forgiving Christian doesn't set himself in the seat of judgment and try to force all others to come to his dictates. We should ever be ready to forgive all personal injuries against us. The Apostle said, "Let that mind be in you that was in Christ Jesus." If that mind controls us how tender and loving we will be. Jesus freely forgave us all of our sins. He bore them in His own body. He loved His enemies. If we are controlled by His Spirit we will love, pray for and forgive our enemies. Jesus says, "If we forgive not men their trespasses, neither will our

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Heavenly Father forgive our trespasses." We are so often concerned about the mote in the eyes of others when we fail to consider the beam in our own eyes.

We should not try to crush one another under foot; but if our brother be overtaken in a fault, we should restore him in the spirit of meekness, considering ourselves lest we also be tempted. We are all subject to mistakes, as we possess a sinful nature, and we should labor hard to keep the old man under subjection. It is good individually to forgive one another and all dwell together in sweet fellowship. If a brother has made some mistakes, and he turns from it, we should forget the past as much as possible and consider what that brother is now. Is he living right now? If he is, forgive him.

We should not let prejudice and jealousy control us, they are great enemies. We do not mean to retain wilful violators of the Scriptures in the church. There is a sin unto death that the one guilty, should be excluded.

A man might steal a horse, or be guilty of fornication, etc., for these ungodly deeds he should be excluded. If one were to join the Methodists, the church would have to exclude him, if he did not repent, and return confessing his sins. If he were to join a religious oath bound secret order, that is worse than joining the Methodists, and of course, he should be excluded. If one advocates a heretical doctrine or practice the brethren should labor with him most tenderly, and try to reclaim him, and if they cannot, after due Scriptural labor, reject him. We must keep a clean house and a good wholesome discipline, if we expect prosperity in Zion. The church is the light of the world, and if we treat each other as cruelly as the world do, where is the image of Jesus in us? We should overcome evil with good, and ever strive in love for the things that make for peace. We have none to destroy. We need every humble godly Primitive Baptist at his post. Churches may make mistakes, and they can repent and we should treat them kindly and restore them in love when they do. The Apostolic churches made mistakes and they were commanded to repent as churches, and they would then be fully restored to fellowship. If we labor with a church for some error in it, and suspend correspondence and communion with it that does not destroy the identity of the church. After this is done the erring church can repent, and in that event, should be restored to full correspondence and communion.

There are many good Baptists that are separated today who are one on the grand fundamental principles of grace and are separated from the world in their practice; but on account of some little technical difference that is not vital, they are estranged from each other. These things ought not so to be. There should be great love exhibited among the Lord's people, and forbear and tenderly forgive as far as possible. We need one another so much in this age of religious idolatry. Let us lay aside all malice, guile, envy and evil speaking. Then, let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from among you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children and walk in love, as Christ hath also loved us." If we all will do this peace will abound. L. H.

A CHALLENGE ANSWERED.

A Methodist reader of the Gospel Messenger, who lives in a distant state, writes Elder Hassell as follows:

> "I was greatly interested in the article by Elder Stewart, in a recent number of the MESSENGER, in which he referred, in not very complimentary terms, to the Centenary movement in the Methodist Church by which it is expected to raise $35,000,000 in five years for the general use of the church. Now we must all admit that money cannot save a man, but it will build churches, educational institutions, hospitals, etc., etc., and help out the poor congregations, aiding them in the maintenance of their preachers, will aid in caring for the worn-out preachers, their widows and orphans. In addition it will enable the church to send into the dark places of the earth preachers, physicians and teachers, it will also aid in carrying the Word of God to those who, possibly, otherwise might never hear of their heavenly father and of Jesus Christ, His Son, who sacrificed Himself upon the cross, becoming their own substitute, suffering in our place that we through faith in Him might become with Him the children of God. What possible objection can a child of the heavenly king have to accomplishing these objects? I should like very much to have Elder Stewart answer, if he can."

1. With due respect to our Methodist friend, in the fear and love of God, in honor of Him and His Holy Word, His Church and His people, and for the benefit of all inquirers after truth everywhere, I will say, in the first place, in the writings referred to by our Methodist friend, I did not single out and criticize the Methodists alone, but I did boldly criticise the demands made by the preachers of the different popular denominations of the day upon the people of these United States for hundreds of millions of dollars for the Lord, and in the name of the Lord.

Now, to begin with, let it be distinctly borne in mind that the denominations referred to and now under consideration are called, and they profess to be, Protestant denominations, and that these denominations profess to take the **Scriptures** alone for their guide, as expressed in the 39 Articles of the Church of England and then adopted by the Methodist and practically all other Protestant orders. Listen: "Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

So now, let our Methodist friend, or any other mortal man, place his finger on the book, chapter, or verse of "Holy Scripture," where God has ever commanded poor feeble worms of the dust, called preachers, to go out and demand millions of dollars

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in His name, to aid Him in building up, extending or maintaining His church here in this world.

2. Jesus Christ is the great Author of Christianity, and the Head of His Church, which is His body, and one of the specific and great commands which He left with His Church and people, and binding upon them so long as they have being here, is **Follow Me.** And, to follow Him doubtless means that we should believe what He teaches and do, as much as in us is, as He did, and abstain from doing that which He has not commanded or exampled.

Jesus is God manifest in the flesh, and is, therefore, infinitely wise, holy and just, and Paul declares that He is "the same yesterday, and today and forever." Heb. 13: 8.

This same blessed Jesus declared, and thanked His Father for it, that certain things were hidden from the wise and prudent of this world, and revealed unto babes. Matt. 11: 25, and declared that He quickens whom He will, John 5: 21. That all that the Father gave Him shall come to Him, John 6: 37. That except a man be born again he cannot see the kingdom of God, John 3:3, and that this birth is **not of blood,** nor of the will of the flesh, nor of the will of man, but of God," "John 1: 13. That He would build His church and the gates of hell should not prevail against it. Matt. 16: 18. That those that truly believe in and follow Him shall be hated of all men. Matt. 10: 22. That that which is highly esteemed among men is an abomination in the sight of God." Luke 16: 15. "That every plant, which my heavenly Father hath not planted shall be rooted up." Mat. 15: 13.

Of His opposers He said, "In vain do they worship me, teaching for doctrines, the commandments of men." Matt. 15: 9, and said they "compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matt. 23: 15. Though He was rich, yet for our sakes He became poor, and so poor that while foxes had holes and the birds of the air had nests, He had not where to lay His head. Matt. 8: 20; and He very forcefully warned His followers to beware of false prophets (teachers, preachers, hirelings, etc.), which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7: 15. They are hungry for, greedy after and anxious for your money, telling you miserable and blasphemous falsehoods to procure it.

The blessed Jesus, just before His ascension to glory declared that "All power is given unto me in heaven and in earth." Matt. 28: 18, and He said "My kingdom is not of this world." John 18: 36. Now, reader, please consider all these Scriptures, which express fundamental truths concerning the true church and worship of God, and in connection with them, bear in mind that Jesus and His followers or disciples were poor, few and despised, and in view of this does it not appear that if **money** was necessary to the building and extension of His church and kingdom now it certainly was then? But not once did He call for it for that purpose or hint at such a thing, and they that do so now in His name are religious thieves and robbers, for instead of following Jesus they are going before Him, and He declares all such to be what I have said. See John 10: 8. Hence, the true followers of Jesus cannot and will not engage in these great money schemes of the day.

Jesus did not call upon the wise of this world for their advice nor upon the rich for their **money,** but His opposers called for the money against Him—Judas for thirty pieces of silver to betray him, and the soldiers for so much to lie about His resurrection. Matt. 28: 11-15. In the next place, let us consider some of the teachings and acts of the Apostles and chosen witnesses of Jesus, as manifested in the first or apostolic church, which is to be the true model for the worship of God till time shall be no more. Phillip Schaff, the learned Presbyterian Church Historian, says:

"The Lord chose none of His apostles, with the single exception of Paul, from the ranks of the learned; He did not train them to a literary authorship, nor give them, throughout His earthly life, a single express command to labor in that way. Plain fishermen of Galilee, unskilled in the wisdom of this world, but filled with the Holy spirit of truth and the powers of the world to come, were commissioned to preach the glad tidings of salvation to all nations in the strength and in the name of the glorified Master, who sits on the right hand of God the Father Almighty, and has promised to be with them to the end of the world."

Those true and holy witnesses testified that Jesus is the only Savior of sinners—that He gave His precious life for His people that they might live with Him in glory—that He is a great Savior and the only Savior of sinners—and that there is none other name under heaven given among men, whereby we must be saved." Acts 11:12. They taught that His death upon the cross was a complete sacrifice, and atonement for sin, and that by it, and by it only is the whole redeemed family of God saved with an everlasting salvation from sin and sorrow, and death and hell. See Gal. 3: 13; Eph. 1: 7; Tit. 2: 14; Heb. 9: 13-14; I Pet. 1: 18.

That this holy salvation is entirely of grace and not of works, or human merit, human righteousness, or of obedience to any law of God or man, but is the free gift of God for Chirst's sake, and all of this according to a predetermined plan of God originating in eternity. Eph. 2: 8-9; Rom. 3: 24; Eph. 1: 4. They warned the church against the doctrines, commandments and inventions of men. Col. 2: 8, 20-22.

G. W. Stewart.

(To Be Continued)

Jesus died to save sinners ,and in His death all He died for were reconciled to God, and much more, being now reconciled to God, all He died for, shall be saved by His life. Those Jesus reconciled to God are as sure of salvation by His life as it is that He reconciled them to God by His death.

If the salvation of those Jesus reconciled to God by His death is not sure then the sureness is not sure to all the seed, as Paul declared it was.

J. S. N.

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THE SECOND BEAST.

There is no doubt but what the Federation of Nations and Protestant Churches is the beast mentioned in Revelations.

John in his day saw things as they are transpiring today. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 2. The two horns of the beast John saw, were as much a part of the beast before they became visible as they were afterwards.

You will please notice that John saw this beast coming up out of the earth. This beast as he emerged out of the earth had two horns like a lamb, "and he spake like a dragon." "And he exerciseth **all the power** of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast (Romanism) whose deadly wound was healed." This second beast is at this very time causing the earth or government and them which dwell therein to worship the first beast.

We do not have to leave the United States to find the "two horned beast" that will shortly exercise all the power of the first beast. The first beast that John saw came up out of the sea, having seven heads and ten horns and upon his horns ten crowns, and on all seven of his heads "the name of blasphemy." The first beast was like a leopard with feet like a bear, and a mouth like a lion. The first beast was a trinity, leopard, bear, lion, and the dragon gave this triune beast three things, power, seat and authority.

J. S. Newman.

We feel sure that when the League of Nations is fully adopted our religious liberties will soon cease. The second beast shall exercise all the power of the first.—L. H.

UNITY.

No subject is of more importance among Old Baptists today than Unity.

I think that Old Baptists all over the United States are a unit upon the fundamental principles of doctrine and we should be a unit upon order and practice; and indeed in order to have church fellowship for each other, we must be a unit upon the fundamental principles of order and practice as well as doctrine. There are many customs among Old Baptists not so important as doctrine, and each church holds to them as matters of opinion. For instance, a church will not use song books with the notes, while a sister church uses the note books. Notes or no notes will not bring disgrace, shame or reproach upon the church. Therefore, each should do as it pleases with regard to this matter. Again, if a church does not want a stove in the house to warm the house in cold weather, and a sister church wants a stove, stove or no stove will not bring disgrace upon the church. Let each church use its pleasure about such matters. One church wants a nice, substantial house to worship in, while a sister church is satisfied to worship in a house which is neither nice nor very substantial. House or no house does not bring disgrace upon the church. Let each church use its pleasure in the matter. All such things are matters of opinion and all of us should try to accommodate ourselves to such circumstances for the sake of peace.

But there are many other things which are important and we should not make any compromise with them. Indeed, we can never have Unity while we are willing to compromise with the world and the devil. Such a compromise will not make peace nor bring about unity. It has been suggested by some that we take a stand against the Masons and Odd Fellows, but say nothing about other orders. To which we reply that they are all of the world, all have an Arminian form of worship. And while some claim they do not affiliate with the lodge, yet they pay on an insurance policy in the lodge, which money goes to help keep the lodge in running order, and enables those who do affiliate with the lodge to go on with their Arminian form of worship. Such things will bring disgrace and shame on any church which tolerates them, and thereby becomes more and more conformed to the world. We are commanded to be separate from the world. Also divorce and remarriage contrary to the Scriptures will bring reproach and shame upon the church. Prearranged protracted meetings for the purpose of adding members to our churches belong to the Fullerites, and was not known among Old Baptists until Fuller's day. Such meetings will be and have been detrimental to the welfare of Old Baptists. Let us try to become united upon the Scriptural order and practice as well as the doctrine, so that Old Baptists can be one people in doctrine, order and practice all over the United States. I am willing to bear with almost anything among my brethren for the sake of unity except those things which will bring disgrace and shame upon the Old Baptist cause. Any departure from the doctrine, practice and order of God's house, as it is taught in the Bible, will finally bring reproach, disgrace and shame upon the churches who tolerate them. We think that the organ has no place in the church and therefore should not be used in our church services. Instrumental music belonged to the old Temple service under the law when the people offered sacrifices upon Jewish altars. Therefore we have as much right to offer a heifer or lamb upon an altar now as we do to use the organ, because both were used in the Temple service. All the sacrifices and Temple service pointed to Christ. Therefore all those who hold to the Temple srvice today in any form, say by act that Christ has **not yet** come.

E. B. Bartlett.

We trust that true Baptists may act according to the above and let us all live together in peace.

L. H.

We hear of much sickness and many sad deaths. Our heart goes out in sympathy to the bereaved and afflicted.—L. H.

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AN OLD LETTER—SHOWS THE WORKING OF A RENEWED HEART. ALSO REVEALS THE NECESSITY FOR THE PROPER TEACHING TO SPEAK THE TRUTH THEORETICALLY.

The following letter, in some respects very remarkable for the sentiment it contains, was handed me by my good friend, Mr. C. A. Gholston, of Birmingham, Ala. The remarkableness of the letter consists in how nearly the sentiment contained therein relates to the doctrine of the Bible as contended for by the Old School Baptists, yet the writer was wholly ignorant of the organization bearing that name, as I have been told. Had the writer been properly taught, had the word been properly and rightly divided to him, he would have no doubt left off many expressions he used in the letter, which to him doubtless meant something entirely different to what it means to us.

The letter is further remarkable because of what it means to the fond professor of it and the history connected with it. Nearly thirty years ago, Mr. Gholston, while living in Cleveland, Tenn., became very much interested in a revival service that was going on at that place, and while fired with the zeal generated by the excitement of such meetings, he wrote his friend in Atlanta, Ga., and the reply to his letter was the one published herewith. The reply was such a straightforward one and so manifestly portrays the work of divine grace in the soul that it put new thoughts in the mind of his friend, and subsequently became an earnest seeker for the truth. The rubbish and chaff piled together which formed the fuel for making the fire on the occasions of these big revival services, never kindled the flame that began to burn in this man's heart, for no rubbish or chaff ever created a flame that could burn so long and effectually.

Finally, it was the good fortune for this seeker after the truth to hear the gospel preached by one of the servants of the most high God, whose name I have forgotten, and his preaching was so in harmony with his experience that since that time he has never let an opportunity escape where possible to hear the blessed gospel preached; it is his food and drink, yet he has never drunk the sweetest part of the services for he has never put on Christ with an open profession of his faith, which he unhesitatingly admits is his chief desire.

The Paul Jones mentioned in the letter, I am told, was a very wealthy man of Atlanta, who acquired his wealth in an unlawful way, or rather was none too scrupulous about the way he acquired it, and was so reputed generally.

The writer of the letter, Mr. Norrell, died several years ago without ever hearing an Old Baptist preach, so far as Mr. Gholston has been apprised.

The letter, it seems to me, very forcibly portrays the fact that, while the Holy Spirit teaches the great lesson of one's eternal salvation independently of means or the instrumentalities of men, the circumstances and environments of the person and the schooling received has much to do with the manner in which he expresses himself. Hence, the necessity for forbearance with each other and not to make a man an offender for a word, as well as an equal necessity for the proper teaching which is encouched alone in the gospel of the Son of God. The grace of God puts the mind and heart in a receptive mood and the gospel molds it in shape for service. Much depends upon the kind of nourishment the young and tender lambs receive as to what their subsequent health and appearance will be. If stunted and dwarfed in its early life, it will remain so when it gets old. The child of God in his early life needs the shelter, clothing and food that the gospel affords in order that he might grow in grace and become strong in the power of His (God's) might. At this tender age the slightest exposure under some circumstances might retard his growth; to be exposed without gospel protection to these fleshly revival services, where one is worked up to a welding heat, might give one his death of cold (religiously), from which he might contract the pneumonia and die. The gospel gives warmth, but excessive heat, such as seems to be felt in these big revival services, is as harmful as too much cold. When the Lord said I would that you were either hot or cold, he didn't mean that you ought to be red hot or freezing cold, but referred doubtless to the wholesome kind of zeal with which his children should be actuated, or, if they must be cold let them be sufficiently cold to feel it, beyond the stage of indifference. Indifference, or lukewarmness, is a very uncomfortable state of mind for a child of the Master, and from the Master brought the statement that a preferable state would be either hot or cold.

It appears to me to be almost criminal negligence upon the part of Old Baptists to allow their children to grow up under the tuition and care of Sunday Schools and kindred institutions, many of whom have learned of Christ and His forgiving love in early life, and to thus become dwarfed and diseased from such exposure. Old Baptists years ago unhesitatingly condemned such a course of parents, but it seems we have lapsed into indifference along that line of late years and we are eating the fruit of it, too. God's promise is to you and your children, and as many as the Lord our God shall call. Do you want to take up the little ones to whom God has made the promise and dress them up and start them off down to Jericho, or purchase them a ticket and send them to Tarshish? My observation has been that those who have been brought to love God in their tender years are not so sensitive in discernment as those who, like Paul, stricken while adult and brought face to face with his Maker and His law written in the heart in an unmistakable manner. Such an one, tender in years, has a mind that can more easily be warped and perverted by cunning teachers than one of more mature years, hence, the necessity of avoiding such teachers, and endeavor to raise the child in the nurture and admonition of the Lord. Teach them that Old Baptists, more than

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other people, are concerned about them, and are anxious for them to have good wholesome food and comfortable shelter and raiment. As a good old brother once said, "Don't send your children to an Arminian Sunday School unless you want your child Arminianized." May God bless his faithful children and pity the erring is my prayer. J. A. M.

The Letter.

Atlanta, Ga., Oct. 12, 1890.

Mr. C. A. Gholston,
Dear Charlie:

I am glad to hear of you being so zealously affected in religious matters, or may say Christianity, for there is a vast difference in religion and Christianity, one is duty or obligation, the other love from the inward man in groanings that cannot be uttered beyond the understanding of the mere man that controls ones walk aright, yet, dear friend, man in his natural state, as experience will show, is but vanity. The Christian here looks forward in hope for better things as promised by the Creator of all things.

It is well to be zealous in a good thing, not in boasting, but rather in shame I have myself been very zealous religiously through cold and heat, wet and dry, regular attendant to temple worship, class and prayer meetings, Sunday Schools, Misssions, and later amongst the prisoners and convicts, the latter class perhaps as well, for such Christ came to seek and to save, and they have my sympathy and interest, those who are so steeped in sin and iniquity that no hope can be found but in laying hold of the Savior of such. Those who are pure in their own eyes are farther away from salvation than the outcasts of society. For your own soul's sake, Charley, trust not in the arm of flesh, but lean on the Lord Jesus Christ. I fear your mind and heart is badly corrupted by the teaching of these thieves and robbers (spiritually), who after lucre have so stirred your beautiful city, they are authors of merchandise in spiritual things. Personally, no doubt, they are clever, honest gentlemen, I have allusion to their system. There are many ravenous wolves going about in sheep's clothing, seeking their own gain to the destruction of many souls, bringing them under bondage to their pernicious doctrines. It is often quoted that Satan goes about like a roaring lion seeking whom he may devour, principally in these days it is claimed by means of intoxicating drinks. It is also stated by the Apostle of the Gentiles that Satan himself is transformed into an angel of light and his ministers as ministers of righteousness—these are not found in bar rooms or gambling dens —these will do for the roaring lion—but these gilded temples need the lamb-like, though the Lord knows which is one and which is the other more than we.

B. Norrell.

(To Be Continued)

The great concern with pooor me, will Heaven be my home after their turmoils of life are over? I have a sweet hope to that end.—L. H.

THE RESURRECTION.

The Apostle would encourage you in the midst of this state of questioning with the assurance that "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies," and he is not using the word "if" as implying a doubt that the Spirit of God dwells in you who have this knowledge of your helplessness, but as an argument showing the certainty of those who have this experience of suffering here with Christ reigning with Him in glory. Jesus was a man of flesh and bones, the Son of the virgin Mary, begotten of God. He suffered and was put to death in the flesh, but God raised Him up from the dead. That same body that was born of a woman, suffered on the cross, and was buried in Joseph's new tomb, arose therefrom, and ascended to His Father, and is now in His glorious presence interceding for those for whom He died and rose again. And just as sure as the God of creation, who is also the God of redemption, raised up Jesus our Savior from the dead and received that body of flesh and bones into His own gracious and glorious presence, just that sure will He who raised up Christ, our Anointed One, also quicken, that is make alive, your mortal bodies "by," or, as it reads in the margin, "because of His Spirit that dwelleth in you." It is not your spirit that is to be quickened, for that has been alive from the time that Christ began to dwell in you; but it is this helpless dead body, that is suffering because of sin, that shall be (not is) quickened, and it shall come forth in the glorified image of the Son of God, our Lord and Savior; and the time when this shall be done, Jesus tells us four times in the sixth chapter of John, is at the last day. I once heard one say that he would not allow any one to tell him how the dead are to be raised up; and I wondered, from the way he talked, if he would allow Paul to tell him. Paul, anticipating the fool's question, said, "Some man will say How are the dead 'raised up and with what body do they come?'" Answering this question, among other things, in which he clearly shows that it is the same body that died that is raised, he says: "It is sown in corruption;" surely this is the natural body of man. "It," (the same corrupt body) "is raised in incorruption. It is sown in dishonor" (the natural body again) "it is raised in glory. It is sown in weakness" (certainly this is man); "it is raised in power. It is sown a natural body;" is anything more natural than man? or more subject to death? "It is raised a spiritual body" (1st or., 15, 42 to 44). Could language tell anything plainer than we are here told that the same that dies is the same that is to be made alive? What more could any one wish to know about how the dead are raised up? There is nothing more positively stated or more clearly explained than the resurrection of the bodies of the saints of God, and that at the last day, when Jesus shall come again "without sin unto selvation." He came once a sin-bearer; He was seen in a body of flesh; He is now with His dear

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children in spirit, and can not be seen with the natural eye. He is coming again in body but without sin, in power and great glory, to gather His elect from earth and sea, quicken their mortal bodies and make them like unto His own (now) glorious body. So then the mortal is saved by the putting on of immortality; the corruptible is saved by the putting on of incorruption, and then ,not until then) shall come to pass the saying that is written—"Death is swallowed up in victory;" and then shall they sing to perfection, "Thou art worthy, for Thou hast redeemed us by Thy blood out of every nation, tongue and people."

Your brother in this blessed hope,
Joshua T. Rowe, Gospel Mesesnger.
Roland Park, Baltimore, Md.

THE RESURRECTION.

Believers, hail your risen Head,
The First-Begotten from the dead;
Your resurrection's sure through His,
To endless life and boundless bliss.
Joseph Hart (1762).

DONORA CHURCH REJOICES.

Elder G. A. Bretz says:

The precious little band of brethren at Donora, Pa., are again shouting praises to Him who promised never to leave nor forsake. A precious brother and his noble wife came before the church the fifth Sunday in July and asked for a home among our people. They were most gladly received and their baptism took place in the afternoon. The Master was surely with us. I can never forget the faces of those two dear ones as they parted from me and said: "Good-bye, Brother Bretz." Oh, how much that word "Brother" means. Born of one Father, kindred in spirit, practicing the same things.

The little church put herself on record by asking the brother if he was willing to sever his relation with the secret order to which he belonged? To this he gave his consent. Then several members expressed themselves by saying to him that while they loved him this act of his made them love him more. It made me think of those in the Bible days who said: "We have left all and followed Thee."

As I write this I desire to say that the church did not do this without careful thought. It was not an easy thing from a fleshly viewpoint. But they had thought and prayed, and when it came to the time to act they did as those who fear God and desire to know Him. This act will live in the church. It is the first time such a subject came before the church and now they have publicly acted and it is recorded on the pages of the church-book.

I have never belonged to a secret order. I have talked to Baptists who once were members who have left them and they tell me it is not the place for a Baptist to be.

I have never known a Baptist to become a better one by identifying himself with a secret lodge, but I have known them to become much poorer ones by so doing.

If the lodge is as good as the church why should any who are lodge members desire to join the church? If the lodge is better than the church, those who are lodge members should remain where they are the church members would have good reasons to leave the church and attach themselves to the lodge.

I cannot pray only through Christ. Any other prayer would be so painful to me that I could not rest. Christ is the one and only mediator between God and men. To pray without Him would be a denial of all that Christians hold dear. Lodge prayers do not have Jesus Christ in them.

In looking over the history of the Kehukee Association, I note that she put her veto against her members becoming mixed up with secret societies in the year 1786. She reaffirmed that act in 1872, and the act was spread upon her minutes. The association said for Baptists to join the Masonic Society was calculated to injure the feelings of the truly pious. It is so today. While some churches have suffered such practice the fact is the hearts of many are made to bleed thereby. Some time ago it was reported to me that a young brother had said he would give up his church before he would leave his lodge. He surely did not love his church as he ought; did not "prefer Jerusalem above his chief joy."

In 1829 the Kehukee Association adopted the following report which had been twice read: "We will not hold in our churches any member who is in the practice of visiting Masonic Lodges, or who on any occasion conforms to their customs of parades; nor will we countenance any individual who may reside or come among us in the character of a preacher." It will be observed also that in 1826 or 1827, serious threats were made against Elder Joshua Lawrence's life. The trouble seemed to be over some of the members and visiting preachers frequenting lodges and parades to the grief of those who opposed them. And also the course pursued by the advocates of "Missions" caused grief.

To conclude briefly let me say that it seems to me I could give up any lodge or any other unscriptural practice for our precious cause. A precious, spiritual and devoted sister asked me some time ago if I could feel as near a Baptist who gave his time and substance to some secret lodge as I could toward one who was faithful to his church? How would you, my dear Baptist brother, answer the question?

G. A. Bretz.

I would answer, I could not, neither do I believe any should be received, or retained in our churches, who are not willing to give up all lodges, secret, worldly and unauthorized societies of every kind, in order to become and remain a member of the church of God. If one is a fit subject for the church, they need not to belong to anything else to make them better and more helpful to their fellow creatures, or faithful to their God.

J. G. Wiltshire.
—Zion's Adovcate.

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CORRESPONDENCE

My very dear Brother Hanks:

I got home on the night of the 16th of February and found all well. I filled my regular appointment at Irvine last Saturday and Sunday and preached the funeral of a dear sister Monday. She died Sunday morning. You will doubtless remember the Sister Sparks who joined at the association, the first to join. She was the one whose funeral I preached on Monday last.

Well, I shall always remember your kindness to me and your efforts in having my appointments so well arranged and so thoroughly published, I having filled all of them. My whole trip was so very pleasant and you and your dear family were so very nice to me. May the Lord bless you all. I will in a short time write out and send you a sketch of my trip for publication.

I am real well. The weather is real cold here, about 10 above zero this morning.

May the Lord bless you. With much brotherly love. Remember me to your wife and family. Write me.

J. N. Culton.
Richmond, Ky.

Dear Brother Hassell:

I see my paper comes unwrapped, which is as much as to say there is someone else in Santa Cruz taking the same paper. I am hunting up all the O. S. Baptists around here, and would like very much if you would send me the address of the other parties (street and number) please. I found Sister Wright last Sunday. She has been living here for 27 years, and 40 years in the state. She is taking the "Signs." She has found no Baptists in Santa Cruz till we came here. Often there are Baptists passing through and calling on her. Please publish this notice, and, if there are any Baptists in this vicinity I would be pleased to hear from them. We are planning for regular services at our house 3rd and 1st Sundays in each month. We had regular services in our home in Washington, and desire to keep it up here. We have a large family of children, all Baptist inclined, and I want to keep them that way, so, nothing better than to set before them a good example, of going to church regularly. My motto is, when there is no church near have church at home. It is a good way to bring up children in the fear and admonition of the Lord.

Brother Bishop is with us, who talks in public, and we would like for others to locate here. It is a delightful climate. Please let me hear from you, brethren and sisters.

Yours in hope,
Mrs. F. W. Zastrow.
199 Highland Ave., Santa Cruz, Calif.

Elder Lee Hanks:

Dear Brother: Enclosed find $3.00 money order for the Gospel Messenger. Be pleased to accept and send the paper to G. W. Boaz, Whitwell, Va., J. C. Mitchell, Whitwell, Va.

Dear Elder Hanks: You may state in the news department of the Messenger that our regular meeting in Danville, Va., 4th Sunday and night, also second Sunday in each month on North Main St. Take North Main St. car, go to the end of the line. We are having good meetings at our church. All in peace. We had one addition to our little church at Martinsville, our last meeting. The dear brother was confined to his bed. We got the church together and met around his bedside and had singing and prayer, and the dear brother made a noble confession of his love and faith in the Lord Jesus Christ. He said he had a peculiar love for the Primitive Baptists that he did not have for anyone else. He said he was saved by grace. That day was one of the happiest days with him he said.

Affectionately.

J. R. Wilson.
Danville, Va., March 8, 1920.

Elder Z. C. Hull.

Dear Brother: I am glad I met with you at Phoenix City, Ala., last Saturday and Sunday, but am sorry we could not have more conversation together than we did. After I reached home I read carefully the March Gospel Messenger that you gave me, and find it to be a good number.

I have distributed the extra copies you handed me and I would be very glad if the subscription to the Messenger could be doubled soon. It grieves me to know that so few Baptist families read anything of the kind. Last fall I set out to get new subscribers, and soon got several and hope to continue to send you new names. No man I named it to refused to subscribe. Of course, I knew who were likely to take it. I am partial to that red cover it always carried, but its new dress has an elegant appearance. Then Elder Hassell requested me to let him place my name on the editorial staff. I felt sorry to know that he was mistaken in me. I felt sure he had discovered my great weakness and was susprised he did not know me any better than to make such a request of me. I wrote him the best I could refusing to accept the offer upon the ground of my insufficiency, but I did not mail the letter to him. After further consideration I saw that none are sufficient for these things of themselves, but must say like the Apostle Paul: "Our sufficiency is of the Lord."

Elder Hassell wrote me not long ago that he felt he was directed of the Lord to associate me with him and the other writers for his paper. I had come to appreciate the privilege of addressing the Lord's people all over the country by writing to them. When one has become so accustomed to speaking to the children of God as I have for thirty seven years and then through infirmity or from any

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cause gets to where he can't reach them and speak to them as we have done, it is a great satisfaction to write them. I know I am a poor writer, but some have enjoyed my letters and profited by the few articles I have sent forth through the Messenger and other periodicals we have.

I hope you may have the guidance of the Master in your new field of work through the Gospel Messenger, and I can dopt the language of the Apostle John, "I wish above all things that you may prosper and be in health, even as thy soul prospereth." As you have added to your list of editors several strong, useful, spiritual and humble ministers, and as the space in the Messenger is so little, and as the expense of publishing it forbids you from enlarging it now, you may discontinue my name after this letter is published, if you should see fit to publish it. I can continue to write at times if I feel so impressed and it suits you to publish them. I hope to aid your paper in every way possible, for I believe a periodical published for the good of Zion and for the glory of God is a blessing. I feel very grateful to Elder Hassell for the confidence he expressed in me, a poor servant, and I thank you for requesting me to continue with you but I now say to your coworkers in the Messenger, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you." 2 Cor. 13: 11.

J. T. Satterwhite.

We appreciate the good letter from Brother Satterwhite, but regret to lose him as an associate editor, but want to be submissive. We trust Brother Satterwhite will continue to contribute to the paper. His writings are enjoyed. Z. C. H.

Dear Brother Hanks:

I hope you will do well with the Messenger. I endorse the paper and your views and will stay on as one of your assistant editors just as I did with Elder Hassell. Will try to send an article every other month. I am frail as when we parted in Kentucky; most likely will never be strong again. I enjoyed our trip in Kentucky. I enjoyed those people and would love to repeat that visit with you.

Mrs. Oliphant is frail and has been down much this winter. I have been confined to home all winter, have given up all churches except the one here. It is solemn to feel the need of preparing for departure. Seven of our Elders died in one month: Dr. Waters and R. W. Thompson and five others. I believe I am prepared to go with my whole heart. I love the grace system as you preach it and it is my hope.

If you wish my name on editorial staff as Elder Hassell had it, will be all right. Will send subscription as I can. Will not charge commission for what I do.

Dear brother, pray the the Lord may not forsake us in our old age.

Yours in love,

J. H. Oliphant.

Elder Z. C. Hull.

Mr dear brother: I am of the opinion that a good sound old Baptist paper is needed among our people, one that will speak out on the fundamental principles of the gospel of the grace of God. If ever there was a time since the days of Christ that plain and pointed truth should be preached and published in every conspicuous place, it is now. If ever there was a time that the enemy was creeping stealthily, invading the camps of Israel, it is now. I am very forcibly impressed that one great and very important thing needed among the Baptists of today is a free and rigid use of the discipline. It is a plain stated fact that through idleness of the hands, the hands decay, and by the slackness of the discipline the Baptists are today suffering.

With aching heart and tearful eyes, being divided and subdivided and I am sure that the good Lord is going to use the rod and sift the churches until He brings her to her knees in sackcloth and ashes.

I am highly in favor of a good sound paper that will blow the trump and show Israel her transgression and the house of Jacob her sins. However, I surely feel my inadequacy to be of much force to such an important organ as you all are able to issue. I am happy to inform you that our (the Predestinarian) association has not been troubled with any new doctrine, being introduced among us. We are blest with a consolidated ministry. So far we have been blest with the smiles of Heaven upon us in that particular, and I do hope that the good Lord will so keep us. With good wishes for your success through life, and an interest in your prayers, I remain, yours in hope of a better world.

D. Hopper.

110 Tomlin St., Jackson, Tenn.

I appreciate your letter, Brother Hopper, and heartily agree with you. Since writing you, I bought the Gospel Messenger from Elder Hassell, and moved the paper to Atlanta, and I know you are in accord with the principles that have been contended for in the Messenger. We want you to contribute to the paper and your support in your country will be appreciated. Z. H.

If Sunday Schools are essential to save our children today, what became of all the children that died before Robert Raikes founded it in 1781?—L. H.

If Adam was a type of Christ, and his wife a type of the church, does it not follow that since Adam had only one wife that Christ has only one church? The anti-type must agree with the type.—L. H.

If Christ is the head of the church, is it possible that all organizations of men are churches, or bodies of His? Does the one Head have a plurality of bodies? The Scriptures plainly teach that she is the body, the one undefiled dove.—L. H.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.--We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Hebron (Garfield, Ga.) 4th Sunday and Saturday before. Elder Lee Hanks and P. H. Byrd, pastors.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

North Carolina.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

SPECIAL NOTICE.

We especially request our readers to furnish information for this department for the next issue.

We had a pleasant visit recently to Carrollton and some of the churches of the Bethel Association. We had the pleasure of meeting Elders J. M. Bagwell, Merrell and Sheppard, who are good preachers and much appreciated by their brethren. We visited the good homes of Dr. Brock, Brethren Chadinger, Denney, Jackson, Bagwell, Elder Merrell and his son. We enjoyed our visit very much and were kindly received. May God bless them. L. H.

THE OLD SCHOOL HYMNAL.

The book is now ready for mailing. We feel sure you will appreciate the book. It contains the old hymns. Songs you will love to sing. You will find the prices quoted on another page. The price is in the reach of all. Order a good supply of the books, and it will bring about renewed interest in your song service.

I attended a meeting at Phoenix City, Ala., the fifth Sunday and Saturday before. The following ministers were in attendance: Eld. Raulston of Tennessee; Elders Murray, Fuller, Meeks and Roberts of Georgia; Elders Satterwhite, Jowers, White, Folks and the pastor, Elder W. M. Bullard, of Alabama. It was a grand meeting. It was good to be there. Attendance was good considering so much illness in the community. I was entertained in the homes of Elder Bullard, Brother Higgins and Sister Clark. I feel so unworthy of the treatment and many tokens of kindnesses received. Praise God for His abundant blessings.

Z. C. H.

We visited Black Creek Church, S. C., Friday before 5th Sunday in February, and had Elder M. B. Martin, a very gifted minister with us. We spent two nights with our good brother H. Hinson and his lovely family. We also visited Brethren Ward and Harrelson. Bro. Hinson conveyed Bro. Martin and msyself to the Union Meeting at Tabor, N. C., Saturday and 5th Sunday, where we had the pleasure of meeting Elders Coates, Harrelson, Gore and Bell. We had quite a sweet meeting and met many lovely Baptists and friends whose memory we shall long cherish. They were all so good and kind. We spent one night with Elder Harrelson. Elder Bell has long been the efficient Moderator of this, the Mill Branch Association. The dear old brother is now very old and feeble in body and mind, but his brethren still love him dearly and hold him in high esteem. May God bless them all. L. H.

MINISTERS' BIOGRAPHY.

Beginning with the next issue of The Messenger, we desire to publish brief sketches of the lives of ministers, also reproduce their photographs. The cost of having a cut made will be about $2.50. Those who are able send this amount. Those who are not able to pay for the cut, we will bear the expense. All sketches will be published in the order in which they are received. Brethren, why not send in the photograph of your pastor? He will appreciate it and you will not miss the amount of cost. Send photograph together with the biography by registered mail. Address same to The Messenger Publishing Company.

FREE.

A Biography of my father, Elder C. B. Hessell will be sent free (one to five copies) to anyone desiring it. He lived a godly, useful and exemplary life.

Sylvester Hessell.

Williamston, N. C.

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Elder Sylvester Hassell:

Elder Sylvester Hassell. Please change my address from Kenedale, Terrant County, Texas, to Lawn, Taylor Co., Texas, and oblige yours.

Give notice of the change in the Messenger.

W. M. Little.

Kenedale, Terrant Co., Texas.

APPOINTMENTS FOR ELDER L. H. HARDY.

Saturday and Sunday, May 1st and 2nd, Sandy Grove, Beaufort County.
Monday, 3rd, at night; Singleton.
Tuesday, 4th, Smithwick's Creek.
Wednesday, 5th, White Plains.
Thursday, 6th, Maraltock.
Friday, 7th, Jamesville.
Saturday and Sunday, 8th and 9th, Skewarky.
Sunday, 9th, at night, Robersonville.
Monday, 10th, Kehukee.
Tuesday, 11th, Lawrence's.
Wednesday, 12th, Williams.
Wedneday, 12th, at night, Hopeland.
Thursday, 13th and at night, Tarboro.
Saturday and Snuday, 15th and 16th, Kinston.

ENCOURAGEMENTS.

We are receiving many letters of encouragement from brethren in different parts of the country since buying the Messenger, stating that they will give us support. Our object is to send forth the truth and send you a paper full of good news regularly. We feel impressed, starting the next issue, to enlarge the paper to twenty-four pages and continue it as a monthly paper, and we will be glad to have an expression from you in regard to this matter. We want to increase the circulation. Each reader can send in a few subscriptions. It will be a great help; it will be to the mutual benefit of all concerned. You will be doing good work. If you love the principles we are contending for and the contents of the Messenger. It is edifying to you. Remember, there are others who would be comforted by subscribing and reading the paper.

If you will circulate a few sample copies, let us know. We will be glad to send them. Furnish us church news, also names and addresses of churches in cities, the names and addresses of pastors and dates of meetings. We cannot live alone, let us serve one another.

Z. C. H.

THE LOSS OF SEVERAL ABLE MINISTERS.

Our dear brother, Robert Thompson, died Tuesday, the 10th, and will be buried on Friday. It is a serious loss to us. He was a true Primitive Baptist, had the full confidence of the Primitive Baptists.

I never knew him to yield a bit of truth to please the world.

We have reasons to be cast down. So many of our preachers have died within a few weeks. Our dear Brother Waters, of Washington, D. C., and Elder Stucky, of Ohio, who was worthy and good and needed; also Elder Cabbage, of Indiana, and Elder Hickman, of Ohio, and Elder Querry, of Missouri; also Elder J. W. Richardson, of Petersburg, Ind. Seven in all within a few weeks. We needed them so much in our churches. I have felt discouraged. We need to see some young men full of love to God and truth. We must not be too hard to please, but encourage the little gifts and use them.

We believe Primitive Baptist doctrine will not perish from the world. A doctrine so true and comforting, and so God honoring will not be entirely overcome.

It soothes and comforts the troubled soul.

I feel that my time is not long, but I desire to be steadfast and unmovable till the journey is over. I want the love and confidence of the brethren while I live. Let us pray the Lord to save us as a people. I desire an interest in the prayers of my brethren.

J. H. O.

EXPERIMENTAL AND ENDORSEMENT:

Elder Lee Hanks:

Dear and precious brother in bonds of Christian love and sweetest fellowship: I'm a poor, imperfect sinner, and need the forbearance and forgiveness of the family of grace in order to travel along with them.

I never cease to think of your faithful labors of love among the poor tempest-tossed children of God and yet my heart aches to read of your sad afflictions and often of the misrepresentations of false brethren, but oh! how humble and Christlike you have borne it all! Surely the Lord of Lords and King of Kings has been your shield and hiding place. I am so glad of the faith and utmost confidence I have in Him to believe that He is able and will continue to sustain you by his grace what few more days you have to spend in this world, and in death His sweet presence will dispel all of your gloom. Dear Brother Hanks, your memory can not nor will not die. You have remembered the Creator in the days of your youth and you know it is said, it is good for a man to bear the yoke in his youth and in all of the years of your pilgrimage the God of Abraham, Isaac and Jacob has led you about and instructed you in wisdom's ways, has given you grace to cheer the broken hearted, has cared for your loved ones while you were going speaking words of sympathy to them that are weary. Oh! then do you suppose in all of these things He would be with you and forsake you in the seventh? No, a thousand times no, but you shall triumph over the last enemy and come out more than a conqueror through the merits of Jesus Christ our Lord.

I remember so well of your visit seven years ago. When I started to the church Saturday, through a mist of rain, I could only think that seven years ago I had the pleasure of riding along with you and listening at your godly conversation. Your admonition uttered that day surely took root in my heart and has grown all these years. Oh! so well do I remember you telling me, doubtlessly for God's purpose I should travel through many long stormy

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winter seasons, but through the darkest time God's eyes were ever upon me. That I would be sorely persecuted by the world, the flesh and Satan, that maybe some professed Christians would treat me with disdain and that many times I would feel that all of God's people had forsaken me. But when I remember the many glowing accounts of your own experiene, with David's, Paul's and others that you told me of, my eyes overflow with tears that God in his goodness sent you to see us at that time.

You remember only one month had elapsed since dear Brother Willis had baptized me, and that I hadn't been tormented with the evil surmisings of Satan, so when my trials and temptations did come I could say, "Yes, Brother Hanks told me that Satan would tempt me, also that the grace of God was sufficient. I remember again you told me that my home brethren and sisters had utmost confidence in me and expressed your wish that God would keep me humble, that I would never cause any trouble. Bro. Hanks, you have no idea what that was worth to me. So many sad changes have taken place since, the church then so lively has drooped and ceased to prosper, many have turned back, many can find no time to go to meeting, and many storms have clouded my sky and made me feel like I was a deceiver. Many afflictions have been my portion, many of my friends and loved ones have left me behind, but none has moved me from my love for God and his people, none have hindered me from attending all of my sweet meetings but four since. How thankful I am for such a loving dispensation of providence. Only three meetings have passed when I was sick and couldn't go and one this fall that I was away from home and couldn't get back. I have gone, sometimes, with an aching heart and one sweet song, prayer or sermon would lift me up on the mountain top of rejoicing. At other times I've left my home rejoicing and ere I returned sadness would fill my soul. Sometimes one sweet smile or handshake causes me to sing praises to God. At other times it makes me feel my unfitness and unworthiness so much until I weep because I can not live more like the faithful in Christ Jesus do. Those things have taught me to know unless God is with me all is vain. How often have I gone and been the only sister there and yet the Lord would come to my soul to greet; at other times dear sister McPhail's (a devoted Baptist) voice, would sound so sweet to me I would forget my trials and cares. I know that my feeling sense of unfitness doesn't give me any rest in rebellion and is only a rotten chunk to hide behind; so I long have prayed for grace to feel that Jesus is my worthiness, that in my flesh dwelleth no good thing, and ever be found at the feet of Jesus and at His children's feet and then I know I will not be a busybody, a complainer or faultfinder. I desire to honor the order of the church as much so as the doctrine and I do not know any other way than to observe all things that Jesus has commanded and let alone the things He hasn't commanded. I can not do the things that I would at all times for I'm so weak, I can not walk alone, so if the Lord doesn't guide me I know that destruction awaits me.

Brother Hanks, I wish I could see you once more this side of the grave, could have you here in my humble home, that I could do something to cheer you up, but if I can't do that I hope there is room for me in your love and fellowship here below and that in that upper and better kingdom I can meet you where all is peace and love.

I'm teaching nearly fifteen miles away from home this time, away from the dear old Baptists, but the dear papers and letters I receive cheer me up. I come home for my meetings and no one knows how much joy I receive in that. I would be glad to hear from you, if you feel like writing, if not all is well. I read your editorials each week and feel to rejoice with you in your joys and weep with you in your sorrows.

May God who has kept you so long continue to bless and cheer you up. May He stir up the minds of His children by way of remembrance that they may love you better and appreciate your labors more in the future is my sincere prayer for Jesus' sake.

Yours most unworthily,

Lessie Jolly.

Carthage, Miss.

EXHORTATION TO FAITHFULNESS.

Dear Brethren and Sisters:

I feel somewhat impressed this morning to write a few lines to the dear paper, The Gospel Messenger. I am not uneasy at all but that it will be based on sound fundamental principles, for I am sure if all who write to this dear paper, or read it, or subscribe for it, are as sound in the faith and stand up for the cause as the dear editor of this paper, dear Brother Hanks, there would not be an error or a misrepresentation in it. If so, it would be an error of the head and not of the heart, and if we would only take heed to his admonition, that he so humbly admonishes us to follow our dear Savior, I am sure we would all do well.

I see so many letters in the Baptist papers speaking of the times. And dark times it will be for the dear people of God to be under the so-called religious laws, with all our privileges taken away. But let us all, each and every one, take heed unto ourselves and to the doctrine, and pray to the God of all power never to let such come upon us. And if we could only see the need of obeying Him as we should, and perform our duty in all things, we would not have these things to bear, for if obedient He will never leave us nor forsake us. For He says His Kingdom shall break in pieces all other Kingdoms. O Lord, increase our faith that we may be able by His all-guiding and sustaining hand, to stand against the wiles of the devil. He says, "Upon this Rock I build my Church," Christ Himself, being that Rock. And He says, "The gates of hell shall not prevail against it." We know what He says is true, for God cannot lie. When He says anything shall not

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be, we know it will be as He said. There is none who can change the mind of the Lord, for He is the same yesterday, today and forever the same; He changes not.

And our blessed Savior has sent men, holy men of God, here to admonish and exhort, and to teach us our duty, and to stir up our pure minds, and put us in remembrance of these things. Therefore, we have no lawful excuse. The dear old servants of God have labored hard and tried with all their hearts and souls to keep unity and peace and love among the brethren far and near. I mean those who are servants in deed and in truth. And we should so much appreciate the glorious privilege that we have in meeting together to worship the true and living God. We ought always to be willing and ever ready to lay aside the sin that so easily besets us, and not let anything get between us and our God to mar the peace and happiness in which He commands His children here to live. I see so many of the dear brethren and sisters so negligent and unconcerned about their meeting days; they don't care whether they get to meeting or not. What is the trouble? Their minds are not on things heavenly and divine. If they are more satisfied with the world and worldly things than their church, I think they should be loosed from the church, so as not to be a terror and pull back to the cause of our blessed Master. If they can do no more, they can fill their seats, for the time may come when there will be a famine; not for bread nor for water, but for the word of the Lord. And while we are blessed with the privilege of assembling ourselves together, we should rejoice in this and in the hope of our calling, if we have been called out of darkness into the gorious light of our Heavenly Father. We should let our light so shine that others may see our good works and glorify our Father in heaven. I don't say this to boast, but when our meeting days come on, I am most miserable until I get to the church and engage in singing the good old songs of Zion. There is nothing I enjoy more than meeting the dear brethren and sisters and our dear pastor, and all seem lovely and seem rejoiced to meet each other. But we have had bad luck or good luck, I don't know which. The Lord knows best. But our dear preachers have been sick and unable to serve us since November. Mr. Lewis, my dear husband, and dear Brother Cribbs have both been sick. It has seemed a long time to me. But I want to tell you that God is able to furnish us with the glorious gospel in a dreary land, if we only will ask Him for such things as the good news from a far country. Last second Sunday and Saturday before, we had a glorious meeting, whch I feel like will be long remembered. Dear Brother A. P. Tucker came from his home at Moultrie, Georgia, and preached for us. I wrote this Brother to come as we had no one able to preach for us. I want to give God all the praise in this for we will never have a better meeting. All seemed to enjoy the glorious news that we were so hungry and thirsty for. This dear Brother came richly burdened with many good things prepared by the bountiful hand of our Heavenly Father to communicate to us poor unworthy beings, as I feel that we are not worthy of so great a blessing as this. Nevertheless, the good Lord had compassion on us, and sent His angel of light to feed us poor thirsty souls. May God in His rich and abounding grace enable Brother Tucker and all such good servants to press on and never grow weary in His service, and enable them by His grace to go on, and ever bear heavenly news to His waiting people. Dear brethren and sisters, let me say to you all, if it is worthy of your consideration, never forget your poor pastor. He may have some of this world's goods but he is poor in spirit. Show to him that you appreciate his presence with you. They have a great burden to bear that we know not of.

Dear Brother Hanks, I leave this to your better judgment what to do with this. Look over so poorly composed letter and so many mistakes. I do wish you good success with this paper, The Gospel Messenger, and that God will direct every heart that is connected with the circulation.

Your little sister, saved by grace if at all,

Mrs. W. M. Lewis.

Hazlehurst, Ga.

Dear Brother Hanks: Just one week ago you were here with us. Also Elders Merrell, who baptized me at Hopewell, Heard Co., Ga., August meeting, 1913, and Elder J. M. Bagwell, of Carrollton, who married my good little wife and myself Oct. 8, 1916.

Now, Brother Hanks, I was certainly glad to find you such an humble man of God. While I regret exceedingly many acts of my unprofitable life, I desire to assure you that these two acts I have never been sorry of, and the reason why is because I have enjoyed my life so much better in trying to live with the dear old Baptists. I so much appreciate my home with them. Satisfaction is worth so much, and I try to be content with our little earthly home (if we do not own it) with my wife and little girl about two years old and a little boy about one year old. They give me so much pleasure and cause me to forget my trials, troubles and conflicts, and amid all these, I desire to be thankful to the Lord for so wonderfully blessing such a worthless sinner as I. I have many things to be thankful for; it would take too much time and space to enumerate them. I am thankful that I had a good father and mother, who taught me right from wrong, and that I always tried to honor and obey them, and not give them any trouble; especially did I try to be a moral boy thinking this would merit a home in the good old Baptist Church, which I was satisfied was the true Church; but I was forced to abandon this idea about good morals putting me on the Lord's side. It was during these days, I trust, I saw myself a sinner in the sight of a just God, and I could not depend upon my good works for deliverance. This Bethel spot in my memory still lasts, and I trust

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will never be forgotten. It was while in the field plowing everything was so bright and lovely, and I trust the Lord, as I felt sure then, had pardoned my sins and what I was trying to do was already done. So I have a hope of a home in heaven.

Elder Hanks, I did not intend to write all this and take up your precious time. I just wanted to say that we are very glad we invited you to come to our meeting and thank the Lord that He put it into your heart and mind to desire to come, and also truly hope you enjoyed your short tour among us, and will come again in the near future, because the people here did enjoy your preaching. We are proud of our ministry here who have been contending for the same grand principles that you so earnestly contend for.

We especially desire to endorse your views on the Bible doctrine, such as "The Unity in the Trinty," "The Sinner Passive in Regeneration, but Active in Obedience," "That the Tree Must First be Made Good in Order for the Fruit to be Good," "That Repentance and Prayer are the Evidence, Result or Fruit of Spiritual Life, not the Cause of It." We believe you are able by the power of God to rightly divide the word of truth and show people where they are wrong. May the good Lord bless you with life and strength to go forth in the strength of Elijah's God, teaching the truth in the name of an all powerful God.

We also endorse your views on the salvation and sayings taught in the Bible. Jonathan wrought a great salvation for Israel. Jesus became the author of eternal salvation. Heb. 5:9.

He shall save His people from their sins.—Matt. 1: 1. "Save yourselves from this untoward generation." Acts 2: 40. "Eight souls were saved by water." I Pet. 3: 21; James 5: 19-20; 1 Tim. 4: 16; 1 Cor. 1: 21; Acts 11: 14.

You showed that Jesus wrought salvation in us before we were commanded to work it out. God has but one way of saving sinners. I desire to take stock in your good paper. I enclose list of subscribers.

Yours in hope,
Newman E. Denney.

Carrollton, Ga., Route 3.

Many thanks for your good letter and subscriptions. L. H.

Dear Brother Hanks: I am glad you have been spared to live to be old and still contend for the same old doctrine that salvation is by grace. I read after you in the Messenger of Truth, and I am glad to see you contend earnestly for the same truth that was preached when we were together many years ago, in the days of Elders W. P. Lilly, J. W. Lilly and Charlie Walker, and many others that long since passed away. You don't know how glad I would be to see you once more, but I don't expect we shall ever meet here again. I am now nearly seventy-one years of age, and cannot be here long at best.

Almost all of the old Baptists that were here when you lived in this country are dead and new ones have come in, but we have some very sound Baptists here. I regret to say there have been several divisions here, but there are very solid ones here yet. I was at the Pig River Association, Roanoke City, last spring, and at the Indian Creek last August ,and at the Elkhorn in September.

I stiil belong to the Indian Creek Association. As you are getting up a corporation, or stock company, for your paper, send me a copy and particulars and I will put in $5.00.

(Elder) H. Evans.

I am glad to hear from this dear old servant. He was the first one that ever asked me if I did not have impressions to preach. He gave me much encouragement for which I shall ever love him.

L. H.

Dear Brother Hanks: Enclosed find check for the Gospel Messenger, one year, for S. W. Brewton, Collins, Ga. I have long since learned that I am not my own keeper. I feel the more depraved as I grow older. I feel a desire to confide in the Lord and trust Him for everything. If I pray I need His help, if I attempt to do anything without His strength it is a failure. However, I feel sure that it is good for us to feel poor and unprofitable. Sometimes at least, we have become exalted and overestimate ourselves. The devil has led us a few times into this awful extreme to my sorrow, but I suffer only for my good, and perhaps the good of others. I may write on this subject sometime if the Lord wills.

Yours in hope,
J. R. Callaway.

Thanks for the subscription. We trust all may aid us to circulate the paper. Shall be glad to have you write, dear brother. L. H.

Dear Brother Hanks: I see you have moved to Atlanta. I hope you will continue your editorial relationship with the Primitive Baptist.

I am anxious to see you, for long has been my acquaintance with you and the strong brotherly tie between us, and I know nothing but brotherly love for you. If you can spare the time write me. I would be glad to receive a letter from you.

My health is better for the past year or so, although I shall soon enter my seventy-fourth year. I have been in the ministry fifty years and a member of the Old Baptists fifty-three years. I love the old church and her cause as well today as I ever did in my life. Pray for me and visit my humble home. I live three and one-half miles from Fayetteville and 25 miles from Atlanta.

B. C. Caldwell.

Fayetteville, Ga.

We are truly glad to hear from this dear old servant of God and do pray God's richest blessings upon him. I shall be glad to hear from all of our faithful old ministers with a short sketch of their lives.

L. H.

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OPPOSES THE BOARD.

Some time ago a sister, who is the widow of a landmark preacher, wrote me that she had been excluded from a board church for no other reason than that she would not agree to and attend union meetings! Another memorial of that famous S. B. C. resolution not to hold any more such meetings, and last week Bro. Attaway wrote me that he had been turned out of a board church because he would not contribute to the 75 Million drive! Now isn't that money-hog-wild Christianity? When they yoke up muscular Christianity with this, they'll be in the Catholic boat, where they have promised to go, if possible, in their federation alliance, and I cannot see anything in the way now! Surely the Bible won't be any hindrance, for they are not going by that! Boardites, you'll soon be "birds of a feather" —frizzled hens with wards ducks! Let all true Baptists pray the Lord, as did Moses of old, to "respect not their offering"—worship. Numbers 16: 15.

Every true Baptist ought to raise his pen and voice against this Goger-boardite innovation. They are sneaking into every nook and corner, trying to insinuate themselves into the good graces of our landmark churches. Of course I do not believe they can persuade any of our sheep off, but really I hate to see them take any of our billygoats, for we have raised them to try to be honest and respect God's commandments and stand for Bible principles! And then a landmark billygoat Rogerite would be a caution anyway! Billy, stay with us and we'll bring your old gray whiskers down to the grave in honor.

B. F. Vance, Baptist Flag.

Bristol, Tenn.

Dear Brother Hanks:

I am alone this gloomy, rainy Sunday afternoon and I've been thinking on the goodness and mercy of God. How His protecting care has followed me in all the days of my life, and His grace sustained me in every trial and affliction and persecution (of which I've had many). And as I was thinking on these things this Scripture came to me, "But none of these things move me." Why is it none of these trials, afflictions, persecutions and so on that I am subject to don't move me. Because, Brother Hanks, I feel in my poor heart that the good Lord keeps me by His power, also I would long since have denied the faith. Situated as I am, no church or people of my faith around me. My husband and all his family are Mission Baptists and hold me in contempt as to my religious principles, and in all this it's sweet to feel that the Lord has sustained me in the faith and while I can feel that the Lord is thus caring for me it evidences that I am embraced in the everlasting covenant ordered in all things and sure, and if this be so nothing else matters, for when done with the trials of this life, sweet Heaven will be my home.

I have thought so much about my trip to Georgia last fall and that wonderful meeting it was my privilege to attend. In some respects it was the most wonderful meeting I ever attended. I never before saw so many preachers and Old Baptists together and all seemed glad to be there and meet each other. Sweet love and fellowship seemed to abound in and through all. Surely they are God's people and wonderfully blessed with a sound, able and strong ministry, which they appreciate, if I am not mistaken. No one except one situated as I have been and now am, can know what this meeting was to poor me. It was a feast from first to last. I'll never forget the kindness shown me while among this people.

They cared for me as though they had known me always. May the Lord reward them for their kindness to poor unworthy me. Surely they are a good people, highly favored of the Lord.

Mrs. Mary Patton.

Wooster, Ark.

Elder Lee Hanks:

Very precious brother in Christ, I hope, I venture to pen you a few lines, hoping they may find you and your dear family enjoying good health.

Brother Hanks, I want to tell you how we missed you at Hebron last meeting, although we had a very sweet meeting. Bro. Isaac Wilson preached an able discourse on Saturday, followed by Bro. Byrd, and Bro. Byrd preached at Bro. Wm. Johnson's on Saturday night. It was certainly a feast to my poor soul. On Sunday, because of the inclemency of the weather and so much influenza raging, there were only fourteen present at meeting, the unworthy writer being the only woman there. But the Lord hath said that where two or three are gathered together in my name, there will He be also, and truly this was the case there.

Bro. Hanks, pray for me when it goes well with you, that I may ever be kept in the straight and narrow way, and ever be found at the foot of the cross. These are dark days indeed for many of God's little children. May you be spared long to proclaim the glorious gospel of truth and come back to Hebron. We are always glad for you to visit our humble home. I will bring these scattering remarks to a close. All join me in kindest regards to you and family. Your little sister saved by grace if ever saved.

Mrs. P. L. Sego.

Garfield, Ga., Route 2.

Grace and works will not mix. Grace produces good works, but works do not produce or procure grace. The tree must be **made** good before the **fruit** will be good.—L. H.

Hearing and believing the Gospel are evidences of eternal life and not **the cause.**—L. H.

If a sinner boasts of ability to save himself eternally, and will not do it, does he not justly deserve eternal banishment?—L. H.

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Elder Zach C. Hull, Atlanta, Ga.
Dear Brother,

The first copy of the GOSPEL MESSENGER under its new management reached me on last night. I have always been a friend of the Messenger and hope that it will always be so. I am enclosing money order for $1.25 to pay my subscription for one year. If I could I would gladly be one of the ten years subscribers, but I am not in a position to do that just now.

I do not suppose that there is a single Primitive Baptist who does not hate the past record of Roman Catholics and a great many of our brethren are living in expectation that the old harlot will again get into power. There is no doubt but that she would if she could, but it appears to me that she has had her day. I do not stand in fear of her and think that none of us need to. The next trouble that we will see is from her harlot daughters.

If I remember well it was in February, 1907 that those daughters met in Philadelphia and started an organization to get "together." This is the beast which John saw rising up out of the earth, (Rev. 13) and she will exercise all the power of her mother or the first beast.

I am now going to copy an article from the PATHFINDER, which is published in Washington City:

"CHURCHES ADOPT UNION"

A year ago a conference was held in Philadelphia to consider the matter of bringing the various denominations of Protestant churches under one head. Many leading church workers favored the move, in fact the feeling was general throughout the country that some such plan should be adopted to bring about substantial economies and increased efficiency in carrying on Christian work.

About 30 different denominations were represented at the meeting, including Methodist, Baptist, Congregationalist, Presbyterians, Episcopalions, Disciples, Friends, Lutherans, Moravians, Reformers, United Brethren and others. A committee of two delegates from each denomination was named to investigate and report on the "desirability and practicability" of such an undertaking.

This was the first big step ever made toward bringing the forces of Christianity together and it paved the way for another meeting that has just been held in Quaker City at which a definite plan for unionizing the Protestant churches was adopted. The churches had warning again and again that unless they ceased hairsplitting over creeds, dogmas and interpretations their efforts to Christianize the world would be largely wasted. For how can ministers, missionaries or any one else hope to carry weight with non church goers, unbelievers and heathen when so many rival bands of so-called Christians exist that small dependence can be placed in any of them, it was asked. Now in a measure the various denominations have sunk their pride and ceased their haggling. They have adopted a program by which they hope to carry on the work of the Lord more efficienctly than ever before. The plan provides that all the Christian churches having the same faith in Christ shall band themselves into a body to be known as the "United Churches of Christ in America." Each is allowed to retain its own creedal statements, its form of worship and its form of government, but the mapping out and direction of the work is placed in the hands of an executive council in which each constituent is to be represented by a certain number—the number to be equal —of ministers and laymen, women included.

It is the special duty of this body to unify and harmonize the work of the different churches, direct their missionary activities and equitably distribute their efforts so that some areas will not be overcrowded while others remain destitute, as is the case now. In sections supplied with more church facilities than are deemed necessary, two or more denominations will be united and the extra forces put to work in other fields.

The same method will apply in regard to evangelism, social service and religious education. The allies didn't work to much advantage until they united under one generalissimo. In the same way the churches have come to realize the value of union and it is hoped and expected that greater benefits will result under the present plan than were ever possible when their energy was spent in controversies and jealousies among each other.

PATHFINDER, March 6th, 1920.

Such is the movement now of the second beast. She is rising high enough out of the earth to show her head and how she expects to turn things her way.

I realize that she can do nothing until the fullness of the time of God comes. But I feel sure that such a thing as this is the second beast which John saw rising out of the earth. She is as much a daughter of Rome as Rome was of Pagan Rome. Pagan Rome was the great red dragon, Papal Rome was the beast which rose up out of the sea, and this one which now is assuming proportions is the one which was rising up out of the earth. The one which rose up out of the sea was the MOTHER OF HARLOTS, THE ABOMINATIONS OF THE EARTH; MYSTERY BABYLON. This one is and will be composed of her harlot daughters and their allies. **That is my opinion.**

I desire that the Lord will bless you in conducting the GOSPEL MESSENGER so that it may carry comfort to many hearts which are burdened with the sins of the world, and that it may declare that the Lord Jesus came to take away the sin of the world. The Lord bless you.

Yours in hope of the resurrection of the dead.

L. H. HARDY.

P. S. Our church meetings at Hunting Quarters, Carteret County, N. C., are on 4th Sundays and Saturdays before, and on all other Sundays and on Wednesday nights in each week when the pastor is not from home.

L. H. HARDY, Pastor, Atlantic, N. C.
JOHN D. SMITH, Clerk, Atlantic, N. C.

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Elder S. Hassell
Dear Brother—

In precious faith, hope and love:

In regard to the change made in the GOSPEL MESSENGER:

When I saw the announcement in Zion's Landmark, that you had sold out the MESSENGER and that it had been moved to Ga., I felt rather sad, but upon reflections I thought maybe it was providential—considering your age and feeble state. I know it has relieved you of the burden and strain that was on you, and the necessary expenses in keeping it up. After receiving the March number Saturday night last, and reading your reasons for selling it, I am satisfied you did wisely and for the best. I feel that it has fallen in good hands for I am acquainted with the Editors, or some of them—Elders Hanks, Stewart, Saterwhite and yourself, and am not with Elder Hull, but am satisfied it will be conducted satisfactorily to the readers—as it has been by yourself. I was very much interested in reading the articles in this number, especially Elder J. C. Denton's on Roman Catholicism. I, like him, fear we are facing a serious crisis. But we know and believe that an all-wise God, who is the great and mighty Sovereign of the Universe, reigns supreme. He is our only hope of Salvation and the arbiter of the future destinies of all men, and of our religious and political liberties. This is the only consolation we have and it is an everlasting one—all through and by the all abounding grace of a Covenant-keeping God. I will say in conclusion I shall do what I can to encourage the circulation of the MESSENGER.

With love to you and a desire for your welfare and others, I am your brother, I hope, in Gospel bonds,

J. E. ADAMS.

Let us pray for the peace of Zion and work also for the same purpose. It is certainly wrong for the people of God to be at war with each other. We need to have more love and forbearance with each other. Love beareth all things. It thinks no evil. It is, therefore, pure, harmless, and is shed abroad in our hearts.

Let us cultivate this divine and heavenly grace and peace will be multiplied and we will grow in grace and thus experimentally know that it is good to be established in grace.

J. S. N.

Dear Saints: The above should not be read with indifference. When we are agreed on the great fundamentals we should be slow to draw lines against each other over mere expressions when all are living godly lives. Let us all pray for and work in love for peace. L. H.

History teaches that there have been Baptists in all ages contending for the truth we so much love today. There were no modern Mission Baptists prior to Oct. 2, 1792, when they were founded by Fuller, Carey and Company.—L. H.

WORK FOR THE MESSENGER.

We feel sure you are all glad to have the GOSPEL MESSENGER'S size increased, printed in good type on first class paper, filled with good spiritual reading matter, free from advertisements, and printed in shape so you can preserve it.

Brother Hull has bought this paper and is publishing it at a great sacrifice, and needs the assistance of all lovers of truth in aiding in its circulation. Pastors and traveling preachers can mention it to their congregations, and all other lovers of truth can do likewise and aid us in putting the paper into the homes of our brethren, sisters and friends. Many will be willing to renew their subscription and send several years in advance. Suppose each subscriber will renew for himself and send in new subscriptions for others, or send a donation for some poor preacher, brother, or widow, or friend that you wish to read the paper, this will be a good work. We have known Brother Hull for years and know him to be a sound, faithful, ordely young minister who has the cause of the Master at heart. He has no axe to grind, no hobbies and fine spun theories to promulgate through the paper; but he and I desire to contend uncompromisingly for the pure truths for which this paper has ever contended. We want all readers to feel that this is our paper and to do all possible to make it a blessing in each home. We trust that all who feel impressed may write, but please do not deal in unkind personalities for our desire is to comfort, strengthen and unify our dear people. We so much ned each other. We thank you for the many new subscriptions you have already sent in. Brother Hull has confidence to believe that you will promptly work in behalf of the MESSENGER so as he will sustain no great loss in sending forth the paper. As to our part we feel that the short time allotted us we are willing to spend and be spent in writing and trying to preach for the comfort and unifying our dear people. Let all see how much you can do for the paper by May 1st. Remember the cost of the paper is great and a dollar amounts to but little just now. A little from all will greatly help us.

Submitted in love,

LEE HANKS.

THE LOVE OF GOD.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" 4: 9-10. We love him because he first loved us." Verse 19.

God's love for his chosen people is a greater manner of love than the mother's love for her child. His love for his elect is spiritual love, but the mother's love for her child is natural love. As the spiritual is above the natural, so is God's love for His people above the mother's love for her child. "The mother may forget her child," may cease to

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love it. God says to his elect people, "I never will forget thee"; He never will cease to love them. Paul says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The Lord says, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." And Paul says, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

For such love,
"Let all harmonious human tongues
The Saviour's praises speak."

Because of His love for us our names were written in heaven, and we were chosen in Christ that we should be holy and without blame before God in love. God's love constrains us: And we love him because he first loved us. His love is shed abroad in our hearts by His Holy Spirit, which He has given us. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not;" 1 John: 3, 1. This great manner of love bestowed upon His people, shed abroad in their hearts by His Spirit, by its transforming effect manifests them to each other, and they are called sons of God, "but the world knoweth them not, because it knew Him not." The world "that lieth in wickedness" can not discern this love in its wonderful manifestations. Unregenerated sinners have no conception of this great manner of love. When redeemed sinners are blest with true spiritual knowledge of Christ Jesus, as their Redeemer, the holy pure love He has put in their hearts involuntarily flows out to Him; it embraces Him without effort on their part. Through His own revelation of Himself to them he becomes to them the One altogether lovely. He gives His elect eternal life that they may know Him; John 17: 3. "And this is life eternal that they might know thee, the only true God, and Jesus Christ, whom Thou hast sent. Through this enabling life, which He gives to sinners, even when dead in sins, they receive the spiritual revelation He has given of Himself in His Holy Word.

By the great manner of love Jesus has bestowed upon them, has shed abroad in their hearts by His Spirit, has given to them, they love one another as they recognize their relationship in Him. As they see the evidences of His grace in each other, His love which He put in their hearts, flows out and they are reciprocally joined in the Lord's holy bond of love.

They see Jesus, as His Father's best gift, leaving the glory He had with his Father "before the world was," they see him in His humiliation bearing all their sins, suffering for their sins, the just for the unjust, that He might bring them to God; they see Him exalted at the right hand of the Father, a Prince and a Saviour, to give repentance and remission of sins to Israel; they see Him, their great High Priest, their Advocate with the Father, interceding for them; they see the resurrection of their bodies from death to life and immortality by virtue of His love, resurrection and intercessions, and their love for Jesus, their Saviour, is inexpressible. Because of their recognized obligation to love Him with all their inward powers, they often fear that His love is not in their hearts, that they do not love the Saviour of sinners.

They want to love their Lord, as commanded, with all their heart, and with all their soul, and with all their mind, and with all their strength. They would adopt the words of the poet:

Do not I love Thee from my soul?
Then let me nothing love.
Dead be my heart to every joy,
When Jesus cannot move.

Thou knowest I love Thee, dearest Lord,
But O, I love to soar
Far from the sphere of mortal joys,
And learn to love Thee more.

And:

O, how He suffered on the tree,
No love like that before;
I know and feel I love Him, yet
I want to love Him more.

Their souls moved by this pure love—fervent love—love for their adorable Saviour, they wish to serve Him acceptably. And being taught by God's infallible word that acceptable service must be rendered through the prompting of holy, pure love, they fear that they are not moved with unselfish desire to obey Him, their Lord's commands. He says, "If ye love me keep my commandments." They search for evidence that they possess the great manner of love, which he bestows upon His redeemed people, that manifests them as His children. They wish to render unselfish service in their efforts to keep the commands of Jesus.

Many believers, pure in heart, continue in disobedience months and years, who desire to obey the Lord, but fear their effort would not be in accord with His command: "If ye love me keep my commandments." They want His love in their hearts, pure love to Him, to be the motive inciting their hearts to obedience. And they view themselves as so very imperfect, so sinful in their vain, foolish and vile thoughts, so prone to wander and do things they would not, that they doubt their love for Jesus. Viewing themselves as wholly unworthy to publicly profess his Holy Name they continue disobedient.

There is not better evidence that they love the Saviour than that they want to love Him with pure hearts fervently, and that their hearts are pure than that they would do good, but realize the presence of evil, and are distressed as Paul was, when he realized the depravity of his flesh. With their minds they serve God's law. They should serve, honor and praise their Saviour for the gracious

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inward change whereby they are disposed to do works of righteousness. It is His saving grace, bestowed upon them, that has created within them the righteous desire to obey His commands. With Him as their only hope, this should be sufficient evidence to induce them to deny self and follow their Redeemer in meek humble obedience.

J. M. THOMPSON, Tipton, Ind.

If one sinner is saved by grace (which is true) will not infants be saved by grace just like the adult—since all that are saved are saved alike? Old Baptists are all the people that preach a salvation that save infants. Money will not save them. —L. H.

Was God unjust because He saved Abraham and did not save his kindred? Did discriminating grace injure the ones not called? Did it make their cause any worse? Were they not left in sin where they wanted to be?—L. H.

Athens, Ga.

Elder Lee Hanks,
Dear Brother Hanks—

Since hearing you speak so wonderfully on the all-important subject of our Saviour and His kingdom here, I have felt so much strengthened spiritually. It was food to a hungry child. Oh, how I had longed for the time when my soul would again be fed of the crumbs of the gospel! Your coming to us in our great need is the greatest blessing, surely, that we could ever have asked for. I do hope I am truly thankful to God for sending you to us in our desolation and in our trouble. Oh, Lord, grant that we may yet keep such a house as God's children ought to keep! The last few months have been unusually hard for us, as you know, being without our shepherd, my dear father—to whom we always looked for help when trouble came up. If we know our hearts though, our prayers have been for God to send us a shepherd worthy indeed of the sacred charge, one able to instruct the young minds of our church and community, one whom we could trust and reverence as we can one whose life has been and is consecrated to the cause of Christ, in other words, a true ambassador of Christ. All of this, Brother Hanks, we feel assured that you are. You have proved it. If you can feel that you can serve our little church it will be precious news to us. All the brethren and sisters with whom I have talked are of the same mind. If not asking too much of you to keep us in mind and not promise another church to serve them on the second until we have an opportunity to make choice of you next meeting. I trust God has given you a mind to serve our precious church, and indeed if it be of Him, I feel confident that dear old Sardis will flourish again. There is nothing that would do my soul more good than to see our church take the stand she ought—individually and collectively.

I trust you found your family well. I wish I could make them know just how much help you were to us at Sardis. We need all the advice, reproof and encouragement that any of God's children ever need. We feel so little, so incapable of filling our places in that sacred bond as did our fathers. May God help us day by day and as the years go by, may we grow stronger in the knowledge of God and godly things ever looking to Jesus for guidance in all our paths.

Mr. Broach joins me in what I have written—he asked me to write for him too.

Pray for us, Brother Hanks. We believe much in the prayers of the righteous. We can not express how humble we feel because God sent you to us.

Unworthily,
MRS. W. E. BROACH

PASTOR AND CHURCH

There is a very sacred relationship between pastor and church, and they should love one another and prove it by their actions. If a church expects her pastor to do good efficient work for them they should care for him as the Scriptures direct. Our pastor's expenses on trains should be met (this is not always done), and his time made good at least. Think of the high cost of living and how little a dollar is worth now, and how little sacrifice is made for the pastor. Some do nothing and some others do but very little, really make no sacrifice in many instances. All the members of the church are under obligations to aid in church expenses whether they attend the services or not. They should not let the service of God be secondary. Seek first the Kingdom of God and His righteousness, and all these things shall be added. Brother, are you doing this? This should be attended to at every meeting. The preacher and his family have to live as well as you. Think of the many hardships of a preacher and his family. Do you love them? If you love them let each member prove it. Pastors should spend time among their flocks and they cannot do this unless they loose their hands and enable them. Old Baptists condemn a salary which is right, but there is a duty enjoined upon each member to aid the pastor as much as it is for him to preach to them. What he pays out to the railroads does not help support him and his family. Our churches are greatly in need of better pastoral service, and they cannot expect it unless they do their duty. It is better, if possible, to call a preacher close by you and what is paid out to the railroads let it aid him in living. Let each member read carefully 1 Cor. 9th chapter and act accordingly. Ours is a great cause and our deacons should wake up on these lines, and exhort their members privately and publicly to their duty. If I have sown unto you spiritual things, is it a great matter if I should reap your carnal things?, says Paul. Do not treat these things with indifference. Care for your ministers at home in love. May God bless and revive the dear old Church.

LEE HANKS.

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OBITUARIES

MRS. CRECY MEADOWS.

This precious sister was born November the 16th, 1847, and died at her home in Lovett, Alabama, on November the 23rd, 1919. She was the wife of Brother T. J. Meadows, and to them were born six children, six dying in infancy, and one son, Joshua, died in the full strength of manhood a few years ago. The dear husband, one son, and one daughter survive her. The son, Arthur, of Montgomery, Alabama, and the daughter, Mrs. Leila Swint of Lovett, Alabama, and many other relatives and friends remain to sorrow for her, but do not sorrow as those who have no hope. Sister Meadows joined the church of Christ 38 years ago, and remained firm in the faith, and patient in tribulation until the end. She was for many years a member of the church at Mount Pisgah, where the writer is a member and pastor, and therefore had the best opportunity to know her. And we can truly say, to know her was to love her. She and her husband were never more delighted than when entertaining the saints. Their doors were ever open to the people of God, and to obey the holy injunction, they were careful to entertain strangers, and doubtless many times entertained angels unawares. For one, the writer has found with them a home, and no home offered greater liberality and Christian hospitality than theirs. Like Lydia of old, she said to those who preached Jesus: "Come into my house and abide there." And she constrained not. But now she rests from her labors and her works do follow her. The next day after her death, she was laid to rest in the cemetey at Sharon Church, Fredonia, Alabama, there to await the great day of the Lord, when Jesus will descend with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which live and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words. 1. Thess. 4: 16-18.

May the God of all comfort, comfort all the bereaved ones in their hour of sadness, is our prayer.

J. T. Satterwhite.

BEN LONG WEAVER.

It is with a sad heart that I write of the death of one who felt so near and dear to me. He was born April 22nd, 1916. He was taken very ill early Saturday morning, and suffered awfully until Monday morning, when our blessed Savior came to his rescue and relieved the last pain. He was laid to rest Tuesday afternoon, December 30th, 1919, in the family burying ground, to await the Resurrection Morn; making his stay on earth three years, eight months and seven days. He leaves a father, mother, five sisters, one brother, and a grandmother to mourn his loss. Ben Long was a bright child. I loved him dearly, and I am sure I got the same in return. He was loved by all who knew him. I shall think of him and love him as long as memory lasts. We hated to give him up. All was done that physicians and kind friends could do, but to no avail; the Lord knew best.

Written by his sorrowing grandmother,
Mrs. Mary Eliza Weaver.

Robersonville, N. C.

J. M. SATTERWHITE.

My father, James Madison Satterwhite, was born in Harris County, Georgia, February 20th, 1829, and died at his home near Roanoke, Alabama, on January 2nd, 1920; making him near 91 years old at his death. When quite a young man he was married to Martha P. Sands, and to them were born five children, four sons and one daughter. One son, J. M., died in infancy. His daughter, Mrs. M. E. Whitten, and the three sons, F. P., B. E. and I, survive him. Mother died in June, 1906. He also leaves ten grandchildren, and nineteen great grandchildren. As far back as I can remember he was a faithful member of the Church of Christ, and at the time of his death, he was a member of Mt. Pisgah Church, where he was laid to rest on the first Sunday in January, 1920, after a strong and comforting discourse by Elder B. F. House, in the presence of a large congregation of neighbors, brethren, sisters and friends.

Father served the most of the four years of the Civil War as a soldier, and was never wounded nor seriously sick during the time. His long life was spent on the farm. He loved work until his death, and worked some in the garden in his 91st year. He said he labored to have bread to eat and to give to those who had none. His motto was: "Owe no man anything, but to love him." If he had an enemy in all the land, we did not know it. His mind was sound and active until the last. For many years, he and his only daughter, a widow, lived together and she never tired of giving him every comfort in her power. His own children and their families loved and reverenced him in the highest degree. He loved life, and was as cheerful as an old person could well be. For many years, the people called him "Uncle Mat." He used to tell the young men around him that they would never sell for a higher price than they put upon themselves. He was taken ill on Tuesday before he died on Friday, and when the end came he just went to sleep. O, what a poor tribute is this to the memory of such a good and great man.

His son,
J. T. Satterwhite.

MRS. FANNIE KING.

I will write a few words in loving remembrance of dear Aunt Fannie King, as we all called her. She was the wife of J. J. King. She was born June 30th, 1855, and departed this life December 12th, 1919, making her stay on earth 64 years, 7 months and 18 days. She was a Primitive Baptist in belief, but had never united with the church. She lived some distance from old Bethel Church where she loved to attend so well, and was always with us when opportunity presented. To know Aunt Fannie was to love her. She was so good and kind to all she knew. She leaves a Christian-hearted husband, two sons and two daughters to mourn her death; and a host of friends, which was proven by the large crowd present when her body was put away in the M. E. cemetery near by her home.

We would say to dear Uncle John and to her children: "Weep not for her for she is only sleeping until the Resurrection Morn, when God shall call forth her sleeping dust, to fashion it like unto His own glorious body, then to join in praising Father, Son, and ever blessed Spirit, in that world without end." I felt to say, as her body was lowered into the grave, "Thy will, O God, be done." For He only speaks and it is done, He commands, and it stands fast. May he give us grace to be reconciled to His will.

This was written by the request of the family. The writer tried to speak words of comfort to the bereaved at the grave, as it was her request before she died. Elder Brooks, a Methodist, also took part.

Elder T. J. Evers.

Calion, Arkansas.

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MRS. CATHERINE AMANDA PURVIS.

Catherine Amanda Purvis, daughter of Miles and Polsey Davis, was born July 20th, in Martin County. She died at her home in Williamston, N. C., December 2nd, 1919. She was marired to Henry R. Purvis, August 29th, 1854. To that union two children were born, one son and one daughter. She united with the Primitive Baptist Church at Lawrence many years ago, later moving her membership to Conoho with her daughter. About three years ago, they both moved their membership to Skewarkey, where she remained faithful until death.

She was a kind and loving mother and sister. It was her chief joy to make her home pleasant and comfortable for her loved ones, and to attend the services of her church. She had suffered for about thirty years of the dreadful disease called "cancer." She was confined to her bed the last seven months of her life, and pen can not write what she suffered. She worshipped her Lord with that faith which made her able to believe that she had done her suffering here. With this living faith, she peacefully went to her heavenly home.

She was spared to a ripe old age, yet we miss her. But God has called her home to rest, where pain and sorrow are unknown, and where we hope to meet her. The funeral services were conducted by her pastor, Elder Sylvester Hassell; interment in the Baptist cemetery, Williamston, N. C.

Bettie Philpot.

MRS. JOHNNIE TEEL THURMAN.

Mrs. Johnnie Teel Thurman was the daughter of B. B. and Lottie Teel Thurman, and wife of Joe Thurman. She is survived by her father, mother, two sisters, Vesta and Ruby, and grandmother, Mrs. Pheraby Keen. She died August 25th, 1919, after being afflicted with paralysis and pellagra for several months. She suffered, no tongue can tell what she suffered, until the angel of death came on at ten minutes of four o'clock in the afternoon, and carried her spirit away from that suffering body to that home prepared for the redeemed.

She spoke of Jesus coming to her, and said He told her He would come for her to go with Him to the home prepared for her. She had never made any public confession, but we believe she had experienced a change and that Jesus was with her while she was leaving us at their home at East Point, Georgia. On Tuesday following, we laid her to rest in Hopeful cemetery in Fayette Countq, Georgia, near the place where she was born July 15th, 1899. The funeral services were conducted by Rev. Crumley, of East Point. Kind hearts placed the flowers on the mound that covers Johnnie's precious body, which is to wait the Resurrection Morn, when we hope to all meet in a world where there is no more sorrow, pain nor care. Till then dear Johnnie, "Farewell."

In hope of meeting her in a better world.

Her grandmother,
Mrs. Pheraby Keen.

Fayetteville, Ga., Route 2.

MRS. MARY RACHEL ELLIS.

My mother, Mary Rachel Parker, was born May 21st, 1841, in Marion County, Georgia, near Buena Vista, and died May 25th, 1907, at Gainesville, Florida, making her age 66 years and 4 days. She lived near Buena Vista, Georgia until grown. She was the daughter of Primitive Baptist parents, who were James and Katie Parker.

Mother obtained a hope in Christ and joined old Ramah Church near Buena Vista, Georgia, sometime about the opening of the Civil War—just what date, I've forgotten. On October 6th, 1864, she was married to J. R. Ellis, then in the Confederate army. He was the son of Elder James Ellis, who was then pastor of Ramah Church. Unto them, six children were born, three boys and three girls, one son and my father preceding her to the grave. After the close of the war, father and mother moved to Terrell county, Georgia, where they lived a few years, then moved to Marion County, Georgia, and lived eight years. While there, their membership was with Union Church, near Colquitt, Georgia. In the fall of 1877, they moved to Rutland, Sumter County, Florida, where they lived about 28 years. After father's death in 1901, mother came to live with me at Gainesville, Florida, and remained with me until her death on May 25th, 1907.

She was laid beside my father at Oak Grove Cemetery near Wildwood, Florida, there to await the Resurrection Morn. Mother lived a good, Christian life, and was happiest when entertaining the brethren and sisters in her home, and in doing for others and contributing to their comfort. Mother loved to sing the good old songs of Zion. Her favorite song was, "How Sweet the Name of Jesus Sounds in a Believer's Ear." She was in bed over three months and would often quote this song, but was too weak to sing. Mother had many sayings, "Though He slay me, yet will I trust Him." Mother's mmebership was at New Hope Church, near Lacross, Florida, when she died. I feel sure that she has gone home to rest and will nevermore sorrow or weep. For Christ will wipe all tears away, and on the great Resurrection Morn we shall all come forth in His likeness, praising and shouting "Hosanna" to our Lord, our Redeemer and loving Father, who has given us the victory over death, hell and the grave, to be with Him in glory forever and forever.

May we, her children, ever so live that when we are called hence we will be given a home with her in Heaven, is the prayer of her oldest daughter.

Kate L. Torbert.

508 Biscayne Drive, Miami, Florida.

DEMPSEY BOWDEN.

On Sunday evening, October 25th, at 6 o'clock, in the year 1868, the messenger of death summoned from our midst our much beloved and lamented father and friend, Dempsey Bowden, aged seventy-eight years, eleven months and fourteen days. He was born November 11th, 1779, in Franklin County, North Carolina, where he lived until 1828, when he moved to Henry County, Tenn. ,and lived until the time of his death. He was married to Sallie Olive, December 22nd, 1808, by whom he was the father of ten children, the grandfather of eighty-one, the great grandfather of forty-one, and the great great grandfather of one; numbering in all, one hundred and thirty-six. Having lost his wife, he then married Rhoda Owens, the 10th of January, 1850.

He professed a hope in Christ in 1821 and was baptized into the fellowship of the Primitive Baptist Church, from which time he was one of the most exemplary, earnest, devoted and faithful Christians. He not only gave living evidence of the genuineness of his Christianity, but gave good proof of a triumphant death. "Blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit that they may rest from their labors and their works do follow them."

Brother Dempsey Bowden was clerk of his church during the division of 1832, and remained sound to the end.

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a spiritual cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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The GOSPEL MESSENGER

Vol. 42. ATLANTA, GEORGIA, MAY, 1920 No. 5.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"Blessed are the poor is spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God"

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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Acrostic

Gospel Messenger forward, onward go,
Over sunny vale, and hills of snow,
Sowing Gospel seeds of truth and love,
Prompted by the Spirit from above,
Every number being full of God's truth,
Leading rightly the old and the youth.

Mercy and righteousness be thy theme,
Ever teaching in Jesus name.
Sweetly singing the Gospel Song,
So that God's people may not go **wrong.**
Enmity and strife, oppose with **thy might,**
Never turn to the **left** nor the **right.**
God be thy keeper and **stronghold,**
Ever as he has been in the **days of old.**
Remove not the ancient **Landmarks, and be bold.**

—E. B. Bartlett.

Middletown, Mo.

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The Gospel Messenger

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Subscription Rates **Ministers and Widows**
$1.50 Per Year **1.25 Per Year**

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

REPENTANCE AND FORGIVENESS.

We appreciate the many good letters we are receiving for publication from brethren in different sections of the country. They surely seem to be written in a spirit of love, and tend to unify. They have the "ear marks" of Repentance and Forgiveness," both are very necessary. It is not only necessary that we forgive each other, but repent also. We all make mistakes, say things we should not say, and we should be willing to repent of all our wrongs.

When I first considered the publication of an old School Baptist Paper, my greatest desire was to send forth a clean paper. A paper free from all questions that tend to strife, and publish a paper for the sole purpose of edifying God's people. I was glad to be enabled to secure the Gospel Messenger instead of starting a new paper. I had no desire to start a paper in competition with other papers, but was impressed of the need of wider circulation. The Messenger has ever contended for the truth in a spirit of love. Elder Hassell's kind and loving admonitions have been a great blessing to the cause. I was glad to retain him on the staff. Elder Hanks writings are known throughout the land, and his labor for peace should not be ignored. We have associated with us many gifted men of God, whose writings I am sure will be a blessing to the cause. My desire is to continue the Messenger by the help of God, and my associates, and many other good brethren and sisters who contribute to the paper, on Gospel principles, and labor in the most peaceable manner. We desire to leave out all articles that are harsh. We desire to leave out all personalities, as such things cause strife among our people. Church troubles should be settled at home. It is not best to scatter confusion. These things have caused many Baptists to be separated. It is so sad to see the many separations. They should all be one body of people, if it could be brought about on a Scriptural basis. Let us manifest a forgiving spirit; let us repent of our wrongs. We are all liable to error. None are perfect. We should not try to settle disputes through the columns of our papers. There is nothing edifying in disputing over questions and opinions. Let us be careful not to take up some "New Fangled Idea" and try to press it on the brethren. If we contend for the truth as "Thus saith the Lord," we will not have matters of opinions to dispute over. It is true all cannot agree exactly on expressions, but if a brother differs with us, over some frivolous matter, or expression, we should not drive him away, and brand him as a heretic, but we should treat him kindly, and if he goes to extremes, admonish him personally and privately. We should contend for order and practice. We must contend for the practice instituted by Christ and the Apostles. The Bible teaches us just what this practice is, and we should be careful about customs instituted by men, and not be governed thereby, but contend earnestly for Apostolic order and practice, and the faith once delivered to the saints, but when there is no fundamental principle involved, we should not raise bars of fellowship.

There are many factions of Baptists now, that have been caused by extreme measures, jealousy, and prejudices, etc. Personal matters keep many Baptists separated. Brethren, let us forgive, let us labor for the good of the cause, which we should love above everything on earth. We should not let personal matters separate us. When we have done wrong, we know it. We should repent. We should not be stubborn. If we repent, we will be willing to forgive. If we show a willingness to forgive, our brethren who are in error would repent of their wrong. Churches would prosper, and there would be a revival in Zion. We should manifest a spirit of love at all times. "Love hideth a multitude of Sins." Christ, the great Head and Lawgiver, forgives all manner of sins. If we forgive not, how can we expect forgiveness?

This is a crucial moment with the Church. We should make every effort and strive to live together without any additional factions. We should bestow every possible labor to restore those who have erred. We cannot do this, if we shut the door and lock

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it. When we shut the door and stop our ears, we do not only keep many erring ones away, but keep many of God's little lambs away from the fold, and this causes a famine in Zion. Church troubles have driven many away, and I am sure there has been much confusion caused over matters that did not involve any principle or fundamentals. Let us carefully and prayerfully consider all these things. We must forgive. May God help us to live Christ like. May we follow his precious instructions. May we live in that humble attitude, and be ready at all times to live at the feet of our brethren. If we make a mistake, let us repent, and if a brother repents of a wrong, forgive him. If we live in this manner, the Lord will prosper us.

Submitted in love,

Zack C. Hull.

THE INFINITE DISTINCTION BETWEEN GOD'S ATTITUDE TO SIN AND HIS ATTITUDE TO HOLINESS.

God is infinitely holy, and, therefore, infinitely hates sin. He commands holiness, and approves of it, and will at last graciously reward it with an everlasting residence in His holy and blissful presence; while He forbids sin, and condemns it, and will at last righteously punish it, if unatoned and unrepented of, with everlasting banishment from His presence. This infinite distinction between God's attitude to sin and His attitude to holiness is admitted by all Primitive Baptists in reference to the providence of God and the experience of all His children; but it seems (yet I think is not meant) to be denied in the public utterances of a few Primitive Baptists in reference to God's predestination; and this "appearance of evil" confuses and divides, and, while continued, will probably always confuse and divide the members of the body of Christ.

Elder Gilbert Beebe, of Middletown, New York, founder and editor of The Signs of the Times, was decidedly the ablest of all Northern Old School Baptists. In an editorial (published in the Signs May 1, 1858, and republished in the Signs November 1, 1900) on the "Absolute Predestination of All Things" (a phrase originated by himself in 1832 and set down in the Prospectus of the Signs as the Second of its fundamental principles, and therefore a phrase of which his own explanation ought to be accepted as authoritative and final) he says: "God controls all events. 'The wrath of man shall praise God, and the remainder of wrath He will restrain' (Psalm lxxv. 10). From this quotation we learn that God, in His providential government, according to His inscrutable wisdom and the eternal counsel of His own will, **allows**" (notice this word "allows which I italicize to mark its importance)—"allows wicked men and devils to go just so far in wickedness as He designs to overrule for His own glory, and no farther; they would, if they could, do more, but God restrains them." "As it is a mercy to us when God restrains us from sinning, and 'leads us not into temptation, but delivers us from evil,' so is it a manifestation of His wrath, upon the vessels of wrath, when He endureth with long-suffering or allows" (notice this important word again)—"allows them to fill up the cup or allotted measure of their iniquities, and when He sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness (2 Thess. 2: 11-12). That the purpose and predestination of all things do not exculpate men from blame, nor involve the Supreme Jehovah as the author of sin, in the manner urged by the opponents of the doctrine, is very apparent from what is recorded in connection with the events to which we have made allusion. Although Christ was delivered by the determinate counsel and foreknowledge of God, those who were charged with His crucifixion were guilty of doing it with wicked hands (Acts 2: 23). They acted as **voluntarily**" (notice this important word) "and maliciously as though no such determinate counsel had determined beforehand what they should do. Joseph told his brethren that God had, for their sakes, brought him to Egypt, and although they meant it for evil, God designed it for good—to save much people alive (Gen. 1: 20). Pharaoh was punished for his wickedness, although God had for that purpose raised him up, that He might make His power known in him, and from time to time harden his heart that he should not let the children of Israel go until God's wonders were displayed in Egypt (Rom. 9: 17-18). Every intelligent being knows that in committing sin he acts **voluntarily**" (notice this important word), "and follows the impulse of his own depraved nature; and **every one who is born of God and taught by His Spirit knows that sin is the opposite of holiness, that God is holy, and that sin is of the Devil, and not of God.**" (I have put in black type these words of Elder Gilbert Beebe to show their extreme importance). "Still a consciousness of God's supreme power and wisdom to fix its bounds" (the bounds of sin, he means), "and say to it as He has said to the waters of the deep, 'Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed' (Job. 38: 11), affords a strong consolation to all who look above to God for succor, protection, and support, while destined to remain as strangers and pilgrims on the earth." Now if God, in his providence, allows men to act voluntarily, that is of their own will, in the commission of sin, it is impossible to deny that He, in His predestination, decreed to allow men to act voluntarily in the commission of sin. His attitude to sin is just as infinitely hostile in His predestination as in His providence; He is the same, in His perfect holiness, yesterday, today, and forever. He is the Sun or Fountain of Righteousness, but not of unrighteousness. All Baptists of former centuries believed it, and the great majority of Primitive Baptists now on earth believe it; and the language and the lives of our most extreme predestinarian breth-

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ren prove that, though they do not plainly say so, yet they really believe it. If they would plainly and publicly admit that God's predestination of sin is, not compulsive, but permissive, restrictive, and overruling (as all Baptists and as all the ablest predestinarians of former centuries admitted) there would be no more controversy among Primitive Baptists on this subject. That God's attitude to sin is not compulsive, but permissive, restrictive and overruling is fully and perfectly demonstrated by the following Scriptures:—2 Chron. 32: 31; Psalm 81: 12; Mark 1: 34 13; Luke 4: 41; 8: 32; Acts 2: 23; 7: 42; 8: 18; 14: 16; Rom. 1: 24, 26, 28; 9: 22. The two strongest passages on predestination in the Scriptures (Acts 2: 23 and Rom. 9: 22) contain the inspired word "permit"—rendered in Acts 2: 23 "delivered up" and in Rom. 9: 22 "endured." God's attitude to holiness is, not permissive, restrictive, and overruling, but positive, stimulative, and inworking—all the holiness in all His creatures being the direct creation of His Holy Spirit, as the Scriptures plainly teach and as all Primitive Baptists believe. There is an infinite distinction between holiness and sin, right and wrong, God and Satan; and just so long as a few of our brethren, in their phrases and arguments on predestination, **seem** to confound these total opposites and ignore all distinction between them, **seem** to emphasize those Scriptures that declare that God has a purpose in reference to every sin, and at the same time **seem** to virtually suppress those equally inspired Scriptures that declare that such a **purpose** is one, not of compulsion, but of sufferance, just as long as they seem thus to put a part of the truth for the whole truth, not distinguishing, in their discourses, what God clearly distinguishes in His word and in Christian experience; just so long, judging the future by the past, will there continue to be an unnecessary, unprofitable, unwholesome, and subverting contention, a biting, devouring, and consuming of one another, on the subject of predestination, by those who are born of the same Divine Father, washed in the blood of His atoning Son, and taught by His Holy Spirit, and predestinated to live, a family of love and peace, in the same Heavenly and Eternal Home. There can be no peaceful and permanent union of the people of God except on the basis of "the truth, the whole truth, and nothing but the truth" as set forth in the Old and New Testament Scriptures. S. H.

For the promotion of scriptural truth and of gospel peace among our brethren, I have thus re-published my leading editorial in The Gospel Messenger of January, 1901.

In the King James or Authorized Version of the Scriptures, and in the London Baptist Confession of Faith the word predestinate is used only in reference to the salvation of the people of God. It is the translation of the Greek verk **proorizo,** which literally means to **fore-bound,** to **fore-limit,** and is defined by Liddell and Scott **to determine beforehand, to predetermine to predestine.** In one passage (Acts 4:28) the verb **pro-orizo,** rendered **"determined before,"** refers to the crucifixion of Christ, the only way in which poor sinners, the people of God, could be saved, as plainly shown by such prophecies as those in Psalm 22, Isa. 53, and Zech. 12 and 13, and by the bloody sacrifices of clean and perfect animals throughout the Old Testament dispensation; and yet, as shown by the accounts of the crucifixion of Christ in all the four Gospels, and by Acts 2: 23, sinful men, according to their own wicked wills, crucified the holy Son of God. In the Scriptures God is often said to do what He suffers others to do, because He has all power, and could, if He chose, prevent sin, but, for some wise and holy purpose, He suffers or allows it, or does not prevent it. Jerome Zanchius, an Italian theologian of the 16th century, uses the phrase "absolute predestination," but in his treatise on that subject, he, like the inspired writers, repeatedly declared that God suffers or allows or permits (that is, does not prevent) sin. God is so much wiser and stronger than Satan that He can suffer him to incite others to sin, and then overrule the sin to the glory of God and to the good of His people; and yet it is a slander upon true believers to affirm that they say, Let us do evil that good may come, and the damnation or condemnation of these slanderers is just (Rom. 3: 8). "God is light, and in Him is no darkness at all; and if we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth" (1 John 1: 5-6). "He cannot be tempted with evil, neither tempteth He any man" (James 1: 13), although He suffers or allows men to be tempted, to teach men their weakness and dependence upon Him. He is a "consuming fire" to sin in every being and in every form (Deut. 4: 24; Heb. 12: 29). He hates, forbids, threatens, and punishes sin, and chastises His own sinning people, for their good and His glory (Psalm 89: 30-33; Heb. 12: 6-10).

We are consistently to maintain both the sovereignty and the holiness, as well as the mercy of God, and to remember 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. 3: 16-17). Thus only can we truly glorify God, and unify His people.

Sylvester Hassell.

WHO IS THE CHURCH OF GOD.

It is often said that everybody ought to belong to some church, as though there were a plurality of churches. Adam was a figure of Him that was to come, and his bride was evidently a type of Christ's church. Man did not make the natural bride, neither does man make the spiritual bride or church. Eve did not perform any conditions to become Adam's wife. Her will was not consulted. She had no will, no life, no strength before God made her and gave her to Adam. Hence the church

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was wholly passive in being made the bride of Christ. Adam in the figure had only one wife; so Christ has but one church. If all the so-called churches were Christ's wives or churches, then, in order for the type to correspond with the anti-type, Adam must have a plurality of wives. The Savior, in the type declares:

"My dove, my undefiled is but one; she is the only one of her mother; she is the choice one of her that bare her."

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

Tenenssee Baptist, September 8, 1860: "Our missionary organism originated with our English brethren at the time of the revival of the missionary zeal through the influence of Carey, Marchman and Fuller. * * * Let it be borne in mind then that our missionary organism is of human origin, and of very recent date, entirely outside and independent of the churches, and not known in the primitive ages of the church." —J. R. Graves, Editor.

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

See Webb's Scrap Book.

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

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

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

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

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

General Association of Kentucky Baptists:

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

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

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

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

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

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

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

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

L. H.

FELLOWSHIP.

"Wherefore henceforth know we no man after the flesh."—2 Cor. 5: 16.

A man once said to me, we cannot afford to oppose "big men." Another wrote me: "We should not oppose men, but we should oppose measures. In the light of the above text, I cannot agree with either of them. In the first place, in Christ there are no "big men." Therefore if some are considered "big men," it certainly is from a fleshly standpoint, and if "big men" in the flesh go wrong I think it is right to oppose them. I do not mean that we should say hard things about them, but we should oppose their course and their position; because men occupy a high and dignified position in the world does not authorize them to do wrong, nor to take a wrong position. When such men go wrong they should be opposed as long as they are wrong, or as long as they hold any wrong position. "Big men" often go wrong as well as little ones. When they go wrong why not oppose them? They may be able to see their wrongs; if opposed in the right

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way and in the proper spirit. We should oppose "big men," and little ones too when they are wrong. Men are responsible for their wrongs and wrong positions, and they alone are responsible for them. Some "big men" today are preaching non-resurrection doctrine. Some few belong to secret orders and other institutions of the world. Some who are considered "big men" refuse to speak out against those departures. What do we as pastors of churches expect to be the result of those things, if we refuse to speak out? A man who advocates a false doctrine or practice, should be exposed. He should be rebuked for it and admonished against it, and if he will not stop he should be opposed.

The man who gets drunk, commits adultery or fornication, or any other one of those sins should be opposed. If we cannot fellowship the above sins, we cannot fellowship the man who commits them, therefore we should oppose him. If we cannot fellowship secrets orders and other false practices in the church we cannot fellowship those who belong to them, and will not cease their affiliation with them. Therefore we should oppose them. I cannot rellowship false doctrine nor practice, neither can I fellowship those who hold to them, therefore I shall oppose them.

A man who preaches a doctrine, hiding behind God's predestination, to cover his wicked acts and false designs, is preaching a false doctrine. I cannot fellowship his doctrine nor him as long as he preaches it, and I shall oppose him. I cannot fellowship the non-resurrection heresy nor the one who continues to advocate it. A man who belongs to any oath-bound secret orders, and to the Old Baptist Church at the same time, and will not lay his secret orders down is guilty of false practice. I cannot fellowship his false practice, or him either, as long as he refuses to lay it down, proving by his actions that he loves the world better than he does the Old Baptist Church or our fellowship. Therefore, I should oppose him.

Now, dear reader, I don't want to be misunderstood, I cannot fellowship the above things in the old Baptist Church; but I know of many people who are dear to me who belong to secret orders and some of them hold to false dctrine. They have an experience of grace, their only hope is in the finished work of Jesus Christ. I can fellowship them as children of God, born of His Spirit, but when they come to the dear old church they are required to leave those worldly things off, for we cannot fellowship the world in the church, neither can we fellowship those in the church who still love the world and are identified with it. If you were to meet a black negro, or a Chinaman that belonged to secret orders and an Arminian church and he were to tell an experience of grace to you and the tears trickling down his cheeks, you would have fellowship for him in the spirit as a child of God, but could not fellowship him in the Old Baptist Church with his secret orders and false doctrine. There are many whom I love entangled with those things of the world, and I want to labor to get them to see their mistakes and save them from those worldly things by their coming out and being separate from the world. Let us "in malice be children, but in understanding be men."

Submitted in love,

E. B. Bartlett.

A CHALLENGE CONCLUDED.

They taught that evil men and seducers should wax worse and worse, and if we remember that there were about 400 to 1 true teacher in Elijah's day, we can estimate what this means—declared that the love of money is the root of all evil, but that some of the perverse teachers suppose that gain is godliness—that they make gain of the people—make merchandise of them. 1 Tim. 6: 5-10, 2 Peter 2: 3; and such contempt and abhorrence did they have of money as used by hirelings and false teachers, that they spoke of it as filthy lucre. 1 Tim. 3: 3; Tit. 1: 7; 1 Pet. 5: 2, and they said, "Thy money perish with thee" to the man that thought the gift of God could be purchased with money. Acts 8: 20—spoke of money or temporal aid as a carnal thing. (1 Cor. 9: 11) but declared that the weapons of their warfare were not carnal (2 Cor. 10: 4), hence they never once called upon the people for money for God, nor for themselves to aid them in building up and extending the Redeemer's Kingdom in the world, and told the church to mark them which walk so as to have them (the Apostles) for an example. Phil. 3: 17—declared that God's general method of procedure is to choose the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base and depised things of the world hath God chosen to bring to nought things that are, that no flesh should glory in his presence. 1 Cor. 1: 27-29.

Is money one of the base and despised things of the world? You, intelligent reader, know it is not, for it is for money that the whole carnal world seems to be on a craze—men, institutions, organizations, trades, professions, laborers, capitalists, all seem to be wild for money. For it men are lying, stealing, robbing, and murdering, and now to cap the climax, a multitude of preachers of this country, including especially the great and wise (?) and D. D.s, are in a scramble for money, and that too, in the name of God, and would make the people believe that God Himself is a party to this universal craze and scramble for money. I am glad to testify in the great and adorable name of God, that it is not so, for our God, the true and eternal God, the God of Abraham, Isaac and Jacob, is infinitely rich, owns the world and the fullness thereof, owns all the gold of Ophir, and the silver of Peru and the cattle upon a thousand hills, and if He were hungry

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would not tell us—this God is our God even unto death.

Listen: "Have all the workers of iniquity no knowledge?" Ps. 14: 4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Ps. 2: 4.

They even have composed a song about "Millions for the master," but let it be borne in mind that the "master" under consideration is the "god of this world" and not of the Bible, for our Master does not need their "filthy lucre."

"But," one says, "these millions of dollars are necessary to enable them to preach the gospel to the heathen." Let's see. One of the leaders for the millions, in soliciting funds said: "Help us save a lost and a ruined world." Another leader of modern thought says that "In caring for the bodies, and saving men's souls, Christ's followers have far surpassed Him."

Another said: "There will be no other opportunity for us to save lost souls, by giving our money to missions, after the present opportunity is past." Another says, "My work is to save souls." And yet another says, "It is up to us to save the world. If God had wanted to do it all Himself He would have saved it 2,000 years ago," and still another popular leader says that "the Sunday School is the foundation of Christianity," etc. Now, I submit that we need not trouble ourselves about sending such men to preach the gospel to the heathen, for the heathen already have as good a system of salvation as this, which makes saviors and gods out of preachers and dishonors and ignores Jesus Christ as the true and only and complete and blessed Savior of sinners.

Those leaders with their millions of dollars represent a system of human or carnal wisdom, human or pharisaic righteousness, tradition, religious invention, based largely upon filthy lucre, which they teach in the name of God and of the Bible, while ignoring both spiritually and in fact, and they seem to think they can teach religion just like they do science, philosophy and human literature and seem determined to drag the whole world into it. I fear that this whole thing is nothing more nor less than that wonderful celestial railroad scheme of which Mr. Hawthorne tells us in his writings, of which system the devil was conductor and which had its destination in hell.

As the multitude of preachers who are now calling on the people for millions for God, can find no precept or example for such a scheme in the Bible, why don't they cite the people to the best example they can find for it in history, which occurred in the 16th century—in that dark period when the nations of Europe were oppressed by and groaning under political and religious bondage? for then it was the Pope of Rome called upon the people for sixty millions of dollars for God, to build a temple for God in Rome, etc. It was for a good and great purpose, of course, all for God and His glory? And so he had his collectors out all over the land, just like they have now, getting or collecting money for God? In the name of the Pope and of God they sold what they called indulgences to the people for their money—indulgences in which they were insured of pardon for sin, past, present and to come, for themselves and dead relatives, then in purgatory, one of the preachers telling the people that at the "very instant the money rattles in the bottom of the chest, the soul escapes from purgatory and flies liberated to heaven," and it is said by authentic history that money poured into their coffers.

The multitude, or masses of the people then, as now, were deluded by popular teaching, and under the influence of religious traditions, inventions, human forms, ceremonies, and false teaching concerning salvation, believing that their eternal salvation depended upon the exercise of their own free will, righteousness, works, obedience, merits, goodness and submission to the Pope of Rome—in a word, believing substantially just as the multitude or masses of the people do now. Hence an able Methodist preacher of this state, about 15 or 20 years ago, said that the Protestant order had gone on and on glorying in the flesh, counting numbers and raising money, till they are as foreign to the truth as was the church of Rome in the days of Martin Luther. Truth. For now as then, the masses are under the influence of self-righteousness, free will, human traditions, inventions, schemes, plans and popular delusions, and verily believe that their eternal salvation is in their own hands, especially if they will just hand out the money as demanded by their leaders. In view of this the propositions, or theses, put out by Martin Luther, the great reformer, about 400 years ago, against the then prevailing religion, and at the peril of his life, would be as unpopular now as they were then.

Listen at a few: "It is true that man, who has become a corrupt tree, can will or do nought but evil.

It is false that the will, left to itself, can do good as well as evil, for it is not free, but in bondage.

It is not in the power of man's will to choose or reject whatever is offered to it.

Man cannot of his own nature will God to be God, He would prefer to be God himself, and that God were not God.

The excellent, infallible and sole preparation for grace, is in the eternal election and predestination of God.

We do not become righteous by doing what is righteous; but having become righteous, we do what is righteous."

See page 231, vol. 1. D'auligne's History of the Reformation."

G. W. Stewart.

Much of our time should be devoted to prayer to God for an out-pouring of His Spirit upon the Lord's children. Pray for your preacher. He so much needs your prayers.—L. H.

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A GOOD RULE—UNINTENTIONALLY, YET FLAGRANTLY VIOLATED.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9: 11.)

For some days my mind has been upon the above text, and, while musing upon the same, have thought seriously upon the flagrant and open manner in which it is violated by a few people in some sections. It is true that our people come nearer living up to that mandate than any others of my knowledge, but through a long standing custom adopted by their fore-fathers, which they apparently hold very sacred some have allowed themselves to violate this rule with seeming impunity.

There seems to be a laudable and scriptural tendency among us to look after the pastors more than in years past, but there is great room for improvement along that line yet. Some seem to think after they have helped their pastor about one-millionth part of their income, they can ride in their fine cars, take in the theaters and other places of amusement with satisfaction of having done their full duty. It matters not how ably one may preach and how much they may be fed and instructed by some one other than their pastor, if he did not happen to be a long way from home, they give but little token of appreciation for him. In all candor, can you make the above text fit a course like that? Many of our preachers are poor and serve poor churches; most of the membership hardly able to take care of themselves and families, it would at least seem charitable, if not an imperative duty, for the more favored brethren to help such a preacher. You should visit other churches, if you have no meeting at your own church, and if the preacher feeds you, feed him, regardless of where your membership should happen to be, then you are doing actually and literally what the above text says do. When you fall short of that you violate both the letter and the spirit of it.

It is no part of one's duty to help support and maintain a man who does not feed us spiritually, that is the test. The test is not whether he is our pastor or not, or whether he has come from a distance, or whether it will look good to others—make a good show before men. If the preaching is no food to my hungry soul, it makes no difference to me if the preacher came a thousand miles, I have no disposition to help him along, for he has not come up to the test, and, on the contrary, if my soul has been fed and comforted, it matters not if the preacher has not traveled a mile to reach his appointment, he has measured up to the test, and I should give him some token of it. To vary that rule in favor of meeting the expenses of the men who travel, encourages unworthy men to leave their homes and go around among the churches that are well pastored, and discourages your good, honest and worthy home preachers who have to bear the brunt of all the burdens.

Several years of careful observation and prayerful thought have brought me to the conclusion that we ought to discourage so much of this traveling among the churches by preachers. It sometimes works a hardship on the pastor patching up some friction or differences growing out of such visits, especially when the visitor rides hobbies. Some brother may suggest that there are evangelists. Not much! These modern evangelists among Old Baptists come about as near measuring up to the standard scripturally as the modern deacon. An evangelist is one who visits the destitute places and establishes churches there, but our modern evangelists make it a point to go among the best churches and to be there on the regular meeting days when the largest crowds are expected. I have only for the last few years seen the evil effect of this sort of evangelistic work, for the most of my poor ministerial work has been spent with the poor little churches where these evangelists never come.

This fault is not altogether due to these traveling ministers, for they generally seem to have no special government of their course—they just go where they are sent, not all the time by the Lord, but by the brother who makes the appointments. I never have coveted the job of making a long list of appointments for my brother preachers, for the task of determining whether the Lord has purposed for me to go to certain churches or not has always been too great, and I know I cannot determine for my brethren. I really think it **profitable** at favorable seasons of the year for our gifted brethren to make trips among the churches, but these visits should show a preference for destitute churches. Our good, faithful and worthy pastors, who spend their time serving the churches, should have an occasional trip among the churches in other places, but these so-called evangelists, who spend their time going from place to place and will not settle down to serve churches, should be discouraged and not allowed to draw from the churches the support that the pastors are justly entitled to. Brethren and friends who attend our regular meetings, usually go to hear the pastor, and are disappointed if they don't get to hear him. The pastor is always glad to have an opportunity to shun the duty imposed, for most of us dread the task of preaching, and will always be courteous to any visiting minister and will insist upon him preaching, but the brethren may not be well pleased with the total silence of the pastor at such a time. It occurs to me that it would be well for the deacons to take the arrangements of the preaching in hand, as they are supposed to know what would be best for the church, and make the arrangements and relieve the pastor of that responsibility.

We have pointed out the evil of so much of this traveling by the preachers, now we are going to insist that the brethren are largely responsible for it. They have formed the habit of helping the traveling preacher whether he preaches to you or feeds you or not, and have made the foreign field inviting.

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The home country an inviting garden of roses and spices only for the far-away preacher, but a famishing desert for the home preacher, and the home preacher thus impoverished goes away to find the roses and spices growing for him in another place. This system, besides being unscriptural, is manifestly unfair. It is unfair to drive a man away from his home and family (for I suppose every preacher loves his family, if he is what he should be, he does), in order that he might find the living that God ordained he should have from the gospel (1 Cor. 9: 14), thus incurring the expenses of traveling and the inconvenience of being away from loved ones. You may insist that you are better fed and you enjoy the preaching of these visiting ministers more than your home preachers. Well, that may be because you feed them better. Try feeding your preacher more and see if he does not feed you better. The experiment will be worth while, I assure you. How long do you suppose the ox could hold out with his burden of treading out the wheat, if he should all the while remain muzzled? How long are we expected to minister about the altar, if we are not permitted to partake of the things of the altar? I really think it is high time brethren should awake from their slumbers, and meet the situation that is staring us right square in the face. Undoubtedly, the reason why so many brethren are traveling, instead of serving churches, is because the field is more remunerative, and they are not so much to blame for that as the brethren who have forced them to it. Such a situation makes poor sheep because of the poor shepherds. The sheep must necessarily be poor when the shepherd has to give his time to other pursuits for a livelihood, whether such pursuit is roaming and drifting from place to place, or spending his time at some other occupation or profession.

There is still another way the traveling preacher works a hardship upon the home preacher under the present plan of simply looking after the expenses, while going to and from an appointment, about which the brethren would do well to consider. Usually it falls to the lot of the home preacher to not only sacrifice what he is justly entitled to for his services to the traveling preacher, for the expenses of the traveling preacher must be met, and hence neglect the old srvant who labors with them the year round, but the home preacher is called upon to entertain and bear the expenses of such a visitor while in their midst. The brethren should aid in bearing these expenses. That I am glad to have my yoke-fellows in the ministry with me, goes without saying, and I hope none of them will feel otherwise about it, the only intention of this statement is to wake up the brethren to a sense of the urgent duty imposed on them to look after the gifts God has blessed them with in their midst, and that the traveling preacher is not the only one who has the expenses or burdens of his trip, but that it falls most heavily upon the home preachers on his route, which their brethren should share.

In the North, I am told, the preachers who live there are supposed to do the entertaining, but the brethren make special arrangements for it by placing provisions in his home and amply furnishing the money with which to bear the expenses. How much more Christ like that is! It is bearing one another's burdens and so fulfilling the law of Christ.

While on a visit to the associations in the Valley of Virginia, I was very favorably impressed with the treatment accorded their home preachers. The brethren were carefully and scripturally drilled upon their duty relatively to their laborers and they didn't give sparingly, but made up a handsome purse for the dear Lord's old care-worn servants, and their home preachers, the preachers of their own association, were remembered just as liberally as were the visitors. Such a course I would commend to all of our brethren everywhere. You cannot lose by doing right. Your preacher should not have to worry about where his daily bread is coming from. If he knows the Bible he knows that he is entitled to a living from his services in preaching the Gospel, and the brethren should take charge of this and see that there is no occasion for worry. The man who has to mix so much with the affairs of this life, is unfit to be a soldier of te Lord Jesus. He cannot serve two masters, for he will either love the one and hate the other, or else will cling to one and despise the other. Ye cannot serve God and Mammon. No one who has ever attempted succeeded.

If I have ever been called to the high and holy work of preaching the Gospel of Christ, I was just a boy and had not yet developed much the aspiration for the things of the world, and neither had the necessity for it developed. I was unmarried and my needs were necessarily few. Later, like all young men, I learned that I could not be contented and remain single, so I set myself to the task of acquiring some means by which I could care for a wife. I have been a sufferer for years with indigestion, and could not do heavy work in the sun, and hence driven to the city for employment. I have consistently refused to take any position that would prevent me going to my meetings, and of course, for that reason, have never been employed for a salary. The only salaried position I have been in position to accept, since I began preaching, is a salary from the churches, and I am opposed to that. Brethren ought not to set any limit on what they will do for their preacher. We should oppose a stated salary, because we have no limit as to what we shall do, as the Lord has prospered, being our guide, and not for the reason that we are seeking a loophole by which we may escape entirely our duty in this respect. Brethren who are able to help and refuse are simply covetous and should be dealt

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with as you would deal with a drunkard or with any other offender. See 1 Cor. 8: 11.

By the grace of God I have lived some way and the blessings I have enjoyed have been more than I can recount. I have a real help-meet as a companion and the dear Lord has blessed our labor so that we have not suffered for the necessaries of life, but the double task of trying to serve two masters has made me long for freedom. A dollar doesn't do its duty any more, and the dollar you give your preacher, ought not to satisfy your conscience like it did several years ago. It will not buy half as much meat and bread as it would then. Preachers are no exception to that rule. It is a rare thing now that you can find a merchant who will discount anything for them.

The above is submitted in love and with the hope that some of the evils among us may be corrected and with the further hope that brethren will properly consider the Scriptures with the prayer that they may be properly interpreted. J. A. M.

SALUTATORY.

Dear Readers of the Gospel Messenger:

I have just read the April number and notice that my name appears on the editorial staff. It is in weakness and fear that I agree to try to write for the paper. I have never had the pleasure of meeting any of the staff, except Brother Hanks, but have been reading articles from the others and have learned to love them, too, as well as Bro. Hanks. Their sentiment is scriptural and consoling to me. I am so glad that Brother Hassell remained with the Messenger. I have read from his gifted pen to the delight and comfort of my soul so many times. How my heart has gone out to him in sympathy while he, like the strong patient ox, has moved along under his burden and gave his life to the cause of his Master. His consecrated, devoted and godly life will speak to us long after his tongue is silent in death and his spirit resting sweetly in the bosom of Christ. My desire is that God will enable us to follow on by the footprints of the flock, speaking the truth in love, manifesting the same kind, humble and gentle spirit that he has. I feel like one of old, I am the least of my father's house and let me earnestly plead with you to remember me in your prayers, cast the mantle of charity over my mistakes, for they are many.

I love the cause of my Master, because He first loved me, even when I was dead in sin and without hope, therefore I am willing to contribute to the columns of the paper for the cause of truth, hoping that I will be led by the unerring Spirit to write in love to the edifying of the dear saints of God.

Your humble servant in hope,

Oxford, Miss. W. L. Smith.

We gladly welcome Bro. Smith, and feel sure he will be a great help, indeed, both in writing words of comfort, and assisting the circulation of the Messenger. Z. C. H.

PREACH THE WORD.

2nd Tim. 4-2.

This charge was given to Timothy before God and the Lord Jesus Christ who shall judge the quick and the dead. The work of the ministry is not to be treated with indifference, but the Gospel must be preached. Paul brings to their remembrance that the all seeing eye of God is always on them, observing their behavior and words. We do not preach only with our tongues, but with our feet also, therefore take heed unto thyself and to the doctrine and continue in them. Woe unto me if I preach not the Gospel, for there is a dispensation of the Gospel committed unto me. It is necessary for the Gospel to be preached and it affects both the preacher and the hearers. They are to study to show themselves approved unto God. They are not to preach their notions and fancies, but the word of God. They must not corrupt it. Paul says that we preach not ourselves but Christ and Him crucified. The preacher feels his inability and may be illiterate and unlearned as Peter was, but let him observe that Peter did not tell the people that he was ignorant and could not preach and make excuses on the day of Pentecost, but he preached the word. And Paul, though learned, did not speak of his literary attainments, but said, "I come not with excellency of speech or of wisdom declaring the testimony of the God." He was determined to know nothing but Jesus Christ and Him crucified. The preacher's sufficiency is of God. When we are talking about ourselves and our imperfections and short-comings we are not preaching the word but ourselves. Furthermore our hearers will find out our imperfections and shortcomings without our telling them. Be sure that your sin will find you out. We do not preach by inspiration but by impression and we are commanded to study the Scriptures and meditate upon them and God gives to His ministers a door of utterance, and they preach the word in demonstration of the spirit and of power. He opens and none can shut, and shuts and none can open. The dear saints need to have the word expounded to them, for they are commanded to follow the Savior, and they follow Him by following His word. All Scripture is given by inspiration that the man of God may be perfect and thoroughly furnished unto every good work. That which is not revealed in the Scriptures, is prohibited, for the specification of one thing necessarily excludes everything else. How refreshing and edifying it is to listen to the minister who has studied the word of God and speaks in love from the great fountain of truth that exalts and gives God all the glory, and humbles and gives man all the benefit, and see the dear faces of the saints lit up with a halo of joy and how pleasant and quick the time passes by. But how different it is to hear one preach himself and show his lack of study and meditation, ridicule and make unChristion-like remarks about other people until his own members are worn out and disgusted and wish-

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ing for him to quit, because he is not preaching the word. Let us not distress the little lambs that are out of the fold, but let us go forth by the footprints of the flock and feed the kids by the shepherd's tent. Take heed unto thyself and to the flock over which the Holy Ghost has made your overseers to feed the flock of God, and you can do this only by preaching the word.

W. L. S.

SALUTATORY FROM ELDER J. L. COLLINGS.

Elder Lee Hanks:

Dear Brother: I have for some time been considering your and Brother Hull's request to allow my name on your editorial staff. A feeling sense of my weakness and unpreparedness has made me study no little over the proposition and hesitate very much before finally reaching a conclusion on the matter. But after prayerfully considering the matter I have decided to join your staff in the sincere hope that I may be some little help in preaching the gospel of the Son of God through the columns of the Messenger.

The gospel of Peace through the merits of a crucified and risen Savior, and the church as a home on earth for the faithful in Christ are two subjects that are uppermost in my thoughts. To feed the heirs of promise (of whatever creed, or wherever found), and to labor for the unity of the saints, is to my mind the noblest work in which a man can engage.

The prosperity of the church organic should be uppermost in the heart of each of us, and, if we are to prosper, there must be unity of faith, oneness of purpose and the continual seeking after the things that make for peace, love and fellowship.

To this end I am not only willing, but desire to labor to the end.

Submitted in love,
J. L. Collings.

Glen Rose, Texas.

We feel so thankful, and greatly encouraged since receiving the above letter. We know Elder Collings to be a true and peace loving Baptist. This kindly admonition will be appreciated and will be a great blessing to the readers of the Messenger.

Z. C. H.

A PLEA FOR UNITY.

My dear Brother Hanks: I have received the last issue of the Mesesnger. I have been a constant reader of the Messenger for twenty-four or five years. In all those years I cannot recall an article that contained hard cutting or harsh expressions about a brother. True, there have been some little different opinions expressed; but it has been in a kind, brotherly spirit. I look on Brother Hassell as one of our wisest, meekest and most conservative elders. It seemed to me that kindness and meekness was his guiding star. What a jewel! How sad I am to know he is growing old! I know at very best he cannot be with us to instruct and comfort us a great while. Looking at him as I do, I would be glad that he was just in his youth, and just starting on his long, useful life; but it cannot be so. God can give us some one to take his place. O Lord, we pray Thee to give us some young, wise and conservative men to fight our battles in love and meekness. I realize, my brother, that men of my and your age cannot stay here a great while, if we should live to be old. I am sure that you are aware of the fact that you have a very trying and responsible position to fill as an editor. I do hope the dear Lord may bless you in your undertaking. I love our periodicals that come to us filled with love, peace and good will, but I read in our papers such hard, harsh and cutting expressions as we sometimes read, I am almost ready to say, "Stop my paper."

I am sure we all believe alike on salvation. All believe that God alone saves all of His people with an everlasting salvation. That the sinner is saved by the grace of God in the glory world. All believe that there is a duty for each child of God to do, and to neglect his or her duty is wrong and that God inflicts the punishment promised to the disobedient. All believe that regeneration is a heart or soul work. God by His Spirit gives life, quickens the dead in trespasses and sins, the dead sinner; and gives him a desire to live a Christian life, and, us the ability to keep our bodies under subjection. All believe that these vile bodies will be resurrected at the appointed time—some to everlasting life, and some to everlasting shame and contempt. All believe in a true and clean ministry and the private membership. There is but one standard of Cristianity, and all should be required to live up to it, or be dealt with according to the Scriptures. Our papers and preachers should be very careful about taking sides in controversies until the facts are fully understood. Many times good brethren are crushed by the influence of some good influential brother that acts on a statement made by someone connected with the trouble, who tells but one side. Oh! how careful we should be. I remember what Jesus says, "It is better that a millstone was cast about your neck and you cast into the sea than to offend one of these little ones." Should I do or say anything to hurt my brethren I want them to let me know it at once; I will do my best to make reconciliation. I want to love and be loved by all my brethren. I want to beg my brethren to look over my weakness, and to forgive me for my shortcomings. I do pray God to help me to get the beam out of my own eye. Lord, help me.

There is nothing in this world that would give me the joy and happiness of my poor soul as the coming together in love and sweet peace of our dear brethren. I do pray God to help us to love each other too well to fall out about expressions. Let us love the cause of God too well to be hobby

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riders. Oh, do let us use Scriptural expressions on controverted points, and surely our dear brethren will not object to that.

I received your letter some days ago, I enjoyed it very much: but it is so sad to hear of some of our dear brethren falling in their old age.

How great is the weakness of man! Lord, help us to stand in thy blessed cause. Enclosed find subscription to the Messenger. Yours in a sweet hope.

James Duncan.

Ripley, Miss.

OBEDIENCE.

The following are some extracts from Elder H. H. Lefferts, Editor of the Signs of the Times, showing that he does not believe "that God is the efficient cause or approver of sin, but that sin is man's fault." All Primitive Baptists can agree on that point. **Extracts:** "It is not strictly following Bible language to say that God predestinates the disobedience of His children. We do not wish to say it just that way, for the reason that no text directly warrants the assertion." "The power of God working in His people to will and to do of His good pleasure is the secret of their being able to work out their own salvation with fear and trembling. God is the custodian of His own free grace, and gives it as He will, when He will and to whom He will. Only by the gift of God can there be a walking in obedience by the people of God. This being so, and the Scriptures abundantly substantiate it, obedience can never be a mere happen so, but must always come to and into the sinner by divine intention, since it is always the fruit of divine grace, which God alone can give. God declares that He Himself is the light, and that He creates darkness. Darkness is nothing more nor less than the absence of light. The light being withdrawn, darkness abounds.

Whenever the restraining power of grace is removed from the Lord's people the flood gates of the depravity of their nature are opened, and there is no telling what iniquities are let loose. All guilt is chargeable alone to our fallen human nature. It cannot be charged to the Almighty, for He is justified in all that He does. We do not have to be compelled to sin, we do that fast enough without being made to do it. Just let God for one moment withdraw His restraining grace and into disobedience we plunge at once, to be swallowed up in it until grace shall again deliver us. This is our fault, not God's. Nothing is ever His fault, for there is no fault in Him. Fault or blame and God are terms that cannot be associated together. It is our fault when we disobey the precepts of the Gospel, it is to the praise of the glory of His grace when we obey. The same grace that brought you salvation is the principle that abides in your hearts, teaching you the denial of worldliness and ungodliness and ungodly lusts, and thus showing you that you ought to live soberly, righteously and godly in this present evil world. It does not matter whether we say that blessings are found in obedience, or follow upon obedience, for instances of both can be plentifully found in the Bible. It does matter though whether we say and whether we believe that obedience is of ourselves.

The glorious doctrine of God should never be used as a cloak to hide our sins. It seems to us that such expressions from the lips of God's people bespeak a seared conscience, and shows that the spiritual sensitiveness of sin has become terribly blunted. Further, any member of the church who would excuse his or her sinful conduct because it had been predestinated we feel sure would not be held in church fellowship. Such an expression would be well nigh blasphemy. The spirit of such a declaration would be casting blame upon the Almighty, and therefore blasphemy.

The doctrine of our God rightly believed always begets sanctification and a life of obedience. Never the contrary. It becomes us to mourn and repent of our sins and weaknesses, and to seek unto that grace that alone can rescue us from depravity.—Elder H. H. Lefferts, in Signs of the Times.

All of us should labor to see how close together we are and labor to be more closely united in love. We feel sure that all true Baptists believe the glorious doctrine of predestination, but not as the efficient cause of sin or so as to make us charge our sins to the Lord as Elder Lefferts has well said. When we find comfort of soul in the sweet service of God, we do not feel like praising ourselves for it, but we praise God for the love and desire implanted in our souls by the Holy Ghost. Without Him we can do nothing, but we can do all things through Christ that strengtheneth us. We praise God from whom all blessings flow.

L. H.

CRIME INCREASES IN MODERN RELIGIONISTS' COUNTRY.

"In 1850, there were 7,000 prisoners in U. S.—1 to every 3,000; 1860, 19,000—1 to every 1,600; 1870, 33,000—1 to every 1,000; 1880, more than 59,000—1 to every 873."—Selected.

It is said that there were over 1,000 murders in the U. S. in 1882, and over 14,000 in 1896. Increased fourteen-fold in fourteen years. It has been reported that there were nearly 800 divorces in one year in Atlanta, and that there was more crime in the city of New York than in all of China, a population of four hundred million inhabitants. Why leave a lawless country to convert those who are law-abiding?

L. H.

God's children, before regeneration are not exhorted to born themselves nor to get life, for in this they are wholly passive. After regeneration they are exhorted to obey God, they are now active and are capacitated to obey God and are afforded grace to do what He commands them to do. L. H.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.__We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Hebron (Garfield, Ga.) 4th Sunday and Saturday before. Elder Lee Hanks and P. H. Byrd, pastors.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

North Carolina.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

SPECIAL NOTICE.

We especially request our readers to furnish information for this department for the next issue.

FROM ELDER J. S. NEWMAN.

The first issue of the Gospel Messenger since Elder Hassell has sold it has just reached me. I wish to say that am well pleased with it. I hope the Primitive Baptist and the Gospel Messenger will be read by our people in Texas.

I love the doctrine and practice these papers contend for, and will try to do my part in circulating them. I am now on a tour in West Texas and the meetings are pleasant. The Baptists are much revived. Five joined the church at Anson. Elder W. L. Barrett is the pastor of this church and is highly esteemed for the work's sake.

J. S. N.

Some time ago the dear church at Hebron (Garfield) sent us a box of nice meat which we appreciated so much. This dear old church has been organized about 116 years and she is firm in the faith upon which she was organized.

Pleasant Hill church, near Eastman, Ga., gave us a nice lot of Easter eggs which we greatly appreciated. This is a good church. While they are few in number they are liberal and never fail to bear my expenses and usually a good deal more.

Stapleton church, near Avera, are holding meeting in their new house. It has been a great sacrifice to them to build, but they have the cause at heart. They are poor in this world's goods, but rich in faith and are liberal. They always bear my expenses and make my time good. Several of the brethren exercise in prayer and exhortation, and God has blessed them with a precious, sound and gifted young minister in Brother A. J. Banks. He is very promising.

Dear Churches: I feel so unworthy of your tokens of love and appreciation for my feeble labors. I often feel that you do so much and get so little. May God bless you all. I have tried to serve you in weakness because I love you, and while I am unworthy of it, I believe you love me. You have all proved it.

L. H.

The meeting at DeLeon the 4th Sunday and Saturday in April was a delightful meeting. Elder J. J. Edwards is the pastor of the church. The interest is fine and I look for an ingathering soon.

J. S. N.

Georgia, Chattahoochee Co., Feb. 24, 1920.

After preaching by Elders T. D. Roberts and J. M. Murray, the church of Christ, at County Line met in conference, it being a day previously arranged for the ordination of Bro. Wm. Morgan as deacon. By motion and second the church elected Elder J. M. Murray Moderator and G. A. Blythe Clerk and Bro. C. B. Underwood spokesman for the church and Elder T. D. Roberts interrogator.

After the questions were administered Bro. Morgan came forward and knelt for prayer to receive the laying on of hands by Elder J. M. Murray and T. D. Roberts. Prayer being offered by Elder J. M. Murray, after which Elder J. M. Murray delivered the charge to our Brother deacon.

There being no other business conference closed.

Elder J. M. Murray, Moderator.

G. A. Blythe, Clerk, Primitive Baptist.

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We regret that there has been unpleasant contentions about words to no profit, a strife about words where principle is not involved, hobby riding, making a brother an offender for a word; drawing lines over mere local customs and associational lordship, cutting off entire associations without any gospel labor, making the innocent suffer equally with the guilty on the account of the above, many loving saints are unhappily divided. These things ought not so to be. Wrongs should be confessed by all guilty, and all true saints should be united in love.

L. H.

TRIALS.

There has been a great deal of illness, and numerous deaths the past few months. Many are sad. We are having sore trials. The dark clouds hover over us, and the ways seem so gloomy at times. Church attendance has been cut down to a great extent, many vacancies have been made. We have had many unexpected deaths, there has been no respect of persons. We are sometimes made to sigh, and mourn, and say to ourselves who will be the next. We should live a consecrated life. We never know when death is going to take us away from the walks of men and then eternity is our home. We should "prepare to meet our God" as Israel was commanded of old.

We have had severe afflictions in our home the past few months. We had several severe cases of influenza. Mrs. Hull had to go to the hospital, leaving four little ones at home. When she was taken away from home, our hopes were very slight for her return. It was a trying time for us. I tried to trust in the Lord, and begged him that she might be spared to return home so we could have her much needed motherly care and companionship. She was spared to us, and is at home again. We are hopeful that she is on the road to a full recovery. The children are all improving. God is merciful. Let Him be praised for His loving kindness.

Owing to the conditions as above stated, we were a few days late in getting out the April Messenger. I trust the readers will bear with me. I hope future editions will be on time.

Z. C. H.

Before my father, Elder Silas H. Durand, was taken away, he was preparing for publication a book containing an account of his life and ministry. He was doing this in response to the urgent request of many of his friends. The book was never published. Now we are preparing to publish his autobiography together with the writings of the last twenty years of his life, supplementing his book, "Meditations." The book will contain about three hundred pages, will be bound in cloth and illustrated. Before we can publish the volume we would have to form an idea of how many books would be wanted. If any of you who would care to subscribe for the book at $2.50 will send me your names, and state how many copies you want, as soon as I receive enough names to make it possible, I will immediately publish the book and will send you your copies in a short time.

Mildred Durand Gordy.

Southampton, Pa.

CONTRIBUTIONS

We will maintain this department for the purpose of receiving contributions to cover subscriptions to The Messenger, to be sent to brethren and sisters who are not financially able to pay for it. All contributions will be appreciated.

Dear Brother in Christ:

Enclosed please find my personal check for $3.00, for which you will please send me the Messenger one year and send it to some sister or brother less able to pay for it than I. I do hope the paper will be a grand success, and it must be. Brethren and sisters, if you wish the paper to be a success don't sit on the stool and do nothing, but show the editors you love the paper and love them by sending them some new subscribers, or by subscribing for some one less able to take it than you are. I received my first copy this morning and honestly it has been worth over $1.50 to me. If anyone is taking a 30 cent story paper and not taking the Messenger, say nothing about the story paper, but take the Messenger and if you can't get more spiritual facts out of the Messenger than you do out of the story paper or any other worldly paper, tell me and I'll hand you your money back. I could tell the editors I love them and love the paper and not subscribe to it. Then I would prove to them that I was not truthful, and if I can make some brother or sister happy let me do so now while I am here, because I can't help them to be happy when God takes me home. Suppose you were like me, never hear anything said about Jesus, only hear money! money!! money!!! I take three Primitive Baptist papers and want to take another one, the Signs of the Times. The price of no Primitive Baptist paper is too high for me. I am a very poor man financially, but I know this is true, Seek ye first the Kingdom of God and His righteousneviss and all these things will be added unto you. I have experienced this.

Dearest love to all the Household of Faith.

From your unworthy brother in Christ,

H. L. Holmes.

Noodle, Tex.

Elder Zack C. Hull:

Dear Brother: You will find enclosed three dollars ($3.00) for which I wish you would please send the Gospel Messenger to some one that is not able to pay for it. The rest I wish to give you, if you will have it. It is not much, but I desire to help a little. I love the Primitive Baptist, Landmark, and what I have read of the Messenger. My prayer is that the Lord may bless it, for the good of His saints, that it may contend for the truth.

With best wishes,

A Primitive Baptist, I hope.

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A TOUR BY ELDER J. N. CULTON.

By request of Elder Lee Hanks, I filled the following appointments in Georgia.

I left my home in Richmond, Ky., Dec., 1919, and arrived at Vidalia, Ga., 24th, P. M.. I was met by Elder Hanks and Bro. Blasingame, where at the home of the latter I spent a very enjoyable night. Brother and Sister Blasingame are such lovely and kind Old Baptists. I filled my first appointment at the Old Baptist Church there Christmas Day. Elder Hanks and I boarded the train that P. M. for Garfield, where I preached at Hebron Church Saturday and 4th Sunday to a lovely audience. I preached Saturday night at Brother A. L. Cowarts. I met Elders Anderson and P. H. Byrd at Hebron. Elder Hanks is their able and much loved pastor. I preached at Upper Mill Creek, Monday, 29th; Bethlehem, Tuesday, 30th, and at Brother Akins' at night. I had the pleasure of meeting Elder Henry Swain at Bethlehem, who is their gifted and faithful pastor. I preached at Lower Mill Creek, 31st; Mt. Carmel, Jan. 1st, 1920; Ash Branch, 2nd; Red Hill, 3rd and 4th. Elder White is their faithful pastor, with whom I spent a most pleasant night. I also met Elder M. L. Riner at that appointment. I preached at DeLoach's, Monday; Lower Lotts Creek, Tuesday; Ephesus, Wednesday. Here Elder H. B. Wilkinson met me and conveyed me to his pleasant home where I spent a very pleasant night. He conveyed me to Emmaus, where I preached Thursday; New Canoochee, Friday; and Bethel, Saturday and 2nd Sunday. I spent a night with Elder A. R. Strickland. He is their faithful and much beloved pastor, and a grand old man of God. I filled appointments at Beard's Creek, Monday; Anderson, Tuesday. At this appointment I met Elder Isaac Jones of North Carolina. He is a strong man. I preached at Battle Creek, Wednesday, and met Elder V. Y. Spivey, their pastor, who seems to be very highly esteemed by his brethren. I preached at Little Flock, Thursday; and was conveyed by Bro. Lynn to Vidalia, where I filled an appointment and spent another pleasant night with Brother and Sister Blasingame. They conveyed me to my appointment at Oak Ridge, Friday. I preached at Sister Braddy's that night. I preached at Rock Hill Saturday and 3rd Sunday. Elder M. A. Ricco was with me. He seemed to be such an humble and faithful man. I preached at Mt. Zion, Monday; New Hope, Tuesday; Brother J. I. Yeomans, Tuesday night; Canoochee, Wednesday; at Elder S. M. Anderson's at night. His wife is a bad cripple; wheels herself in a chair and does the house work. She is very intelligent and a thorough Baptist. May the sweet grace of the Lord uphold her in her afflictions. I preached at Lewis Church, Thursday; Deacon Dan Johnson's, Thursday night. Friday I went to Tennille, where I was met by Elder Temples, Brother Lord and others. I went to Mt. Gilead that P. M. to a funeral. I preached there Saturday and 4th Sunday. Elder Temples is their faithful old pastor, and is very highly esteemed and loved by those who know him. May the Lord bless him in his declining years. Bro. S. T. Elton conveyed me to his lovely home where a sumptuous dinner was much enjoyed. I went to Chester that night and preached at Sweet Home, Monday; Brother John Hinton's, at night; Trail Branch, Wednesday; Bro. J. J. Bryant's, at night; Oak Grove, Thursday, and spent a most delightful night with Elder J. F. Dykes, pastor of Oak Grove and a most excellent brother. I preached at Pleasant Hill, Friday, Saturday and 1st Sunday in February. Elder Hanks was with me here. He is their able and efficient pastor, and a most faithful man of God. I preached at Brother James Giddens', Friday night, and Bro. John R. Giddens, Saturday night. I preached Monday at Pilgrim's Home, visited Elder Cribbs and preached at Bro. T. D. Strickland's at night. I did not preach at Refuge Grove on account of one of the members had sickness and two sad deaths in his family. I spent Tuesday night with Elder G. W. Floyd and preached Wednesday at Mt. Horeb. Elder Floyd is their faithful pastor. That night I went to Macon, where I was met by Elder J. A. Mousees, who took me to his home, where I was kindly and tenderly cared for by him and his dear good Baptist wife. I preached at Elizabeth, Wednesday night; Thursday night again in Macon. I went to Barnesville Friday morning, accompanied by Elder Monsees and his wife, where I preached; preached in Griffin Friday night; West Atlanta, Saturday and Sunday. I spent Saturday night with Brother F. M. Leathers. I took dinner Sunday with Bro. Turner Lassiter. I spent Sunday night in the pleasant home of Elder Hanks. He has such a nice family and an industrious kind wife, which can but make one happy. Tuesday Elder Hanks and I went to Flat Shoals, where we both preached. I preached at Conyers, Wednesday; here I met Elder P. C. Upshaw, who is firm in the faith. I went to Social Circle that night, where I was met by Elder R. L. Cook. I spent a pleasant night in his home. Elder Cook and wife were so real nice and are such devoted Baptists. I preached at Harris Springs, Thursday; Mt. Paran, Friday. I returned to Atlanta Friday night and was met by Elder D. M. Matthews, who kindly cared for me at his home until I left for my Kentucky home. I preached at East Atlanta church Saturday and 3rd Sunday. This was the last appointment in Georgia. Space will not allow me to mention all the good homes visited, the many who kindly conveyed me, the many acts of kindness and of the various sweet meetings which I so much appreciated and assure all that I hold them in loving remembrance. The visit was much enjoyed in the churches and in the homes. All the ministers were so kind and so fully endorsed my stammering preaching; and all the dear brethren and sisters in every way so fully ministered to my comfort. I felt not to be a stranger among them, but I was with the children of God.

I want in this general way to thank one and all for their kindness shown me. I was so thankful to

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find all so fully united in the great doctrine of salvation by grace and grace alone. May the Lord bless you all to still contend for the good old way in which our fathers trod. I never found a more thoroughly established Baptist nor sounder ministry. May the Lord bless you as churches and bless you in your homes. May His sweet grace sustain all of you. I felt that the dear Lord was with me on the trip. I have never had any hobbies. In much weakness I have tried to preach Christ, the Way, the Truth and the Life. I have never wanted to add to the inspired word of God, or take from it, but quote it as it is. I reached my home safely on the night of February 16th and found my family well, for which my poor heart goes out in gratitude to the Giver of all good. May the Lord bless you all.

J. N. Culton.

Almost all Old Baptists desire a paper free from advertisements. So that they can be furnished with plenty of good wholesome reading matter. Therefore each one should be willing to lend a helping hand in circulating the "Gospel Messenger," so that Elder Hull can not only be able to keep it free from advertising, but soon make it a semi-monthly paper.

I received the first number (since it changed hands) today, and I am well pleased with it. I feel that we should all help Elder Hull in his new undertaking. He is young, but well qualified to make the paper a success. The best of all the Baptists in his own home city love him and respect him. Elder Matthews, who lives in Atlanta, said to me, "I have confidence in him." My dear Brother Hull, may the Lord's richest blessings rest upon you, and keep you and shield you from all harm. May He enable you to look to Him in all your trials. You have lately been ordained to the work of the Gospel ministry. You will meet with many sore trials, causing sorrow, but may you always remember that the Lord is your strength and shield. May the Lord's blessings also rest upon each editor and contributor to the Gospel Messenger, is the prayer of your unworthy servant if one at all.

E. B. Bartlett.

I feel unworthy of the confidence and respect of the brethren. However, I appreciate the encouragement from Bro. Bartlett. I was with him but a few hours while he was on a recent trip in Georgia. Owing to illness in my family I did not go to hear him preach, but had the pleasure of having him in my office and home for a short time. I enjoyed his company and love him for the truth's sake.

Z. C. H.

We trust that each reader will feel an interest in the circulation of the Messenger. Try to put it in the homes of all lovers of truth. Ask your neighbors and friends to subscribe for it. We hope to make it a blessing to our cause. L. H.

CORRESPONDENCE

Dear Brother Hull:

I am delighted to know that you are publishing the Gospel Messenger in Atlanta, as I have long felt the need of a paper of this kind in Georgia.

Well do I remember reading this dear paper some 20 to 25 years ago, when I was a mere child, and I am made to rejoice that it still contends for the principles that all true Primitive Baptists believe in, without any frills or auxiliaries to distract our minds from the true Church of Christ.

We all like to read and talk about the mercy and goodness of God, and to tell one another our experiences, and of our hope of a sweet home beyond this vale of tears, and as much as I would like to write of these things, I feel that there are other duties that we are sorely neglectful of.

I read the articles in your last issue about Catholicism with much interest, and my mind is being led somewhat along this line also.

I have been to church a great number of times and looked over the congregation, and to my sorrow found that the children and young people in general were very conspicuous by their absence.

Where are the children of our members? It pains me to answed: They are in Sunday Schools and the so-called churches, being prosyleted by our Arminian friends. And more than that some of them are great workers in these institutions.

Now I hope that I will not be misunderstood. I believe with all my soul that God will regenerate His children (all of them) in His own good time, and this is a work which is certainly not within the power of poor finite man, at the same time if we bring our children up in the proper way and see that they go to the true church, when this knowledge and understanding is revealed to them, they will know the truth.

Nothing would make my poor heart rejoice more than for my children to come to the old church and tell what great things the Lord has done for them, but God grant that the day may never come that they will have ears to hear and WON'T hear. There are thousands of people that have ears to hear and CAN'T hear, but it is deplorable when they have ears to hear, and WON'T hear.

Now, my dear brethren, surely you are not ashamed for your children to associate with other Primitive Baptists' children, or to inter-marry with them. So if they only go to meeting for the social feature of it, there is no reason why they should go off to the worldly institutions, and I cannot help but say that I don't believe they would if we all insisted on their going to our own churches.

We are told that the Catholics say if you will give them a child to train until he is six years old, he will never desert Catholicism. Be that as it may, we had as well turn our children over to the Cath-

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olics, as the rest of the Arminian world, for they are all birds of the same color.

Your brother in hope,

E. L. Cole.

46 Stanwood Ave., Kirkwood, Ga.

Middletown, Mo., Route 2, April 6, 1920.

Elder Z. C. Hull:

Very dear Brother: I received your good, kind letter today, and was certainly glad to hear from you. I received also the subscription blanks and other matter which you sent me. Will use the blanks right away.

Enclosed find money order for $4.50 to pay for three more subscriptions to the Messenger. Send paper to names and addresses as of blanks enclosed.

I received a few copies of the April edition of the Gospel Mesesnger today, and I see you have made it twenty-four pages, which will give the people an abundance of good, clean reading matter. I am delighted with the paper. I endorse with all my heart the principles set forth on its last page. Each article is good. Elder S. Hassell's article on first page is to the point. It sets forth the only way by which the dear Old Baptist can become united here in the Middle West and North.

Dear Brother Hull, may God in His rich mercy keep you and enable you to conduct the paper in a way that will uphold and defend the principles which are dear to the hearts of God's true and tried children. I long to see the Old Baptists united upon the principles set forth in the Mesesnger.

Yours in hope,

E. B. Bartlett.

Dear Brother Hanks:

I have received March Messenger in its new dress, and judging from it, the dear old paper hasn't lost anything in the change. I pray God's blessings on all connected with it that it may be kept up to its past high standard. It has ever been a dear sweet medium of love and truth to me.

I wish I could send you several new subscribers, but I cannot get them here as the truth is neither sought nor loved by many in these parts. I am filling out the subscription blank you sent me with my sister's name and address and enclosing $1.50 to pay for it a year to her.

I thank you, Brother Hanks, for your kind words and wishes, but don't feel worthy, and I beg you to pray for this poor lone pilgrim in a strange land as it were. I do feel so lonely and cast down at times, then again I am made to feel that I am not alone, that my dear Jesus is near and then all is joy and peace.

Again, asking God's blessing on the dear old Messenger and editors, I am

Your sister in hope,

Mary Patton.

Wooster, Ark.

"SONG BOOK AND MESSENGER ENDORSED."

Elder Lee Hanks:

Dear brother in Christ:

The Song Book has just today reached me. I immediately devoted an hour or more looking through and examining same, and was "just delighted." I find so many of those old gospel and soul-cheering songs of the Zion of our God. Think I will make up a club soon and order several copies. Was also pleased with the last issue of the Gospel Messenger coming from its new home and management. All I have learned yet of Elder Hull is very favorable.

Our Association, the Bear Creek, holds two sessins a year. The spring session is to convene with the church at Running Creek, Stanley County, N. C., commencing on Saturday before first Sunday in May.

We will be pleased to have you come. Indeed, we at Lawyers Spring want you to come there again. It was a greater cross to me that I did not get to meet you there before. My little daughter was then very sick and was buried on Sunday following. This was a great sorrow to myself and family, but I am sure she is now at rest in the paradise of God. I have become fully resigned to this bereavement.

My hope and trust is in the Lord. There is nothing good in this poor mortal, only as the Lord directs me. My thoughts seem to be evil continually. Will you remember me in your prayers? Any time you can come through this country I will help arrange appointments to best purpose.

Thank you for your kind letter.

Yours in hope,

J. W. Jones.

Peachland, N. C.

Elder Z. C. Hull:

My dear Brother: I received your letter at Midland City, and was glad to hear from you. Bro. Hull and myself are still on the go. We have had some good meetings and some bad weather. But we are both feeling very well. Hope you and your little family are all well. We are sending you some subscriptions to the "Messenger." Just a starter. I hope to see many of our people here taking it, and shall not let an opportunity pass to make it known to them. Enclosed, you will find P. O. order, and the names and addresses of those to whom it is to be sent.

Yours in bonds,

J. J. Turnipseed.

Mr. and Mrs. Zack C. Hull

Highly Esteemed Friends: We will write you a few lines tonight and let you know how we are. This leaves us about as we were when you were here and hope this will find you and yours enjoying the very best of health and succeeding in all your undertakings.

We received your copy of the paper and think it

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just splendid, for which accept our thanks, and are sending you our subscription and two others: Elder R. B. Hester, Cuthbert, and Mrs. O. C. Floyd, Synder. We will be glad to send others any time we can get them. Yesterday was our meeting day and we had a good sermon by the beloved Pastor, Elder R. B. Hester, but the congregation was small as we had one of our West Texas sandstorms on hand. You know the rest.

Lucy said tell you she has been reading your book, "The Gospel in Shadows" and thinks it is one every Baptist should read.

Sister Wright came home with us yesterday from church. She is feeble and walks with a cane, but her light is as bright as ever and she seems to enjoy herself when she goes among the Baptists as much as she ever did. West Texas has come into its own and the country was never more prosperous than now and prospects are good for the present year.

We would be pleased to hear from you at any time. With kind regards and best wishes for you and yours, we are as ever, your friends,

J. W. Massey and Wife.

Snyder, Texas.

We are glad, indeed, to be remembered so kindly by you, and for the interest you have shown in The Messenger. We can never forget your many tokens of kindness in the past. We would be so glad to meet you face to face again in this life, but if we are not permitted this privilege, we hope to meet you beyond this vale of tears. May God bless you.

Z. C. H.

Eld. Z. C. Hull,

Dear Brother: I am glad you bought the Gospel Messenger from Elder Hassell, and that this best of Old Baptists papers has come back to Georgia, its original home.

I am going to try to assist you in getting subscribers to the Messenger.

I trust you can visit our church in Southwest Georgia sometime this year.

Yours in love,

Jno. M. Norman.

Moultrie, Ga.

Elders Lee Hanks and Z. C. Hull:

Very dear Brethren:—I am just back home from my regular appointment at Bethlehem (Bulloch county) where we had another glorious meeting with one addition to the church for baptism next meeting. Elder P. H. Byrd and licentiates Jones and Warnock were with us and preached well.

On Saturday I made mention of the fact publicly that The Gospel Messenger had been moved to Atlanta, and was being edited and published by you brethren, which seemed to gladden the hearts of all. I took the following subscriptions for you:

C. M. Anderson, Route No. 2, Statesboro, Ga.

D. C. Banks, Route No. 2, Statesboro, Ga.

S. J. Riggs, Route No. 2, Statesboro, Ga.

A. V. Blackburn, R. 2, Statesboro, Ga.

The church also desired me to order for them 2½ dozen of your song books. You may send the song books to me and I will deliver them on our next meeting. I think you have the most complete collection of good spiritual songs I ever saw in as few numbers. I wish I could see them in every Old Baptist church in Georgia.

I enclose herewith check which covers the above named subscriptions and orders for books.

With best wishes for your success and with warmest Christian love, I am,

Yours in hope,

Henry Swain.

Graymont, Ga.

Thank you, Brother Swain, we are glad to hear from you, and appreciate your comments and words of encouragement. We greatly appreciate the interest manifested in both the Messenger and Song Books. Let us hear from you again.

Z. C. H.

Editors the Gospel Messenger,

Esteemed Friends:—Enclosed find check for $1.50, for which please send me The Gospel Messenger one year. Send also a few subscription blanks, and I'll send in a few subscriptions to aid in making the Messenger a semi-monthly.

I've just finished treating Elder Sills, Forest, Miss., who is on a preaching tour in Florida. It's through his efforts that I have the March issue of the Messenger, belonging to Mr. Bloodworth, Sarasota, Fla., to read; and after reading J. C. Denton's "Encroachments, Schemes and Crimes of Roman Catholicism," which is worth more than a year's subscription, and to help make the paper a semi-monthly I gladly send my subscription. Go to it and do your prayerful, dead level best. Truth and Liberty are up against a real fight in all the world.

With best wishes and work for success, I am,

Yours truly,

Dr. A. J. Adams.

Sarasota, Fla.

P. S. I'm sending you a certain paper under separate cover.

Thank you, Doctor, for the paper, and your subscription. Will appreciate your efforts in securing subscriptions among your friends. Our desire is to circulate a paper that will be appreciated among all lovers of truth.

Z. C. H.

Eld. Lee Hanks:

Dear Brother Hanks: I will attempt to write you once more, hoping that you will bear with this intrusion.

I would so much love to visit the saints in those states. I have had some sad experience since I saw you, and I have had many pleasant hours in the service of the Master. I feel that I have been

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greatly blessed of the Lord in many ways. I have tried to be as quiet as possible 'midst the strife that has been raging. I have tried to be faithful in contending for the doctrine of the Bible and the principles of the church as I understand the Scriptures to teach. Some, no doubt, have deserved severe rebuke, but I feel that I am too weak and imperfect to perform that duty; and besides, I'm sure that we have brethren who are amply qualified for the task if it really needs to be done. I do hope and pray God, if it can be His most righteous will, to help us to avoid the use of carnal weapons, and fight the good fight of faith, in the spirit and fear of God. I feel now, that if I can only have the presence of my blessed Master, with His Spirit to guide me while I live here on earth, that I shall be satisfied. O! how delightful to go to the house of God, and there find all in one mind and at one another's feet; if I have but a little while to live, I do hope and pray that I may enjoy peace and the confidence and fellowship of my brethren. I don't want to shirk from any duty that the Lord has enjoined upon me, but I hope that I may not be harsh and offensive, even in the discharge of the most painful duty.

May heaven's choice blessings be yours to enjoy, if it is the Lord's will, is my prayer. Your little brother in bonds of the gospel of Christ.

J. A. Moore.

Houston, Tex.

Dear Bro. Hull:

I see in the March number of the Gospel Messenger that the dear old paper has changed homes. I am glad of the change for the reason that dear Brother Hassell has now reached a ripe old age, and I was just thinking of him a few days before I received my last number of the Messenger, and wondering who would take his place in editing the Messenger when he would have to give it up.

I realize and rejoice to think that our God always provides. With the exception of three or four years I have been a subscriber to the Messenger ever since 1886, expect to continue taking it as long as I can pay for it. I am glad that Brother Hassell is still on the editorial staff.

I notice your club offer of five yearly subscriptions you give one subscription free, and in accordance with the offer, I am sending four other subscriptions with mine.

My subscription expired with the March number.

I am enclosing seven dollars and fifty cents in post office money orders to pay for the five subscriptions.

May God in his love and mercy spare you long, together with all the dear editors of the Messenger and uphold and sustain you to send out the paper as in the past. Remember me at a throne of grace.

In hope,

Mrs. Will Price.

Somerville, Tenn., Route 4.

Anderson, Tenn., March 30, 1920.

Elder Hull, care Gospel Messenger,

Dear Brother: I learned a few weeks ago that the Messenger has been removed to Atlanta, Ga., and that the same truths are to be contended for, etc. For this I feel to thank God—if I am not deceived—for there is a deal of Mammon worship manifest in this age of the world, and yet the fact remains that the true disciple can not serve God and Mammon, and we do not question the fact that "Mammon" is riches—worldly wealth personified, and that those who bow at his shrine, cry "peace" at times "when there is no peace," and that the Holy Ghost declares that when they shall say peace and safety sudden destruction shall take them as a woman in travail and they shall not escape.

Here we venture it difficult to think of "unconscious" torment. Let the potsherd of the earth strive with the potsherd of the earth, and may the Lord in His mercy make us to remember how He said "What is that to thee. Come thou and follow me." O, my soul! That I might be enabled to bespeak praise of Him who delivered us from so great a death and doth deliver, in whom we trust that He will yet deliver us—even the Lord Jesus, strong and mighty, who by Himself purged our sins and is forever set down on the right hand of the majesty in the heavens, and now shows (or manifests) and will manifest in His time the King of Kings and Lord of Lords who only hath immortality, dwelling in the light, whom no man hath seen nor can see and unto whom none can approach—so here we rest and in Hope we wait for Him, feeling that even though the heavens must receive Him for a time, He will come again and change our vile body and fashion it like unto His own glorious body, and make us fit for His glorious and immediate presence forever.

"Rejoice the Lord is King!
Your God and King adore;
Mortals give thanks and sing,
And triumph evermore!
Rejoice aloud! Ye saints rejoice,
"Rejoice the Savior reigns,
A God of truth and love;
When He had purged our stains,
He took His seat above.
Rejoice in glorious hope.

Jesus the Judge shall come "and take His servants up to their immortal home," and in this Hope we rest, and believe there shall be a resurrection of the dead, both of the just and the unjust, and that the unjust of this text shall be separated as goats and they shall be "set off" on the left and turned into torment, so the words are true. "These shall go away into everlasting punishment"—but the righteous—the just—into life eternal. The North will give up, the South will keep not back and His sons and daughters will come from afar, and by the working of that power, by the which he is able to subdue all things unto Himself they shall be drawn into His heavenly and eternal Kingdom, so all Israel shall be saved and the saying brought to pass mortality shall be swallowed up of life. I must close,

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"ye see what a letter I have written," do as you deem prudent with it and all will be well with me. I think I can say safely I am too old to feel puffed over my name in print; and commit this as a "first-ling" to you, and should you find much weightier communications, as you no doubt will—please leave this out, and believe me, as ever your unworthy brother,

In the common faith,

T. D. Walker.

Anderson, Franklin County, Tenn.

Elder Lee Hanks,

Dear Brother:—I have had no answer to my last letter to you, but received from Brother Roden a copy of the Messenger under the new management. To show you that I remember you and Brother Hull and appreciate you both, and wish you God speed in your labors, I am sending you check for three subscribers.

I pray that God may bless your efforts in sending out the Messenger. I regret to see your name off the Southern Department of the Primitive Baptist, but hope to yet see articles from your pen in the paper.

I will be glad to hear from you any time. Pray for us, In hope.

J. L. Collings.

Glen Rose, Texas, March 26, 1920.

GOOD NEWS FROM THE NORTH.

Forest Grove, Oregon, Feb. 23, 1920.

Dear Brother Bartlett:

Your letter was such a good one.

I am so sorry that the dear Old Baptists who love peace and good order have to wade through trials and tribulations to have it; but I have thought that the Lord turns their sorrows into joy and overrules for the good of those who love and faithfully serve Him.

They find rest in the Lord. Oh! how I love those dear ones who suffer for Jesus' sake, and God loves them too. I would love to hear you preach and talk about the things of the Kingdom of God, which is to depart from the world and keep their garments white in the blood of the Lamb, and unspotted from the world.

Well, Brother Bartlett, we constituted a church near Star, Idaho; there were three members who withdrew from the Nodaway association, i. e., their disorder, in Missouri, who were in the constitution, and four who withdrew from the same sort of disorder in Oregon, and one with a letter from the South—8 in all. I expect finally to be persecuted for this matter, but I aim to try to be kind to all men, all the time. I do not tolerate adultery, secret orders, prearranged protracted meetings, nor instrumental music in the service of God, and my very soul says, "Come out of her my people."

We adopted articles of faith drawn up in accord with the Scriptures, cutting out all of the abominable worldly inventions in the affairs of religion; and we also inserted an article on feet-washing as a duty to be observed in a church capacity.

And, dear Brother, after the constitution of the church, we communed and washed feet, just simply established it all in the beginning and six of the members had never washed feet in a church capacity before, and four of them never had seen it done in life; but all expressed how glad they were to engage in it, and one brother said the "Organization of this church and what we have done today, seems apostolic to me." I hope you will pray for them and for me.

May the Lord bless all of the precious faithful ones with you and all who love the truth, I pray.

My eyes fill with tears of love at the thought of the dear saints who have come out from the world to serve the Lord.

Oh! what a glorious kingdom the Church of Christ? All in sweet fellowship and union and peace upon the rock of our salvation. I love them and do not care who knows I do. I am proud of the dear old Baptists and only wish I was so good as I believe they are.

I came from Idaho to Oregon where I am now visiting my aged parents and other kindred.

We had a meeting here at my brother-in-law's yesterday. I tried to pray and preach. Then father preached us a good sermon and it did me good to see my dear old father in the stand once more. He is 86 years old, and is full of zeal for the truth as ever. Mother also is as true as can be, it seems to me.

If the Lord is willing I aim to go to California soon, and may get into a battle down there also, but if I humbly take upon me the Lord for my sword, shield and buckler, and for a helmet the hope of salvation and have my feet shod with the preparation of the gospel of peace; there will be no cause to fear.

My father says tell you that your letter to me revives him in hope, and fills him with love for you and all good people and strengthens his courage in the Master's service. He sends love to you and the saints with you.

Mother also expresses love and best wishes to you all.

I cannot see why we should fall out and quarrel.

In hope,

S. F. Moore.

Dear Brother Hanks:

Your good letter just received and was glad to hear from you. This is a long lonesome Sunday. I had a letter from Bro. A. L. Cowart telling of the good meeting you had at Hebron the 4th Saturday and Sunday. I am anxious to see our meeting time come. The Old Baptists are so scattered and indifferent in some sections. I cannot understand why. It seems to me if I had an opportunity I would go to meeting every Sundy any way.

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Brother Hanks, I endorse the paper movement most heartily. I will take an active part in getting subscribers. I hope you will be successful. We surely need a good Southern Baptist paper. I hope to see you at Stapleton Sunday.

Your brother in love,

M. C. Banks.

Augusta, Ga.

Warrenton, Ga.

Dear Brother Hanks:

When my husband was writing to you last night, I wanted to write to you too, but I felt too unworthy to write to as good as man as I esteem you to be; but this morning it seems that I can't keep from writing. Brother Hanks, I sure did want to be with you all last first Saturday and Sunday. I felt that you all were having a good meeting and oh! I did want to be there. Brother Hanks, how I do wish I could live near our meeting house, so I could go every meeting I was able to go. Every time we meet it seems that I can hardly wait for our next meeting, and then sometimes I feel so cast down, so unworthy and full of sin that I fear that I am deceived, and I have deceived the church; and, oh, what dark clouds hover over me, and I think of how I love the Lord, and love the brethren, and then this comes to me, How shall we know that we have passed from death unto life? It is because we love the brethren. Bro. Hanks, if I am one of God's little ones at all, I must be not only one of the least, but the least one of all. Bro. Hanks, remember me in your prayers and let us hear from you while you are gone.

Yours in hope,

Mrs. Annie F. Abbott.

THE OLD SCHOOL HYMNAL.

The book is now ready for mailing. We feel sure you will appreciate the book. It contains the old hymns. Songs you will love to sing. You will find the prices quoted on another page. The price is in the reach of all. Order a good supply of the books, and it will bring about renewed interest in your song service.

APPOINTMENTS FOR ELDER J. R. WILSON AND J. E. HERNDON.

Skewarkey Union.—Friday, Saturday and 5th Sunday in May, at Robersonville, N. C.
Williamston (Skewarkey), May 31.
Tarboro, Tuesday, June 1.
Rocky Mount (Falls), Wednesday, June 2.
Upper Town Creek, Thursday, June 3.
Elm City, Friday, June 4.
Whitakers, Saturday and Sunday, June 5 and 6.
Durham, Monday night, June 7.
Camp Creek, Tuesday, June 8.
Flat River, Wednesday, June 9.
Surl, Thursday, June 10.
Rosboro, at night, June 10.

OBITUARIES

Elder Sylvester Hassell:

Very dear Brother in Christ: Since I wrote you last, the death angel has visited our once happy home and taken from my embrace by dearly beloved companion and I am left all alone to stem life's tempestuous sea. No one to meet or greet me as I return home from my labors of love for the cause of truth. I try to bear up the best I can, believing God moves in a mysterious way His wonders to perform. We only have to be still and yet say, Thy will O Lord, not ours be done.

I send you three obituaries all of the same family, taken out of the world in less than eight months. I would be very glad if you could arrange to have all three of them published in the same number of the Gospel Messenger, and when published please send to my name and address one dozen copies. Enclosed you will find a draft for $5.00 to help pay for printing the same.

From your unworthy brother in sorrow,

George Waddle.

MRS. JENNIE FLORENCE WADDLE.

Jennie Florence, daughter of John and Louisa Blue, was born near Amanda, Fairfield County, Ohio, Oct. 26, 1863, and departed this life on Feb. 21, 1920, thus making her stay here on earth 56 years, 3 months and 25 days.

She grew up a quiet, gentle, intelligent and unassuming girl. During the year 1888 she experienced a hope in Christ and was baptized into the fellowship of the Primitive Baptist Church called Turkey Run, by Elder G. N. Tussing the same year. She lived a true, faithful member of the same church until she moved her membership to the Mt. Pleasant church near Sabina, where it was at the time of her death.

She was united in marriage with George Waddle, Aug. 4, 1889, with whom she lived a true, devoted companion in every sense of the term for over thirty years. She was of a kind and loving disposition and made friends wherever she went. She had been failing in health for over two years, necessitating a serious surgical operation from which she never recovered. She quietly and peacefully fell asleep in the arms of her beloved Savior at 6:30 on the morning above spoken of.

Oh, how we all miss her, especially in our church service and home! Being blessed with a full, strong voice, she led the singing for over thirty years. Her voice is stilled to sing here on earth, but tuned to sing the anthems of praise above.

She leaves a heart broken husband, four brothers and a multitude of friends to mourn their loss.

Blessed are the dead that die in the Lord from henceforth, "Yea," saith the Spirit, resting from their labors and their works do follow them. Her body was taken back to the old homestead in Fairfield Co., where the funeral services were conducted by Elder W. M. Shoemaker of Ashley, Ohio, after which her body was laid to rest in the Amanda Township cemetery, there to rest until Jesus, who is the resurrection and life, shall bid it come forth changed and fashioned like unto His glorified body. Till then may we rest in hope.

Her Husband.

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CHARLES E. BLUE.

Charles E., son of John and Louisa Blue, was born December 12, 1867. Departed this life March 11, 1920, making his stay here on earth 52 years, 2 months and 29 days.

Charles was possessed with a strong active mind and business qualities through life. But having so many misfortunes of various kinds, especially the loss of his two dear companions, and his dear loving sister of late, which bore on his mind to such a degree that whether he took his life intentionally or by accident, none but God, who knows all things, does know. But we have reasons to believe that he is now enjoying a better country than this, free from sorrow, pain and death.

He experienced a hope in our dear Savior, and with his dear companion and son was baptized into the fellowship of the Primitive Baptist Church called Turkey Run on Sept. 2, 1911, and lived a consistent and faithful member of the same church until his death.

He was first united in marriage with Mary E. Waddle, August 4, 1889. To this union two children were born, Frank and Florence. Little Florence having died in infancy. Mary E., his fiirst companion, departed this life, April 17, 1892. He was again united in marriage with Maggie Rowles, April 23, 1896, with whom he lived a pleasant life until the time of her death which took place July 6, 1916. The remainder of his life he lived with his son Frank and companion.

He leaves a dutiful son, three brothers and many friends and relatives to mourn their loss, but we mourn not as those having no hope, for we have evidence that he is now at rest.

Funeral services were conducted at his late home on Sunday, March 14, at 2 P. M. by Elder W. M. Shoemaker of Ashley, Ohio, after which his body was laid to rest in the Amanda Township Cemetery to await the great resurrection day.

CARD OF THANKS.

We wish to express our heartfelt thanks to all who assisted us so faithfully in this, our sad hour of bereavement, and also for the beautiful flowers tendered to our dear father.

Mr. and Mrs. Frank C. Blue.

MISS MATILDA BLUE.

Matilda, oldest daughter of John and Louisa Blue, was born in Pickaway County, Ohio, June 6th, 1851, and departed this life July 25th, 1919, thus being 68 years, 1 month and 19 days old at the time of her death. Being the oldest of the family, she assisted in caring for the younger members of the same until her health failed, when her sister Ida lay sick so long; they despaired of her life also. But God, who is rich in mercy and love, spared her life almost 40 years longer for a wise purpose, no doubt, in caring for her brother loved ones when they were bereft of their dear companions,, and she still helped to take care of them as long as her health and strength would admit of it. But now all of her labors of love are ended, and her joys of heaven are begun.

She experienced a hope in Christ, and, with her dear father and mother, was baptized into the fellowship of the Primitive Baptist Church at Turkey Run by Elder G. N. Tussing, in August, 1880. She lived a true and faithful member of the same church until her Heavenly Father called her home. Ever contending for the faith once delivered to the saints, she took a great delight in caring for the Baptists, and especially for her pastor and other members that came to see her at her home.

She was more or less afflicted all her life, but appeared to bear all of her afflictions with patience and Christian fortitude. She leaves one sister, four brothers and a multitude of friends and relatives to mourn their loss. But we mourn not as those having no hope, for we believe she is now at rest from her labors and her works do follow her. May God who is rich in mercy bless this dispensation of His providence to the good of us all. Funeral services were held at her home by Elder W. M. Shoemaker, of Ashley, Ohio, after which her body was laid away in the Amanda Township cemetery to await the resurrection day.

George Waddle.

G. O. DRIVER.

Bro. G. O. Driver, son of Elder B. J. Driver, was born March 3rd, 1883, and died February 2nd, 1920. Bro. Driver was afflicted all his life but bore his afflictions quietly. I baptized him eight or 10 years ago. He is gone on to rest while his father and mother and several brothers and sisters are left to mourn his absence. May the Lord bless his aged parents and give them grace to say, Thy will be done.

J. S. Newman.

B. DREW BATCHELOR.

By request of his dear mother, I make the attempt to write a notice of the death of her son, B. Drew Batchelor, who was born Sept. 17th, 1893, and fell dead of heart failure at his brother Allen's home, Monday morning, April 5th, 1920, his age being 26 years, 6 months and 19 days.

It is with a sad heart that we attempt to write of this young man. His mother was left a widow several years ago. He and his younger brother were living with her at the time of his death, which makes it doubly sad on her.

Drew was a quiet and peaceable man and was the delight of his mother. She looked to him for advice in many things. She said she had many sweet conversations with him. Although he never made any public profession his faith was strong in the Primitive Baptist doctrine, and would often speak of his hope beyond this life. We feel that according to this evidence that he is at rest. He came often to Harris Springs and always seemed interested in the service. We feel that a good man is gone. We know that it is hard for his mother to give him up, but she has the sweet consolation of feeling that he is at rest. He also leaves several brothers and sisters to mourn his departure. May the good Lord lead and guide them by his unerring Spirit to be reconciled to His holy and righteous will.

His body was laid to rest in the Hurst graveyard near his home April 6th, there to await the glorious resurrection, when it shall come forth and be made like the glorious body of our Lord and Savior Jesus Christ. The unworthy writer tried to speak to the comfort of the sorrowing relatives and friends present.

R. L. Cook.

ELIAS BOWDEN.

Elias Bowden was born January 1st, 1814, in Wake County, N. C., and died at his residence near Cottage Grove, Tenn., February 24th, 1874. He came to Henry County when quite young, where he lived until the time of his death. By his industry and honesty, he drew around him a large circle of friends and admirers, who now mourn their loss in his death. His family loses a kind, affectionate, and provident husband and father, and the community a good, peaceful and quiet citizen. Mr. Bowden never attached himself to the church, but was a sound and firm believer in the doctrine and order of the Primitive Baptist Church.

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a spiritual cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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The GOSPEL MESSENGER

Vol. 42. ATLANTA, GEORGIA, JUNE, 1920 No. 6.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"For ye know the grace of our Lord Jesus, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Let this mind be in you, which was also in Christ Jesus:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin:

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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Foreword

IT is positively aganst the rules of The Gospel Messenger, to publish, try to settle local church troubles, or to personate brethren who may disagee with us. We oppose error in love and firmness. If we advocate the truth, and contend for the foundemental principles as "Thus Sayeth The Lord" that is sufficient. The truth is all that will do us good. "The truth makes us free". "Hobbies are to no profit"

Our great desire is to work to unify, and to reclaim brethren who are in error if possible. Critisisms, publishing names, and personating through our papers, will never unify. It spreads confustion.

Our brethren will please keep their troubles at home, and strive to live together in unity, and the bonds of peace.

Write us of the good things of The Kingdom, that God may be glorified, and His name praised.

The Publisher.

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Subscription Rates $1.50 Per Year
Ministers and Widows 1.25 Per Year

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE LORD IS OUR ONLY SAVIOR FROM TEMPORAL AND ETERNAL RUIN.

The greatest of all natural and temporal wars ended about a year and a half ago. The worst effect of war is the deep, widespread and last demoralization of the people engaged in it. Since the deluge in the days of Noah this effect was never more manifest than now. With all its education, civilization, science, art, discoveries, inventions, and religion, the world superabounds with materialism, mammonism, falsely called "higher criticism," evolutionism, infidelity, atheism, selfishness, pride, covetousness, insubordination, envy, jealousy, hatred, class war, strife between labor and capital, strikes, lockouts, riots, secret oath-bound societies, almost filling heathendom and Christendom, card-playing, gambling, robbery, profiteering, wrangling, lying, licentiousness, **immodest dressing** (Mothers, this immodest, partially naked dressing has a degenerative tendency. Beware!—L. H.), immoral dancing at late hours of the night, awfully vulgar and bloody theatrical exhibitions and moving picture shows corrupting twenty million people, mostly boys and girls, almost every night, in our own country, bolshevism, revolutions, murders, and continued wars. And yet about one-third of the human race are called **Christians;** the profession, without the possession of godliness, is the blackest feature of the Apostle Paul's photograph of the last perilous times (2 Tim. 3: 1-5). Of these so-called Christians, the Roman Catholics (a deceptive, political, money-making sect) are about half, and they are rapidly gaining power in the United States, in the public schools, and in many large cities, in Congress, and the Supreme Court, in the army and navy, and in the appointments of the President, 70 per cent of which appointees are Catholics, while one-eighth of our people are Catholics; 65 per cent of the criminals in this country are Catholics. Roman Catholicism is the greatest single danger to our rights and liberties. Thirty Protestant denominations have united in a "Federation of Churches," and some are seeking a union with Rome. And nearly all of them make the work of God of no effect, and the work of man chiefly effective in the sinner's salvation. Among the growing delusions in our country are Eddyism (so-called "Christian Science"), Millenial Dawnism (Russellism), Spiritualism (or Spiritism), Seventh Day Adventism, and Theosophy (the Philosophy of God). And among our own people, as among other religionists, are the destructive errors of non-resurrectionism, and annihilationism. Surely the religious world is a Babylon of darkened minds and discordant voices. Like the irreligious world, it is on the down grade to temporal and eternal ruin. Man, left to himself, is an utter failure. He can not save himself—all his money and all his wisdom and efforts can not save him. No angel or host of angels can save him. Only the Three-One God can deliver Him from present and everlasting ruin, according to the eternal purpose of the Father, by the redeeming work of the Son, and the renewing power of the Holy Spirit. Our constant supplication should be to the Father for the fulfillment of His promise in the outpouring of the Spirit of His Son upon all flesh, and the creation of a new heaven and a new earth wherein dwelleth righteousness.

S. Hassell.

QUESTIONS AND ANSWERS.

1. Question. Of what was the mantle of Elijah which he cast upon Elisha a type or emblem?

Answer. Of the office of a true prophet and of the holy, wise, and almighty Spirit of God dwelling in such a prophet (1 Kings 19: 19; 2 Kings 2: 8, 13, 14, 15.

2. Question. What is the difference between grieving and quenching the Holy Spirit, and blaspheming Him?

Answer. Only those who are born of and indwelt by the Holy Spirit are said to grieve or offend Him (as shown in the context) by sin, corruption, falsehood, dishonesty, bitterness, wrath, clamor, evil speaking, malice, and unforgiveness (Eph. 4: 17-same Apostle Paul to "quench not the Spirit." (1 32); and none but these are admonished by the Thess. 5: 19)—that is, not to suppress or repress the light and warmth of the Divine Spirit within

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them (as shown in the context) by doing works of darkness, by intemperance, unbelief, hatred, despair, un-Christlikeness, failure to esteem highly their pastors, strife, unkindness, impatience, returning evil for evil, unprayerfulness, unthankfulness, and by failing to abstain from all appearance of evil (1 Thess. 5: 1-22). But the unpardonable sin of blasphemy or slandering or reviling the Holy Spirit, calling Him an unclean or evil Spirit, and ascribing His work to Satan, is spoken only of Christ's implacable enemies, the proud, self-righteous Pharisees (Matt. 12: 22-32; Mark 3: 22-30; Luke 11: 14-23).

3. Question. What is meant by "resisting the Holy Ghost?"

Answer. Opposing the Holy Spirit not in the opposers, but in the prophets and apostles and ministers who testified of Christ, and presecuting these servants of God and putting them to death (Acts 7: 51-52; Neh. 9: 30; 1 Pet. 1: 11).

4. Question. Why does Christ use the **present** tense, "giveth," in John 6: 37—"All that the Father giveth me shall come to me?"

Answer. This is called in Jelf's Kuhner's Greek Grammer (vol. 2, page 52) "the absolute present, extending through all time." In John 6: 39 and John 17: 2 and 24, Chirst in His High-Priestly prayer to His Father, uses the **perfect** tense in reference to this same act of God—"Thou hast given." "The perfect tense," says Jelf's Kuhner, "describes an action completed in time past, but continuing in its effects." God's gift of His people to His Son was in the covenant of redemption before the foundation of the world, and it continues forever.

5. Questions. In Acts 2: 39, Peter, speaking to the believing Jews on the day of Pentecost, says: —"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call"; does he mean that the promise was to all that should be born into the world, as a highly educated man says?

Answers. He means just what he says—all whom God should call, that is, by His Spirit from death to life, from the darkness of unbelief to the light of faith in Christ (See Romans 8: 29-30).

6. Question. If we were saved in Christ before the foundation of the world, why is it necessary for us to pray?

A. We are saved according to God's purpose and grace given us in Christ Jesus before the world began (2 Tim. 1: 9); redeemed by the atoning death of His Son (1 Pet. 1 18-19), and renewed by the power of His Spirit, the Spirit of life, light, and love, and holiness, of grace and of supplication (John 3: 3-8; 1 John; 12:10). The Holy Spirit convinces us concerning God's righteousness, and our sinfulness, and His judgment or condemnation of sin (John 16: 8-11), and causes us to cry or pray earnestly to God for His pardoning and purifying mercy (Psalm 51; Luke 18: 13). The Lord has promised to restore and bless His sinful people, but He "will yet for this be enquired of by them to do it for them" (Ezek. 36: 37).

7. Question. Why did the apostles and elders, in the council at Jerusalem enjoin upon the churches to "abstain from blood and from things strangled" (Acts 15:19)?

Answer. Because this practice was forbidden in the ceremonial law (Levit. 17: 10-12)—the blood of animals strangled to death being still in them, and the blood, containing the life of the flesh being offered in atonement for the soul. This was the transition period between the legal and the gospel dispensations; and the prohibition was a temporary one to promote peace between Jewish and Gentile Christians. These ceremonial restrictions have now long since passed away.

8. Question. Are the spirits of the redeemed and deceased people of God called, in the Scriptures, angels?

Answer. I think not. Angel means **messenger;** and the term is generally, in the Scriptures, applied to celestial, spiritual beings, sent, in human form, by the Lord, to bear some message to men. Sometimes evil angels are mentioned in the Scriptures. The word angel seems at times to mean a visible manifestation of God (Gen. 31: 11-13; Isa. 63: 9). In Rev. 1: 20, 1, 8, 12, 18; 3: 1, 7, 14, it is thought by some to mean the pastor of a church, but it may mean a celestial being watching over a church.

9. Question. Is it wrong for a Church to adopt and practice the Church Covenant and Rules of Church Decorum given on pages 695, 696, and 697 of Hassell's Church History?

Answer. This Covenant and these Rules were adopted by the early churches of the Kehukee Association; the Rules are supported by Scripture citations, and are designed to promote decency and order (1 Cor. 14: 40), which are highly becoming in all churches of Christ, but should not be forced upon a church. If the business of a church is conducted according to the Scriptures, and in the Spirit of Christ, nothing else is necessary.

10. Question. Can Old Baptists consistently and Scripturally uphold and fellowship a member who goes into voluntary bankruptcy?

Answer. I think not, if, by such a course, he intends to avoid the payment of his just debts. We should "owe no many any, but to love one another." (Rom. 13:8).

S. Hassell.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. Wherein they think it strange that ye run not with them to the same extent of riot, speaking evil of you: who shall give account to Him that is ready to judge the quick and the dead." 1 Pet. 4: 3:5.

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WHY OLD BAPTISTS DO FELLOWSHIP SECRET SOCIETIES.

The Church of God is the greatest institution in the world. It is above all others and her laws are perfect. It is the "ecclesia," a congregation of believers, called out from the world, with heavenly doctrine and practice. Christ is her only lawgiver, and she looks to Him alone as her Head, Husband and the Giver of every good and perfect gift. She is blessed with all spiritual blessings in heavenly places in Christ. She is the light of the world, a city, set on a hill, whose light cannot be hid, and her light should never be put under a bushel. What her Savior, Leader and Exemplar taught her by precept and example was, what He did, was done openly. He did nothing in secret. Everything essential to that which is for her good here was delivered to the Church by her blessed Husband who has an exhaustless storehouse of rich provisions that are adapted to the needs of every one of her members.

She is the greatest "secret order" on earth. They have a secret that they can make none understand until they receive it, as she has, by revelation. The secret of the Lord is with them that fear Him, and He will show unto them His covenant. The societies of men may have done some moral good, but she excels them all. She is the greatest charitable institution in the world. She loves and cares for her poor purely from a principle of love. She protects her members in the right, but never in a wrong. She has the greatest brotherhood on earth. All born of one blessed heavenly Father, and one Jerusalem from above—the new Covenant of Grace which is free—is the mother of them all. She is the greatest temperance society on earth, the grace of God in the soul teaches her temperance, which is a fruit of the Spirit abiding in her. She "black balls" no poor humble child whose only hope is in Jesus. She receives maimed, halt, blind, old or young, white or black, rich or poor that has this humble hope without money and without price. This is the only order that any true loyal Primitive Baptist needs.

We have many good friends that belong to worldly secret orders, but they are of the world and let the world have them and keep them, but we cannot allow our members to belong to such societies and still remain in the church of God. We would advise all who love those worldly things better than the church to go to them and let our people alone. You can not be a loyal Christian and belong to the lodge. "You can not serve God and Mammon." We have read a great deal of secret order literature and their religions antagonize Christ and His Church. A man said to me: "I belong to three secret orders, my dues are paid, and I am in full fellowship, but it is no place for a Christian; if a man is going to do a dirty deed I would advise him to join them, for they will protect him." A young man in Bainbridge, Ga., murdered his partner in business. He was acquitted. He belonged to secret orders. I heard him say, afterwards, he was going to join every secret order he could. What for? to be protected in his criminal acts. Does a Christian need such an order? No. A man who lived in sight of a schoolhouse where I was teaching, in Alabama, went to his field, and his neighbor cut a tree, and it fell across his fence; he deliberately went to his home, got his gun, and shot him like a brute. Did they hang the murderer? No. He belonged to a secret order. He was acquitted. We have so many times heard people say that they could not get the law enforced; so many criminals belong to secret orders. This does not suit a Christian. Some say, "It is a good thing." If it is why keep it concealed? Some love darkness rather than light, because their deeds are evil, says the Savior.

Charles G. Finney said: "Masonic oaths are a conspiracy against God and man. They are not repented of while they are adhered to. Refusing to renounce is adhering. Adherence makes them partakers of other men's sins. To laugh about the abduction of Morgan is to laugh about murder."

Charles Francis Adams said: "A more perfect agent for devising and executing conspiracies against church and state could scarcely have been conceived."

Augustana Lutheran Synod said: "We will not tolerate our members uniting with the Masonic or other infidel societies."—See Blanchard on Secret Societies, page 36.

See the Royal Arch Mason's oath: "I furthermore promise and swear, that I will assist a Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate from same, whether he is right or wrong."—Blanchard, p. 46.

Can a Christian encourage, or be unequally yoked together with those who protect criminals?

Oath of the Entered Apprentice: "All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less penalty than that of having my throat cut across, my tongue torn out by the root, and buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours." Is not this a fearful and murderous oath for a Christian to take? Other oaths get worse, if possible, in higher degrees. See Blanchard p. 228. Jesus says: "Swear not at all."

Blanchard says, "Freemasonry, next oldest of modern lodges, was organized in London in 1717. * * * "It has had a peculiar history in our Country. In 1826 members of the order murdered a man (Wm. Morgan) who was publishing its secrets to the world. * * * Ministers of religion, officers of the law and men in all walks of life united in successful endeavors to prevent any adequate punishment of Freemasons for the crimes of abduction and murder. * * * "Many ministers of the Gospel had belonged to Ma-

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sonic lodges and left in horror when they learned that the order called for murder as a means of protecting its ceremonies, obligations and penalties from public scrutiny. Others who had been so corrupted by the order as to justify all crimes committed in its defense, were compelled to leave the lodges in order to save the pulpits where they secured their bread. * * * Lodgism was cast out of the church of Jesus Christ." Blanchard p. 22 and 23. It seemed that the best old men severed their connection with the Masonic order, about 45,000 in all left, and the ones whom they taught, were decidedly opposed to all secret societies, and a widespread feeling exists that honest men have nothing to gain by membership in them." Page 24. You can become thoroughly informed as to lodgism without entering the lodge by the public exercises of the orders; their literature; the testimony of the seceders and the word of God."

"As Masonry is the **mother of Modern Secret Orders** we shall expect to find the same insult and outrage heaped upon the bodies of men in the children as in the mother order. In this we shall not be disappointed. Men are made members of **other secret societies as they are made Masons, by stripping, hoodwinking and scaring in one way or another.** It is in these fool initiations that so many men are now being injured or killed." Blanchard page 91.

Blanchard and Eld. Daily show that Freemasonry being the oldest is the parent of all lodges and others are copied after the mother. Mr. Blanchard, page 64, says: "Freemasonry is **Mother, model and ruler of Modern Secret Societies.** * * * "The rituals of other secret societies are copied in important particulars from the Masonic." Blanchard, page 50, says: "If secret societies wish to act as insurance companies why do they not pull down their blinds, open offices instead of lodge rooms, print statements instead of rituals, prayers and burial services, and go into the business like honest men? If they wish to pose as benevolent bodies why do they not receive the needy and raise money from those who are well to do for the benefit of those who are suffering? If they wish to act as churches why do they not say what their religion is and not attempt to deceive men into a Christless church by claiming to be a charitable organization? Page 50.

If secret societies are charitable why do they not receive the poor, maimed, halt, blind, deaf and dumb who need charity? If there is any light in it why conceal it behind closed doors and windows and fearful oaths? If it were a Christian religion that governs them why ignore and black ball our blessed Savior? "The just shall live by faith," but where is there any faith in God in those Christless societies for temporal blessings, or for salvation in Heaven? God and Christ are left out and trust in man and human effort for a home in Heaven. When a man does right he is not ashamed for people to know it; if he does wrong he will conceal it.

Mr. Blanchard says: "Our God has never offered financial inducements to men to become His followers. On the contrary He assured them of hatred, persecution and death by violence. * * * "It is the height of impertinence for members of secret societies to criticize the Bride of Christ. Imperfect she undoubtedly is, but she has no lessons to learn from lodgism. 'She is still the light of the world, the salt of the earth.' " Pages 57 and 58.

"The most notable, learned, upright and pious men have never been, as a class, found in lodge rooms." * * * "An open, frank, self-respecting, God-fearing man cannot enjoy the ceremines, oaths and obligations of lodges. Men who unite with and enjoy lodgism are corrupted by it and are injured as members of home circles, civil societies and Christian organizations. Men who delight in the heathen ceremonies of secret societies are of no value to churches, even when they are members of them." Jesus says: "Ye can not serve God and Mammon." Page 66.

"Freemasonry has an altar and a creed." "They have a religious ritual. It prints prayers for use in meetings. It prepares religious lectures for use in conferring degrees. Business houses do not do such acts. Social organizations do not. Why should Freemasonry (and other secret societies.—L. H.) have an altar, a creed and a ritual unless it is a religious institution?" Page 74. Mackey says, p. 16: "A Mason who by living in strict accord with his obligations, is **free from sin.**" Is not this conditionism—salvation by works. Christ is rejected. Robert Morris said: "So broad is the religion of Masonry and so carefully are all sectarian tenets excluded, that the Christian, the Jew, the Mohammedan, may and do harmoniously unite in its moral and intellectual work with the Buddhist the Parsee, and the worshipper of deity under every form." Blancherd, page 77, shows that their creed is deistic, the name of Jesus Christ is excluded from their prayers and ceremonies. They omit the name of Jesus in reading the Bible—too offensive to them. How can a Christian join and love such a Christless society? Blancherd, page 80, says: "Its (Masonry) creed is deism; its prayers are Christless; its morals satanic; yet it professes to teach men how to live well and die in **peace.**"

"A judge in Iowa recently stated that a very large proportion of testimony given in courts of justice was perjury. Why should it not be so when hundreds of thousands of men are sworn in secret lodges to conceal the crimes of their brethren and to fly to their relief in case they give a signal of distress?" Page 98.

"In the seventh degree, for example, the candidate is sworn to keep a companion's secrets, murder and treason not excepted, or to keep all his secrets without exception." Page 101. Blancherd, page 146, says: "One who believes the teachings of the first three degrees would never be a Christian, but

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in the thirtieth degree of the Scottish Rite men are **directly instructed to keep out of the Church of Christ.** It seems incredible that bodies of men should dare such high handed treason to earth and heaven as is found in Freemasonry. Masons and Odd-fellows profess that their members dying go to Heaven because of their lodge relations. They are both in the list of pagan religions none can deny. They both exclude the only Savior of the world. They (both) have altars but they are Christless altars. * * * If he (a member) "obey" and "pay" and "conceal" he is a good law abiding lodgeman though he may be in every particular a child of the devil. Yet when he dies they declare that he has gone to heaven and thus encourage others to live and die denying Jesus Christ." Page 166. "A world constructed on the basis of Masonry and Ollfellowship would not have the name of Jesus in it anywhere." Page 167.

Mr. Finney says: "As soon as I was converted I loathed the lodge."

"Members of insurance lodges repeat Christless prayers, sing Christless odes and express the confident expectation that they are on the way to Heaven and this under the title of an **Insurance Society.**" Page 222. "Why they should be made secret, Christless churches." It is easy to understand why "Knights of the Golden Circle" or members of the Ku Klux Klan should wish to work in the dark, but why our neighbors whom we respect, should hide behind tiled doors, passwords and sentries is not so easy." Page 223. Grand Master Sayre, of Ala., 1855, says: "Your committee believe the (Ohio Res.) all wrong. The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. "In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—Chase's Digest of Masonic Law, page 207.

Elder J. R. Daily in his book on secret orders shows that Masons, Odd-fellows, K. P.'s, Woodmen and others are religious secret orders, but Christless. On page 13, he shows that Odd-fellows would not dare associate the name of Jesus with the Father. That would be contrary to their doctrine. So Odd-fellowship is a worshipping or religious institution, but save us from its doctrine."

They teach loyalty to their secret order. Christless religion assures them to be blessed in life, death and eternity. Conditional of course. Elder Daily, on page 17, says: "Just think of it! This secret order (Odd-fellows), which says, 'Jew or Gentile, Catholic or Protestant, is, as such, welcome to our doors." (Page 233, Odd Fellows Text Book), which in all its sacred rituals will not allow Christ's name to be mentioned," yet observance of this anti-Christian law will save him without any Christ. Elder Daily asks, "Can you, Christian Church member, subscribe to this oath-bound order of pagan religion, with its Christless ceremonies, prayers, and lectures." * * * **Their claim in their song:** "The chain that unites them in oath-bound brotherhood as Odd-fellows, binds Heaven to earth, earth to Heaven, and man to God." Elder Daily, pages 22 and 23, shows that Masons and Odd-fellows claim a transit at death from their lodges below to the "lodge above," so the K .of P.—these oath-bound Knights—claim a passage from their 'castle here to the joys of the castle in the New Jerusalem,' as a recompense for service under their tri-colored banner." He shows this people take the Holy Bible, purposely leaving out the name of God to keep from offending those of their number who do not believe in the God of the Bible and then say that membership and service in their K. of P. lodge is a passport into the presence of the One in whom many of them do not really believe! What consistency!" Here is their prayer: "Supreme Ruler of the Universe, we humbly beseech thy blessing upon the officers and members of this Lodge. Aid us to avoid anger and dissention, help us to work together in the spirit of fraternity, and inspire us to exemplify the friendship of **Damon** and **Pythias.** Hear and answer us, we beseech thee. Amen." All. "Amen." Page 23. No Christ, nor prayer to imitate Christ. "This order is like all other secret orders in this respect. Whom does the petition pray to imitate? **Damon and Pythias!** Who were they? They are two Pythagorean philosophers, heathen philosophers. It is upon the friendship of these heathen philosophers that this oath-bound, secret order has been constructed. It is a Christless, heathenish religion that is practiced by the order." The Ancient Order of United Workmen is a secret order, founded by John Jordan Upchurch, Oct. 27th, 1868. * * *This is also a religious order. Their prayer is Christless like all other secret order prayers. Notice also that this prayer asks Almighty God to receive them at last as a lodge of Ancient Order of Workmen! There is a silly order known as the 'Improved Order of Redmen.' If this is **'improved,'** what must the unimproved thing be? We say **silly,** and we mean what we say. We have printed the Constitution and By-laws for some of their lodges, being in the printing business, and we have their Complete Revised Ritual, adopted by the Great Council of the United States. We have Robinsons' 'One Hundred Reasons Why I am a Red Man.' This is a religious order. Prayer is offered by the **Sachem.** Oh, thou great Spirit! We acknowledge thy wisdom and goodness toward the Red Men of our Tribe. We ask thee to watch over us during the slumbers of the night, and while following the hunt. Guard us from all harm, succor the distressed, feed the hungry, clothe the poor. Do Thou, Great Spirit, impress upon each Red Man's heart to bear patiently the lot assigned him on earth, so that, when he is called from the hunting grounds of his fathers, he may meet the shaft of

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death with unwavering courge, and feel assured that Thou wilt sustain him through the dark valley of the shadow of death. Hear us, O Great Spirit!' Response by the Brothers—'Hear us, oh Great Spirit!" How can a Christian unite in this, another Christless prayer, to the Great Spirit! with the wicked, saying, **'Hear us,** O Great Spirit?' What mockery this is!" Pages 25-27. Is not this an idolatrous heathenish prayer? Could you have fellowship with an Old Baptist that will join and participate in such an idolatrous, Christless religion? We come next to the Modern Woodmen of America. It is very modern indeed, and scarcely less silly than the order of Redmen! Joseph Cullen Root, of Lyons, Iowa, wrote its first ritual in 1882. * * * "With much pomp and silly ceremonies and threatenings of murder, the candidate for admission to the degrees of the 'Beneficiary' and 'Fraternal' pass as members of these degrees. The candidate for admission to the Fraternal degree must ride the 'Camp Goat,' while the neighbors all sing, to the tune of Marching through Georgia: 'Keep the logs a-rolling, boys, and pile them high and dry, etc.' He is then put to the task of sawing a tough stick of wood two minutes. Later on his hoodwink is removed and he is tied to a moving rack that draws him slowly to a revolving saw, by a band of supposed enemies of the order, when, just as he is nearing the saw and ready to give it all up for his life, he is rescued by supposed friends and is congratulated for his fidelity to his **oath,** showing himself willing to die rather than give the secrets of the order away. The odes and hymns and funeral rites of this **oath-bound** order show it to be a kind of religious institution, as well as a mystic playhouse for the sporting class. But some say it is 'only a Mutual Insurance Society!' But why should a Mutual Insurance Company have all this connected with it?" Page 28.

If one wants insurance why join such idolatrous society? How could any Primitive Baptists prefer such to the fellowship of his brethren? 'Few, who are well informed on the subject, will deny that the Masonic Fraternity is directly or indirectly the **parent organization** of all **secret societies,** good, bad, and indifferent.'—Cyclopaedia of Fraternities.

"The Modern Woodmen of America has its female auxiliary, known as 'The Royal Neighbors of America.' Prayers are offered, hymns are sung, and there is considerable Scripture reading, in the lodge meetings. The lodge has also a funeral rite that is quite elaborate, giving every one dying as a member the hope of a happy immortality in Heaven." Page 32.

"Having shown that secret societies are religious orders, we now propose to show that the principles of their religion are absolutely false, and that it is not only out of harmony with the Christian religion, but that it is antagonistic to it. Lodge religion is **Deism.**__Any religion that leaves Christ out of its system is Deism. **The Christ of the Bible is ignored** by the orders and left out of their prayers and ceremonies. Readings are chosen in the Masonic ritual that do not contain the name of Jesus. Whoever enters a Masonic lodge must leave the Savior at the door, as well as his wife and children. Page 35-37. Christian brother, how can you endure the religion of an order, a secret order, an oath-bound order, which ties you up with such company as that, which fellowships the Jew, the Mohammedan, the heathen Christian and Hindoo, and black balls your dear Savior? This institution ignores Jesus Christ in order to have the fellowship of His enemies. What is proved to be the religion of Freemasonry can be proved to be the religion of Odd-fellowship. Page 39. See Donaldson's Odd-Fellows Text Book, p. 155. Christ is omitted in the Odd-Fellow's prayers, in order that Christians, Jews, Mohammedans, and all other religions, may unite in those prayers." Eld. Daily truthfully says, page 42: "You cannot accept the doctrine of the Church of Christ and accept the doctrine of these secret orders at the same time and be consistent. They are antagonistic and so are utterly irreconcilable. The Red Men believe in the Great Spirit of the American Indians, but Christ is not known or needed in their ritual. Knights of Pythias, like other secret orders, the Christ of the Bible is wholly ignored. The Modern Woodmen of America, with its working tools of Beetle, Axe and Wedge, has its Christless ceremonies and prayers. The candidate never hears the name of Jesus pronounced in his initiation, etc., into the Arcana. In the Rebecca Lodge Christ is ignored in their religious prayers and ceremonies. Elder Daily says: "When once initiated under the oath-bound fetters of a secret Lodge a man throws away his liberty and becomes the tied servant of a heretical, human order, heretical in all of its religious principles and purely human in its origin, organism and design.—"A corrupt tree can not bring forth good fruit." Page 80.

"Masonry.—And it is my firm persuasion, that they who practices the duties which Freemasonry teaches, in conjunction with the faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the communing of brotherly love forever and ever."—Masonic Salvation, page 32.

"Man cannot correct the irregularities of life until he is clothed with the innocence or the badge of a Mason." "He then becomes divine, a spiritual man or Mason." Page 7. Elder Daily asks: "Why should organizations for the pretended purpose of benefiting mankind be secret orders and bind all their members to perpetual secrecy? Counterfeiters work in secret, and everybody knows why. Thieves form their plans and carry out their operations in secret, and the reason is plain. Men who plot treason against governments do their work in the dark, and all understand. But why should societies claiming

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to be benevolent, so carefully guard their 'secrets?' Let no one misunderstand us here. We are not classing (secret orders) with counterfeiters, etc. Not at all are we." Page 82.

We have taken pains here to make many quotations for the benefit of our readers. If you wish to inform yourself on secret orders, order from Elder J. R. Daily, Indianapolis, Ind., or National Christian Association of Chicago.

We love the dear old church and all of God's precious children and since God's church is separate from the world and her only hope is in the Lord Jesus Christ we beg all children of God everywhere to come out of those anti-Christian societies and unite with the dear old church and let us dwell together in peace and love. See 2 Cor. 6: 14-16; Acts 4: 12; Gal. 1: 8; 5: 1, 19, 18, 20, 21; Eph. 5: 11-13; Col. 2, 21, 22; 2 Thess. 3: 7; 2 Tim. 3: 5; Tit. 3: 10; 1 Jno. 1: 6, 7; 2: 15; 4: 3; 5: 19; Rev. 22: 14, 15; Jas. 1: 27.

Read the above please. True Old Baptists will not fellowship those societies. If any love those worldly societies better than the Church he has no business in the church. We feel sure if all of our ministry would in love condemn those Christless societies, and show the necessity of our people standing together against every unscriptural practice in order to glorify God and preserve unity, the dear children of God would gladly sever their connection with such societies. Can any afford to sell their birthright in the dear old Church for mess of pottage? I do not know a Church nor minister in the South that would fellowship those societies. We cannot walk together except we are agreed. If a member believes in Christ how can he unite with a bloody oath bound society that ignores Him? Is not the Christ of the Bible your only hope? Is not the one undefiled Church enough? Why marry another woman and become an adulterer? Are you not a traitor to Christ when you join an institution that ignores Him? Are you not a traitor to your government to unite with societies where you conceal crime and protect your brother in crime? Who gave secret order lodges the right to murder their members who reveal their secrets? I write this solely for the benefit of the cause of my blessed Master and for the love of the dear saints. With no desire to offend those who are with the orders. These are some of our reasons why we cannot fellowship them in the church. L. H.

"The Catholic World, of New York, says: 'The Catholic church numbers one-third of the population, and if its membership shall increase for the next thirty years as it has in thirty years past, 1900 Rome will have a majority and possess this country and keep it. There is ere long to be a State religion in this country that religion is to be Roman Catholic. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country.' "—Two Witnesses. by Eld. G. W. Stewart.

The Cuivre-Siloam Association met at Macedonia church, Montgomery Co., Mo., on Saturday, August 16th. Elder E. B. Bartlett preached the introductory. He was re-elected Moderator, and Brother J. A. Williams was elected clerk, brother J. W. Mason being absent.

On calling for the corresponding associations all were represented except the Mt. Zion. They were received and invited to seats.

The Moderator then invited Elders Fuller and Wardell, formerly of the Skillet Fork Association of Illinois, but now cast off from it, not having affiliations with any association in Illinois (being separated from the associations in Illinois with which the Cuivre-Siloam is in correspondence, and affiliation) and they accepted seats. On account of this inconsistency all the corresponding elders present refused to go on the stand and preach with Elders Fuller and Wardell.

Those refusing were Elders W. T. Brown and G. E. Higdon, of the Fishing River Association; Elders J. A. Conlee and J. A. Modlin, of the Concord Association, and Elders D. M. Masters and Julius Smith, of the Kaskasia Association, besides the corresponding preachers, Elders T. J. Scranton and Walter Cash also refused to take seats.

The real cause of division in sentiment is the position of Elders Bartlett and Fuller, who would change the principle which has been followed by the churches and associations with which the Cuivre-Siloam has been affiliated since her organization, which has been to leave for each church their determination upon "matters of opinion," but Elders Barlett and Fuller would declare non-fellowship on these matters thus throwing all these churches into confusion and division, by declaring their course since their organization to be disorderly." W. C.

The above is copied from the "Mesesnger of Peace" of September 1st, 1919, page 328-329, over the initials "W. C."

Reply.

The reader will see by referring to the above what "W C." says something about **"Matters of Opinion."** I will proceed to show what those **"Matters of Opinion** are; but before submitting the proof, suffice it to say that the **"Matters of Opinion"** referred to by "W. C." are oath-bound secret orders, adultery, and pre-arranged protracted meetings—the above practices have been non-fellowshipped by the great body of Primitive Baptists and justly so. But now about Elders Fuller and Wardell, of Illinois. I have before me a minute of the Skillet Fork Association of Sept., A. D. 1889—over 30 years ago. The introductory sermon was preached by Eld. A. J. Cole. Elder D. Stuart was elected Moderator and Brother E. Blackford clerk. Prayer by Elder J. Harris. Then proceeded to business by referring to the 2nd day's business, which was on Saturday, we find the following:

8. "Mount Pleasant Church made a request of the Association that they say whether or not it is

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good order for members of Baptist churches to belong to secret orders?

"On motion and second the association says, **she does not consider it good order."**

Dear reader, you see that secret orders were considered **disorder** in Skillet Fork association in 1889.

Now let us come down to 1911, only 22 years later, and see what has taken place.

I have before me now a minute of the Highland association of Kentucky, with which the Skillet Fork was in correspondence in A. D. 1889 at the time the above "8th item," was adopted by the Skillet Fork. This (1911) minute of the Highland association shows that they are still in correspondence with Skillet Fork, but something evidently has gone wrong in the Skillet Fork since 1889, as the extract which we copy from the corresponding letter of the Highland association will show:

"Dear Brethren, necessity at this time demands that we declare against our brethren belonging to any secret society and hearing that some of you have it in your churches, we come to you with sorrowing hearts and pray you for the sake of the cause of Christ and perfect fellowship with the saints to rid yourselves of this disorder, if you have it among you, that sweet fellowship may continue undisturbed between us, and give us an expression regarding it in your letter next year, until then, farewell.

"Done and signed by order of the association.

"August 26, 1911."

"Well," says one, the above letter does not prove that the Skillet Fork association had secret orders as this letter was directed to all of the corresponding associations."

Well, I have before me, now, dear reader, a minute of the Skillet Fork Association which shows that this association convened on September 10th and continued over 11th and 12th, 1915. The introductory sermon was preached by Elder Charles Jones, Elder A. J. Cole was elected Moderator, and C. H. Wheeler, clerk, and after prayer by Elder J. C. George, proceeded to business."

On the second day (Saturday) we find the following item of business:

7th: "In regard to the resolution or appeal brought before the association concerning secret societies, we, as an association, have, as is well known, referred the question to the churches, and as reported to the association 11 against 3, decided not to deal with members who belong to said societies, and as our constitution says, that we think it is the duty of a minority to submit to the majority which it seems the said three churches signing said resolution are determined not to do, and threaten to withdraw fellowship, therefore, we hereby drop said three churches, to wit: 'Providence,' Long Prairie and Little Zion, from our association until the matter can be reconciled." Now, dear reader, the above three churches, to-wit: Providence, Long Prairie and Little Zion are the churches represented by Elders Fuller and Wardell. These three churches continue on, and claim to be the Skillet Fork Association **in order, refusing to fellowship secret orders, and** stand where the great body of our people do against the innovations of men. The identity is in the order whether majority or minority. The majority fellowshipping, endorsing, tolerating and affiliating with anti-Christian oath-bound religious secret orders, threw them into gross disorder, and out of the fellowship of true Baptists from the Atlantic Ocean to Mexico; hence the three churches, non-fellowshipping the disorder of the majority, are the Skillet Fork Association in order, and have the fellowship and correspondence of the Soldier Creek and Highland Associations in Kentucky, which are in fellowship with all orderly Baptists in the United States. Elders Fuller and Wardell are clean, godly ministers who have stood at the peril of their lives for gospel order, and against the innovations of men. Orderly Baptists stand by the Bible and not human opinion, if you please.

W. C. says that they have no correspondence in Illinois, which is true, but he does not tell the reason why they have none. The reason is plain and is just this: There is not an association in that part of Illinois anywhere which is free from secret orders, and they do not care to correspond with those who have them.

Now dear reader, in order to show how myself and the Cuivere-Siloam Association are connected up with the above state of affairs, I have before me a letter bearing date of March 31, 1916, from which I will give you the following extracts, to-wit:

"You have been quoted as saying that you expected the Cuivere-Siloam to drop the Two River and the Fishing River Associations. So far as I am concerned this is for you to deny or affirm, I do not charge it, but this could be the only result, if you set the secret society question and the continued meeting proposition alongside with the doctrine of the Resurrection, etc. * * * and if you esteem the matters to which you have referred as being of the 'important' kind that must be observed at any cost your break with Missouri Baptists is assured, and I am not looking for much trouble over it. Our people were here before you came, and they are rather 'sot' in their ways."

W. C.

Now, dear reader, can you not see what W. C. means by "matters of opinion?"

I wish to say that I and Elders Fuller and Wardell and all those good Old Baptists here in old Missouri who stand with us together with the dear Old Baptists all over the Uited States, **do** consider the questions and propositions referred to above to be **more** than **"matters of opinion."** We think that they are of the "important kind," and should be stood flatly against, and we are standing flatly against them and expect to continue to stand there.

My break with some of the Missouri Baptists has come as W. C. said it would, but not with those who are tired of the inventions of men, in the affairs of religion. To Elders Fuller and Wardell I would say, go on dear brethren, contending for the truth and

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come again to our Association, and help us to contend for the practice and order of God's house, and to all the dear Old Baptists everywhere who stand against the worldly inventions of men in the church, we invite you to come among us; we love you and the Old Baptist cause better than the things of the world.

Now, dear reader, I have submitted to you the cold, solid facts in the above case. Judge for yourself who is in order. With malice towards none and good will towards all men, I leave the above case with you.

Yours in hope,

E. B. Bartlett.

P. S. We request all Baptist papers who love Bible practice and Bible order in the house of God to please copy.—E. B. B.

TAKE HEED.

"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. 5: 16.

The quotation above is not an exhortation to those dead in sin, for such are wholly incapacitated to do spiritual works, or obey God spiritually. The exhortations are to those created in Christ Jesus unto good works. Eph. 2: 10. To Timothy, a son in the faith and those like him, that have been made fit meet for the Master's use to be partakers of the inheritance. Col. 1: 12.

The creating in Christ, or regeneration is the work of the Holy Spirit from above, in which work the sinner is passive. But after a sinner is born again, he is prepared to render spiritual obedience, and is not passive but active in duty. Hence the admonition of the faithful Apostle Paul to Timothy, his son in the faith, to continue in the doctrine. First, taking heed to himself, he affirms in doing this "Thou shalt both save thyself and them that hear thee." Shall we, the Old Baptists, the Church of Christ, not heed this most important admonition? It seems to the writer that we are passing through the darkest period of the world's history, all things considered. Do we not constantly need the guidance and tender care of Him who is head over all things, to the church? He alone, can care for us in these dark hours. We will find His blessing in the path of duty. The Savior said, John 1': 10: "If ye keep my commandments, ye shall abide in my love."

The same blessed Redeemer that closed the lion's mouths, so they could not harm his faithful servant, Daniel; who walked in the fiery furnace with those that would not bow to an image made with hands, so that the first could not harm them, is the same Almighty God today, to save His own people from harm when walking in obedience. All the fiery darts of the wicked can not harm us if God be for us. Therefore let all those, called of God, "Take heed to themselves," by walking humbly and in love of the truth, maintaining good works. In meekness and love, preach Christ's Gospel, not in bitterness, but in the true spirit of brotherly love. Separate bebetween the Gospel of Christ and the so-called gospel preached by those seducing spirits, spoken of by Paul. That the children of God, being thus established in the doctrine of God our Savior, that they will readily detect such false doctrine and will not be led astray by such false teachers, so that the faithful teaching of God's true servants will save the dear old Baptists from many hurtful errors, and thereby save themselves as well in having the approving smiles of our Heavenly Father. The "saving" spoken of by the Apostle Paul, and in this article, has reference to the blessings in time of those who have eternal life, and hence are already saved in an eternal sense.

I pray God that He may so guide by His rich mercy and unite all His faithful servants in mind and heart, that they unitedly strive for the unifying of the dear Old Baptists, and by so doing save them from many hurtful errors as taught by Paul.

Written in love to all who know and love the truth.

J. N. Culton.

LET GOD'S ORDINATION STAND.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things, neither have I written these things, that it should be so done unto me, for it were better for me to die, than that any man should make my glorying void." Ist Cor. 8: 14-15. Paul here affirms that the Lord hath ordained that they which preach the gospel should live of the gospel. This is God's ordination. This is God's order or rule that He hath established concerning those who preach the gospel, that they should live of the gospel. When Jesus sent forth His twelve disciples to preach, He said unto them: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves for the workman is worthy of his meat." This is God's law. He ordained it this way, and man ought not to try to change it. It yet is true of those that preach the gospel, that the workman is worthy of his meat. Those disciples were not free to continue their former occupation. They had to give it up, whatever that occupation was. Remember Paul's words to Timothy: "No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier." Paul's teachings harmonize. If there are seeming differences in his teachings, the fault is in us, and not in the Scriptures. If God's ministers do their part well, and the church does her part toward those who preach the gospel there will not be any occasion for God's ministers being entangled with the affairs of this life. It is man putting his judgment against the way the Lord hath ordained, when they entangle themselves with the affairs of this life instead of doing

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as the Lord hath ordained. These are most solemn things. There is no evading this truth, that if the Lord hath ordained that they which preach the gospel should live of the gospel, and man hath established another way, that man has set up his judgment against the Lord's way. Now the solemn question is, will the church heed what the Lord hath ordained, or will the church disregard that which the Lord hath ordained? I know some claim that Paul meant spiritual things, instead of carnal things, when he said the preacher should live of the gospel. Now let us reason together. 11th Verse: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" This of itself proves Paul was talking about carnal things. Paul continues: to show that others were partakers of this power (right) over them, and that they had the same (right) power as others had, but Paul said: "Nevertheless, we have not used this power." The word power, here means right, and their reason for not using this power was lest they should hinder the gospel of Christ. God's ministers do not entangle themselves with the affairs of this life, lest they should hinder the gospel of Christ, but many of us have become so entangled with the affairs of this life that we were hindered from preaching the gospel. 15th Verse reads thus: "But I have used none of these things." These words may be so perverted as to make Paul teach he was putting his judgment against that which the Lord hath ordained, when in truth that was not in his thoughts. His thoughts were not to do anything that would hinder the gospel of Christ. We first should study the condition of this church at Corinth. We then can see the wisdom of Paul doing as he did do. That church had false teachers preaching for them, and they were paying these false teachers for their preaching. On the other hand, Paul had not used any of these things (their carnal things). He continues: "Neither have I written these things that it should be so done unto me." We know Paul here is talking about carnal things, and not spiritual things. Paul was not seeking their carnal things. He was seeking to preach the gospel. He said: "Yea, woe is unto me if I preach not the gospel." Paul was willing to deprive himself of this power (or right) that belongs to those who do preach the gospel, rather than not to preach the gospel at all when conditions were as they were at Corinth. Paul said to these brethren: "And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Oh, what a sad condition that church was in, yet with all this Paul was willing to spend and be spent in preaching the Gospel to them freely. Paul asked these brethren: "Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?" He then says: "I robbed other churches, taking wages of them to do you service." 2nd Cor. 11: 7-8. This shows there were at that time other churches that were faithful toward those who preached the gospel. They put into ordained concerning those who preach the gospel. should live of the gospel. This enabled Paul to preach where necessity was laid upon him to preach. Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things, neither have I written these things, that it should be so done unto me, for it were better for me to die, than that any man should make my glorying void. We see that Paul did not contradict himself, neither was he putting his judgment against what the Lord hath ordained, but he did show that the church at Corinth was putting its judgment against that which the Lord had ordained concerning those which preach the gospel. They were willing for true gospel ministers to suffer want for the necessities of this life, and at the same time supporting false teachers that were working enmity in the minds of the brethren against Paul. But while this sad state of affairs existed in the church at Corinth, other churches willingly supplied Paul's needs that he might preach the gospel freely to the church at Corinth, and yet the church at Corinth should have ministered unto Paul with their carnal things, but as conditions were, other churches looked after Paul's necessities. Let us not forget Paul's words: "I robbed other churches, taking wages of them to do you service." Paul commends the other churches that he took wages from to do these brethren service. On the other hand, he rebuked this church for not doing its part toward those which preach the gospel as the Lord hath ordained. Paul said: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you. Forgive me this wrong." Paul's argument is that if he preached the gospel as he did do that he would be burdensome to some church or churches as the case may be. Here Paul asked this church at Corinth to forgive him this wrong. That is the wrong of not being burdensome to them. For it was a fact that while he had not been burdensome to this church he had robbed other churches, taking wages of them to do this church service, and yet Paul proposed to keep right on as in the past, and that was not to be burdensome to the church at Corinth. Paul said to the brethren at Philippi: "Now ye Phillippians know also that in the beginning of the gospel when I departed from Mcedonia, no church communicated with me as concerning giving and receiving but ye only." For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift but I desire fruit that may abound to your account. Paul commends these brethren for their liberality in ministering to his necessity, and best of all Paul assured them by saying: "But my God shall supply all your need according to His riches, in glory by Christ Jesus." No church need have any fear of being left in want for doing what the Lord hath ordained that they should do. Jesus said: "But seek ye first the Kingdom of God, and

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His righteousness, and all these things shall be added unto you." Oh, what precious promises to those that love and obey their Savior. Paul believed this, therefore said: "But my God shall supply all your need." Note how positive Paul spake, but my God **shall** supply all your need, according to his riches in glory by Jesus Christ. These churches referred to by Paul recognized that Paul and his colaborers in the gospel were chosen of God to preach the gospel. They also recognized their duty to minister to them of their carnal things, not only when present with them, but saw to it whenever opportunity opened up to send them such as they needed, that they might continue to preach the gospel as necessity was laid upon them to do. Here we see the churches working hand in hand with God's called ministers that preach the gospel, with the assurance that God shall supply all their need. I want to call attention once more to these words of our text. But I have used none of these things, neither have I written these things, that it should be so done unto me. I hope I have made it clear that Paul here refers to the church at Corinth and not to the churches that did minister to his necessities. He did use the things that they sent him. Paul has not given any excuse for any church doing as the Corinthians did. They were living as though the Lord hath not ordained that they which preach the gospel should live of the gospel. They were living in open rebellion to that which the Lord had ordained. In my opinion their present ministers were not preaching the Gospel, but were Satan's ministers referred to, 2nd Cor. 11: 13-15. Those ministers would work against any gospel minister. This should be a lesson to all gospel ministers, and also to every church of Christ, lest they do as this church at Corinth did do—reject gospel ministers and receive Satan's ministers, and pay them for their preaching. Paul said to them: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it. Neither yet now are ye able." 1st Cor. 3 1-2. These brethren were carnal, therefore received carnal teachers instead of gospel ministers. Evidently that was the greatest trouble with this church that they could not discern between a true gospel minister, and carnal teachers. One preached the gospel, the others did not preach the gospel, and yet were supported as though they were ministers of the gospel. The fact was they were false apostles, deceitful workers, transforming themselves into the apostles of Christ. Read 2nd Cor. 11: 13 and connections. Evidently there are many such churches today that have been deceived by such false teachers. Now because these transformed ministers have deceived God's dear people by taking advantage of their weakness, and being carnal, is no excuse for those who are spiritual in not doing their duty toward those which preach the gospel. It yet is true as Paul did say: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

(To Be Continued)

Joseph Ford.

Box 516, Seneca, Kans.

"OMINPRESENCE."

God is a Spirit, and seeketh such to worship Him, as do worship in spirit and in truth. He fills immensity, therefore He is everywhere at the same time. This being true (and it is) we have wondered where the spirit of God (which the Arminians tell us, strives for a period of time to save a hard hearted sinner, and finally leaves him, and takes its everlasting flight) would go, or where the place might be found that He is not, a vacancy being made, by His vacating a portion of this immense fulness which He fills. David realized that he could go anywhere and the Lord God was present, we only have to remember that God is, and beside Him there is none else. He is a God of love, of mercy, of pity and tender compassion, and also a God of justice, of judgment, of reproof. In the divine attributes of Jehovah, we see His everpresent relationship to holiness and righteousness as being causative, fixing the hearts of men and women and filling them with praise and adoration to His great name, taking them out of an horrible pit, and their feet from the mire and clay, establishing their goings, and putting a song of praise in their mouth, and His everpresent attitude toward sin and wickedness is overruling, so that the gates of hell shall not prevail against His church.

Montgomery, Ala. J. J. Turnipseed.

MORE HELP.

On my trip to Montgomery last week I had the pleasure of meeting Elder J. J. Turnipseed. I was entertained in his lovely home. My father, Eld. W. J. Hull, of Headland, Alabama, met me in Montgomery. The time was spent very pleasantly.

Elder Turnipseed, after giving the matter serious consideration, finally agreed to join our staff of associate editors. I feel greatly encouraged to have this dear Brother join us. Elder Turnipseed is an able writer and contends for the truth and order of God's house. I am sure that the Baptists generally will be greatly comforted through his contributions to the Messenger.

I am now in Dallas. Hope to be able to attend some meetings in this country while I am here. I desire to state to the readers of the Messenger that I will take care of all correspondence on my return to the office in Atlanta. Z. C. H.

Elder Turnipseed is a great gift and a precious servant of God. L. H.

If you have a practice that is offensive to the saints, lay it down at once. You should not exchange the sweet fellowship of the Lord's dear children for some worldly practice. L. H.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.--We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Hebron (Garfield, Ga.) 4th Sunday and Saturday before. Elder Lee Hanks and P. H. Byrd, pastors.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles ast of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

SPECIAL NOTICE.

We especially request our readers to furnish information for this department for the next issue.

Elder J. A. Taylor writes they had a good meeting at Vidalia 2nd Saturday and Sunday. Elders W. E. Cribbs, V. Y. Spivey, he and J. B. Wilson, their pastor, were present, and all preached.

We had a good meeting at Bethlehem last Saturday and Sunday. We are few in number, but we are in full fellowship with each other. The meetings are pleasant. There are a number on the outside that have a sweet hope that should unite with us. May God bless you and yours.

T. B. Ray.

I attended services on Saturday and 2nd Sunday in April at West Atlanta Church. I enjoyed my visit very much. Had good congregations, good singing and two joined by letter.

Reese Prather.

I received the Song Book. I think it is the best I have seen. I order two dozen.

B. Surles.

God is raising up more laborer in His vineyard. Brother Morgan Williams, of Bethlehem church, was ordained to the full work of the gospel ministry March 13th, 1920. The Presbytery consisted of Elders F. L. Fuller, J. K. White and Rees Prather. We trust Bro Williams will be a blessing to our cause. He is serving two churches already. For all this we thank the Lord.

Rees Prather.

A PERSONAL LETTER.

Elder Hull:

Dear Brother: As the churches desire me to I will send in the time and places of meeting of those I am trying to serve, and you can publish them if you desire. I am glad you have given space for this information as it is very beneficial many times to those wishing to visit other churches. We are always glad to have all visit us that can, especially God's humble servants. We would be very glad for you to visit us. We are all in peace and sweet fellowship. I visited Elder C. H. Cayce last week. Am so glad he is closer to us. I will enclose the places of our meeting, time and date. May God bles sand comfort you.

M. H. Woods.

CORRECTION.

In the April number of The Messenger, we published the obituary of Mrs. Johnnie Teel Thurmonds, which should have been Mrs. Johnnie Teel.

We trust this correction will be satisfactory.

The Publisher.

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Dear Brother Hanks: I went to Hebron Saturday and 4th Sunday. Elder J. B. Wilson was there Saturday, but could not be there Sunday. I went first Saturday, and Bro. Wilson followed. Sunday Bro. Isaac Wilson opened services and I followed. I also tried to preach at Bro. Johnson's Saturday night. I felt like the Lord blessed me with very good liberty each time and the brethren seemed to enjoy the meeting. I felt glad that I was there. Asking an interest in your prayers. Your little brother in hope,

A. J. Banks.

Augusta, Ga., 213 Telfair St.

NOTICE.

Because of lack of help I am going out of the publishing business, and shall discontinue the publication of the Primitive Baptist Hymn and Tune Books. Notice will be given later who will publish the book. The sale of this book has been large and extensive, and the demand is still great. I regret to have to give it up, but necessity compels me. I can fill no more orders.

John R. Daily.

1022 Goodlet Ave., Indianapolis, Ind.

Eld. J. N. Dunnaway writes of a sister in Milner whom he baptized. He was shown her in a dream. He was very despondent and felt to be friendless when he retired Friday night, and he dreamed of fishing and caught this old sister who had a hope over sixty years. He told his wife that she was going to join the church and sure enough she joined on Saturday, and Brother Dunaway baptized her. A good sister near Reidsville, Ga., was shown Bro. Dunnaway in a dream and when she saw him, three years after the dream, she knew him. She joined the church and Brother Dunnaway baptized her and three others that day. The works of our Lord are wonderful indeed. How encouraging this was to that dear old servant of God. God can operate upon the mind while one is asleep as well as when he is awake. How thankful we should be that we have such a precious Savior. L. H.

"In reply to McGee, editor of Freeman's Journals, the bishops and priests said: 'We are determined, like you, to take the possession of the United States and rule them. Let us, then, multiply our votes. Let us call our poor but faithful Irish Catholics from every corner of the world and gather them into the very hearts of these proud citadels which the Yankees are so rapidly building up."—Two Witnesses, by Eld. G. W. Stewart.

Are you a nominal professor? Can you stay at home contented and treat the service of God with indifference? You should not forsake the assembling of yourselves together. L. H.

MISTAKE CORRECTED.

I notice the following announcement, April 15th, 1920, Messenger of Peace: "Elder J. C. Jones, Providence permitting, will be with Elk Horn Church, Buell, Mo., the second Sunday in May.

"Mrs. Susie Elkins."

We wish to inform our readers that the "Elk Horn Church" referred to are only six or seven, who were excluded from Elk Horn church some months ago and are holding meetings at the Methodist meeting house in Buell, Mo.; an Elder by the name of Stewart Flannigan preaches for them. They claim to be Elk Horn church, since they were excluded. Elk Horn church proper holds her meetings at the old church at the regular time and place. We make this correction so none will be confused about the matter.

E. B. Bartlett.

Elder R. L. Cook will be with us at Stapleton Church Friday, Saturday and 3rd Sunday in June, as a member of the Presbytery to ordain Brother A. J. Banks, to the ministry.

NOT SOLD OUT.

"Biographical History of Ministers," **sold out,** "Theodosia Ernest," and "Ten Days in Search of the Church," **sold out.**

"Trial and Decision of Mt. Carmel Church" **NOT** SOLD OUT. But these are going fairly fast. Better order while you can get them. No book like it among our people. "Who are the Primitive or Old School Baptists; and what is their creed?" This book fully answers. 35 witnesses examined. This noted trial stenographically reported. 274 pages. Price $1.50. Send orders to Gospel Messenger or to

R. H. PITTMAN, Luray, Virginia.

The St. Louis Globe says: "It is the duty of every Catholic to vote for the Catholic candidate—Catholics must use the ballot to promote the cause of the church."—Two Witnesses, by Eld. G. W. Stewart.

The Roman Catholic church has murdered sixty-eight millions of God's suffering saints, taught every false and corrupt theory on earth, robbed every civil government on earth, and is now fast plotting for authority over civil affairs. J. H. F.—Two Witnesses, by Eld. G. W. S.

Preachers are a great blessing to the churches. They should not be lords and bosses, but little children at the feet of their brethren. L. H.

If you have a hope in Jesus tell it to the Church and follow the blessed Savior in His ordinances. It is so sweet to follow Jesus. He is your dearest and best friend. L. H.

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CONTRIBUTIONS

We will maintain this department for the purpose of receiving contributions to cover subscriptions to The Messenger, to be sent to brethren and sisters who are not financially able to pay for it. All contributions will be appreciated.

Dear Brother Hull: Enclosed find money order for which send me the Gospel Mesesnger, and balance I contribute to send to ministers and widows. I wish you much success in publishing this valuable paper.

J. A. Madden.

Abraham Lincoln said: As long as God gives me a heart to feel, a brain to think, one hand to execute my will, I devote it against that power which has attempted to use the machinery of the courts to destroy the rights and character of every American citizen. But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, tomorrow, from among us, or would shoot them as traitors!

Brownson says: "It is the intention of the Pope to possess this country undoubtedly. In this intention he is aided by the Jesuits and all the Catholic priests and prelates undoubtedly, if they are faithful to their religion!

The St. Louis Globe says: "It is the duty of every Catholic to vote for a Catholic candidate. Catholics must use the ballot to promote the cause of the Church!"—Eld. G. W. Stewart's Two Witnesses.

"Freemasonry was organized in London in 1717." Mr. Blanchard shows:

1st. That godless and wicked men offer prayers in the Masonic Lodge.

2nd. "That Chase, in his Digest of Masonic Law, gives a large number of Grand Lodge decisions, the general purport of which that Masons are required to believe in God, but are not asked to accept the Bible as God's word or Jesus as the Son of God, and hence in their creed and ritual the very name of Jesus is carefully excluded.

3rd. As to the character of Masons, he quotes from Masons themselves as follows:

A Masonic lodge is the strangest medley of priests and murderers, deacons and whoremongers, church members and gamblers, decent men and loafers, drunkards and rowdies that the All-seeing Eye Looks down upon.—Note by Daniel H. Whitney.

John Quincy Adams denounced the bloody oaths of Masonry, and James Madison, another president of the United States, also publicly protested against them. Lincoln was not a member of secret societies. The great merchants, the great scholars, the great preachers, the great evangelists, the great philanthropists of our country have never been known as lodge people. Where they have spoken on the subject they have condemned the principle of secret association just as Jesus did.

I preside over no lodge, nor have I been in one more than once or twice during the last thirty years.—George Washington.

"In my opinion the imposition of such obligations as Free Masonry requies should be prohibited by law!"—Daniel Webster.

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. * * * Do not evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men.—D. L. Moody.

We will not tolerate our members uniting with the Masonic order or other infidel societies.—Augustan Lutheran Synod.

—See Elder G. W. Stewart's Two Witnesses.

The Philadelphia Association, 1792, states: "Is it orderly for a church to hold communion with a member who frequents the Free Mason lodge? Ans.

Moultrie, Ga., Sept. 19th, 1919.

Dear Brother Hassell:

The enclosed is from the pen of John Gadsby, and appeared in the January number, 1883, Gospel Standard (London, Eng.) John Gadsby was born Nov. 19th, 1808, and died Oct. 12th, 1893. He was editor of the Standard at the time of his death. The position taken by Elder Gadsby is the position all true Old Baptists hold today. Remember me at a throne of grace.

Yours in love,

Jno. M. Norman.

"IT DOTH NOT YET APPEAR."

John says, "It doth not yet appear what we shall be." I was struck in reading Tyndall's translation of this passage. He says "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but, when it shall appear, we shall be like him." Ah! my friends, it will appear then what we shall be. And when it doth appear, what then? Why we shall be like Christ. Now we appear to the world like other men, carrying each one his own heavy burden, and many of us like Jeremy, weeping as we go, bowed down beneath our pilgrim's grief; but it shall not always be so. The time is coming when a change will be effected, and we sall be manifested; for, wondrous thought; when Christ, who is our life, shall appear, we shall be like Him. O height of bliss and glory to be like Him! But how are we to be like him? In what are we to resemble Him? We shall not be like him as He was down here, despised and rejected, "a man of sorrow and acquainted with grief." We shall not be like Him when He came to His own, and His own received Him not. We shall not be like Him at the grave

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of Lazarus, with visage marred and, eyes filled with tearfulness and sorrow. No, not like Him in Gethsemane's garden when the ground was stained with His clotted blood. Not like Him in Herod's hall, when Peter denied Him, and all of His disciples forsook Him and fled. Not like Him when He hung upon the accursed tree, and amid the horrors of that dark and awful hour, he cried "My God, my God, why hast thou forsaken me!" Ah! no, but like Him in His glory. For says Paul, "Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like His glorious body, according to the working, whereby He is able even to subdue all things unto Himself." We shall be like Him, the risen Savior, the glorified Christ; like the fragrant Rose of Sharon, not withered and drooping, but blooming in Immanuel's land; like the star of Jacob, not obscured among clouds and storms, as of old, but shining forth, with a light far exceeding any other; like the glorious Sun of righteousness, not under eclipse, as on Calvary, but pure, glorious, unclouded.

But I cannot describe it, because it doth not yet appear what it shall be.—The Gospel Standard, London, England.

Dear Sir: In the Gospel Standard, October number, I notice an answer to a question relating to musical instruments used in places of worship, saying, "There is no warrant for such in the Word of God." I should be very much obliged for your opinion of the exhortation to praise God with all kinds of instruments, contained in the last Psalm.

Yours truly,

T. B.

Answer.

The use of musical instruments formed a part of the service of the Old Testament ceremonial law. When we said there is no warrant in the word of God for the use of such in spiritual worship, we judged every one would fully understand us to mean the worship of the New Testament; the other being done away (Heb. 7: 18; 8: 13). Why plead for the use of instruments of music, and leave out the dance? There is the same exhortation for the dance as for music: "Praise Him with the timbrel and dance; praise Him with stringed instruments and organs" (Ps. 150: 4); and the dance was practiced by Miriam and the women with her. The temple had its ritual. The priest recited the Ten Commandments, offered up the daily sacrifice morning and evening, and chanted the Psalms to be sung during the service, accompanied by "trumpets and cymbals and instruments of music." (1 Chron. 16: 42; 2 Chron. 5: 12). But instrumental music has no place whatever in the spiritual worship of God.

By what authority does any one assume the right to pick out one or more of those typical rites and introduce them into the heart service and worship of God? Spiritual religion is a contrast to this Popish mockery, and opposed to the farrago of superstition, called "ritual." All the Levitical rites are swallowed up in Christ; and He who attempts to rake them up and add them to Christ, carnalizes the worship of the Savior. Alas! Antichrist rules with a high hand; the church of England is going post haste after Rome; and the general Dissenters are trying to outrun her. And are lovers of truth starting on the road after them? Suffer us to remind them that the church is planted by the Savior, and is renewed by His grace to worship Him in spirit and in truth; and hence must wage war with all opposition to His spiritual Kingdom. We therefore repeat that there is no warrant for the carnal service of musical instruments in the house of God, any more than there is for carnal professors to form part with the righteous.—J. Gadsby.

CORRESPONDENCE

Elder Zack C. Hull:

Dear Brother in the Lord: When I was with you at the meeting at Phoenix City, Ala., I promised I would write something of the meeting and of my trip among the brethren of Alabama. I, indeed, enjoyed the meeting at Phoenix City; as I, there, had the pleasure of meeting so many of the preaching brethren whom I had never met before, as well as meeting some that I have long known and dearly love. It is indeed a blessing, far beyond my ability to express, to have the pleasure of meeting so many of God's dear children, and bearing a part with them in the sweet service of the Lord. I was so low down and despondent when I reached my home, that I did not feel like writing; as you know, I failed to learn where to go to meet the appointments I understood would be made for me, so started back in the direction of home, expecting to stop and spend some time in the bounds of Mt. Zion association; when I reached Birmingham, I felt the need of a lunch, and set my grip down and proceeded to get something to eat; and when I returned for my grip some thief had taken charge of it, and I was left without any clothing; so you see, I had to start for home where my wife could patch up my old rags. I had never before heard of a thief that was so low down as to steal the clothing from an old crippled preacher. Well, I only stayed a few days among the Mt. Zion people, and then came home. Our meeting here in the city, has just closed, and I am glad I can say we indeed had a pleasant meeting. Elder H. P. Houk was with us, and did some good preaching which I believe, was heartily received by a large congregation. We went to the water Sunday morning and baptized one dear brother, after which we repaired to the house, and after listening to a message from the Lord, from the lips of our precious brother, we then partook of the bread and wine, and engaged in washing each others' feet; as the good

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Lord directed his dear children. I have ever been at a great loss to understand why it is that some good brethren and sisters, who claim to be Primitive Baptists, fail to observe this sacred and delightful service. In all that has ever fallen to my lot, in the house of the Lord, there is nothing that affords me more joy of soul and gladness of heart, than to be allowed to bow at the feet of my brethren and wash their feet, as I verily believe the Lord not only gave the example, but commanded His followers to do: "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Let others do as they may; but for me, I do hope I may yet, while I live, have the sweet association of God's dear children in this delightful service. I am now looking forward to the meeting of our Association here with our church, on Friday before the second Sunday in August. I trust that we may have many of the dear saints, from a distance, visit us, and especially, the ministering brethren. I am enclosing you herewith post office money order to pay my subscription to the Messenger I have been reading The Messenger for 38 years, and still hope to have it, as a constant visitor to my home, while I live to enjoy it. I have secured several subscribers and still hope to get others to become regular readers.

May the blessing of the Lord rest upon the paper, and may His guiding hand direct the editorial staff that much good may be accomplished by sending forth the paper from its new home is my earnest prayer.

Yours in hope of a sweet home beyond this world of affliction an dstrife.

R. O. Raulston.

ENDORSES THE MESSENGER.

Dear Brother Hanks:—I hope the dear Lord may direct your mind to be at our General Meeting at Beulah in May. I am sure we Old Baptists down here would rejoice to hear you preach again, as we have in the past. Those truths never grow old, and will stand when we are all cold in the dust. When every living creature on this earth is numbered with the pale nations of the dead, that same old Primitive doctrine, that they are advocating today (salvation by grace) the same doctrine Jesus preached to His disciples, when He was here on earth, will stand when this world is on fire. Though we know that the world despises this doctrine, it is the duty of every one of God's ministers to preach the word, and they should be faithful to leave nothing undone upon their part, for God sent them here to preach and tell His people their duty. Dear Brother, the Scriptures uphold you in just what you teach relative to the duty of the Lord's people to His dear old faithful servants. Why should anyone get offended at the truth? That does not excuse them at all, because the dear old ministers go through heat and cold, rain or shine, sleet or snow to teach, exhort and admonish the flock. I know they have the cause of God's children at heart, and it causes them to rejoice at heart to see that their labor is not in vain.

Dear Brother, my dear old mother is among the missionaries, but she loves the dear old Primitive Baptist doctrine. I would be so glad to know that she could only see and understand as the good Lord has taught me. Thanks be to His great and matchless name who made me to know the truth when I heard it; and dear brother, I am sending you $1.25 to pay for the Gospel Messenger one year for my dear old mother. I want her to get the paper and read it. I am sure she will enjoy reading it. Dear Mamma, I am sending you the Gospel Messenger, a paper full of the blessed truths of our precious Savior—the principles and doctrine will stand when all else fail. Dear Mamma, if you feel that God has pardoned your sins and delivered you from bondage and destruction, and given you a sweet hope of eternal life, and that salvation is of the Lord, if so, dear mamma, He commends such a one to go home to his or her friends and tell them how great things the Lord hath done for him, and also to come out from among the world, and be ye separate, and I will receive you, saith the Lord. My dear mother, may God show you the right way, that you may not follow those false prophets any longer. He tells us not to be carried about by every wind of doctrine. Dear Mother, read the Bible, take it as your that is able to save His people, His chosen, and follow Him in baptism, in the true church, the one that is built upon the Rock, that is Christ. Dear Mother, you know I used to say, "I would be anything but a Primitive Baptist," but thank God it was not as I thought, but God who shows mercy and translates His children out of darkness into His marvelous light of His Kingdom, the dear old Primitive Baptist Church, brought me to them.

Dear Mother, I love those dear people, above everything on earth, and oh, how could I live without them! I so much enjoy getting good letters from the dear saints. I read them with joy of heart. May God bless you dear mother, in your desolation and lonely life and give you both temporal and spiritual blessings.

Yours in hope,

Mrs. W. M. Lewis.

Hazlehurst, Ga.

Williamston, N. C.

Elder Lee Hanks:

Dear Brother: May it please the Lord to unite His people on the basis of pure, entire, unadulterated Scripture truth, no other basis will be permanent. I enclose herewith an article from one of our most zealous and highly esteemed mothers in Israel, whose writings many of the subscribers of the Messenger love to read. I heard, on the 4th Sunday in March, and she heard last Sunday, a certain minis- He said, on both occasions, that "we are all thieves and adulterers and murderers" (just as though we

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are not radically changed in heart and life in regeneration by the Holy Spirit, and as though Christ's salvation is not a **salvation from sin**—from the reigning love and practice of sin! "Such," says the Apostle Paul, "**were** some of you; but ye are washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6: 9-11.) And again he says, "Sin shall not have dominion over you; for ye are not under the law, but under grace (Rom. 6: 14). "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof (Rom. 6: 12). Sin dwells in us, but by divine grace we must not let reign. The salvation of God is not only most gracious, but also most holy. I will that thou affirm constantly that they who have believed in God might be careful to maintain good works" (Tit. 3:8). The Elder to whom I referred, was for ten years a New School Baptist preacher, but seems to have gone from Arminianism to Antinominanism. He is gifted, sincere and zealous, and experimental, and has been publicly reproved by others of our ministers, but remains on extreme or unscriptural predestination.

In love. S. H.

Eld. Zack C. Hull:

Very dear Brother in the Lord. As I have been a reader of the Gospel Messenger since I was a boy, and highly endorse the principles and blessed doctrine it sets forth, I desire to write you a few lines of endorsement and encouragement for you to press on in the noble work our dear old father in Israel, Eld. S. Hassell, has so graciously labored for. I pray God may lead, guide and direct you and enable you to keep up our dear Messenger, a messenger of peace, love and unity, which comforts many a little lamb of God, and cause you to be able to overcome all persecutions that await God's servants, and especially those that are in the work of publishing our dear papers. Many conflicts and trials await you. May God give you His rich sweet grace to bear it all and come out conqueror in being humble, loving and kind. I have not met you, but I hope to some day. I am well pleased with the way you have the Messenger arranged. It comes to my home every month laden with good news, and is a feast to my soul.

I shall try to secure all the subscribers I can for you. I will close by asking an interest in the prayers of all who chance to see this scribble from one of the least.

A brother I hope,

M. H. Woods.

Route 2, Box 23, Minden, La.

Elder Sylvester Hassell:

My very dear brother: It seems to me that the time has come again for me to cast in my mite for the Messenger, and the subject seems also to be this, the admonition of Paul to Timothy (1st Tim. 2nd chapter, 15th verse) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." My dear kindred in Chroist, we all who are born of God, as we trust, know that we were once dead in sin, blind, ignorant in our sense of the true and living God, aliens, strangers, and foreigners, but now are brought nigh by the blood of Christ, hence we are no more strangers, but fellow citizens with the household of faith. We are no more thieves, adulterers and murderers, i. e., in the practice of these things, but sometimes we can look back, with the children of Israel, on the waters of the Red Sea, and see the dead bodies of some of the Egyptians, but they are dead; and, "if ye are dead to sin, how can ye live any longer therein?" And in looking back over our past, we see so many things to make us hang our heads in shame; this to me seems to be a warning, not even to desire much less to do those things over again. I know we are sinners, and, as such, sin every day and moment of our lives, but to practice outstanding sin, is bringing reproach on the blessed cause of Christ, and trampling His precious blood under foot. And now, my dear brother preachers, "Study to show yourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth."

Submitted in love,

Bettie Z. Whitley.

601 East Main St., Washington, N. C.

Elder Lee Hanks:

Beloved brother in the afflictions of the Gospel:

This stormy, rainy, cloudy morning, while sitting by my window at my boarding place, my mind is soaring away to the dear precious children of God, whom I love for the truth's sake. While sitting in a resting mood, my eyes fell on the letter I received from you last week and with it came an irresistible desire to reply to it.

I feel so poor and weak to write you, but I must confess I have an untiring confidence in Him, who is not only able, but who does bring strength out of weakness and light out of darkness. Brother Hanks, one of my school boys brought me your letter and words of mine are only tinkling sounds when I try to tell you what consolation it brought me. I couldn't keep my grateful tears from flowing, nor didn't try because I knew that the Lord had dictated that sweet letter. That evening papa came for me. He enjoyed your letter, too, also my dear mother and the rest. While I was at home I went to Ebenezer both days and was made so happy to meet the dear children of God and see signs of life there again. There was a large crowd out both days and much interest manifested. Dear brethren Willis and Tolbert both preached wonderfully of God's power in the salvation of His people. We have several younger brethren who have just entered the warfare. My heart aches with theirs in their trials and conflicts and rejoices in their joys and triumphs. I have ever tried to pray for the dear church every-

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where especially Ebenezer, for that is the dearest, sweetest home I have.

Brother Hanks, I'm not glad of your trials, persecutions and afflictions, but I am glad that since it is your portion to suffer such that the Lord has blessed you with so much faith, fortitude, forbearance and humility. In my own trials and afflictions I have been encouraged to press onward in reading your sweet spiritual letters. Oh! I believe it is the desire of each heaven born soul to be more like Jesus, to be more devoted to His cause. I feel this morning that there is nothing too great for me to give up for His sake. He is so good to me, he has blessed me all the days of my life, and when those whom I have loved and trusted turned their backs on me He has said, "Be of good cheer for I am with thee and will never forsake thee."

Brother Hanks, I feel to know that unless the Lord gives me grace, I can't write or speak comfort to His children. Sometimes I rejoice that the dear old Baptists scattered abroad have found sweet comfort and fellowship with me by my letters, because it makes me feel that I have been led along the same way as they, and it is an evidence that it is my duty to write. I have ever been haunted with that feeling that I must write to my kindred. I have tried to quit, have wept over my imperfections and all like that but that doesn't satisfy my troubled soul. I sometimes feel reconciled to my lot and am made willing to suffer all for his sake. I know I love the children of God this wide world over and gladly could wash their feet if I didn't feel so unworthy, but oftentimes I feel like shouting when I am permitted to administer to their necessities even if I am the vilest, most sinful and most unworthy one of my Father's house.

I rejoiced when I read that you all were contemplating publishing a clean old Baptist paper. I feel to hope the Lord has put that desire in your hearts. I have seen so much wrangling through our papers that I didn't have courage to work for the paper. I would to God every dear child of God could see and feel the need of living free from controversy and wrangling and all in child-like simplicity live together as we ought. I believe a paper dictated by God's Spirit would bring much better feeling about. I want to be a subscriber for such a paper and will gladly do all I can for its progress. If I can, later on I'll buy an interest in it. I feel so unworthy to write for publication, but will say as God gives me utterance I will comply with your request.

I'm sending you a minute of our association and on a separate sheet, some names of Baptists I think will be interested in it.

May God bless your efforts and may it tend to unify the church and glorify his name.

Remember me when at a throne of grace,

Yours in hope,

Lessie Jolly.

Forest Star Route.
Carthage, Miss.

EXPERIENCE.

Dear Brother Hanks: When I was about eighteen I joined what some call the Christian Church (Campbellites) and I tried to live right and be a Christian for several years, and sometimes I thought I was all right; but the Lord showed me I was a sinner, and I felt to be the worst sinner. It seemed like everybody was good but me. I did not want to be an Old Baptist, but thank God, He made me an Old Baptist. When the Lord removed that awful burden and gave me a sweet hope, I wanted to join the Primitive Baptists, but there was no church close to where I lived. This was Sept., 1898, and I got to thinking about being baptized over and I did not know whether it would be right or not. My mother, Mary Abbott, got one of your books, Conflicts of a Poor Sinner, and I read it, and you made it so plain that to be baptized by a true minister of the Gospel, a legal administrator, that I prayed for the Lord to send some one where I could go and be with my people; and brother, I would have sent for you if I had been able to have borne your expenses. No one knows what a trial it is, only those who have had the experience, to have to stay out of the Church. Elders Easley and Garrett, Brother Easley and Sister Minnie Easley came to Siloam Springs, Ark., from Little Flock Church, at Rogers, Ark., and extended an arm. The first two meetings I was not able to go, but as soon as I got well I went, which was November, 1913. Brother Easley was there, and preached such a sweet sermon; it was food to my hungry soul. When he gave an opportunity for members, I went, but could not tell anything, only unworthiness. I was baptized the next day. It was very cold and misting rain, but I could hardly wait to get to the water. I have never been sorry that I did my duty. Now brother, I wanted to write and tell you how much comfort your book and your writings in the Primitive Baptist paper have been to me. I have been reading the paper a long time. I do not know how I would do without it as it is all the preaching I get. I have not heard a true Gospel sermon in three years. Oh! how I would love to hear you preach. I get so hungry. Dear brother, I hope the good Lord will spare you many years to feed His lambs. Dear brother, pray for this old sinner sometimes I hope, saved by grace if saved at all. May the Lord bless you is the prayer of an unworthy sister.

Mrs. Annie Williams.

Kansas, Okla.

Members who are convenient to their churches should appreciate it as a golden privilege, and should attend every service unless providentially hindered. Just think of this good sister, isolated from the sains and seldom hears the gospel. It is poor evidence of Chritianity for people to treat the service of God with indifference and seldom attend when they have an opportunity.

L. H.

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Cynthiana, Ind.

Eld. Lee Hanks:

Dear Bro. in the faith: It is with great pleasure that I write you at this time and trust that it will be as gladly received. I think of you so much, and feel I would love to write you, but just let it pass from time to time, feeling my unworthiness, and knowing your time is precious, and well taken up.

Well, Bro. Hanks, we are all well, at present, for which I am so thankful to the good Lord. He is so good to us, blessing us with all our many needs.

I hope you and your family are well and enjoying life's blessing. I understand that you are in poor health the most of the time, that makes me feel sad for you. I know that one can't do the duties enjoined on him, as he would love to, when sick and afflicted. But Paul says that all these things are not worthy to be compared with the glory that shall be revealed in us. Those words are so encouraging to the poor children of God.

I received the last number of the Gospel Mesesnger which was very good. I must say I believe all it contains; it has been so comforting and instructing to me.

I have been taking the Messenger for several years and have found it just the same all along, contending for the same sacred principles for which the true Primitive aptists have always contended. It has taught me so many good things. How I wish that all the Baptists, the world over, would subscribe for it, read it and learn. I will do all that I can to get subscribers, for I feel interested in the good paper, and would like to see it well circulated throughout the country. It has caused me to love Eld. Hassell, Eld. G. W. Stewart, and many others by reading after them, and it is my heart's desire and prayer to God that He may bless and support you by His grace at this trying hour, that your labors be not in vain.

I believe the good cause is growing and will continue to grow by the help of the Lord.

Well, Bro. Hanks, I will now tell you of the act of old Big Creek Church. At our last meeting, you know the rules of our church, and that they are all good, if followed. But they have been passed up for so long and neglected or ignored, until we are drifting away from the old "land-marks" which our fathers have set. Seeing our fate, if we continued such a course, we decided by the help of God, to retain all of our rules and resolutions just as they are, and try to live accordingly. You know where that puts us, as we are the only church in this part of the country that stands as we do. On the secret order question, we will be alone after sufficient labor is rendered, providing they can not be reclaimed. Oh, how I wish that all of God's good children would turn from the world and come and be God's obedient children. Oh, the blessing there is in store for His obedient children! Somehow, I have felt so happy since our last meeting. Surely I have found rest to my soul, and surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. Bro. Hanks, how we need the prayers of all of God's people. If I know my heart I want to live and walk exactly right, if I can try to please my Lord and not man. Well, Bro. Hanks, as I have written enough for this time, I will close. Asking your prayers in behalf of our church, me and mine.

Yours in hope of a better world. Write me some time.

Clarence Lowe.

P. S.—Elder John M. Thompson has promised to be with us at our May meeting if nothing prevents. 1st Sunday and Saturday before.

C. L.

We feel sure that in this act of yours in separating yourself from worldly secret religious societies, you have the endorsement of all true, loyal Primitive Baptists.

May God bless you. L. H.

Dear Brother Hull: I received the March and April Messengers, and am much pleased with it. I hope you will be able, by God's grace, to make it a blessing to God's humble poor. Oh, I would be so glad, if it could be the will of God, for all true firm Old School Baptists to come together and henceforth dwell together in unity in faith and practice. The Mesesnger is all the preaching I get. I live so far from any of our churches. I was at Garden City in February. The Lord blessed us with a good meeting. I desire to go to Pratt City in May. My membership is at Kelley's Creek church. May God's richest blessings be with you and all the household of faith. Your brother,

D. Y. Leonard.

Dear Brother Hanks: I have just received those copies of the Gospel Messenger you sent me. I enjoy reading it very much. I will try to get all I can to subscribe for it. It is a good clean paper and all the Baptists, everywhere, should subscribe for it. I hope you can run it without advertisements. I think a Baptist paper should be strictly a religious paper. I am enjoying myself at the different churches in their sweet meetings. The Flint River is enjoying peace and good meetings. I was at Donaldsonville last Saturday and Sunday. I attended Union Church, it was my first visit to their church and it was indeed a heavenly place for me. I met Elder Petty, their pastor. He is indeed a precious man of God. They know how to treat a visitor. I wish you could visit us soon. I desire to visit you in your country. I shall be glad to hear from you at any time. Pray for me and mine. I feel to be a poor little unworthy sinner. Your little brother in hope.

Elder A. J. McLeod.

Climax, Ga.

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Stroud, Ala.

Elder Lee Hanks:

Very Dear Brother in Christ: I have a great desire to write you again. I was just reading in your Gospel Messenger, and when I came to your piece, headed, a Savior that Saves," I was more impressed to write. I feel in my flesh there is no good, but my Savior is good and on His promises I trust. Take that away from me and I have nothing to trust. I find Him a very present help in trouble. Yes, dear Brother Hanks, I wrote a letter to you over three years ago, I thought perhaps you might write just a line to poor unworthy me; but in just a little while my darling little boy, Heflin, was killed by lightning, then my troubles seemed more than I could bear. I forgot my letter, I had written you, but it soon came to me in print in the Primitive Baptist. Your lines below to me meant more to me than I can ever tell. I do wish I could hear you preach again. Oh, if you just could come to our church, Mt. Pisgah! Oh, the wheels of time are passing swiftly by and the dear ones whom we loved are going to their eternal home.

"And we are waiting here below,
Soon we after them shall go."

If I am not mistaken, in less than eight months, seven of our best members have gone to their eternal home. I say the "best," they were all so good. Surely none better ever lived than Deacon Lee Johnson, Sister Emily Stevens, Sisters Ollie Satterwhite, Susie Mobley, Crecy Meadows, brethren Green Freeman, Bro. Satterwhite, Elder Satterwhite's father. He lived to be nearly 91 years old, and if he had one enemy, I never heard of it. To know him was to love him. I did think so much of Sister Susie Mobley. She had been my lifelong neighbor. How I miss her. She always looked after strangers who came to church to see that they were cared for. She was so good to watch after those in trouble, and, always had a kind word for them. We are taught that by their fruits ye shall know them, and to know her was to love her.

A sister in hope of heaven.

Mrs. J. E. Nelson.

It is so good for us to so live as to be missed when we are gone. The good fruit borne begets fellowship. We so much appreciate this good humble letter.—L. H.

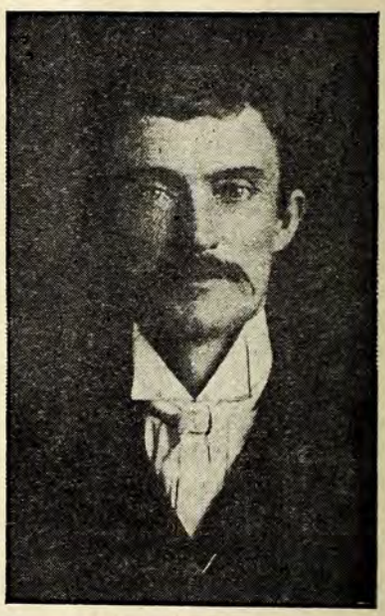
NOTES.

In China the Missionaries make very little progress. The Church Missionary Society baptized last year 167. How small is this number out of a population of 382,000,000, having an annual increase of over 4,580,000! At this rate, even if the population remained stationary, the society would not be able to convert China to Christianity in less than 1,680,000 years.—Two Witnesses, page 96, by Eld. G. W. Stewart.

OBITUARIES

Eld. J. B. Upshaw.

One year ago today father preached, at his home church, the last sermon he ever preached. When he had finished he told the audience that it was his last and bade them goodshipped. I feel to say that he was loved by his home Baptists and other neighbors, by all who knew him everywhere. I would if I could express to everyone who loved and encouraged him in his pilgrimage here my deepest heart-felt thanks. But "inasmuch as ye did it unto the least of these ye did it unto me," saith Christ. We can never forget you, dear brethren, sisters and friends who were so faithful to him all along the way and to us in our great sorrow. Your kind words have helped much, and may God bless every one of you is my prayer.



Eld. J. B. Upshaw.

Father is gone from us, but he yet lives for the child of God never dies. We often feel his Christ-like spirit hovering over us encouraging us to press onward in the paths of righteousness. In his life was inscribed this motto: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," which command, we believe he obeyed, and which promise he received in its entire fulfillment. He truly gave his all in the service of God and rejoiced that he was counted worthy to suffer for His name. His continual prayer was that he might be kept at the feet of his brethren, and never bring a stain upon the cause he loved so well.

We miss our sacred earthly home broken up by his departure, we miss his daily godly conversation, his fireside prayer services, his continual admonitions to service to God, his open confidence and tender care, his sweet companionishp, and lastly but not least we miss the burden and privilege of our prayers for him as a ministering angel for God here in the service of Him. Oh, we miss him everywhere, but we pray for reconciled hearts. We feel that he would not have us sit in sackcloth and ashes, but could he speak would say as God told Job, "Gird up your loins like a man" and spend your days in praise and service to our God who is our stay, our shield and hiding place.

God's time had come for him to be released. He went, doubting nothing, to inherit the heavenly life he so much loved and of which he had several precious visions and revelations. We feel that he no longer sees through the glass darkly, nor knows in part, but when that which is perfect is come and he will see face to face and know as he is known. He abides in the beautiful city, the house not made with hands eternal in the heavens.

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

A Daughter.

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ELDER J. B. UPSHAW.

It is with a great degree of sadness and a deep sense of unworthiness that I attempt to write in memory of our dear departed brother and father in Israel, Elder J. B. Upshaw, who departed this life May 3, 1919. Such a wonderful man was he I cannot, without the help of the Lord, do him justice in what I may write of his life. I had the high privilege and pleasure of his acquaintance only a few years, but in that engtth of time, I learned to love him devotedly for the truth's sake. Something drew me very close to him, and for this cause, it was my desire that he should baptize me, which he did, coming fifty miles.

He called those that he baptized "his children," and if one ever expressed a desire to unite with the church and made known to him they had been with Jesus, he aid he carried them in his bosom, until they went with him into the watery grace, and then they left him and he felt easy. His request was that when he passed away to be kept out until they could all get there to look upon his body with the family.

His daughter that was ever by his side who shared all his sorrows and joys, wrote me that his was truly a mission to serve the poor, the broken-hearted.

Like Christ, it was his delight to visit the lowly, for his experience has carried him so low that he could get underneath the burdened and sorrowful souls and lift them up. Through all his life as a church member he first sought the kingdom of heaven. He was never too busy to attend his meetings.

The first few years, he felt his call to the ministry, he could hardly make the flesh resigned to do the will of God. But during the last fifteen years of his life he gave his entire life and time to the service of God.

He laid aside every weight and ran with patience the race set before him, looking to Jesus the author and finisher of our faith.

He fought the fight of the Christian warfare, the minister's warfare, and it can truly be said, "He fought a good fight."

In his last days, though sorely afflicted; he praised God all the time. God was with him shedding His glorious love to him. For fourteen days before his death he said he had known not the flesh, but was on the ship anchored by the hand of God. He had many bright revelations upon which his soul feasted and which he told in whispering breath to loved ones around. The last Scripture which he quoted that came to his mind was, "She hath done what she could." Truly he was ready to be offered up.

It was my privilege to sit by his bedside one week before his death and behold the sweet presence of Jesus in his face. He requested that we sing. "I have but one more river to cross," which we did and he joined in the chorus and truly he was ready to go.

We could say with one of old, "Precious in the sight of the Lord is the death of His saints." His companion and children so feel the need of him; his churches know not how they can do without him, but God knows best and will make all things right.

He was born in Walton County on Sept. 1, 1855. His parents were Tinsley and Fannie Upshaw. He was married to Emma Arnold Nov. 28, 1876. Nine children were born to them, two dying in infancy. The surviving children are W. F. Upshaw, of North Carolina; J. C., of Covington, Ga.; D. H., of Conyers, Ga.; Mrs. E. S. Herndon, of Social Circle, Ga.; Mrs. H. F. Bonner, of Rutledge, Ga.; Mrs. W. E. Brooch, Athens, Ga.; and Mrs. W. K. Swann, Monroe, Ga.

He united with Sardis Church in 1880; was ordained deacon; licensed to preach in December, 1906; ordained minister in April, 1911. He was laid to rest in Bay Creek Cemetery, in Walton County. Funeral services were conducted by Elders R. L. Cook and J. M. Livsey. The large concourse of friends and the beautiful floral offerings proved what a good man he was. We would say to the dear companion to weep not for him as those that have no hope, for you have all evidence that he is sweetly resting in the arms of Jesus. To the dear children let me say, only try to emulate the life of your father, and God grant that when we stand before the King there will not be one left out, but shall be one reunited family in the Lord.

May the saving grace of our Lord and Savior Jesus Christ bless and keep you is my prayer.

In deep love and sympathy.

McDonough, Ga.

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M. H. THRASH.

It has become our painful duty to write a short sketch of the death of our beloved son, Monroe Thrash.

We was born in Meriwether County, Georgia, Jan. 5, 1879, and departed this life at Kirby, Arkansas, Nov. 9, 1919.

He was married to Miss Stella Ward, Dec., 1906. To this union three children were born, two boys and one girl.

In Jan., 1901, he had a nervous break down and we laid him out as dead. And he dates his hope back to this time. While we thought he was dead, the Lord gave him a hope in Jesus.

He joined the Primitive Baptist church at Kirby, Ark., and was baptized by his father, the second Sunday in Sept., 1915. He lived in full fellowship with the church until death. He was a merchant at Kirby, Ark. He was very attentive to his meetings, and on Saturdays would close his doors and attend his meetings. He was clerk of the South Arkansas Primitive Baptist Association. He enjoyed hearing "Salvation by Grace" preached. He endeavored to follow in the precepts and examples of Jesus.

He was a good citizen, having the esteem and confidence of all who knew him. He was a kind father and a loving husband. His wife said, "He never gave her a cross word." He never gave us the least trouble in his life, always obedient to our orders. We do miss him so much. It makes us feel sad to find his seat in the church vacant. We miss his sweet voice so much in singing. He was a great lover of singing. We will have to bow in submission to the will of God, feeling that he doeth all things well.

We feel that our son is at rest in that glorious home above where sin and sorrow can not come, and where he will never die again, but live in peace and happiness for ever and ever.

May the Lord console his dear companion in her sad bereavement and enable her to follow Jesus in whom he trusted. Oh! that the Lord would enable his little family to follow in his footsteps and at last meet him in that better world where partings are no more, where pain and sickness do not come. Oh! may the Lord throw a mantle of love and protection around the bereaved family. He leaves a wife, three cildren, father, mother, three brothers, and seven sisters to mourn our loss, though we mourn not for him as those that have no hope.

As there were no Primitive Baptist ministers in reach, the funeral services were conducted by Elder J. A. Shackleford, a Missionary Baptist Minister, at Salem church Nov. 10 ,1919. A large congregation of relatives and friends, being present, after which his remains were laid away to rest until the morning of the resurrection. The Golden Gates were opened wider. A gentle voice said, "Come" and angels from the other side welcomed our loved one home.

(Written by his broken-hearted father and mother, Mr. and Mrs. D. M. Thrash.)

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a spiritual cause, drunkenness, adult bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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The GOSPEL MESSENGER

Vol. 42. ATLANTA, GEORGIA, JULY, 1920 No. 7.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing costly gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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FOR HIS NAME'S SAKE

"He leadeth me in the paths of righteousness for His name's sake".

Lead me in paths of rigtheousness--
Thus does the pilgrim cry;
He yearns to walk the shining way;
But let us question why
Is it because a boasting heart
Would have the world behold
His deeds of goodness, and exclaim:
"Ah! there's the finest gold!"

Not so with him whose every song
Is to Jehovah's name;
Not so with him who fondly seeks
To show another's fame.
He does not glory in the cup,
But in the Fount that fills;
He does not glory in the house,
But in the Hand that builds.

The Lord hath said that without him
His saints could nothing do.
And, viewing their own nothingness,
How oft they feel it true!
Then, if the flock is healthy, and
The sheep are seen to thrive--
Oh! praise the Shepherd, who, in days
Of famine, doth revive!

The fruitful vines, in silent tones
Tell of the dews they share;
The raiment of the child proclaims
The parent's tender care.
In every sermon that is preached,
In every song we raise,
Let all that's done in word or deed
Be done to Jesus praise.

——SELECTED.

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The Gospel Messenger

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Subscription Rates **Ministers and Widows**
$1.50 Per Year **1.25 Per Year**

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

CHOSEN TO BE HOLY.

Eph. 1: 3-4.

God is essentially, infinitely, and eternally holy. He is the "Holy, Holy, Holy Lord God of Hosts." His Son is "holy, harmless, and undefiled." His Spirit is the Holy Spirit. He is holy in all His ways, and righteous in all His works. He is holy in His nature, and in election and predestination, in providence and redemption, in salvation and in judgment. He is light, and in Him is no darkness at all—the Sun of Righteousness, the fountain of all holiness in His creatures. The Holy Scriptures testify of Him. His elect angels are holy. His law and gospel are holy. He chose Israel to be a holy nation. His tabernacle and temple were holy, containing a holy and a most holy apartment. His priests and their robes and His altars and the vessels of the sanctuary and the offerings were holy. His prophets and apostles were holy. Before the world began He chose all His loved people to be holy (Gen. 1: 3, 4), elected them to obedience and sprinkling of the blood of Jesus Christ (1 Pet. 1: 2), predestinated them to be conformed to the image of His Son (Rom. 8: 29), who loved and gave Himself for them that He might sanctity and cleanse them, make them holy and without blemish, that He might redeem them from all iniquity, and purify them unto Himself a peculiar people, zealous of good works (Eph. 5: 25-27; Titus 2: 14), who saves them from their sins by His blood, and by the washing of regeneration and renewing of the Holy Ghost (Matt. 1: 21; Titus 3: 5-7); and the ministers of Christ are to affirm constantly that they who have believed in God should be careful to maintain good works (Titus 3: 8), which God has ordained that they should walk in (Eph. 2: 10). To all His children, God says: "Be ye holy, for I am holy" (Lev. 11: 26; 1 Pet. 1: 16). He chastens all of them that they may be partakers of His holiness and declares that without holiness no man shall see the Lord (Heb. 12: 5-10, 14). Nothing that defileth, or worketh abomination shall enter into His holy presence, but they who are written in the Lamb's book of life (Rev. 21: 27), He having loved them, and washed them from their sins in His own blood, and made them kings and priests unto God, His Father (Rev. 1: 5, 6), and they having washed their robes and made them white in the blood of the Lamb (Rev. 7: 14). The Holy Spirit, in the Holy Scriptures and in our renewed hearts, bears indisputable witness that the salvation of the Lord Jesus Christ is a salvation from sin, not only a salvation from the endless punishment of sin, but a salvation also from its prevailing love and power and practice.

S. Hassell.

QUESTIONS AND ANSWERS.

Question. What "world" is meant in John 3: 16, 17? Answer. All, not only Jew but also Gentiles, who heartily believe in the Lord Jesus Christ as their Divine-Human, holy, suffering, atoning, dying, risen, exalted, and interceding Savior—the world whose sin He takes away (John 1: 29)—the world for whose sins He was the propitiation or satisfaction (1 John 2: 2)—the world whom God reconciles to Himself by the death of His Son and the world to whom He does not impute their trespasses (2 Cor. 5: 19). Christ's sheep or people, for whom He laid down His natural life and to whom He gives eternal life believe in Him and follow Him, and they shall never perish (John 10: 15-30). As many as were ordained to eternal life believe (Acts 13: 48). In other passages the term "world" means all, both Jews and Getiles, who know not God (1 Cor. 1: 21), who hate and persecute Christ and His people. (John 15: 18-20), who lie in wickedness (1 John 5: 19), who wonder after the beast (Rev. 13: 3), and for whom Christ does not pray (John 17: 9).

Question. What is meant by Rom. 10: 13-17? Answer. The Apostle Paul here says that all, whether Jews or Gentiles, who truly call upon the Lord in worship shall be saved; and that their thus calling upon Him proves that they believe in Him; and that their believing in Him proves that they have heard of Him; and that their hearing of Him proves that they have had Him preached to them by God-

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qualified and God-sent ministers. He no doubt means that such is generally the case; but that it is not always so is proved by the scriptural histories of Adam and Eve, Abel, Melchizedek, Abraham, Isaac, and Jacob, Joseph, Moses, Ruth the Moabitess, and Saul of Tarsus, who became Paul the Apostle, to whom God preached the gospel directly Himself. So God spoke directly to all the prophets and apostles; and unless He speaks by His Spirit in the heart, there is no true faith (Rom. 10: 10; 2 Cor. 4: 6; John 16: 7-14; Gal. 5: 22; Titus 3: 3-7). Infants who die before their natural birth or in infancy, and idiots and lunatics, and many who are naturally blind and deaf can be saved only by God's immediate and almighty grace; and all true, inward, spiritual, and eternal salvation comes in this way, by the atoning blood of the Son of God, and the renewing power of His Spirit. Yet a God-qualified and God-sent ministry is a great blessing to mankind to exemplify the gospel of Christ in their lives, and to preach it with tongue and pen, to go wherever the Lord sends them by His Spirit and providence, and to baptize believers in the name of the Father and Son and Holy Spirit, to guide and feed and comfort and strengthen them with His truths, and to teach them to observe all His commandments, to admonish them of their obligations to God, and to reprove them if they go astray. After the Roman Catholics had lost Northern Europe by the Protestant Reformation, their Jesuitical Pope Gregory XV. in 1622 organized the First Missionary Board to propagate his false religion among the heathens; and since then most of the Protestants and Baptists have imitated his proselyting methods by education and by money. The Mohammedans and the Mormons are the most zealous missionaries in the world. It is not preaching the gospel of Christ to go over the world and proclaim salvation by human righteousness or outward ceremonial. On the contrary, it is a selfish and wicked attempt to deceive mankind in regard to the momentous realities of eternity—"Salvation is of the Jews" (John 4: 22). Jesus was born of a Jewish mother. The prophets and apostles were Jews. The Jews, for their disobedience, have, according to the threatening of God (Deut. 28: 63, 64), been plucked up from Canaan (Palestine), their own promised land, and scattered over all the world, carrying their (Old Testament) Scriptures which testify of Christ, whom they reject, but in whom many Gentiles have been graciously enabled to believe, and thus their rejection has been the spiritual enrichment of the Gentile world; but their Divine Deliverer (Redeemer) will come, and turn ungodliness from Jacob, and they will be saved, and their fullness or receiving will be the reconciling of the world, as life from the dead (Rom. 11). Of the fifteen millions Jews now in the world (far more than in former centuries), millions are anxious and ready to return to their "home land" when Great Britain is given the full protectorate over Palestine (as God promised that they should, Deut. 30: 1-10; Isa. 11: 11, 12; Jer. 23: 3-8; Ezek. 37: 21-25); and millions of others are already in all the countries of the world, and do not have to be sent there by human boards and money, and know the languages of the people where they live, and do not have to go to school to learn them, and, being richly endowed with the Divine Spirit, will preach the gospel of Christ with pentecostal success to all flesh upon whom the Spirit is poured (Joel 2: 27-32; Acts 2).

Question. Where was Jesus when He washed His disciples' feet? Answer. In the upper chamber of a house in Jerusalem, Thursday night, April 6, A. D. 30, just before the last Passover. After this Passover, which He partook of with His disciples, Christ instituted the Lord's Supper, of which He did not partake. Matthew, Mark, and Luke do not speak of the feet-washing; and John does not speak of the Lord's Supper (though the spiritual meaning of the Lord's Supper is given anticipatively by Jesus in John 6: 22-63). In John 13: 2 the word "ended" is not in the original, and the word "served" or "ready" would be a more appropriate supplied word; it was before the Passover supper that Jesus washed His disciples' feet (John 13: 1). That the Passover supper was not ended is proved by John 13:26 when Jesus dipped the sop, and gave it to Judas Iscariot. The supper at Bethany in the house of Simon the leper, when Lazarus sat at the table, and Martha served and Mary annointed the head and feet of Jesus, was on Saturday night, April 1, A. D. 30, six days, says John, before the Passover (Matt. 26: 6-13; Mark 14: 1-11; John 12: 2-11). The two days spoken of by Matthew (26: 2) were Wednesday and Thursday, April 5th and 6th, after Sunday, Monday, and Tuesday, April 2d, 3d, and 4th, during which three days Christ spoke the words in Matt., chapters 21, 22, 23, 24, and 25. The two days before, the Passover mentioned by Matthew (26: 2) were Wednesday and Thursday, April 5th and 6th before the Passover Thursday night. It was on Tuesday, April 4th, that the chief priests, scribes and elders met in the palace of Caiaphas, the high priest, to consult how they might take Jesus by subtlety, and kill Him (Matt. 26: 1-5). Matthew, after telling of this conspiracy, goes back a little (Matt. 26: 6-13) to speak of the supper at Bethany the previous Saturday night, April 1, A. D. 30. Jesus was born before Herod surnamed "the Great" died, that is four years before the beginning of the so-called Christian Era.

Question. Where does the soul of man dwell from the time of death to the resurrection of the body? Answer. The soul of the believer goes at once to Christ in Paradise (Luke 23: 43; Acts 7: 59; Philip. 1:23); and the soul of the unbeliever goes at once to torment (Luke 16: 23; Acts 1: 25). No human being on earth knows where these places are; it is enough for us now to know that, after death, the believer will be everlastingly happy, and the unbeliever will be everlastingly miserable.

S. H.

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SAMSON.

Samson slew the lion and afterwards ate honey out of the carcass. Christ destroyed the works of the devil, the roaring lion, and afterwards was filled, satisfied with the great redemption He had wrought out for His people. He saw of the travail of His soul and was satisfied. This was sweet and the great delight of the Son of God that He had most completely destroyed every opposing power against His beloved bride whom He loved and cherished so sacredly. Every enemy was put under His feet. Jesus slew the lion of the law so that it could have no more power or dominion over His chosen. This honey is the sweet blessings enjoyed by the Lord's humble poor, when they experimentally receive the perfect atonement of Christ. Also there are lions of opposition in the pathway of the Christian, viz.: Doubts, fears, fleshly lusts, pride, covetousness, worldly conformity, indifference, envy, jealousy, evil-speaking, malice, back-biting, hypocrisy, unbelief, ingratitude, stubbornness, rule or ruin, etc., in the fleshly nature of the child of God, when he is enabled by the Spirit of God to subdue and overcome these he has sweetness and ecstatic joy of soul. These fleshly lusts that war against the soul is a most powerful and peace-destroying lion, and often keeps the child of God in disobedience, the result of which is death to his Christian comforts and spiritual enjoyments; but when he by the Spirit mortifies the deeds of the flesh he lives in sweet fellowship and communion with Jesus and His precious saints. He eats honey out of the slain carcass. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls." The lion of flesh must be denied daily, or we cannot be His disciples. Samson's strength was in his head; so the strength of all the chosen, the body of Christ, is in Christ, their spiritual head. Samson is also a type of Christ in his going to the Philistines, an inferior nation, to seek a bride for himself; so Jesus condescended to be made of a woman, made under the law, partook of our nature, sin excepted, to seek a bride for Himself from among poor sinners. He became poor that we might be rich; He became humble that we might be exalted; He died tht we might live; He came to earth, took our place, and bore all of our sins in His own body that we might spend eternity in Heaven. Bless His Holy name—He wore our rags, that we might wear His spotless righteousness.

Samson slew more enemies in his death than in all his life, so Christ accomplished more (put away all of our sins; satisfied every demand of the law) in His death than He did in all of the many wonderful and most glorious and powerful works of His life. He slew the lion, we now are eating the honey. Jesus elevates us from our low estate and makes us kings and priests, having washed us from our sins in His own blood.

Samson removing the gates of Gaza, perhaps is typical of Jesus Christ removing gates of death, and conquering every foe, by His resurrection.

Jesus, our spiritual Samson, can reverse the cunning craftiness of man's fleshly nature (tying the foxes' tails together) by pouring out His judgments (firebrands), and thereby destroying all the works of their own hands that which grow out of the earth—man's works. Shocks of corn is what we can plant and raise ourselves. Cain brought the tillage of the earth as an offering. God rejects all the works of the flesh. He accepts no offering in the absence of faith. Without faith it is impossible to please God. Faith is a fruit of the Spirit. May we all love, reverence, adore our great spiritual Samson who has done so much for us. L. H.

The robe of righteousness Christ wrought out for His bride covers her all over and does not leave so much of her person exposed like the modern abominable fashions from wicked Paris. Mothers, beware of such fashions! Care for your precious daughters. L. H.

The doctrine of the Lord Jesus Christ may be assailed and denounced by designing men, but it will survive all the combined attacks of men. The servants of God will, if necessary, hazard their life in the defense of the faith once delivered to the saints. Election of a definite number to grace and glory is a part of the faith once delivered to the saints. God elected or chose His people when there was none of them in existence. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 139: 16.

"The Lord knoweth them that are His." They are His purchased possession, and will finally reign with Him in glory. Predestination is also a part of the faith once delivered to the saints. God purposed to call His people out of darkness and they should show forth the praises of Him who has called them out of darkness into His marvelous light. I am not going to argue that the Lord's people went into darkness according to predestination, but I will argue that they were called out according to the purpose of God. Of course the purpose of God did not call them out, God called them out according to His purpose. Grace was given the elect in Christ before the world began, and in the fullness of time Jesus came full of grace and truth and of His fulness all His people receive grace for grace. All truth, or all things that God works, work together for the good of all that are called according to His purpose. Redemption is also a part of the faith once delivered to the saints and should be earnestly contended for by them.

Paul, in speaking of those chosen in Christ before the foundation of the world, said: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1: 7. The people redeemed were the Lord's people before He redeemed them.

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"He sent redemption unto His people." Psa. 111: 9. Jesus said, "I am the good Shepherd: the good Shepherd giveth His life for the sheep." John 10: 11.

J. S. N.

DOES HISTORY REPEAT ITSELF?

"Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Kings 18, 17. The prophet was accused of causing trouble, because he desired that Ahab and all Israel should be submissive to the commandments of God. The Apostle Paul and Silas were accused of being trouble makers (Acts 16: 20, 21), because they preached the truth and contended for righteous principles. This has been true with God's faithful servants in all ages.

In A. D. 249 Novation was so accused, because of his loyalty to God and Gospel order. Jesse Cox, page 156, Exposition of Revelations, 1873, says: "It seems that the first grand separation, or the first worth notice from their enemies, was that of Novation, A. D. 249. That there were others previous to this time is very clear. As that of Turtullian took place some fifty years before with others at Rome who remonstrated against the pride and profligacy of the Church at Rome, but had not been formidable enough to attract much attention from the enemy, but there were numbers who were dissatisfied, and only waited an opportunity for some to lead off and stand for the truth. They found such an one in the person of Novation, and then he is charged (as has always been the case, even in our day) with being the cause of the division, because he acted a prominent part. When the true cause was first a departure from Apostolic principles, and oppression, or taking from them that freedom and independence of the Gospel Church and imposing worldly institutions which the Christians could not bear."

Thus we see the grand principles, this dear man of God (Novation) stood for. On page 430, this same writer says: "On account of accumulating errors in government, Novation contended for purity of practice (there being no difference in doctrine) which caused a division." One page 150, he says: "Hence through the corruptions of the Bishops of Rome, many extravagant notions were imposed upon the people and church which caused a minority to rend off for the sake of preserving the faith and practice in its purity—and they were called by the majority schismatics or heretics. As the corrupt party had a majority they claimed to be the orthodox church as they do to this day."

In Mr. Orchard's history we find the following: "Novation with every considerate person was disgusted with the hasty admission of such apostates to communion and with the conduct of many pastors who were more concerned about numbers than purity of communion. Novation was the first to begin a separate interest with success, and which was known for centuries by his name.

Again, Orchard, page 52, says: "The religion of the New Testament commenced with the descent, John, Jesus and His disciples were charged with innovations both at Jerusalem and other cities—John 1: 22; Luke 23: 2, 5; Acts 6: 28; 17, 7; 18: 13. Their want of conformity was a crime in the eyes of the unthinking or secularizing multitude. The genuine spirit of religion has been and will be preserved by those only who dissent from all the establishments devised by human policy." Genuine Old Baptists believe and practice the same things today. Novation contended for a complete separation of the church from the world. The apostles contended for the same. The Waldenses, who occupied the valley of Piedmont, beyond the Alps, contended for the same as did Novation. Let us notice the articles of faith of the Waldenses, Jones church history, pages 276-278.

"Art. 10. Moreover we have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God. In articles of faith, the authority of the Holy Scriptures is the highest, and for that reason, is the standard of judging so that whatsoever doth not agree with the word of God, is deservedly to be rejected and avoided."

"Art. 11: On the other hand we confess that we consider it to be our duty to beware of false teachers whose object is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creature as well as to depart from the good works of the Gospel and to regard the inventions of men."

Dear reader, did Elijah cause the trouble in his day, or was it caused by Ahab and his father's house in forsaking the Lord and following after Baalim? Did John the Baptist cause the trouble when he rebuked King Herod for having his brother, Philip's wife? or would there have been such conduct to rebuke had the King acted lawfully? Did Jesus and the apostles cause trouble when they taught the people and contended for a complete separation of the church from the world? or did the people cause it when they wanted to mix the church and world together? Did Novation cause trouble when he contended against the corrupt practices of Cornelius and other bishops of Rome; or was it not their corrupt practices that caused it? Did the Baptists cause trouble in 1827-1829, when they opposed A. Campbell in his heresy, or was his heterodox principles the cause?

Did our people cause the trouble in 1832, when they wrote the old Black Rock Address and stood for apostolic jrinciples; or was Carey and Fuller who started that Arminian movement, the cause? Did the Baptists at Luray, Va., cause the trouble when they withstood the new things introduced by E. H. Burnam, or was the introduction of these new things the cause? Did the Baptists of the South

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cause the trouble when they refused to fellowship instrumental music in worship and a general tendency to modernize and babylonize the church, or did the Progressives who introduced those departures cause the trouble? If there had never been any departures from the faith and practice of the church there would have been no division. The ones introducing new worldly things are the cause of the divisions. "Mark them that cause divisions and offenses, and avoid them."

Dear reader, you can see that a proud worldly spirit has caused the troubles. Does history repeat itself?

Submitted in love,

E. B. Bartlett.

The greatest effort the world has ever known, is now and has been going on in great desires, so-called, for money, more money to win the world to Christ. In other words to teach poor sinners who are dead in trespasses and sins to know the Lord. The new covenant that is ordered in all things and sure, that is unconditional, as recorded in Jeremiah 31: 31 to 34 says: "I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people, and they shall teach no more every man his neighbor and every man his brother saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sins no more. The great Apostle Paul says, Rom 2: 14, 15: "For when the Gentiles which have not the law, that is the law of Moses, do the things contained in the law, which shows the work of the law written in their hearts." Those Gentiles referred to by Paul evidently had been regenerated, and yet we are told that poor heathens are perishing and going down into everlasting shame and punishment unless preachers and money enough can be gotten to them to save them. Horrible indeed, is such a doctrine in the face of God's word, claiming that they thus sent, backed up by money, can teach poor sinners, dead in sin to know the Lord and thereby raise souls to or for Christ. While our covenant keeping God has said, "You shall not teach men to know the Lord, and Christ said, John 6: 44: "No man can come to me, except the Father which hath sent me draw him." So dear children of God, such teaching is in plain contradiction to the positive **shall not** and **can not** of our Head and Law Giver. In spite of false theories the foundation of our God standeth sure—the Lord knoweth them that are His. The storms of life with me, dear saints, will soon be over. May peace and love abound in the dear Old Baptist churches which is the visible church of Christ.

Written in love,

J. N. Culton.

Parents used to go to meeting and take their children with them Saturday and Sunday. Those good days are past, and children do as they please, and parents often obey their children and the worship of God has become a secondary matter with many.

L. H.

SALUTATORY.

Elder Lee Hanks,

My dear Brother: I am giving my consent for my name to occupy a place with the names of the associate editors of the "Gospel Messenger, with a feeling sense of my unworthiness, and inability, yet with a great desire to see its columns filled from time to time, with a manifest glow of unifying love, and in all the writings of our precious yoke fellows, we humbly hope to ever see the spirit of meekness, gentleness, and charity, always avoiding vain jangling, and contentions over words to no proft, but always be found earnestly contending for the faith once delivered unto the saints, speaking only such things, as become sound doctrine, whereby one may edify, for it is needful that we labor together in love, shewing ourselves a pattern to the dear children of God in all good works. It shall ever be my aim, in all my feeble efforts, to contribute to the Messenger, to take heed unto myself, and to all the flock of God, and try and give no occasion for offense.

Unworthily,

J. J. Turnipseed.

416 N. Bainbridge St., Montgomery, Ala.

The light of true wisdom, shines unto the perfect day. Jesus, our Savior, is made unto us wisdom. No man knoweth the Son save the father, so it is God, who commanded the light to shine out of darkness, and the darkness comprehended it not, that hath shined in our hearts to give this knowledge of his glory, in the face of His dear Son, this is not an extracted knowledge through worldly wisdom, which man's wisdom teacheth; but only comes through that wisdom which is of God, hence we can truly say, "Oh! the depth of the riches, both of the wisdom and knowledge of God." It is indeed, a great deep which no man can fathom. "How unsearchable are thy judgments and thy ways past finding out, and we can see for a truth that Jesus, the blessed Son of God, is the wisdom of his saints; for no man knoweth the Father, save the Son, and He, to whomsoever the Son will reveal Him. The wisdom brings the knowledge of God, the very essence of which, is life eternal, and this is life eternal, that we might know God, and Jesus Christ, whom He hath sent. And this blessed Jesus is made unto us also righteousness, then, our righteousness exceeds that of the Pharisee, and he is our sanctification, set apart thereunto, or chosen in Him, to the end, that we should live together with Him, who, also is our redemption, by the one offering of Himself, He obtained eternal redemption for us.

J. J. Turnipseed.

Montgomery, Ala.

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"PREDESTINATION."

According to the Scriptures, God predestinated the glorification of His people. Therefore they shall all be conformed to the image of His Son. The sovereign reigning grace of God, shall bring salvation (deliverance) to every one, whom God hath predestinated unto the adoptoin of children by Jesus Christ, and all, to whom He makes known the riches of His grace, are taught to deny ungodliness and worldly lust, and also to live soberly, and righteously, and godly in this present world. We have never found any Scripture that would tend to teach a child of God that his sin and wickedness, was just as glorifying to God, as his obedience in righteousness, neither have we found in all the Scriptures of divine inspiration, where God predestinated the act of man; but contrary to this, we find, that it has ever pleased the Lord to give to man a law or rule and regulation, and that all who observe these laws, rules, and regulations, to do accordingly, shall live in them; but on the other hand, the penalty shall be inflicted. Predestination is a glorious principle, being based solely upon the work of God, and a principle which old Baptists love, and for which they have ever contended; but they do not propose to be deceived by the devil, when he comes claiming predestination of all the acts of the creature. J. J. Turnipseed.

Montgomery, Ala.

It was in the evening that the children of Israel "eat flesh," but it was in the morning that they were "filled with bread." It was in the evening that Jacob married Leah, but it was in the morning after the sun came up that he married Rachel. Those of our brethren who marry secret orders, marry in the evening after the sun has gone down, while those who are espoused to Christ, married Him in the morning after the sun came up.

We are not children of the evening or of darkness; we are children of the day and should walk as children of light. The moon, or the law, has gone down and the sun is now shining, and some of the children of God are so foolish as to be looking for the moon while the sun is shining.

J. S. Newman.

"Mr. C. H. Spurgeon says: 'The sovereignty of God in the dispensation of His grace shines throughout both the Old and New Testaments and throughout the history of the human race, and in every case of true conversion. It was shown, for instance, in the provision, not for fallen angels, but for fallen men; in Elijah's being sent to a Gentile widow dwelling in Sarepta, a city of Sidon; in Elisha's healing Naaman, the Syrian of his leprosy, while he cleansed none of the lepers of national Israel; in the salvation of the extortionate publican, Zaccheus, and the adulterous woman of Samaria, and the blood-thirsty Pharisee, Saul of Tarsus, and of the wicked John Newton and John Bunyan, and of every other sinner who shall be saved. This doctrine of the Bible and of Christian experience is perfectly consistent with all Scriptural truths—with all the sweet promises of the Gospel to every hungry, thirsty, sinsick, soul. To be sure, when applied by the Holy Ghost, it strikes dead forever all the efforts of the flesh, all Pharsaic self-righteousness—like a potent hammer, it dashes out the brains of man's works, merits, doings and willings, while it pronounces over the dead carcass this sentence: It is not of him that willeth, nor of him that runneth, but of God that showeth mercy; but then the best thing is done for a sinner that can be done as a stepping-stone to the act of faith. When a man is weaned from self, and totally delivered from looking to the flesh for help, there is hope for him; he is just ready to trust in Christ for salvation. * * * The impenitent sinner is an Arminian, and believes any day he likes he can turn to God and be saved. * * * Election is no discouragement to seeking souls; says Mr. Spurgeon; but would state the truth far more strongly in saying that **election is the greatest possible and imaginable encouragement to seeking souls,** because that it declares that every sinner, who feels the need of and longs for God's holy salvation, is already alive from death in sin because he has been quickened by God the Spirit, redeemed by God the Son, and elected, before the foundation of the world, to eternal life by God the Father; and thus, notwithstanding the opposition of the flesh, the world and the devil, his everlasting salvation in glory is just as sure to stand as that an unchanging and almighty God sits upon His throne; and, consequently, he is encouraged never to give up in despair his struggle with his spiritual enemies"—Hassell's Hist., page 65-6.

When the Apostle says: "By grace are ye saved, etc.," he includes the work of the Father in choosing poor sinners in Christ (Eph. 1: 4); predestinating them to be conformed to the image of Christ and to the adoption of sons (Rom. 8: 29, 30; Eph. 1: 5-7; 2 Tim. 1: 9); the giving of them to the Son (John 6: 37, 38; 10: 27, 28; John 17th chapter); the grace of redemption (Eph. 1: 17; Rom. 3: 24; Col. 1: 14; Tit. 2: 14; Heb. 9: 12; 1 Pet. 1: 18; Rev. 5: 9); grace of atonement, propitiation, reconciliation, etc. (Rom. 3: 25; 5: 7-19; Col. 1: 21; Heb. 1: 3; 9: 26, 28; 10: 14; 1 John 2: 1, 2) the grace of justification (Rom. 3: 24; 4: 25; 5: 9, 16, 18, 19; Rom. 8: 30; Acts 13: 39; 1 John 1: 7; Rev. 1 :5, 6); the grace of regeneration and new birth by the Holy Spirit (John 3: 3-7; 5: 21-25; 10: 16, 27; Eph. 2: 1-10; Col. 3: 1; Tit. 2: 11-14; 3: 5; Rom. 6: 17, 22, 23, 8: 2; 1 Vor. 6: 11); God's preserving grace by which we are kept from final apostasy; grace that enables us to serve Him with reverence and godly fear, and His resurrecting and glorifying grace. There is no end to the fullness of God's grace. We need His precious grace continually. Oh, to grace how great a debtor! Yes, every blessing for time and eternity is of grace. Grace must prepare us for acceptable service before our service will be acceptable. L. H.

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BE NOT DECEIVED.

Many false teachers have gone out into the world to deceive, if it were possible, the very elect, and if they bring to you another gospel, which is not the gospel, believe them not. Try the spirits, that is the teachers, and if they do not confess Christ is all in all, believe them not and bid them not God speed. Let no man deceive you, for, this cause, the wrath of God cometh on the children of disobedience. Judge their words and actions by the law and testimony, that is the Screptures, and if they speak and act not according to that, it is because there is no light in them. Be loyal to God, even if you must forsake father and mother, and to be loyal to God is to be loyal to His word. If you do not confess Christ and His words before men, God will not confess you before the Father.

Many times you will hear them say, There is not much difference between us, come on and go or live with us; for we are all working for the same place, but this is not true with the child of God because the children of God know that they are saved by grace and not by works, for they are redeemed to God (not part of the way, but all the way) by the precious blood of Christ all works are excluded in eternal salvation. Be ye followers of God as dear children, and not in order to be his children, but because you are His children and walk in love, as Christ has loved us and gave Himself for us as a sweet smelling savior. He that will be a friend to the world is an enemy to God.

All Scripture is given by inspiration and is good for doctrine, reproof and instruction in righteousness that the man of God may be perfect and thoroughly furnished unto every good work. Error will wither away in the presence of truth.

God will uphold those who uphold His words, and will fight your battles for you and has promised never to forsake you and never to leave you alone.

Let us ever be shod with the preparation of the Gospel of Christ.

In hope, W. L. S.

We often hear it said Old Baptists do not believe in spreading the Gospel. There is no people that has made greater sacrifices to preach the Gospel than Primitive Baptists. Others will not preach unless paid. L. H.

Wonderful! indeed, it is to think upon such love as this. No wonder such love begets love! How could we keep from loving one so good, so kind, so compassionate, so merciful? And what a joy to feel in our very soul that He did love us. What a delight to feel that this love has been shed abroad in our heart, and that we in turn now love Him. Yes love Him, who has done so much for us, love Him whom angels delight to adore. And when we feel to know that we love Him, then we know that we should serve Him. Our very soul longs for Him, and our desire is to keep close to Him. But Satan often comes between us, and we go astray, and pierce ourselves with many thorns. But though we fail, as we often do, His loving kindness never fails.

J. L. C.

"And all things are of God, who hath reconciled us to Himslef by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit: that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation."—2 Cor. 5: 18, 19.

The above tells who reconciled us to God, how we were reconciled, and that we now have committeed unto us the ministry of reconciliation.

God reconciled us to Himself. He reconciled us to Himself by Jesus Christ, by His death, if you please, are we reconciled. And being reconciled by His death, we shall be saved by His life. Having been reconciled by His death, and saved by His life, He has given unto us the ministry of reconciliation.

God does the reconciling; He does it by the death of His Son. He gives, not another, but God gives to us this ministry. How sacred it should be to us! How careful we should be not to abuse it! J. L. C.

QUESTIONS.

(1) Is it according to gospel order for a church to bring charges against a sister church and withdraw from her before she gives her official notice of her aggrievances?

No. Official labor should be bestowed before a withdrawal from a church.

(2) Is it gospel order for a church to bring charges against a sister church and withdraw from her because she doesn't represent in the association by letter?

No. Since there is no Scriptural law violated. Many orderly churches do not belong to any association.

(3) Is it Gospel order to advise an association to withdraw from a sister association before Gospel labor has been bestowed upon the one that is claimed to be in disorder? No. Associations have no disciplinary authority. **Discipline belongs solely to the churches.** If churches, in a sister association, get in disorder, orderly churches should labor with the erring churches regardless of associational lines, and if they cannot reclaim the erring churches, the orderly churches should withdraw from the disorderly ones, and then let the association, holding the disorderly churches that are dropped by sister churches, drop their names from their statistical table. For the association to hold said disorderly churches would be lording it over God's heritage, and associational usurpation, or ignoring the Gospel labor of the Church of God. One association disciplining another association is unscriptural.

(4) Is it a sin worthy of death for a church to lose her interest in attending associations? Ans.

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No. Associations have not the slightest authority over the churches. A number of our soundest and best churches do not represent in associations. If a church is sound in faith and practice, not representing in an association does not impair her standing.

L. H.

AN ARTICLE WRITTEN IN 1890. "SOME GENERAL REMARKS."

"My only hope of a better state of things—a time of prosperity and glory in Israel—lies in this: A general unity in doctrine, and a more humble, devout, sober and Godly manner of life in general. 'The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings and abominable idolatries.'—Peter. It is our present manner of life that especially gives us character as professors. "Put on, therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye."—Paul. The signs of the times seem to be portentions of the great evil of union of church and state, which means oppression and persecution of Baptists, as we never can sanction it. The student of history cannot but know this to be true.

The sentiment of the age, religiously, as voiced by Sam Jones, the novel and revolutionizing "Evangelist," and Dr. T. DeWitt Talmage, "the world-renowned theologian," and most influential Protestant preacher on earth, perhaps ,is: "That God is powerless to save one man without another man to help Him save him."—Jones. "That a church is built for one thing—to save souls." That "not one man out of a thousand appreciates what the church is." —Talmage. But it is "to save souls." "May God arm us all," he says, "for this work of matching royal souls from death to coronation. Can you imagine any sublimer work than this soul-saving? Let us make it simpler and plainer for people to get into the Kingdom of God. A man who heartily accepts Christ is a Christian, and the man who does not accept Him is not a Christian, and that is all there is in it. He need not believe in election or reprobation. He need not believe in the eternal generation of the Son. He need not believe in everlasting punishment. He need not believe in plenary inspiration," etc. Evidently, this wonderfully eloquent and powerfully influential preacher aims at revolution among Protestants and gravitation towards Roman Catholicism.

Arch Bishop Ryan (Catholic) says: "Catholics and Protestants now associate more frequently and intimately, and understand each other better," and that because of the enlightenment, and because of the high character of the American converts in the past, it is possible that some of the ablest defenders of the church in this coming century will be men who are at present in the ranks of her opponents."

"Dr. Talmage says: "I move for a new creed for all our denominations, pure and simple, that would take the earth for God; that would be impregnable against infidelity and Apollyanic assault: that would be beyond human criticism. The denomination, whatever its name may be, that can rise up to that will be the church of the millennium, will swallow up all other denominations, and be the one that will be the bride when the bridegroom cometh."

That (coming) ecclesiastical power that "will swallow up all others" will also swallow up the civil government, unless God in His providence forbids it. It may seem to the more credulous that there is no danger, or cause for fear, but we (Baptists) believe Roman Catholicism is the same deceptive, strategic, anti-democratic, and anti-Christian principle and power it has ever been. And while Archbishop Ryan says, "A magnificent future is before the (Catholic) church in this country, if we are only true to her, to our country, and to ourselves; that "she has demonstrated that she can live and move onward without state influence; that the atmosphere of liberty is most congenial to her constitution, and most conducive to her progress," etc., we are not unmindful of the fact that, in 1864, Pope Pius IX issued his "Syllabus of Errors, "claiming still the 'church's' power to use temporal force. Also, so late as 1885 Pope Leo XIII issued his Encyclical Letter, "De Cinatum Gubernatione" (concerning the Christian government of states), enjoining upon all Catholics to devote all their energies to influence and control the politics of the world, and to remodel all states and constitutions upon Catholic principles." (See Hassell's Church History, page 582: 3). "It is a day of trial; organizations are shaking through the land, and perilous times have come. The dear Lord hide us when He ariseth to shake terribly the land."—S. B. Luckett in The Gospel Messenger.

Dr. Philip Schaff, of the Union Theological Seminary, one of the brightest lights of the Northern Presbyterian Church, and a celebrated historian, with the majority of the young ministers, is in favor of expunging from the Westminster Confession of Faith all reference to the Pope of Rome as the Anti-Christ, and the Roman Catholics as idolators. (See Centinary, for Feb., 1890). While in Rome, Dr. Talmage was asked this question, "Don't you consider it idolatrous to bow down to the Pope and to kiss his hands?" He replied, "No, I do not, I have no reason to suppose that deference shown to him implies more of the worshipful spirit than deference shown toward the President of the United States." This expresses much. The respective claims of these two officials are very different; as different as absolute paternalism and democracy can be. Dr. Talmage also promises Catholics that there shall be a cross on the new Brooklyn Tabernacle, if not over the pulpit. I think it quite natural for those who believe God looks to the church to "save soul" (in the sense of regeneration)—or to one man to help Him save another man—whether Catholics or Protestants, to desire the union of church and state.

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The Pope's "exceedingly complimentary allusions to the President of the United States," and "prayer for the American people and their country; the perpetuation of liberty and plenitude of God's favor," as expressed in his letter to Mr. Cleveland, should be viewed in the light of his encyclical letter as seen above.

"Times change, and men with them, but principles never!" Archbishop Ryan, in his sermon at Baltimore, Nov. 10, 1889, said: "Let us be cordially American in our feelings and sentiments, and above all let each individual but prove in his personal life and character his Catholic faith." "This "above all" fixes the Catholics supreme obligation to the Pope. All true Catholics belong to him. The Archbishop "regrets that in the last century Catholics have not done more for the colored people of the South and the Indian tribes, and says, "Let us now, in the name of God, resolve to make reparations for these shortcomings of the past." And Archbishop Ireland, of St. Paul, Minn., in his remarkable sermon to the colored people, at St. Augustine Church, taught that the colored line should be entirely ignored religiously and socially: that the only solution of the race problem lies in such equality in church, hotel, college and business pursuits. This policy by Catholics would carry many of the colored race into the Catholic church, and that would count at the ballot box.

"To the Roman Catholic," says the editor of the Houston Post, "the Pope is Christ's vicegerent on earth—his fiat is law." But the Pope erroneously contends that "the American Catholic places the church above the government in things spiritual, and government above the church in things temporal;" that "their voice has been heard in every council; their blood has stained every battlefield; their labor has helped to make great every state; their wisdom, eloquence and courage have done much to make the government what it is," and says, "so nothing can turn them against the mighty temporal structure they have helped to rear." Then, were this true, they would not be true to the Pope. His fiat would not be law to them. Let us not deceive ourselves with this. Temporal power is what "the church" wants and is grasping for.

"Men have made Gods of themselves," says C. H. Spurgeon; "they rely on themselves, and have no patience with talk about faith in God, and they have become their own providence and rewarder. Again: "We need an antidote for the poisonous doctrines proclaimed by a large part of the public ministry of the present age. * * * I am more and more persuaded that the good old Calvinistic truths, which are now kept in the background, are the great Krupp guns with which we shall blow to pieces the heresies of the day." Spurgeon said many things like this in his last days. It is said that "coming events cast their shadows before them." Evidently great changes are coming. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables."—Paul. But our consolation is that the redeemed of the Lord shall obtain "the victory over the beast, and over his image, and over his mark, and over the number of his name," and join in "the song of Moses, the servant of God, and the song of the Lamb, saying, "great and marvelous are thy works, Lord God Almighty; just and true are Thy ways, thou king of saints."—Rev. 15: 3. J. C. Denton.

Madisonville, Tex., April, 1890.

Some people think Old Baptists ignore the command given by our Savior, Matt. 28: 18, 19, because they have no boards to send their preachers. Jesus said to the eleven apostles: "Go ye therefore and teacher," and "Go ye into all the world and preach." He did not say for a board or church to send them, but the command was "go." The apostles went as He commanded and preached the Gospel to every creature. See Col. 1: 23. There was no $75,000,000 drive then. We do deny that Christ delegated that authority to any man, set of men, board, convention, or church to send His servants. He did the sending. The command was given to the Apostles and not to the church. The apostles filled their mission. Jesus calls, qualifies and sends his ministers (elders) forth now to precah. They preach the Gospel in love without charge, and have gone afoot, horseback, in buggies, wagons, carts, on trains, and autos to preach the Gospel. God sends them and they preach the power of God. Men and money send the world's preachers, and they preach men and money—preach law instead of Gospel. The hearers should lovingly and freely minister to their faithful ministry who preach the Gospel freely. L. H.

"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. And not only so, but we also have joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. 5: 10, 11.

Original Powell's Valley Association will convene with Rose Hill Church, Union County, Tennessee, about twenty-five miles North East of Knoxville, two miles from the Dixie Highway. There is a daily truck running from Knoxville within two miles of the Association. Our Association meets on Friday before the third Saturday in August. All orderly Baptists are invited, that is all who stand free from all men made institutions, and preach salvation by grace and grace alone.

May the Lord bless you and Eld. Hull in editing "The Gospel Messenger," and still continue to you His blessings.

We should like very much to have you visit us again.

Yours in hope,

Washburn, Tenn. Eld. A. J. Hopson.

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HIRAM, THE WIDOW'S SON.

"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to all works in brass. And he came to king Solomon, and wrought all his works." 1st Kings, 7: 13-14.

This man was specially prepared of God for the work which was committed to his charge. All the things which were to be cast were given to him to make. He did no work in the temple. If he was ever in the temple it is not so said. His work was done in the clay ground of Jordan. See verse 46th, and 1st Chron. 4: 17. "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord." 1st Kings 7: 40.

This fully explodes the idea that Hiram, the widow's son, was killed in the temple before it was finished.

According to this record Hiram did nothing in the temple. He was not one of the masters in that part of the building. He gave no instruction there. None of the masons, nor other workmen in the inner part of that building, were under his supervision. His work was altogether outside of the temple, and he finished it all. All that was given to him to do. He never became a god to any of the workmen, so that they should in any way try to avenge his death. We are not told whether he went back into Tyre after he had finished his work there at Jerusalem, or whether he continued at Jerusalem, but we are told that he did all the work which was given to him to do.

There is a certain secret-religious order which teaches that he was killed before the temple was finished, and because he refused to give certain ruffians the master's word. This is a contradiction of the sacred word of God, as set down in this chapter, and the one cited in 1st Chronicles, 4th chapter. Now, how can one who says that he believes and loves the Bible allow himself to be mixed up with an order which flatly teaches just contrary to the Bible?

We, as the church of God, claim that the Bible is the man of our counsel. We claim that we go to that to prove our faith and practice. Then if we do not go by the teaching of the blessed book we are no better than hypocrites, are we?

How can true Primitive Baptists be mixed up in any religion which contradicts the word of God? How can they hold on to two distinct forms of religion the one in direct contradiction to the other? I do not see any difference in joining the Methodist, or any other denomination of religion, and in joining the religion of Free Masonry, Odd Fellowism, Knights of Pythias, Woodmen of the World, Farmers Alliance, or of any other order or Denomination. What is the difference? They all claim religion and charity, and the most of them pretend to believe in the name of Christ. The best way that I know is to stand aloof from all of them and have no fellowship with their unfruitful works of darkness. Not unfruitful in the things of darkness; no, they are much more fruitful in the things and ways of this world than the church is. They all stand high with the world, and wear crowns of glory with the world. About the same as baseball or football, the rook table or any other place of amusement which the world follows after.

Have you thought of the fact that whatever is started in the world that becomes quite popular and appears to prosper the religions of the world will incorporate into their religion?

The Sunday School was not religious in its organization by Robert Raikes. It was for an advantageous purpose in a worldly way to the poor and needy, but as soon as the religious world saw that it could be used to their advantage they incorporated it into their church works. So it has gone on from one thing to another until now. During the world war the several governments started the money drive system to run the war expenses. See how quickly after the cessation of the war the several money-run religions adopted that system to run their religions and to advance their causes. So it is with all their works. They borrowed them from the world and its institutions.

If the religious institutions and denominations were to cut loose from the secret institutions of this day they would be about as far in the back-ground for numbers as the Old School Baptists are. The reason why they so outnumber us is because they incorporate everything and institution into their denominations.

That seems to have been one of the things of Rome. When she went to war with a nation and conquered them they took them and their gods into their nation. Thus she gave to every nation the privilege to have their own gods and their own worship right in their kingdom. This was a great conglomeration, a Babel. It makes but little difference what you believe today with the popular religions just so you go on and join in and recognize the other fellow and his religion as being as good and true as your own. If you do not do this of course you are very selfish and not fit to be recognized.

The word of God which commands His people to come out and be separate, and tells them that they are not of the world, because He has chosen them out of the world, is very unpopular now and must be kept in the background, or you will have to suffer the condemnation of men of every type. Even some of our own people want you to say as little about such things as you possibly can, lest some friend will be offended and stop coming to our meetings. They seem to forget that righteousness becometh the house of the Lord, and that we should be faithful to our God, even though all men hate us and forsake us. We are not to shun to declare the whole coun-

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sel of God even if our brethren hate us therefor.

All I can see for us to do in these matters, is to not have any part with them nor their works. Keep out of them all and abide in the works of the Lord. (I say, amen to that.—L. H.)

What is the difference in joining with the religions of the world in funeral service or in protracted meetings? Is not either one of them a recognition of their religion? Suppose that I am called to attend the funeral of one who is to be buried by the Masons or any other secret order, and I go and hold that funeral, am I not partaking of their works? It looks that way to me, and I cannot do it, even if I lose friends by refusing to do so. I cannot join with the Methodist, Missionary Baptist, nor any other demoniation in funerals, because I cannot recognize them as Christian churches.

If the Primitive Baptist Church is not the Church of Jesus Christ, then I am not in it and have no part in it, for that is all that I believe or take any part with. I have no idea that I am mistaken in this thing, therefore it is the only people with me, and their doctrine is the only doctrine of truth to me. Therefore it becomes me to stand aloof from every other form of religion whether held by an open body or a secret body.

I do not believe in the Common Brotherhood of man for the Lord's people are a called out people, and made separate from all other peoples in this world. He has taken them under His own care, and He cares for them as a loving father cares for His little ones. He is ever with them for He carries them in His bosom, even the bosom of His love, and they are forever under His hand.

The dear Lord bless us to abide in the hope of our calling.

In hope and love to all who love this truth.

L. H. Hardy.

SOME OBSERVATIONS.

By John R. Daily.

When I was yet a mere youth and a young member of the church I became well acquainted with many secrets of Freemasonry. It matters not how. I am glad to inform the readers that I did not get my information by joining them nor did I procure my information by any illegitimate means. I leave the readers here to wonder how I came to know them. One evening while in company with some young friends, two of whom had just been admitted as "Entered Apprentice," in a lodge, which is the first degree of Freemasonry, one of the two said to the other, 'Henry, a barber in shaving us could cut our throat across from ear to ear." Henry didn't seem to "catch on," and the question was repeated. Henry then said, "Yes, and tear our tongue out by the roots." I then "caught on," and immediately said, "Yes, bury our bodies in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice every twenty-four hours." This addition of mine greatly startled the two boys, who knew I was opposed to secret societies and did not belong to any. I helped them finish the awful oath taken by a candidate for admission to the first degree of Masonry. They each looked at me, then looked at one another, while I never smiled but inwardly laughed at their amazement. If I had then only gone to them and given the grip they had learned, and given its name "Boaz," they surely would have fainted.

While teaching my first term of school at the age of eighteen, a Grange was organized in a church house near, and I attended all the meetings preparatory to the organization, which were free for everybody. I heard the speeches in favor of the move, and learned it was to be rather a religious institution as well as an organization for business, and was to have its secrets the same as Freemasonry. I was urged to go into the organization, but stoutly objected. In a company of Grangers one day, who were wondering why I did not join, a man who had known me from my early youth, who was a Campbellite, said, "I know why John doesn't go into the lodge. It is because he has religious objections." I frankly admitted he was right, and was proud to do so. I knew it was against Old Baptist Principles and besides did not believe in secretism. My Savior had said, "Let your light shine," and I did not want to belong to an order where I couldn't do that, if, indeed, there was any light (good) in such organization. One day I found a book that had been dropped by one of the order, and from it learned all about their secret workings and false religion.

It is known by thousands of people I suppose that I have written a book, the title of which is "Secret Societies, their False Religious Principles and Corrupt Practices." I have the satisfaction of knowing of some good the book has done. I have a standing promise that if a member or non-member of any order I mention in that book will show me that I have made a mis-statement I will publicly retract. No response has come from that proposal. But many of the different orders and especially of the Freemasons have said in word and in writing that what I have published is true. Among these are Eld. R. W. Thompson, now deceased, who once was a Mason, but who gave up the order long ago, and Eld. J. J. Gilbert, and Eld. P. T. Oliphant, both of whom were once Masons. An aged Methodist minister wrote me from Tennessee, saying he had read my book, and heartily endorsed it as being true. He had been a Mason from his youth, but had renounced the order, and proposed to publish a full and complete exposition of the many degrees of the order if I would print the book for him or unite it as supplementary to mine. He said his life was of little worth, and it did not matter if the Freemasons did kill him, for he hadn't long to live anyway. Another man, not a Baptist, wrote me from Chattanooga, Tenn., recently, saying he had read my book, and

(Continued on page 18.)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.__We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles ast of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

AT CARROLLTON.

Good meetings at Carrollton. Exhortations and prayer by Brother R. C. Merrell, followed by preaching by their esteemed pastor, Eld. J. M. Bagwell, good talk by Brother J. J. Holloway. Sun. 6th. Singing and prayer by Brother J. C. Brock, preaching in its fulness and simplicity by Eld. J. M. Bagwell. Eld. W. P. Merrell baptized his daughter-in-law, sister H. P. Merrell, at Bethany Church.

N. E. Denney.

Dear Brother Hanks: As an item of church news I will say that our union meeting convened at Bethel Church last Friday, Saturday, and Sunday. The Elders in attendance were Elders B. C. Caldwell, F. L. Fuller, Morgan Williams, Z. C. Hull, of Atlanta, and R. A. Thompson, of Ala. The meeting was well attended. Good order. These Elders were blessed to preach greatly to the comfort of the saints who were blessed with a hearing ear.

We have great reasons to be thankful to the dear Lord. Rees Prather.

104 Fannin St., LaGrange, Ga., June 1, 1920.

I am filling appointments in the West Texas-Oklahoma Association. We have had some sweet seasons of joy and praise to eternal Kingdom. My first appointment was at Waiders Creek Church, the second Sunday, near Wellington where 3 joined. Eld. J. A. Jones baptized five Saturday and three Sunday. I was at the church near Eldorado, Okla. Here we met a faithful band of saints. The Lord has been good to us and I had a joyful time. Bless His holy name. Success to the Messenger.

Yours in bonds,

J. J. Edwards.

The meeting at Good Hope church in Gonzales county embracing the 4th Sunday and Saturday before in May is one to be long remembered. On Sunday old Sister McMillan and Bro. Sam Barron came back to the church and were joyfully received. The waters at this old church are greatly troubled and we look for a large ingathering soon and J. N. Baker was present and preached well. J. S. N.

Eld. H. G. Mitchell, of Smyrna, Ga., was in the office a short time Monday. His visit was very pleasant. We have been associated considerably with Eld. Mitchell for two years. We appreciate his kindly admonitions. He is truly a father in Israel.

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I was as Mesquite, Texas, at the regular meeting, the second Sunday in May. This is a lovely band of Baptists. I met our much beloved Brother, Eld. H. C. Marcum, whom I had not met in several years. I was so glad to meet Eld. Marcum again. He is an able, gifted man of God. Z. C. H.

While in Dallas, I visited the home of Sister M. W. Miracle. It is a lovely home and I surely enjoyed the visit. I also had the pleasure of meeting Bro. Walter Prewitt again. Was at his home for only a short time. Brother Prewitt is a genuine old Baptist, and he knows how to make a fellow feel at home. He reports that the church in Dallas is renewed in interest, and that they are looking forward to brighter days. Brother Dearing called on me at my office there. He is a dear young brother. A notice of the meeting time in Dallas will be found in the Church Directory.

I attended the fifth Sunday meeting at Bethel Church, near Luthersville, Ga. It was my first visit in that country. It was pleasant, indeed. Eld. Rees Prather is pastor and is much beloved. I met several elders and brethren, whom I had not met in some time. It is such a sweet privilege to meet together with the saints of God in sweet fellowship. Harmony prevailed throughout the meeting. I surely feel unworthy of the kindness bestowed upon me during this visit. Z. C. H.

Eld. Reese Prather, of LaGrange, Ga., has visited us at the office recently. He also visited us at our home. We appreciated the visit from Brother Prather. Eld. Prather is a man that does not only preach publicly, but as he goes, he preaches. His walks and conversation is Godly. Oh, that we could all manifest such a spirit in all we do and say.
Z. C .H.

We had a splendid little meeting at Fort Worth the first Sunday and Saturday night before. Good congregations were present, and much interest was manifested. Brother Earl Jeters came Saturday night and recited a reason of his faith, asked for a home in the church and was received amid rejoicing. We felt that it was good to be there.

Sunday evening following I baptized Brother Jeters in the beautiful little stream which runs through Sycamore Park, in the city. I felt very unworthy to lead the dear brother down into the water and bury him beneath the liquid wave, but I have the sweet consolation now, that as John baptized the Son of God, and as Philip baptized the eunuch, in the same manner, did I baptize this brother. And I feel content. The brother went on his way rejoicing, having the answer of a good conscience.
J. L. C.

Eld. J. J. Turnipseed, of Montgomery, Ala., reports that he and Eld. W. J. Hull have been filling appointmensts in South Alabama. He reports good meetings. They have visited some destitute places, and churches have been revived. The Gospel should be preached in destitute places, and I hope there is renewed interest in many places in this particular. God's children are scattered in many places, and are deprived of hearing the Gospel preached. We should not neglect going to such places. God has a people in all communities.

CORRECTIONS FOR THE GOSPEL MESSENGER.
June Issue.

There were several errors in the last issue. The proof for the inside front cover was not corrected. On page five the heading as appeared was "Why Old Baptists Do Fellowship Secret Societies." It should have read: "Why Old Baptists Do NOT Fellowship Secret Societies."

Elder Cribbs was with me at Pleasant Hill first Saturday and Sunday. We had a pleasant meeting. That is a precious church to me. I resigned the care of the Church on account of the distance. I am growing old and feeble and cannot go so far to serve my brethren. My heart is with them. I trust I love all the churches and precious ministers.
L. H.

Brother preachers don't neglect poor destitute churches. The Lord has many children in sections where the truth has not been preached. Go and feed the sheep and lambs whenever and wherever God directs you. Preach the Gospel to them. Do not sugar coat it. Preach the gospel plainly and in love. L. H.

We especially invite the brethren from all parts of the country to visit us. It is encouraging to me to have them call on me. I enjoy their company, and I want you to feel at home. Make the office of The Messenger headquarters when in Atlanta.

There will be a three days meeting at Cross Roads Church, north of Atlanta, near Buckhead, starting Friday before the second Sunday in August. We invite visitors especially to attend this meeting. Arrangements will be made to meet you at Buckhead, if you have no convenience. Remember the time of the meeting and come.

One was received at Elizabeth Church North Macon, in May, Elder J. A. Monsees, pastor, and one was received by experience and one by letter at the Fort Valley Church in May, Elder Swain, pastor, one at Stapleton Church, May 15th. Praise the Lord for His continued mercy. L. H.

Bro. A. J. Banks and Elder McCorkle preached at Brethlehem Church near Statesboro 3rd Sunday in May, after which a deacon was ordained. Elders Swain, Byrd and McCorkle, presbytery. Elder Swain is pastor. Said to have been about 700 present.
L. H.

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SPECIAL NOTICE TO PASTORS.

We kindly ask that you make mention of The Messenger to your congregation. It will increase our subscription list, which is very necessary, and it will place the Messenger in many homes where it is needed. If you love the principles advocated in our columns, we know you will not hesitate recommending it. We are striving to send out a paper that will be a spiritual blessing to God's children. We have no desire to advocate anything new, but to put the brethren and sisters in memory of the things, they formerly heard. If you can use some sample copies, let us know. We will be glad to furnish them.

We appreciate the work being done by our dear brother, Eld. J. J. Edwards, of Texas. He has been on a tour in Oklahoma. He reports good meetings, and has sent in a goodly number of subscriptions. Thank you Brother Edwards.

Eld. M. H. Woods, of Louisiana, reports good meetings in his country. We have received several letters, reporting meetings. We like the tone of his letters. He is doing good work for the Messenger in his country. If all will take the interest Eld. Wood and many others are doing, it would be such a great relief to us in conducting the paper.

Bro. E. P. Welborn sent us ten dollars to send copies of the June Messengers to many of the saints. Thanks, brother Welborn. How many more are willing to help bear the burden? We are sending out hundreds gratis and the cost of printing is so high, we shall appreciate all the help our brethren can render in circulating the Messenger. L. H.

We are greatly encouraged in the interest manifested by the good brethren and sisters in many parts of the couutry. Subscriptions are coming in far beyond expectations so far, since taking charge of the Messenger. Of course, cost of publishing continues to increase, and it will be very necessary that our list be greatly enlarged. If you are interested in it help us, let us know, and we will furnish you the means to obtain subscriptions, which will be very little trouble to you.

If the Lord wills I hope to be at Mt. Zion near Athens Saturday and 1st Sunday in July. L. H.

Eld. J. A. Moore of Houston, Texas, is to visit several of our associations in September and October. He is a good preacher and we gladly welcome him.

L. H.

Elders T. J. Head, D. M. Matthews, David Smith, West, Z. C. Hull, Brown, J. F. Lord, and the writer, live in Atlanta and a brother says there are about one thousand Primitive Baptists here. A good place to live.

ELDER LEE HANKS

Will (D. V.) fill the following appointments:

Emmaus (near Hogansville) Wed., July 14th.

LaGrange, at night;

Thursday, Lebanon;

Lanett, at night; Ephesus, Friday; Mt. Hickory, Sat. and 3rd Sunday;

Macedonia, Monday; Mt. Pisgah, Tuesday; Zion's Rest, Wed.; Wehadkee, Thurs.

We pray that the dear Lord will make this visit a blessing to His people. If the Lord's will I shall meet him at Emmaus and go with him the most of the tour. With love, Rees Prather.

The Cuivre-Siloam association will convene with the church at Little Bethel, Warren Co., Mo., August 14, 15, 16 (the 14th being Saturday before the 3rd Sunday).

All trains will be met at New Truxton, Mo., on Friday the 13th. Those coming from the south will come by way of St. Louis and get tickets from St. Louis over the Burlington R. R. to New Truxton, Mo. Those coming from the west or north will also come over the Burlington R. R. to New Truxton.

We invite all old Baptists who are sound in doctrine and practice to come and be with us.

E. B. Bartlett, Moderator.

J. A. Williams, Clerk.

Dear Brother Hanks:

I have just returned from the Bear Creek Association. I never attended a better association. I filled appointments a few days before the association. I baptized one dear Sister Helms. She related an experience of 20 years. She said I can't leave the church, I want to be baptized today. There are many of God's dear children out of their duty in that respect. Christ said, "Go home to your friends." Paul was admonished to arise and be baptized and wash away his sins, that is the sin of omission.

The Association was held in Stanly Co., N. C. Eld. Sam'l. McMillon of High Point, Eld. Riner, from Georgia, also another brother, I failed to get his name, and a Brother Adams. The brethren were favored to preach the Gospel.

I love sound doctrine; it strengthens my feelings; it encourages the brotherhood to activity in the church. Our brethren are getting along nicely here in Virginia. We try to be contented with the goodness of God's house, and beware of extremes and extremists. We don't want any new doctrines and practice. Preach the word.

Affectionately,

J. R. Wilson.

Elder O. F. Hembree was ordained to the ministry at Corinth Church near Roswell, Ga., Saturday before 5th Sunday in February, and brother Willis Hembree was ordained to the ministry 5th Sunday in May. L. H.

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CHURCH REVIVED.

Eld. Z. C. Hull, my own dear son in the realm of nature and in the common faith, and Elder Lee Hanks, my yoke fellows (as I trust) in the Gospel of the Primitive Faith: I have just returned from old Consolation Church, Coffee County, Ala., where we had a grand meeting. This old church has been in a desolate condition for many years. Blind guides had arisen, teaching things they ought not, drawing away disciples after them. There were but two left standing fast in the faith, holding the old record, and they cried, "Come over and help us." Elder Turnipseed and I visited this destitute spot and examined their records and found that the foundation was laid by Elders Lee Hanks and John W. Parker, 1886. We decided the foundation was still good, and I agreed to serve them, and have made two visits, and had twelve additions to the church with good prospects for others soon. The house of worship had gone down, and it was a place of desolation, but now it is repaired with new windows and other additions. I feel to thank God and take courage that my efforts, in contending for the old faith and pointing out false ways, have not been in vain.

W. J. Hull.

Headland, Ala.

Indeed, this is good news, and should inspire our preachers to visit destitute sections and churches, and labor in love to build up the waste places. Their services are needed. L. H.

We had a sweet meeting at Sardis church 2nd Sunday in June and Saturday before. Two dear sisters joined by experience, one was baptized and the other is to be baptized 2nd Sunday in July. We praise the Lord for His manifest presence with His people and for the presence of so many visiting brethren. L. H.

We trust no one will think hard of us for not publishing his articles promptly. We have more good articles than space. We trust all will continue to write us good short articles giving good church news and on all important subjects. We appreciate your kind letters. L. H.

The church at Cynthiana, Ind., has reaffirmed her loyalty to the faith and practice for which they have ever contended in being separate from all the the institutions of men. She invites all her brethren who are willing to stand aloof from the world and are satisfied with the goodness of the Lord's house to visit her. A good move. May all of our churches do likewise. L. H.

All who want our Song Books, Old School Church Hymnal, send in your orders at once. Each church should be well supplied with these books. Good for church, home, and singing schools in good old church music.

ARREARS.

Elder Hull is publishing the Gospel Messenger at a great sacrifice and expense. He is laboring to send forth a clean sound Old Baptist paper that will prove a great blessing to our cause. He has the utmost confidence in the dear old Baptists and their friends that they will not let him suffer in this laudable undertaking. A number are in arrears and the money is needed to support the paper.

Brother Hull does not want to send out duns to the readers, but feels confident they will pay what they are due. We trust all in arrears will remit at once, and all lovers of truth will do what they can to increase the circulation of the paper. We appreciate the good work done by so many in sending in for new subscribers. We thank you for every kind act and word. All who can, help us please. L. H.

My mother-in-law, Sister Edwards, died at Anson, Texas, recently, aged over 86. She was a great sufferer, but we feel sure she is better off and is now sleeping in the loving arms of Jesus. My sister, Emily Casey, aged about 80, fell asleep in Jesus recently. After much suffering she died at the home of our nephew near Enterprise, Ala. L. H.

Eld. W. T. Brown, near Richmond, Mo., has gone to his eternal home. He was very kind and brotherly to us when on our tour in Missouri. The bereaved have our sympathy. We feel sad to hear of so many of our precious servants passing away. How we miss them. Brethren, pray the Lord of the harvest to raise up faithful gifts in the vineyard of the Lord. L. H.

A PRINCE IN ISRAEL HAS FALLEN.

We buried our dear brother Gold June 8th. A beloved man of God has gone from the evils of this world to bliss above.

I have been out among the churches since the first of May and find them generally in good health, but without many baptisms. L. H. Hardy.

It is sad news indeed to learn of the death of this true humble, faithful, and gifted man of God. We first met Eld. Gold in Virginia, Aug., 1882, and have since met him occasionally and read his able writings with comfort. We dearly loved him and held him in high esteem as a prince in Israel. If some one will furnish his photo and his reasons for leaving the Missionary Baptists we will have them a cut made for $2.50 and publish his picture and "Reasons for Leaving the Mission Baptists" in the Messenger. We are sure this will be of great interest to the Baptists most generally. May the Lord bless the bereaved family and Baptists. All who desire the Messenger will please subscribe at once so as to get the number containing the above. L. H.

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SOME OBSERVATIONS.

(Continued from page 13.)

was delighted with it. He said he had been a Mason for many years, but had given up the order before seeing my book. He said what I had published was true, but he knew so much more about the rottenness of the order, and he wished I knew what he did as I was so gifted in writing.

Why any of our people want to be connected with secret societies I cannot see. Some say it is for protection. I am now sixty-six years old, and have traveled thousands of miles by night and by day in my ministerial work during the forty-four years of my service, and have never needed such "protection." I never shall need it. I know all others can succeed as well in this respect as I have. Especially a Christian, and most especially an Old Baptist Christian, ought to be ashamed to confess that he is looking to such protection, having the promise of his God that He will never leave nor forsake him. Many go into these orders and stay in them because they think it gives them such an influence that they are able to succeed better in any achievement they may undertake. Thus the politician is thereby helped to an office, a lawyer thinks he will make a better success in his practice, a merchant imagines business will be better for him, etc. But is it right to join a religious order which is secret, take an oath not to reveal the secrets, which order holds to doctrines that are directly antagonistical to the doctrine of salvation by grace? This is true of all the secret societies. They are all arminian in doctrine and corrupt in practice, and wicked people are in them and participate in their heathenish religious performances. To be bound up in such a "brotherhood" is in direct opposition to the injunction of the Holy Word to come out from the world and be separate. Why our people want to be in such unholy alliance I cannot see. Oh, brethren, come out from them and be separate from the world! Like Paul, who said he would eat no meat while the world stands if eating meat should cause his brother to offend, if I believed them harmless I would not affiliate with them because it does cause great offense and is in violation to the order of Primitive Baptists as a denomination.

Elder Lee Hanks:

Dear Brother: I am sending you my check to pay for one dozen of your Hymn and Tune Books.

Mt. Olive Church, 4 miles south of Opelika, Ala. Regular meetings 4th Sunday and Saturday before, each month, 11 o'clock A. M. Elder J. T. Satterwhite, of LaFayette, Ala., pastor.

I am pleased with the Messenger so far, hope it will continue to have such correspondents and editors that will build up. Naturally, I preferred Elder Hassell's editorship and management to any one; but realizing his declining physical ability, I feel that it is best that he has shifted that heavy burden to younger men. Trusting that the same who, so bountifully supplied him in spiritual things, will supply his successors.

If the correspondents and editors will not make an improper use of the Messenger, it will be a medium through which a number of us can get the benefit of the variety that is in store. May the Spirit of God direct all.

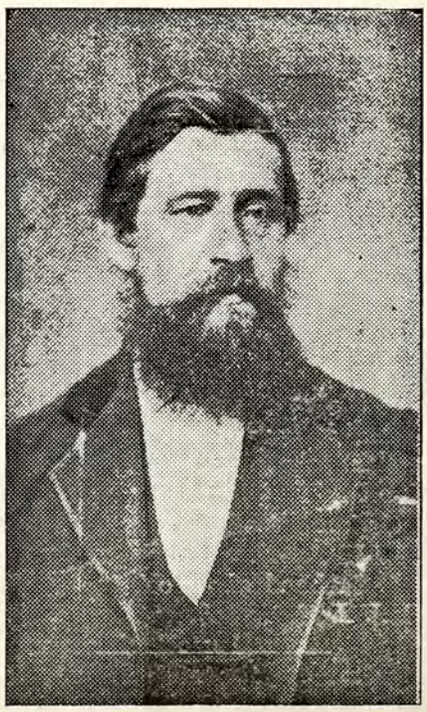
Your brother,

V. D. Mitchell.

Route 2, Opelika, Ala.

BIOGRAPHY OF ELDER R. S. BANKS.

Dear Brother Hull: I was born in New York City, March 14, 1831, moved to Zanesville, Ohio, 1834, moved to Meigs County, Ohio, 1840. In 1852 I joined the Free Will Baptists. They licensed me to preach contrary to my wishes, for I saw that I had joined the wrong people. I did not believe in their do as you please doctrine, neither did I preach it. "I preached Christ and Him crucified unto the Jews a stumbling block, and unto the Greeks foolishness (nonsense); but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." I moved to Marion County,



Eld. R. S. Banks.

1855, and met for the first time the Primitive Baptists, Sept., 1859, at the Western association. I heard Eld. John Shanks preach. I knew that was the Gospel bell—blessed are they that know the joyful sound. Next I heard was Elders Cobb, D. S. Tannahill, and B. Hester. In the spring of 1860, I joined Little Flock Church, Marion County, Iowa. They soon ordained me to the full work of the ministry. I preached for six churches for seventeen years. In 1877 I was called to five churches in Mo. I served them twenty-five years. My first wife

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was born in Tennessee, 1833. She was an Old Baptist, and we lived happily together for nearly forty years. She died 1901, leaving three sons living, and two sons and three daughters had died. The two sons and three daughters died in infancy. I was called back to Iowa in 1902 to meet with the Western Association. I married a Sister Thompson July 23, 1903. We lived happily together for nearly seventeen years. She died very suddenly, 7th of April, 1920. My son, David, died the same day of heart failure. Oh, how hard to give both up the same day, but they are both at rest. Their bodies died but their spirits went to God who gave them. They were born of the Spirit. I have not been able to visit the churches for several years very often; but I feel a great interest in the welfare of Zion. "Peace be in her walls, and prosperity within her palaces." "Salvation hath God appointed for walls and bulwarks." No weapon that is formed against her shall prosper; and every tongue that shall rise against her in judgment He shall condemn. Her righteousness is of the Lord.' 'As the mountains are round about Jerusalem, so the Lord is round about Zion from henceforth even forevermore. For He is a wall of fire round about her, and the glory in her midst. She is a garden enclosed, a spring shut up, a fountain sealed, and comes up from the wilderness leaning upon her beloved."

Wishing you success with your paper,

Yours for truth,

R. S. Banks.

Bismark, Mo.

EXPERIENCE.

Eld. Lee Hanks:

Dear Brother: I was born Sept. 8th, 1879, in Tallapoosa, Ala. I was reared to go to the Old Baptist Church, and when a little boy, I had serious thoughts about death and what would become of me. I looked upon death with great horror. Oh, the sad thought of leaving my loved ones behind never to see them any more! This condition, after many long years of grief and worry, trying to believe the doctrine preached by the Missionaries, I became miserable instead of finding comfort, and I finally became disgusted and quit going to their meetings. At the same time there was great trouble with me. I felt lost and nowhere to go. While in this condition I was at the district meeting at Swamp Creek in Coosa County, Ala., 1909. They had communion and feet-washing. I was the most miserable boy in the house. I could not behold the beauty of the church in the preaching of Elders M. T. White, R. B. White, J. R. Monk, J. S. Kelly, B. M. Jowers and others. It was announced that you would preach there on the eleventh day of August. If I have ever been able to see the church in her full beauty it was while you were preaching. I remember your text: "No man can come to me, except the Father which sent me draw him." "And I, if I be lifted up from the earth, will draw all men unto me." You showed so plainly how Christ drew all His subjects unto Him in building His church, and who the subjects are, where and how they get to Him. From that time on I could not find rest out of the church, although I did not feel fit for the church.

As time elapsed the more miserable I was until I offered myself to the church and was baptized. I left a burden I have never felt any more, although I have many doubts and fears, and sometimes fear that I am in darkness and have not been born again and almost resolve to go to meeting no more; but I cannot find any rest that way. Sometimes, after I go I fear that I have acted the hypocrite and all this grieves me very much. There is no solid comfort, nor lasting joy on earth. I can sometimes say with David, "Then shall I be satisfied, when I awake with thy likeness." Sometimes, I think of a blind boy I heard of. A great physician told his father that he could cause the boy to see, and of course his father was very anxious to have his boy have eyesight. The physician began to treat his eyes and one day he discovered that he could see a little. His mother asked him whom did he want to see first. She felt sure he would say, "I want to see mother;" but not so, he said: "I want to see the physician that gave me sight." So it is with me, I want to see Jesus and be like him. Bro. Hanks, remember me to our Father, when at the throne of God's rich grace that I may realize more of the sweets of His rich grace. I am only hoping that God will reveal more to me in my last hour than he has in all my past life. Brother Hanks, if you can stoop so low, you can write me.

J. C. Bradley.

Central, Ala.

Eld. Zack C. Hull:

Dear brother: I enclose a money order for $1.25 to pay for the Gospel Messenger to Mrs. Ella Leonard, R. F. D. 4, Canton, Ga. (widow of Eld. Walter H. Leonard, who died July 19, 1919), as she is not able to pay for it herself. I am going to try my best to secure some subscribers for the Messenger. I think we should read our Primitive Baptists papers and the Bible. The glorious things of the Kingdom of God are worth far more to His saints here in this world of sin and sorrow than all the transitory things of time and sense.

I am glad to see the old standard bearers of the cross as editors and associate editors on the staff of the Messenger, such as: dear old Brother Hassell and Brother Hanks—faithful veterans of the Cross—yoke-fellow with you in the publication of the Messenger, and Elders Stewart, Newman, Collins, Monsees, Bartlett, Culton, Wilson, Raulston, Smith—bright stars that shine in the Church of the living God. I am sure they will ever earnestly contend for the truth, the whole truth, and nothing but the truth. This alone can benefit the children of God. The Church of God is terrible as an army with ban-

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ners—fighting the hosts of Satan. Would that I could feel worthy to be an humble private in the ranks of the militant church and fight the good fight of faith. The devil as a roaring lion seeks to devour the children of God. He is all the time trying to effect our ruin, and we need the whole armor of God to withstand the fiery darts of Satan; but we shall come out more than conquerors through Him that loved us, and washed us from our sins in His own blood. "Straight is the gate and narrow is the way." It won't admit of the follies and frivolities of the world, the doctrines of devils, a slackness in duty, nor the pleasures of the world. If we are not keeping ourselves unspotted from the world, we are not in this narrow way that leads to life. To be a Christian—a follower of Christ, we have got to fear God and keep His commandments, for this is the whole duty of man. In Revelations, the Rider on the white horse went forth conquering, and to conquer, and those who followed him on white horses were chosen, and true and faithful—representing Christ and His militant church.

We confess we are but strangers and pilgrims here in this world of trials and temptations, but we seek a city yet to come, a house not made with hands, eternal in the heavens." We have no continuing city here. " This world is not our home, and I am glad that it is not. Wishing you much success with the Messenger, I am your brother in Christ, I hope.

Francis M. Leonard.

Canton, Ga., R. F. D. 4.

EXPERIENCE OF M. H. THRASH.

Dear Father and Mother: I thought I would write you a few things in the way that I hope the Lord has dealt with me, though His dealings with me seem dim.

My heart's desire is that I may have a brighter and surer evidence that I am one that the Savior shed His blood and died on the Roman Cross for. It seems that my soul has never been struck with enough force to satisfy myself, that undoubtedly, it must be the Spirit of the Lord.

I fear sometimes that I have never wept and mourned on the account of my condition like I would like to have wept and mourned, for Jesus says: "Blessed are they that mourn, for they shall be comforted." I have heard people tell their experiences and say: "That they saw themselves in such condition that it looked like there were no chance for them, that eternal perdition was their doom, and they would get in such a fix that they would drop on their knees and beg for mercy. And somehow or somehow else, all of their troubles disappeared and their souls were filled with the love of God and they felt like, and it seemed like, everything was glorifying the Lord."

It seem to me, if I could have as bright an experience as that, I could say surely the Lord has been merciful to me, a sinner.

After hearing an experience like some I have heard, it makes me feel like my little experience (if I have one at all) is nothing, but, at the same time, I can't help but feel, or have a hope that the Lord has quickened my soul, when I was dead in sin. "You hath He quickened who were dead in trespasses and sins."

But now, when I begin to think, where will I spend eternity? I begin to think and look for evidence or for some hope, that I am one that has His name written in the Lamb's book of life.

I go back to the time that I had that "spell." If I have got any experience of grace at all, it begins at that time. Before that time the preaching of the Gospel didn't have any effect on me at all. Of course, I always did love to hear a preacher, or any public speaker, talk; but I could only understand it in a natural sense, for it takes a spiritual mind to understand spiritual things. The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. Just before this spell I had begun to study about my condition seriously and especially after I was first taken.

The first three days that I was sick I got in earnest about my future destiny. It looked like death was at the door, and I know that there had never been any change in my heart, that I could tell anything about.

Now you can think for a moment the shape that I was in: It looked like death was knocking at the door ahead of me and behind me was nothing that I could even think that there might be a change. All the hope that I had, while in this condition, was that if I was among them that the Father gave the Son before the foundation of the world, that I would be all right any way. For Jesus says: "All that the Father giveth me shall come to me." But my heart's desire was that the Lord would give me some evidence that I am one of that number. While in that condition my soul's desire was that I might be made willing to die, if it be the Lord's will that I should go.

I was made perfectly willing to die, and to leave my case with Him and His mercy to do with me as He willed.

After being perfectly willing to die and leave my case with the Lord, I dreaded the sting of death, and my whole soul's desire was that I might die easy. And on Saturday night, about 12 o'clock, you and ma remember very well, we were sitting up and you dragged me to bed in a chair, and then there was a short space of time I didn't know anything. I actually thought that I was dead, and I heard something say, just as plain as I ever heard anything, "Wasn't death easy." It seemed to me that I lay there and rejoiced that I was dead, and death was so easy, before I came to my right mind.

If I have got an experience of grace at all, it begins there. Ever since that time my heart has been more tender and sympathetic.

Now I love to go to church and hear good preach-

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ing. It does my soul good to hear the doctrine, "Salvation is of the Lord." "By Grace are ye saved."

I said my heart was more tender now. Well do I remember about three years ago, passing Kirby on my way to Murfreesboro, and the preacher was preaching. It looked like that I couldn't go by without stopping till after preaching, but we went on. I couldn't help from shedding a few tears. I was afraid Ben and Mr. Phillips would see me, but I don't guess they did.

While out at the Association on Sunday my heart was full all day. I could hardly talk to anybody. While listening to the preachers expounding what I believe to be the pure Gospel—the Doctrine of God our SAVIOR, somehow the tears would burst forth in my eyes, I couldn't help it.

Such feeling as that is the sweetest assurance or as bright an evidence that I have of a home beyond the grave. Now this is just the way things have happened to me, just as near as I can tell it. Oh! how I wish that I could say, like some I know, that I have been born again, but I can't say that. I am afraid that the few things that have occurred to me, are nothing, and I am still battling along in sin and degradation.

Wishing you all, all the good luck and happiness that you desire in this life, and after death, may you be permitted to walk the Golden Streets of the New Jerusalem, I remain your son.

Monroe.

CORRESPONDENCE

Elder Lee Hanks:

Dear Brother Hanks: I have been thinking for some time that I would write you, and try to encourage you in the work which you have entered. I was glad that you and Brother Hull bought the Gospel Messenger, and have read with interest each copy since the change. I have always enjoyed the Messenger, and believe it will still continue to contend for the same eternal truths as it has in days past, as long as it has the present staff. I trust the Lord will direct for you both, and too all our religious periodicals, as they are a source of great comfort to the Lord's humble poor, for there are so many who are deprived of the privilege of hearing the Gospel preached. I was indeed sorry to give you up from The Primitive Baptist, as you have been writing for the columns of this paper so long. I will do all I can to increase the circulation, as I think the field is broad enough for several Primitive Baptist papers, and it is always a pleasure for me to try to put good, sound, fundamental truths into the different homes. I hope that all Primitive Baptist papers will strive for the things that make for peace, for the Lord's true worshipers need each other. If there ever was a time when the Primitive Baptists should try to come together, and be one people it is now. The powers of Satan are uniting, and I fear our liberties are being taken from us just as fast as the wheels of time will permit. But I have felt for some time that the Lord would finally bring the true believers back together. The arminian world cannot hurt the church, but they can hurt, and destroy one another, which causes so much trouble, and sad divisions. He (God) has promised never to leave Himself without a witness, and the gates of hell shall not prevail to the extent that it will totally destroy the church. But by the cunning craftiness of leaders, His poor and afflicted people are carried about by every wind of doctrine. Brother Hanks, I hope you can see your way clear to visit Arkansas this summer. We all would appreciate a visit from you.

We are blessed to have in our midst Elder C. H. Cayce, and I trust that in the course of time that he will get entirely over the confusion of the move from Tennessee, this was a great undertaking for him. Please remember me in your prayers, for I feel to be the weakest of the weak, and the poorest of the poor. May the good Lord ever guide, keep and protect you together with the entire staff of correspondents for the Messenger is my sincere desire. I remain, I only hope:

Your brother,

Jno. R. Harris.

Thornton, Ark.

Columbus, Ga., May 24th, 1920.

Elder Zack Hull:

I have been a constant reader of the Gospel Messenger ever since it was taken in charge by the late lamented and beloved Elder Respess, that humble and Christ-like man of God, and his able and humble associate editors, especially Elders Mitchell and Henderson, both now deceased. They all were worthy of double honor, for they were all Godly men and useful in their day and generation, and were men that the world was not worthy of. Their mantels have fallen on some one and what great responsibilities rest upon those upon whom they have fallen. Nothing short of the grace and power of God can sustain them and enable them to live up to the high standard and examples set by them, and I trust that they may have the prayers and assistance of all the family to the end, that they may not be found wanting and that God who is rich in mercy, may sustain them and enable them in the future, through the columns of the Messenger to continue to speak the truth in love as of old.

Yours in hope,

Geo. W. Cargill.

Elder Z. C. Hull:

Beloved for the truth's sake: The Messenger, each issue, under your management, has been read by this unworthy writer, and I can say that it is

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with a heart of gratitude unto the God of our Salvation who has in all ages reserved unto Himself a people that have never bowed to the image of Baal, and all honor, power and glory unto the Ancient of days, for He is still at the helm.

He, by the mighty word of His power, spoke this grand old world into existence. He caused the mighty waters to go to their places, and set their bounds, saying, Thus far shalt thou come and no further. He bedecked the heavens with the glorious lights, and mother earth with the everlasting hills and vales, and adorned them with vegetation both large and small; then last, but not least, peopled the earth out of a small particle of His footstool.

Man was made upright, but he has sought out many inventions, and some of these weak worms of the dust, only atoms of God's footstool, count themselves equal with God, and are now exerting every effort possible to force us to bow to Baal. But bless God, He doeth His will in the army of heaven, and among the inhabitants of earth; and for these reasons, and these alone, the "speckled bird" still exists, and the voice of the turtle is yet heard in the land; and when time (according to God's predestination, and not according to the millennium campaign abroad in the land shall be no more; God, by His same almighty power, will fold this old earth as a vesture, and man will have no more voice in the matter, neither honor nor glory than he had in the atom of dust before formed into man.

Brother Hull, your sweet words, in the May issue, under the heading of "Repentance and Forgiveness," seemed to me as apples of gold in pictures of silver.

We have not only read each issue, but hand each of them to some other Baptist or friend to read, and have them returned to us for further use.

Please send the Messenger to R. L. Tillman, Decherd, Tenn. He is a man of God and a strong believer in the grand old doctrine.

Now brother, it is with a deep feeling sense of my unworthiness and imperfections that I send this to you, and these feelings alone have been the cause of my silence. But at times when the glory of God shines in my poor heart, I can then view Him as my righteousness, and a desire springs up within to try to tell of His amazing mercy to a poor sinner like me.

We will do all we can for the circulation of the paper.

I am as ever a poor helpless beggar.

Terresa Dunaway.

Dear Brother Hanks: I am glad you have moved to Atlanta. You are nearer to us and I hope to get to hear you preach the sweet Gospel oftener, as I look on you as being one of our ablest preachers. I received the sample copies you and Bro. Hull sent me and shall try to get you subscribers. I enclose money order for my subscription. I think the Gospel Messenger is one of our best papers and is a good sound paper for God's children to read. I think you are among some real good Old Baptists. I had the pleasure of visiting some of the churches in the Yellow River and Marietta Association last summer a year ago, which was a great pleasure to me. I would be so glad to meet them all again. I shall never forget Brother Z. C. Hull, and his words of endorsement of my little talk at East Atlanta Church. I was glad to read of his ordination.

Give my best wishes to the ones I met and especially old Elders Head and Mitchell. I so much enjoyed being with them. I had the pleasure of baptizing several dear children of God last year. I baptized a sister the 4th Sunday in December. It was a cold morning but thank the Lord we all enjoyed being there. She came out of the water happy.

My prayer is that you may be spared many years to comfort God's dear children. Pray for poor me and mine. Yours in love,

F. B. Moon.

Elder Zack Hull:

Dear Brother in Christ: If you'll kindly send me some sample copies of the Messenger, I'll be glad to show them to the brethren, sisters and Christian friends. I'm very much interested in the paper, for in my judgment it is a firm, loving, able defence of the doctrine and order of the Apostolic church. I love the blessed truths you all write so beautifully about, and am made to rejoice in a sweet lively hope through grace, that I have been made to see, hear and understand the true teaching of the Scriptures. Some may wonder why I can assert the above so positively when there are hundreds of other ways taught in the world. It is simply because the Bible is our rule and it says plainly we are saved by grace, others urge good works to accomplish our eternal salvation so we know where the wrong is. It seems to me it is time that Old Baptists, both young and old, should adorn the doctrine of God our Savior by an orderly walk and godly conversation. I don't know a better way than to live for one another, help bear one another's burdens, and speak no evil of our brethren and sisters to the gainsaying world. I rejoice to see one as you so young in the cause of Christ, yet so devoted that you are ready to suffer shame for Jesus' sake. Dear brother, I hope and pray that the dear Lord will uphold you by His grace, that you may fight the good fight of faith and that God will enable His children to help you along over the rough places of life. I know like Paul said, "Many afflictions and bonds await you," that persecutions will assail you and that you'll be spoken evil of when you have done the very best you can; but in all of this, I know the dear Lord's Spirit will overshadow you so that you can rejoice and be exceedingly glad at times and at others, doubtless you'll mourn and groan because of loneliness and a fear that your

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efforts are in vain. But Brother Hull, it takes all of these things to make up "all things" that work together for good to them who love God; so let me, a poor needy sinner, point you to Jesus, the sinner's friend, for all you need. Seek His kingdom first. Oh! how good He is! There's none who have left all for His sake, but what shall be comforted here in time with manifold blessings and when they come to the valley of the shadow of death they shall fear no evil, for He is with them. Oh! Isn't it worth while to serve Him a few days here? Just think when we praise Him for His goodness. We can't claim it because we are worthy, but because He is our worthiness, our righteousness, our sanctification and our redemption.

Please pardon this scattering letter. I only meant to say that anything I can do to aid you in your work I'm at your command. Again asking God to bless you, Brother Hanks, and all the rest of the editorial staff, I am,

Yours in hope,

Carthage, Miss. Lessie Jolly.

I am glad to say that the Messenger has kept its pages unspotted from extremes. I hope the good Lord will lead you in the same old pat hin which the father's have trod. I will do what little I can for the Messenger.

Yours in Gospel love and to serve,

Stringer, Miss. J. E. ALDERMAN.

OBITUARIES

AMANDA ARDELLA HARTLEY.

Mrs. Amanda Adella Hartley was born June 25th, 1852, and departed this life January 21st, 1920, making her stay on earth 67 years 6 months and 26 days. On the 31st day of December, 1878, she was married to Brother Bennett A. Hartley, with whom he lived in the most sacred ties of matrimony until death. On the first Sunday in May, 1898, she joined Old Providence Primitive Baptist Church in Crawford County, Georgia, and at the time of her death she was a member of Fort Valley Primitive Baptist Church, having been one of the charter members of this church at its constitution.

Truly a mother in Israel is gone to her long sought home. A more devoted and consecrated Christian woman never lived to grace a church pew than sister Hartley, and she not only leaves host of relatives and friends to mourn her loss, but a sorrowing church to weep over the loss of a bright and shining light in the Master's vineyard.

She loved her church and pastor, and in her past illness her chiefest concern all the time was her church. It was always an inspiration to the writer, who was her pastor, to visit her home, and he always had her very best attention. The kind hands which so often ministered are now cold and still in death. Sleep on dear sister, in peaceful rest which the God that you so dearly loved has prepared for you, until He shall come to call your sleeping dust to life again, where and when we hope to meet you where congregations never break up and sabbaths never end. May God give reconciling grace to all in the dark hour of bereavement.

Henry Swain.

J. M. FRAZIER.

Brother J. M. Frazier, of Perry County, Alabama, was born Dec. 16, 1842, and died March 18, 1920, making him 77 years, 3 months and 2 days old when he died. He married three times, first a Miss Stokes, of Hale Co., Ala., second, Miss Susan H. Rhodes, Dec. 26, 1869. To this union were born seven children, four of whom died in infancy, three still survive, namely: Mrs. Emma Yeager, Mrs. Sadie Horne, and Mrs. Susie Fisher. His second wife died Nov. 5, 1907. On Oct. 15, 1911, he married Miss Llua Bailey, who survives him.

Brother Frazier first united with the Primitive Baptist Church at Enon, Perry oCunty, Ala., in 1878, and was baptized by that lovely and excellent elder, R. F. Ellis, Pilgrim's Rest association, and then by letter united with Providence church, Hale Co., Ala., on Oct. 12, 1872. We had been members together of the same church for nearly 42 years. He was punctual, reliable, consistent, honest, and never disappointing, unless it was in doing more or better than he was expected to do. While quiet, diffident and unassuming, he had a good understanding of the doctrine and order of the church. He was not one of whom his pastor was afraid, or about whom he was uneasy.

One of the most punctual in attending his meetings at all times, though living most of the time ten miles or further from the church, I have known him to walk often, especially in his younger days, and when he was in straitened circumstances.

Brother Frazier was an honest man, a good citizen, and by honest toil made a good living, paid his debts, defrauding no man, leaving behind him a blameless and harmless character. One of my best and truest friends, and while with his children, wife and others interested, I mourn his loss here, I have hope through grace of meeting him again.

G. W. Stewart.

MRS. NANCY JANE HARGROVE.

Sister Hargrove was born Feb. 11, 1837, died Jan. 24th, 1920, lackiing only 19 days of being 83 years old. Her maiden name was Cadenhead; she was married to Steven Hargrove in the month of August, 1859. To this union was born two children, a son and daughter, who both preceded her to the grave. She leaves two grandaughters and seven great grandchildren, together with many brethren, sisters and friends, to mourn her loss. Sister Hargrove was left a widow when young, her husband having died while a soldier in the Confederate war, which left her with a hard struggle to battle with, to raise these children, because of the hard times that were on the people of this country during and just after this war. After these children were grown she broke up housekeeping and went to live with Elder W. M. Mitchell and family, and she made her home with and in the Mitchell family, the most of the time for near forty years. The time of her joining the church Sister Puckett does not remember, but thinks that it was just before the war, but she joined at Mt. Olive and was baptized by Elder W. M. Mitchell, the writer lived near neighbor to Brother and Sister Puckett for about ten years with whom sister Hargrove made her home in the last days and was living with and died at her home (of Sister Pucket) and I don't know that I ever knew any one that was any more spiritually minded. After a short discourse by Elder J. T. Satterwhite her remains were laid to rest in the cemetery at Opelika, there to await the Resurrection morn. J. S. Baxley.

Written by request of Sister J. T. Puckett.

Opelika, Ala.

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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The GOSPEL MESSENGER

Mrs J T Hassell

Vol. 42. ATLANTA, GEORGIA, AUGUST, 1920 No. 8.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"Now I beseech you, brethren, by the name of the 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."

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from among you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor."

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death."

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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Maram *and* Elim

Today 'tis Elim, with its palms and wells,
And happy shade for desert weariness.
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.

Yet the same desert holds them both; the same
Soft breezes wander o'er the lone ground;
The same low stretch of valley shelters both,
And the same mountains compass them around.

So it is here with us on earth; and so
I do remember it with me has been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

Sometimes God turns our bitter into sweet;
Sometimes He gives us pleasant water springs;
Sometimes He shades us with His pillar clouds,
And sometimes to a blessed palm shade brings.

What matter it? The time will not be long;
Marah and Elim will alike be past,
Our desert wells and palms will soon be done;
We reach the city of our God at last.

O happy land, beyond those lonely hills,
Where gush in joy the everlasting springs!
O holy paradise above those heavens,
Where we shall end our desert wanderings!

Selected by Jno. M. Norman, Moultrie, Ga.

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Subscription Rates $1.50 Per Year
Ministers and Widows 1.25 Per Year

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE ONE INDISPENSABLE NEED OF THE WORLD IS THE PROMISED OUTPOURING OF THE SPIRIT OF CHRIST UPON ALL FLESH.

In the prophesy of Joel (chapter 2, verses 28 and 29) God says: "It shall come to pass afterward (or in the last days, the days of the Messiah, Acts 2: 17) that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the (or my) servants and upon the (or my) handmaids in those days will I pour out my Spirit."

In the times of the Old Testament there were, it may be said, droppings of the Divine Spirit upon patriarchs and prophets of His few chosen people, but in the times of the New Testament, the Christian dispensation, there were to be abundant outpourings of that Spirit, not only upon the Jews but also upon the Gentiles, old and young, male and female, bond and free. This prophesy began to be fulfilled on the Day of Pentecost (Acts 2), and has been fulfilling ever since, and will be most completely and gloriously fulfilled at the time of Christ's second personal coming to the world (Dan. 7:9-14, 21-27; Joel 3:17-21; Zech. 14; Isa. 11:1-9; Micah. 4:1-4; Psalm 72; Acts 15::15-17; rom. 11; Rev. 11:15).

Man, left to himself, and uninfluenced by the Holy Spirit, has always been, and will always be a failure. He was, though made in the likeness of God, a failure in the Garden of Eden; and in the days of Noah, when the whole race, except one family, was destroyed by the flood; and so was the chosen nation of the Jews, in the wilderness and in Canaan; and so have the Gentiles, with all their worldly wisdom and science and civilization and religion, proven themselves to be; and the ungodly world, even after the binding of Satan and the reign of Christ and His saints a thousand years, and the loosing of Satan, will ally itself with the Devil against God and His people, and be cast into hell (Rev. 20).

The one thing essential to the temporal and eternal salvation of the human race is the abundant outpouring of the Spirit of Christ, the Divine Messiah, upon all flesh—the Spirit of life, light, and love, reverence and humility, truth and purity, righteousness and peace, kindness and gentleness, unselfishness and self-sacrifice. Then atheism and anarchism, covetousness and materialism, falsehood and pride, licentiousness and cruelty, intemperance and partisanship, and warfare between classes and sets and individuals and nations would cease. Men would worship God in spirit and in truth and would do to others as they would have others do to them. The Lord would shower down upon us His natural and spiritual blessings; health and happiness would abound on earth and all nations would praise our God for His mercies (Psalm 67). And we know, from the Scriptures, that, by God's grace, those blessed times are coming.

May it please the Lord to pour out His Spirit upon all flesh! Isa. 60; Rev. 22:20; Matt. 6:10..

S. Hassell.

QUESTIONS AND ANSWERS.

1. Q. How do you understand John 15:1-8, especially verses 2 and 6? A. That Christ is the life of His true people, and the source of all their fruitfulness in good works, and that He chastens and disciplines them to make them more like Him, more humble and loving and obedient and submissive to God; He abides in them by His indwelling Spirit, and they abide in Him by God-given faith and love. But those who are only in Christ nominally, by profession, who receive His word only in their heads, and not in their hearts, and, like the stoney-ground hearers, believe and rejoice in it only for awhile, and have no depth of experience, no root in themselves, will fall away by temptation or affliction or persecution, will bear no fruit unto God, and He will take them away from the fellowship of the church, and being cast out, men will gather them into their un-Christian societies, and they will be destroyed (Matt. 13:3-23; Marh. 4:1-25; Luke 8:4-18). Christ ordains that His chosen should bring forth fruit, and that their fruit should remain (John 15:16).

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Being made by Him trees of righteousness, they bear fruit unto holiness, and the end is everlasting life (Isa. 61:1-3; Rom. 6:22). Continuance is the mark of the discipleship (John 8:31). The anointing that they have received of God abideth in them, and they abide in Him (I John 2:27). Those who go out from us manifest that they are not of us (1 John 2:19). Christ laid down His life for His sheep, and they hear His voice, and follow Him, and He gives them eternal life, and they shall never perish (John 10:15, 27-28). Those who are truly or vitally in Christ are new creatures (2 Cor. 5:17); there is no condemnation to them; and nothing will ever separate them from the love of God (Rom. 8:1, 38-39). Christ speaks of or to men according to their professions, and judges them out of their own mouths (Matt. 9:13; 25:26; Luke 15:7).

2. Q. What is the meaning of Hebrews 10:26-29? A. "If we sin wilfully" in verse 26, means, as shown in verse 39, "If we draw each unto perdition." The epistle to the Hebrews (that is, to the Jewish professors of faith in Christ) was written just before the destruction of the Temple and Jerusalem and the Jewish Church-State, **first**, to **encourage** those Jews who heartily and savingly believed in the Lord Jesus Christ as the Antitype of all the Old Testament types, as the substances of all those shadows, as their Divine Human, sinless, suffering, crucified, risen, glorified, and all-sufficient Saviour from all sin, to hold fast the profession of their faith in Him without wavering; and **secondly**, to **dissuade** the few of the professed Jewish Christians who were inclined, because the Temple was still standing, and the Levitical services were still continued there, and Christ had not yet personally returned to the world, who, I say, were therefore inclined to go back from Christ to Moses, from the gospel to the law for salvation,—to dissuade these nomial professors from pursuing this ruinous course. The Apostle Paul, in Heb. 6:4-6 and 10;26-29, solemnly affirms the impossibility of the salvation of **apostates from Christ**—of those who have had their heads full of a knowledge of Him (like Judas Iscariot), and then wilfully, deliberately, and persistently repudiate Him as their Saviour (2 Pet. 2). The light and the taste and the partaking and the moralizing gospel power were only in their heads, and not in their hearts. Their repentance was only a worldly sorrow working death (Heb. 6: 4-6; 2 Cor. 7: 10; Matt. 27:-3-10; Acts 1:16-25); they were not loved and chosen of the Father, or redeemed by the Son, or regenerated by the Spirit; they trampled, as it were, upon the Son of God, counted His sanctifying blood as that of a common sinful man, and insulted or reviled His Spirit; they deserved a sorer punishment than that of those who died without mercy under the law (Heb. 10:28-29); their sin was unpardonable (Matt. 12:24-32; Mark 3: 29, 30; 1 John 5:16-17), and would justly receive the damnation of hell (Matt. 11:20-24; 23:23). But the elect of God are kept by His power through faith unto salvation ready to be revealed in the last time (1 Pet. 1:1-5). Jesus is exalted to be a Prince and a Saviour unto them to give them repentance and forgiveness of sins (Acts 5:31). If they sin wilfully, as all of them do, they humbly and penitently flee to Jesus' cleansing blood (1 John 1: 7-10). They have an advocate with the Father, Jesus Christ the righteous, who is the propitation for their sins (1 Johns 2:1-2), who was manifested in His name and suffering humanity to take away their sins (1 John 3:5), whose very name, Jesus, means that He will save His people from their their sins (Matt. 1:21), and who, by His one sacrifice for their sins, perfected them forever, and will remember their sins no more (Heb. 10:5-18). God does better things than head work, even a heart and life work, that accompany salvation, for His elect (2 Cor. 4;6; Heb. 6:9-20). **They do not draw back unto perdition, but believe to the saving of the soul** (Heb. 10:38, 39). They all die in faith (Heb. 11:13). I have thus given the **scriptural** explanation of this passage (Heb. 10:26-29), as made by the oldest, soundest, and wisest writers.

S. Hassell.

In further and conclusive proof of this interpretation of these similar passages in Hebrews (6:4-6; 10:26-29) to all who do not believe in the final loss of true believers in Christ, I will say, as I said severals years ago in **The Gospel Messenger**, the word **"if"** in the King James version of Heb. 6:6 should be **"and"**; the word is **kai, and**, and not **ei, if**—**"and who fall away,"** the Apostle thus saying that the persons described in the 4th and 5th verses may fall away; but **only those who were ordained to eternal life truly believe** (Acts 13:48; John 10:26-30; Eph. 1: 1 Pet. 1). Persons may come temporarily under the intellectual and moralizing influences of the Holy Spirit and the gospel, and be lost, like Balaam and Judas. That the word at the beginning of Heb. 6: 6 is **kai (and)** and not **ei (if)** may be seen in any Greek Testament, and in any Interlinear Translation, and in the Revised Version.

BE YE SEPARATE.

"Israel Shall Dwell Alone and Not Be Reckoned Among the Nations."

"We believe that the Georgia Baptist Convention, the Missionary, Bible, Tract, Sunday School Union and Temperance Societies, together with the Theological Seminaries, and other kindred institutions, falsely called benevolent, are unscriptural, unsupported by divine revelation; and, therefore, improper; and we believe no individual who is united with or is the advocate of all or any of them, should be held in fellowship by our churches." 10th Article of Faith of the Euharlee Association.

Our esteemed and venerable old Sister Casey, of Adairsville, Ga., desires our views on the above. We most heartily endorse the foregoing as being in harmony with the Scriptures. Our people in our old mother association, the Kehukee, declared non-fellowship for all the Modern Missions or Fullerite

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heresies, about 1827. At Black Rock, Md., 1832, they did the same—declared non-fellowship for the heresies of A. Fuller, who introduced the above measures at Kettering, England, Oct. 2, 1792. The Scriptures teach what we hold in the affirmative and what we do not hold in the negative. Matt. 11: 25-28; 16: 13-18; John 6: 44; Acts 4: 12; Rom. 9: 11-16; Eph. 2: 8-10; 2 Tim. 1:9; Tit. 3: 5.

The Mission enterprise is a commandment and doctrine of men. Col. 2: 20-23. It is a heretical practice and should be rejected and non-fellowshipped.—Tit. 3: 10. The Mission practice in the church is walking disorderly, for it is unscriptural and of man and not of God. We are commanded to withdraw from or non-fellowship the followers of such practices.—2 Thess. 3: 6. The Mission system is another Gospel, and not the Gospel of Jesus Christ, and should be condemned, accursed, or non-fellowshipped. Gal. 1: 6-12. We are commanded to come out from among all the idolatrous worship of men and be separate—non-fellowship it. 2 Cor. 6: 14-16. The servants of God should teach what He commanded and no more. Matt. 28: 20. Jesus condemned and non-fellowshipped Pharisaical and hypocritical religions. Matt. 23: 1-39. The national Jews were typical of the Gospel Church. The Jews did not marry or intermingle with other nations, which teaches the church of God that they should not join or affiliate with man-made societies. To accept any of them is a reflection upon Christ, our Law-Giver, whose law is perfect. Our people have been satisfied, all the way, with the goodness of the Lord's house, and have stood aloof from the institutions of men, and have thus asserted in their writings what they fellowship and do not fellowship. All who object to Rule 10 and fellowship the inventions of men, mentioned above, are not Old School Primitive Baptists. We love good works, such as the Lord ordained. His children should walk in them. The Scriptures perfectly and thoroughly furnish the man of God unto all good works. We want no other works. May God bless His people with a correct understanding of the order of God's house.

L. H.

Is it possible that God made man and is unable to save Him?

God made man of the dust of the earth; God breathed into his nostrils the breath of life and he became a living soul; God placed him in the happy garden of Eden; God gave to His good creature, man, a law, and man, of his own will, violated the law and brought death and condemnation upon his entire posterity. Man became corrupt, and under the sentence of death. God drove him out of the garden. He is justly condemned. If man were out of the reach of God, can such corruptible things as silver and gold save him? God holds the keys of death and hell, and does His will in Heaven and in the earth. If it is God's will to save him He will do so. L. H.

THE VOICE OF THE TURTLEDOVE IS HEARD.

During the years that have passed since we have been trying to serve churches, we have been discouraged many times and almost felt like giving up. Many of the members get cold, and are indifferent to the church, and do not attend their meetings; and the sickle of death is ever claiming its victims. None are taking up their cross in uniting with the church—though many are around the fold who love the cause; but spiritual winter makes its appearance and we are like the moaning ox. Oh! how we long to see the warm rays of the spring sun drive away the cold winter days; and we hail with delight every evidence of spring until we hear the voice of the turtledove; and we know the winter is over. The little babes in Christ come forth full of thankfulness and praise with broken hearts and contrite spirits, mourning over past offenses and rejoicing in present forgiveness with joyful tears. Behold the voice of my Beloved, He cometh leaping upon the mountains, and skipping on the hills, amidst the flowers (lily of the valley and rose of Sharon) and singing birds. "How fair and pleasant art thou, O love, for delights." May the daughter of Zion hear the voice of the dove, and flourish as the lily of the valley, and as the rose of Sharon, and be as the green bay tree planted by the rivers of water. W. L. S.

DUTY TO PASTORS.

For the first three centuries the ministry were **unsalaried,** and received only irregular **voluntary contributions** from the private members, who themselves were comparatively few and poor. But Constantine instituted the worldly and corrupting practice of paying the Catholic ministry a **fixed salary** from church funds and from imperial and municipal treasuries. This custom, says Prof. Schaff, "favored ease and luxury, allured a host of unworthy persons into the service of the church, and checked the exercise of free-giving among the people."—Hassell's History, page 384.

"Ministerial support," says Elder W. M. Mitchell, of Ala., "is a point not to be regulated by agreement between church and minister, but it is a standing law regulated by the authority of God. Let churches and ministers see that they do not add to it, nor diminish from it. The **minister may and ought** to do some work if able to do it, and ought to use every lawful effort of industry and economy so far as he can without impairing his pastoral duties, and he should not use the liberality of his brethren to foster pride, vanity or idleness, neither in himself nor in his family, but for a decent support, and for relieving his own mind and hands, that he may be the more serviceable to his brethren and churches. He should do this even for the sake of example, if nothing else (2 Thess. 3:7-12). When the turning point of pastoral services is placed on a money basis by any preacher, it would be best for the church to withhold from him."—Hassell's History, page 316.

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The corrupt hireling system has put worthless men into the pulpits for filthy lucre. We are glad that our people have ever condemned such a system. In condemning the hireling system there is danger of going to another extreme of doing almost nothing. No true gospel preacher makes demands, or could be hired to preach; but the church that calls him to serve them should feel under obligations to care for him freely, cheerfully, and in love as God has prospered them. Deacons are set apart to see that the pastor is cared for and that the burden is equalized. The deacon can mention this matter in Conference at each meeting, as there will be some members present that may not be there Sunday, and on Sunday, he can do the same. Make no demands, but let all know they have an opportunity to aid their pastor freely and in love. The pastor, then, should devote as much time as possible among his churches, visiting the homes of all members, and friends possible, speaking words of comfort to them. The responsibilities and trials of a poor pastor are great. He needs the prayers and aid of the saints. He should be willing to labor and teach his children to work for support and to use economy. When members do their duty, they feel better and by so doing they enable their pastor to render more efficient service to them. There is danger, however, of the pastor becoming covetous and wanting too much—to be eased while others are burdened. There should be equality among the Lord's people. Let all the service be done in love. When a man demands a salary, or setting a price on himself, let him alone. This is a business that should be carried out in a Scriptural way. Read carefully these Scriptures. Isa. 56:11; Ezek. 34:2-10; Acts 4:32-37; 20:33-34; 1 Cor. 9:4-16; 2:7, 12; 13-15; Gal. 6:6. Let all preach the truth in love, freely—walking by faith.

L. H.

THE GLORIOUS RESURRECTION.

For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better.—Phil. 1:23.

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. 9:23.

We sometimes get anxious to know what becomes of the souls of God's people when they depart from this life. People have many theories with regard to the matter. Some think the soul wanders about through space, and abides near its friends yet living on earth. Others think that as heaven is such a glorious place that the soul cannot be prepared here on earth to immediately enter that glorious and happy home. Therefore they say that there is a place somewhere between earth and heaven called paradise, where the soul of man enters, and here it is prepared for entrance into the glories of heaven.

There may be many other theories about the matter, but we shall not discuss the propriety, nor the impropriety of the theories of men concerning this question. But we want to come to God's word and investigate it and let it decide the question forever, because when God speaks, the theories of man must crumble and fall.

We believe that God has only one way of saving poor sinners, and we also believe that when we find how God saved **one** poor sinner we have found the plan by which He saves **all** sinners. Now, upon the same principle of reasoning, we believe that God has only one place for His believing children when their souls depart this life. So then if the word of God tells us where **one** soul goes, when it departs from the body, we then have found where the souls of all God's people go when they depart from the body. The great Apostle Paul certainly knew something about this question. He had a "desire to depart and be with Christ." He believed that when he did depart that his soul would be **"with** Christ." He says nothing about a "place of preparation," nor of "wandering through space," nor "lingering near his friends, yet living," but believed that he would be **with** Christ. Now if Paul is **with** Christ (as we all believe he is); it then follows, as a certainty, that all of God's children, when they depart this life, are **with** Christ. And there with him they await the resurection of the body; thence we conclude that when God's people depart this life they go to be **with** Christ.

Now as we see, that God's people, who have gone on before, are all **with** Christ, we want to know about Him, where is He?

According to our text, He is in **"Heaven itself"**—"in the **presence of God."** "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 2: 11. "Who is even at the **right hand** of God." —Rom. 8:34. "Where Christ sitteth on the **right hand** of God."—Col. 3:1. "But this man, after He had offered one sacrifice for sins forever, sat down on the **right hand** of God."—Heb. 10:12. "When Jesus knew that His hour was come that He should depart out of this world **unto the Father."**—John 13:1 We think the above tests are sufficient to abundantly prove that Jesus **is at** the **"right hand** of God," and **in** Heaven **itself"**—happy thought! Those who have gone on before us, are **with** Christ in "Heaven itself;" and He has promised to come again, and when He comes His mighty voice will awake our bodies which are sleeping in the grave, and fashions them like His own glorious body. Then shall we be "satisfied when we awake in His likeness."

E. B. Bartlett.

Pride and carnality will blight the prosperity of a church. If people cared as much for the cause of Christ as they do for fine apparel and costly array, there would be a great revival, indeed. So much complaint now about their dresses as if they go to church to make a display of their fine clothes. Since we have gone to such an extreme in pride our chil-

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dren are drifting into infidelity and many vacant seats are in our churches. Mothers, are you teaching your children to reverence their parents and attend the service of God? L. H.

BAPTISTS IN ALL AGES.

Read Dan. 2: 44; Heb. 12: 28; Matt. 16: 18. See what Campbell, the founder of the Campbellites, acknowledged, viz.: First Century. We read in a well attested history, of a large Baptist Church which was formed and exhibited as a **grand model,** by the immediate agency of the Holy Spirit. It is incontrovertibly evident, that the first Christian church planted on earth was, in respect of baptism, as now distinguished, a Baptist church, or a church composed of baptized believers. It is true, it is not called by Luke a Baptist Church, for all churches were imitators of the first church, and to have called it a Baptist Church, would have implied that there was a Pedo Baptist Church too, which was a thing unknown in the apostolic age as ancient historians declare. The second Church planted on earth was also composed of men and women who professed faith before baptism; consequently, a Baptist Church. The church of note, and in order of time, was the church at Caesarea, a church interesting to us, inasmuch as it was a Gentile Church, or a Gentile people composed it. This was evidently a Baptist Church."—Campbell-Walker debate, pages 262, 263. Thus we prove by Campbell that the first three churches organized were Baptist churches, and were therefore models for all after time. T. R. Burnett said, "In the days of Alexander Campbell it was wearing the name Baptist Church."—Ray-Burnett Debate, page 5. On page 7 of same book, he says, "With Alexander Campbell, we say the Kingdom was with the Baptists before he and his coadjutators started the reformation."

Hear Campbell again, "The Baptists can trace their origin to the Apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time."—Campbell-Walker Debate, page 262. In speaking of the second century, Mr. Campbell said, "Justin Martyr's public defense of the Christians of the second century, is a sufficient document to show that the Baptist sentiments at that time universally prevailed." Ibid, page 265.

"From the Apostolic age to the present time, the sentiments of the Baptists, and their practice of baptism have had a continued chain of advocates of their existence in every century can be produced." Page 38.

On page 386 Mr. Campbell said, "But that upon the Presbyterian hypothesis, the Baptists were still in a better condition as to this peculiar power of office than the Presbyterians, for there were Baptists in all ages that never acknowledged the mother of harlots." On page 409 Mr. C. says, Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and liberty of conscience. They have often been persecuted by Pedo Baptists, but they never politically persecuted, though they had it in their power to do it." Mr. Burnett, Campbellite editor and debater, said, "The Baptists have connections with the Apostles through their line of succession." "Baptists also have connection with the Apostles in what they teach and practice." Church Perp., page 314. You will see that Campbell said the first church organized, was A. D. 33 and was a Baptist church. Campbell said Justin Martyr's public defense of the Christians of the **second century,** is a sufficient document to show that the Baptist sentiments at that time universally prevailed."—Campbell-Walker Debate, page 265.

Baptist sentiment could not have prevailed in the second century if there were no Baptists. There being Baptists and Baptist churches in the first and second centuries, Mr. Campbell further says: "Even in England, the Baptists continued from the Apostolic times to the present day, and also that there have been in every century Advocates for Baptist principles. Ibid., page 278. Mr. Campbell had reference to the Primitive Baptists, for he belonged to them at that time, and was defending them in joint discussions with the Presbyterians. The Baptists are the only people on earth today that can be traced back to the Apostles.

"During the first three centuries, Christian congregations, all over the east, subsisted in separate independent bodies, unsupported by Government, and consequently without secular power over one another. All this time they were Baptist churches." —Orchard's History, p. 36. Mr. Mosheim, in speaking of the Baptists of 860, said they believed that God did not desire to will the salvation of all mankind, but of the elect only, and that Christ did not suffer death for the whole human race, but for those persons only whom God has predestinated to eternal salvation."—Vol. 1, p. 227.—J. S. Newman's History.

(To Be Continued)

While there have been Baptists in all ages there have been no Board and Convention Baptists prior to **1792,** with all manner of inventions of men. God sends His preachers. He has not delegated that authority to a Board nor church to send them. The Baptists in all ages were Primitive.

L. H.

"Divine justice, poor sinner, has accepted the person of Christ as thy surety, the work and obedience actively as thy righteousness, and the sufferings and death of Christ as the atonement for thy sin. It is passed current in the account of God and filed up in Heaven; and God says, I am well pleased for His righteousness' sake." He will magnify the law, and make it honorable. There it is "the acceptable year of the Lord." What Christ, as the Head of the Church has done, is received in Heaven with Divine approbation. Wm. Gadsby.

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ALL GIFTS SHOULD BE ENCOURAGED.

There are useful gifts in our churches, but they, in a great measure, are buried. The gift to prayer and exhortation should be encouraged. Suppose the church adopts a plan to meet at least one hour before time for preaching, and let the deacon of the church read a short chapter or portion of Scripture, and comment, and call on some members to offer prayer; then, if any feel impressed with a hymn, read and sing it and engage in prayer; should any feel impressed with some Scripture, read it and comment on it, if any feel impressed to tell his experience or give a word of exhortation he should do so. Eld. Cash says: "I have found it of great help to the church, and to the development of the members to call on several members at each service to take part."* * Preachers often pray too long and include too many things, seeming to exhibit their ability to pray for everything needed by mankind. But if some humble brother kneels before God he will feel a proper degree of solemnity and will pour out his soul in prayer without making it an elocutionary effort. His words may be few, but they will be sincere; they may be awkward, but they will be spoken in the fear of God; he may feel that he has made a poor effort, but most likely he will have given expression to a petition in which all can join." * * When the pastor calls on members to take part in the services he must not allow them to excuse themselves. As pastor of the church it is his duty to direct such matters ,and his judgment must be followed, for the Holy Ghost has made the pastors overseers. (Acts xx. 28). If one member is excused, others may be and finally it will fall back to the bad practice of the pastor doing everything. One of the deacons may be called on to take charge of the meeting and then when the pastor is not present he will not feel embarrassed to do so.

A church trained to let the pastor do everything is helpless unless he is present. If the pastor or other minister is not present at meeting time, the members disperse without any service—without song, prayer or Scripture reading. Every few months, let all the members, who can be induced to do so, take part by telling the dealings of the Lord with them. These are feasts for the pastor and also for the members. There are but few who will not in time talk to the church."—Practical Suggestions. The above suggestions are good ad timely. We are too cold and formal. The church is built up of **lively stones.** At the close of preaching, when the minister asks if any desire to talk, it is helpful for the brethren to give short talks of endorsement. Let each bear his part. We do not need drones. While the members feel their weakness, their preacher feels that way, too. Help him bear his burdens. Hold up his hands. Be kind and tender to one another and when you find a poor homeless child, encourage him to obey the Lord. It is so sweet to follow Jesus. May we all be more loyal to God and one another. You are a royal priesthood and should each make his offering though it may seem little God requires it of you. Bring all the tithes into the storehouse. L. H.

Dr. T. P. Crawford, the missionary of 50 years' experience in China says: "To me a hireling ministry implied a corrupt membership; and at once, I took up the true Baptist position that regenerated churches led by God-called, self-denying pastors was the only kind of Christianity for which I could work, suffer and pray. Many of these 'native preachers,' I soon found, knew very little of the Scriptures, nothing at all of the new birth or of the self-denying spirit of true Christianity. They are regarded themselves simply as 'foreign employees' for so many dollars per month to gather in converts for the gratification of their masters."—Two Witnesses, p. 101, G. W. S.

EXTRACTS FROM LONDON CONFESSION OF FAITH.

"The whole counsel of God concerning all things (2 Tim. 3: 15-17; Gal. 1: 8-9) necessary for man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scriptures; unto which nothing is to be added, whether by new revelation of the Spirit or traditions of men." —London Confession of Faith, A. D. 1689.

A. D. 1689.

This is where our people stood when they drew up the London Confession, and we should be very careful for our safety and for the glory of God to adhere strictly to that yet. L. H.

By the **decree** of God for the manifestation of His own glory (1 Tim. 5: 21; Matt. 25: 34) some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the (Eph. 1: 5-6) praise of His glorious grace; others being left to act in their sin to their (Rom. 9:22, 23; Jude 4) just condemnation to the praise of His glorious justice. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their (2 Tim. 2: 19; John 13: 18) number so certain and definite that it cannot be either increased or diminished.

Those of mankind (Eph. 1: 4, 9, 11; Rom. 8: 30; 2 Tim. 1: 19; 1 Thess. 5: 9) that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love (Rom. 9: 13, 16; Eph. 2, 6, 12), without any other thing in the creature as condition or cause moving Him thereunto. As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will foreordained (1 Pet. 1: 2; 2 Thess. 2: 13) all the means thereunto, wherefore they who are elected, being fallen in Adam (1 Thess. 5: 9, 10), are redeemed by Christ, by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power

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neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect (John 10: 26; John 17: 9; John 6: 44) only. The doctrine of this high mystery of Predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their (1 Thess. 1: 4, 5; 2 Pet. 1: 10) eternal election; so shall this doctrine afford matter (Eph. 1: 6; Rom. 11: 33) of praise, reverence, and admiration of God, and (Rom. 11: 5, 6) humility, diligence, and abundant (Luke 10: 20) consolation to all that sincerely obey the Gospel." London Confession of Faith A. D. 1689. This is where Old Baptists stood in 1689, before there were any Modern Mission Baptists, Campbellites, Methodists, Free Will Baptists and many more new modern sects that have been founded by men, no Sunday Schools, salaried ministry, conventions in the Baptist church, Boards, Theological Schools, Ladies Aid Societies, then. What Baptists hold to those principles now?

L. H.

COMPLETE IN HIM.

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

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

J. E. W. Henderson (deceased)
In Gospel Messenger.

Christ and His church are one, even so, a man and his wife are one, no more twain, but one flesh. What God hath joined together, let no man put asunder. Jesus said "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." We find that man shall not change, or modify, that which was from the beginning, in order that he may feel justified by a law of separation, in the face of the law of Jesus Christ, "Let not man put asunder."

J. J. T.

"If any man will be my disciple, let him take up his cross and follow me. It is God that worketh in us both to will, and He gives us the ability to perform. If the Lord has thus wrought in the hearts of His children, they should faithfully and lovingly follow Him. Nothing should be so important to us as serving Him who has done so much for us. He is such a precious loving friend that never leaves nor forsakes us.

L. H.

It is good to trust the Lord. He is merciful, good, powerful, and no good thing will He withhold from those that love and obey Him. He is mighty to save, and His little ones are kept in the hollow of His hand. And it makes no difference how weak, or poor they are, there are none who can pluck them out of the Father's hand. By the power of God are they kept, sustained, upheld, and His Spirit strengtheneth them. This being true, how could we put our trust in any other? Yes, it is good to trust the Lord.

J. L. C.

We love Him because He first loved us. So says one of the writers of the New Testament. And it is sweet to know that this is true: To know that He loved us first: to know that He loved us when we were dead in sins; enemies to God, strangers to the covenant of grace; separated from God, lost and ruined, without God and without hope in the world; and, that because of the great love He had for us, He gave His only begotten Son to bleed and die on the Roman Cross, that we should be saved from wrath through Him.

Our preachers preach the Gospel freely and cheerfully wherever God directs and they make no demands. They take the oversight of the flock not for filthy lucre, but of a ready mind. L. H.

Universal Gospel Address is Fullerism pure and simple. The Gospel belongs to Gospel subjects. The servant of God was commanded to feed the sheep and lambs, not to make them. "Feed the church of God which He hath purchased with His own blood," is the divine injunction.

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EXPERIENCE AND BEREAVEMENTS.

Dear Brother Hanks: The June Messenger is filled with sweet messages of love to my poor sin sick soul. I am sick and feel impressed of the Lord, I trust, to write some of my experience. Oh, the many dark hours of trouble, grief, distress, and sorrows of heart I have had to wade through! My pathway has been a rugged road of terror, grief, and stormy conflicts; but still, I feel my God is always near me, and that to own and bless. When I was a child, I loved to read the Bible. Just to read it was a pleasure to me though I could not understand it. I thought to read the Bible and do good God would save me for so doing. My mother and grandmother were members of the Missionary order—the mushroom growth as it is to me now. I joined them at the age of sixteen, not knowing where to go, nor did not even know which way I went. But thanks be to God He led me with His gentle hand, and instructed me in wisdom's ways, and turned my mind away from the sin-cursed delusions of men, and the degradations and pollutions of the world and Satan, and, in great mercy, led me to the house of my God—the dear old Primitive Baptist Church. Yes, He surely led me there. He gave me a desire to go and be with those good people, many years before I was made to think of joining them. I just thought they were a savage kind of people, because they would not try to get everybody to join their church. I just had to stand still and see the salvation of the Lord, as the children of Israel before they could cross the Red Sea. God's love inflamed my whole soul and sweet praises were flowing from my tongue. I soared away on eagle's wings of God's love to the highest regions of eternal glory. I joined them 22 years ago. I have felt like ever since I joined the church that my name was recorded in Heaven, and that God is the Author of its being there. I am glad that it is through trials and tribulations that we enter the portals of glory. If it were not so, I could never go there; for it seems that my life has been one of trouble. Before I had a hope I had three little boys and the oldest was taken away. Oh, how my heart did ache over the loss of him. But a few years later and the youngest one was taken. More grief and sadness of heart, but after this the dear Lord gave me a sweet hope. All this was leading me to the mercy-seat of Christ. Often it is through great conflicts that He draws us near the judgment seat of God, our Savior, to sit among the saints in the true church of God that He has set up here for all true believers to worship and adore His great name.

After I joined those dear people, my dear husband was taken away. It seemed like my all was gone, but more trouble awaited me. I then married again and the last of the first three children was taken at the age of 13. He was a good boy. I was so sad! The next was my second husband, who only lived one hour after he was taken from being overheated. Oh, what a great shock to poor me! But it seemed that my worst trials had not yet come to an end. After several years I was married to my third husband, Elder Banks Lewis. The sad news reached me on Monday night, July 2nd, 1918, that my baby boy of my first husband's children was killed at a saw mill. He would have been twenty years old in October had he lived. He was a good, obedient child. It seemed like I never could live and bear my troubles, they were so great! As I was going to the place where he was killed, it seemed like my heart would break and I wanted to say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

All at once a bright light shone all over the horse and buggy that my husband and I were conveyed by, and then the thought came into my mind that my dear boy is dead, and that his spirit was in Heaven, where God and His angels are I do hope my thoughts were true. I have a sweet hope for him. May God in mercy enable me to meet him in that bright world above and all my dear ones where there will be no more sad farewells. There God will wipe away all tears from all of our eyes. Dear brother, I feel nearer Heaven, for all of our troubles draw us nearer to Him who has loved us so. I have had to give up two of my dear precious sisters and my dear old father. So you see my troubles have been more than my poor tongue can tell.

If I can only be worthy to suffer as my dear Savior did, all will be well. I know all of our help is in Him. Thanks be to Him for His guiding providence of His dear saints by which their lives are interwoven. We know not the dark path our feet yet may have to tread and the perplexities that await us in life, the conflicts, and defeats. We shall meet many hours of despondency. Many will be the doubts and fears which may override our past joys; and were it not for that sweet hope, He has given us, that all of our help abides in Him and under His majestic banner of protection, we are not alone, because we feel lonely and unfit for that holy trust we bear, because we feel so much our weakness. Oh, how I do love to read the letters from the dear saints. It gives me so much consolation.

The most unworthy of all, if one at all.

Hazlehurst, Ga. Mrs. W. M. Lewis.

Those who trust in their righteousness are enemies to all righteousness. This righteousness is not only no righteousness. It is not only unrightness, but their resting on it the brand of high enmity against all that is righteous. They are enemies to the righteousness of God, of Christ, of the law of the gospel.—Clarkson.

Grace exempts not the body of the best man from seeing corruption. Though Christ be in him, yet the body is dead; that is sentenced to death, because of sin." It is appointed unto men once to die."—Fravel.

You will find it more difficult to walk with Jesus in a calm than in a storm.—Berridge.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.--We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles ast of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

NOTES.

We had a good meeting at Stapleton Church, Friday, Saturday and 3rd Sunday in June. Elders R. L. Cook, J. A. Taylor, and Brother Walter Proctor, licentiate, were with us. Bro. A. J. Banks was ordained to the full functions of the Gospel ministry. Elders Cook, Taylor and the writer forming the Presbytery. Bro. Bob Hannah was baptized, Sunday A. M. After able preaching by Elders Cook and Taylor, the Church communed and washed feet as the Savior directed, John 13th chapter. Congregation was good and attentive. This is a precious church and good people attend it. May God bless them. L. H.

Elder H. B. Wilkinson informs us that two were baptized at Bethlehem church near Statesboro in June. One was baptized at Old Hebron church, Garfield, Ga., 4th Sunday in June. L. H.

Elder Zack C. Hull:

My dear Brother: I am sending a statement of the churches of Nahunta and Mewborn's, which you can give a place in the Church Directory.

The church at Nahunta, Wayne County, N. C., was organized in the year 1791. She has ever stood firm in the Primitive Baptist faith and doctrine. She is the largest church in the Contentnea Primitive Association. During the year 1893, they built themselves a good roomy house, 40 by 60. Elder Thomas B. Lancaster is their faithful loving pastor. He united with this church 1879, commenced to preach at her September meeting, 1880, has had the pastoral care since about 1892. Their meetings are the 3rd Sunday and Saturday before in each month. Quarterly: March, June, September and December. Allen Bartlett is clerk. Postoffice, Saulston, N. C.

The church at Mewborn's was organized 1831. Her pastors have been 1st, Parrott Mewborn; 2nd, Thomas W. Wells; 3rd, Parrott Mewborn, Jr.; 4th, I. J. Taylor; 5th, John W. Gardner; 6th, Thomas B. Lancaster, who is still their pastor. He is beloved by the whole church. She has been a member of the Contentnea Primitive Association since 1855. Meeting days, 2nd Sunday and Saturday before in each month. Quarterly, March, June, September, and December.

L. J. H. Mewborn has served as clerk since 1884.

Post office of the church, Snow Hill, N. C.

L. J. H. Mewborn.

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Elder H. B. Wilkinson, of Claxton, is here in the Senate. He is doing good, efficient work and is defending our great principles of free speech, free press, and keeping church and state separate. It is a great blessing to have such noble men to make laws for us who will defend our liberties at such a time as this. Oh, that we had more such men to represent us. L. H.

We visited Mount Zion Church near Athens, Ga., 1st Saturday and Sunday in July. We had a sweet meeting with good interest. This is an excellent church. This is the home church of our esteemed and lamented Elder F. M. McElroy, deceased. He was indeed a great man in Israel. Later Elder Upshaw was also the efficient pastor of this church until the good Lord called him home. He was greatly beloved as a true faithful pastor whose heart was in the welfare of the dear Old Baptists.

Elder Stewart is now their faithful pastor.

We visited the good Christian homes, in Athens, of our faithful Sister Moore, old Brother Lester, and Bro. Earl Broach. These are precious Old Baptist homes. We were glad to have our devoted Christian sister, Emma Broach and Sister Harrison Upshaw with us in our meetings at the church and in Athens. God bless them all. L. H.

We have been requested to attend the North District Association at Goshen Church, near Winchester, Ky., Fri., Sat., and 5th Sunday in August. If the Lord wills we hope to be able to attend. L. H.

Our esteemed and gifted brother, Elder W. J. Hull, the father of our dear brother, Z. C. Hull, is in the city visiting his son. He reports good meetings in Alabama and the Baptists are in good condidition. L. H.

Banks, Ala., June 25, 1920.

Please announce in your paper that the Conecuh River Primitive Baptist Association will convene with Mt. Zion Church, Banks, Pike Co., Ala., on Friday, Saturday and Sunday, October 1, 2, 3, 1920.

We will be glad to have all orderly Baptists who can to come and be with us at this meeting.

Those coming by train will please get off at Banks, on Atlantic Coast Line railroad, where they will be met and cared for.

C. E. Sellers.

There are different classes of people—a low, filthy, don't-care, lazy, good for nothing class; a common class of industrious, economical, cleanly, respectable people, many of whom are poor or have a competency, and let the service of God always be first with them; there is a proud, aristocratic class that study more about fine apparel and making a show than God's service. I prefer the common class. I want to serve the Lord in simplicity. L. H.

Banks, Ala., June 25, 1920.

Please announce in your paper, that the the Annual Union Meeting of the Conecuh River Primitive Baptist association will convene with the church at Concord, China Grove, Pike Co., Ala., August 27, 28 and 29, embracing the fifth Sunday.

We invite all orderly brethren who can to come and be with us and especialy do we ask as many of the ministers to come as can.

Those coming on trains will get off at Linwood, Ala., on C. of Ga. R. R. and at Troy on A. C. L. R. R.

C. E. Sellers.

Elder Lee Hanks:

Dear Brother: Please publish the enclosed verses, written by Elder W. J. Dendy in memory of his departed relatives in the "Gospel Messenger." Elder Dendy is one of North Alabama's most humble and sound Old Baptist ministers. He quoted these lines to me, and by my request is having me send it to you to print, if it suits your approbation.

Yours in bonds,

H. D. Leonard.

Box 304 Albertville, Ala., May 6, 1920.

Come, my dear friends, and weep with me in my afflicted state;
No Irby by to hear me cry, He's gone, my trouble's great.
My father too has gone above to see the Savior's face;
He left me here, in this low ground, to run a pilgrim's race.
Two brothers dear who were so near have left me here below;
Which often makes me weep and cry and think that I must go.
My mother, too, has gone above to live with Sister Lou;
The Savior called; she said farewell, I bid you all adieu.

W. J. Dendy.

Elder J. A. Moore, of Texas, is expected to attend the Upatoi Association, Tues., Wed., and Thursday after 1st Sunday in September.

Ocmulgee, Friday, Saturday and 2nd Sunday; Beulah (in Ala.); Fri., Sat., and 3rd Sunday; Echaconnee, Tues., Wed., and Thurs., after 3rd Sunday; Ebenezer, Fri., Sat., and 4th Sunday. Original Upper Canoochee, Lexy, Ga., Fri., Sat., and 1st Sun. in October; Harmony Association, Fri., Sat. and 2nd Sunday in Oct. Brethren will arrange appointments between the associations. Elder Moore is an able, humble, gifted, peace loving minister. We gladly welcome him. L. H.

Elder Henry Swain paid the Messenger office a visit recently. He reports peace and prosperity in the churches. We were glad to see him and trust he may visit our churches soon. Lee Hanks.

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Elder Lee Hanks:

Dear Brother: Please state in the Gospel Messenger our regular monthly meeting at Martinsville, Va. is the 3rd Saturday and Sunday in each month. Our regular meeting at Strawberry is the 1st Saturday and Sunday in each month. Our regular meeting at the Old Mill is the 2nd Saturday and Sunday in each month. Elder J. R. Wilson, Pastor.

I baptized Bro. Scofield and wife, Bro. Calvin, Sister Gray, Bro. Dodd, five in all, in the fellowship of the Old Mill Church last 2nd Sunday, and a Bro. Ferguson joined at the close of the services Sunday for baptism next meeting. The dear Lord is blessing our hearts, and homes, and church. His great name have all the honor and praise for the resurrection, salvation, deliverance, the redemption, the justification, the calling, the election, the preserving and glorification of the elect family clothed in the Heavenly Lamb Skin.

Affectionately,

J. R. Wilson.

CORRESPONDENCE

Montgomery, Ala.

Elder Z. C. Hull:

My dear Brother:—I am feeling so lonely and cast down, I don't feel that I could ever venture out on a tour away from home among the dear saints of God. I am too weak and imperfect to undertake such a wonderful work as that of instructing and comforting so great a people thus blessed and favored of the Lord, a wise people, those with whom the Lord hath dealt as with no other people or nation. Still I can only find temporary relief from a feeling sense of duty to go and keep on going, in trying to serve four churches, and, when I go Saturday and Sunday, and then back home for the rest of the week, where I am beholding all manner of evil practices, I am made to think of that poor servant, Lot, whose righteous soul was vexed by the ungodly deeds committed by ungodly men. My very soul is set on fire with a burning zeal to go and to cry aloud and to spare not, but tell the people of Israel of their transgressions, and the house of Jacob their sins, and to earnestly and continually contend for the faith once delivered unto the saints. I would give anything I could to be rid of this feeling, and to have some rest. I just can't give up the serving of the churches, it seems, and I just can't serve them and follow out the impressions of my mind. I am sure that if I should spend all my time in visiting the waste places among God's humble poor, and do all that I could in my weakness to comfort them, and to encourage them, it would only be but a small hint at the praise of my blessed Redeemer which is so justly and divinely due His blessed name, for what I feel to hope, he has done for me. I could endure all the privations of life and oppositions by the enemy to truth, and count it all joy to suffer for Jesus' sake, enduring the cross, despising the shame, if it would only prove a blessing to His dear people. Yours in afflictions,

J. J. Turnipseed.

Dear Brother Monsees: I have read your letter of January 20 to Elder Z. C. Hull in Gospel Messenger for March. I find so much of my own experience in what you say about being cumbered about with so much serving and not therefore permitted to sit at Jesus' feet and receive the better part (which is promised us in obedience).

Out of the entanglement of the affairs of this life you say, it is seldom that I am permitted to emerge long enough to think or write upon things divine. How I crave and pray that it may be different. * * * but I am so handicapped with the frailties of this life; so much consumed with carnality and so little acquainted with spirituality."

My brother, I am not glad that you are in that condition, but I am glad that you deplore it and grieve over it, that you so perfectly in describing your condition, have told mine also. Were it not for the grace of God that brought me into heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 11: 1-10. But here is where my troubles arise for disobedience—I don't walk in the good works, the Lord has ordained that those for whom Christ died, should walk. However, it is said that Abraham's faith was counted unto him for righteousness. "For if Abraham were justified by works, he had whereof to glory; but not before God. For what saith the Scripture?

Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt." Rom. 4, 1-4.

Then can we witness, as you did, with the poet:

"O to grace how great a debtor,
Daily I'm constrained to be;
Let thy goodness like a fetter
Bind my wandering soul to thee."

And it is the goodness of our Savior, binding our wandering souls to Him, is why that we grieve and mourn as a dove bereaved of its mate, that we did not appreciate His presence and loving kindness more, and remain closer to Him, and His precepts and examples, when he was near, and wiped all our tears from our eyes. But, prone as we are to leave Him and to spend our time in pursuit of the perishable, fading, fleeting, fast decaying scenes of

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mortal life, brings us to a realization, every day of our mortal existence, that we are nothing and less than nothing and vanity. But this fast age in which we live, it seems, will not give us time to think or write of the goodness and mercy of God, although we imagine at the same time that we are not making any pretensions toward living up to the standard with the pride and fashion of the day. Yet it has more influence over us than we think. I often think of Mary and Elisabeth, back in the days when the angel of God spoke into existence John the Baptist and Christ, and how that Mary went and spent three months with Elisabeth, and we hear of no complaints from either husband for their disloyalty to them and their homes.

We can't know how Joseph fared about his meals being cooked and his clothing washed, ironed, and mended; but he lived and did not starve nor freeze. I am perfectly satisfied they all lived much happier in those days, and did not suffer with headaches and nervous indigestion, and heartaches that are so numerous in the land and countries today (with all its boasted improvements and great zeal among the people for a closer walk with God).

Mary and Elizabeth's humility and simple child-like faith in the gift of God bestowed on them, and the sacrifice of time they gave in talking of his mercies, was not sounded out through periodicals, nor did they do any of these things to be seen or praised of men. (Not that I am opposed to papers being published by our people, when they are published solely for the truth's sake). But I fear that we praise the creature many times more than the Creator.

But to come to the gist of the subject: We must remember and would do well to heed what Christ said to Peter, when Peter told him, He, Christ, should not be put to death. Christ turned to Peter and said, "Get thee behind me Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men. Then said Jesus unto His disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. 16: 21-25.

I find my troubles much of them come to me for this reason: I "savour" not of the things of God, but those that be of men. Therefore, I am often cast out of His sight where the waves and billows of seeming destruction lash and foam above my head, and where I am often made to cry as did Jonah "O Lord, ,I am cast out of thy sight, yet will I look again toward thy holy temple." It is through much tribulation that I am brought again to His banqueting house, where His banner over me is love. But through the grace of God alone I have ever been permitted to even view where the Savior feeds and where He makes His flock to rest at noon. And I can hear His voice as one out of sleep, saying, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone.

The flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs and the vines with the tender grape give a good smell.

Arise, my love, my fair one, and come away.

O, my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

But must close, I was not expecting to write all this. But to tell you that in telling your experience, you told mine.

Unworthy though in hope of a glorious immortality, where death is swallowed up in victory.

Orie Belle Adams.

Oglethorpe, Ga.

Albertville, Ala.

Elder Lee Hanks:

Dear Brother: I feel somewhat impressed to write a few lines. I often meditate and sorrow over the condition of some of our churches. There seems to be wars and fighting among some of them and the question arises, what is the cause? And the remedy? Many things may arise to cause these troubles. James says "Whence come wars and fightings among you? Come they not of your own lusts?" Now the cause and the cure is in the individual. I think I have a partial solution. Let me come down to my own doorsteps and view the situation, and I find that my sight had been elevated too high. I could only see some imaginary fault in the other fellow, but I find by investigation, at home, some real faults. "Some," did I say? but let me face the issue clearly and put it **"Many."** Yes, many faults. I could not undertake to summarize them, but suffice it to say that they are so numerous that I feel like it would take me all of my time in the future to get them eradicated from my system. No time then to watch after the other fellow's faults.

Perhaps, if I will try, I will find some time to heed the admonition to watch over the other fellow for good. And again, perhaps, if I do so, I will find some good in him. The Devil is always ready to show us the other fellow's faults, and try to make us believe our own faults are virtues. The Scriptures represent him as being a roaring lion going up and down the earth, seeking whom he may devour. It was said in ancient times that when the sons of God met to worship that the devil met them there. Then it is evident his influence reaches even into our own homes, and fields, and hearts. Our carnal nature is not at enmity with the devil, but is in unison with him. Therefore we are liable to go wrong, and do the things contrary to the teaching of God's Holy Spirit. It seems it is my nature to often do the wrong thing, or think or say the wrong thing, even to the destruction of my peace; and perhaps my in-

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fluence reaches out to the downfall of others, or to the detriment of some one's Christian enjoyment, and at the same time I may be wondering at his lukewarmness, and I perhaps partly the cause of it. So brethren, let us examine ourselves. Are some of the church members speaking unkindly of others? Let us be sure we are not backbiting and taking sides in a wrong, and when we meet at the house of God, or around our fire sides, let us not speak of the faults of others, but let us talk of the goodness of God, and His wonderful works to the children of men, and, if called upon to help in the settlement of differences, let us be sure we act with discretion, impartially, and with sound judgment. Let us judge with righteous judgment according to truth and justice, and not be found talking these things everywhere we go. It worries one and makes him feel tired and restless to hear of so much wrongdoing, and one powerless to help in reconciling the contending parties. I for myself, had rather hear the brethren talking on the Scriptures.

Brethren, there are some minor faults among us that we should overlook. We should not enlarge upon and make mountains out of mole hills; if we know of something a brother is guilty of that is detrimental to himself and to the church, we should talk to him privately, get him to desist, or lay it down. The world would rejoice to know or hear of wars and disputings among the Old Baptists, taking it for granted as a sign of our early decease. We should strive with all of our power, as much as in us is, to live in peace with each other. This should be an individual matter with us, that we will be no back-biters, that we will be no tattlers, or busy bodies in other men's business. Brethren, I know this is not too hard for us. We can do this much, we can keep our mouths shut, if we try. Let us live humbly and at the foot of the cross, and at the feet of our brethren. If we all do this there will be peace in our churches. Brethren, I hope you will pray for me, and may the Lord make me willing to take the medicine I am prescribing for others.

H. D. Leonard.

MOHAMMEDAN FAITH.

Dear Brother Hanks: In reading books of travel by Mark Twain recently I found frequent references to Mohammedan terms and customs which I did not understand. Looking up information on Mohammedanism, I found the following in the Standard Dictionary of Facts; and since it was such a surprise to me, I thought perhaps others might be interested in comparing certain points in their creed with views held by some people in our country; so I am sending it to be used as you see fit. This is copied from page 717:

"Mohammedanism, the name commonly given in Christian countries to the creed established by Mohammed. His followers call their creed Islam. Their common formula of faith is, "There is no God but Allah, and Mohammed is his prophet." The dogmatic or theoretical part of Mohammedanism embraces the following points:

(1) Belief in God, who is without beginning or end ,the sole Creator and Lord of the universe, having absolute power, knowledge, glory and perfection. (2) Belief in his angels, who are impeccable beings, created of light. (3) Belief in good and evil Jinn (genii), who are created of smokeless fire, and are subject to death. (4) Belief in the Holy Scriptures which are his uncreated word revealed to the prophets. Of these there now exist, but in greatly corrupted form, the Pentateuch, the Psalms, and the Gospels; and in uncorrupted and incorruptible state the Koran, which abrogates and surpasses all preceding revelations. (5) Belief in God's prophets and apostles, the most distinguished of whom are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. Mohammed is the greatest of them all, the last of the prophets and the most excellent of the creatures of God. (6) Belief in a general resurrection and final judgment, and in future rewards and punishments, chiefly of a physical nature. (7) **The belief, even to the extent of fatalism, of God's absolute foreknowledge and predestination of all events both good and evil. The practical part of Mohammedanism inculcates certain observances or duties, of which four are most important. The first is prayer,** including preparatory purifications. Prayer must be engaged in at five stated periods each day. On each of these occasions the Moslem has to offer up certain prayers held to be ordained by God, and others ordained by his prophet. During prayer it is necessary that the face of the worshipper be turned toward the kebla, that is, in the direction of Mecca. Prayers may be said in any clean place, but on Friday they must be said in the mosque. Second in importance to prayer stands the duty of giving alms. Next comes the duty of fasting. The Moslem must abstain from eating and drinking, and from every indulgence of the senses, every day during the month of Ramadhan, from the first appearance of daybreak until sunset, unless physically incapacitated. The fourth paramount religious duty of the Moslem is the performance at least once in his life, if possible, of the pilgrimage to Mecca, after which he becomes a Hadji. Circumcision is general among the Mohammedans, but is not absolutely obligatory. The distinction of clean and unclean meats are nearly the same as in the Mosaic code. Wine and intoxicating liquors are strictly forbidden. Music, games of chance, and usury are condemned. Images and pictures of living creatures are contrary to law. Charity, probity in all transactions, veracity (except in a few cases) and modesty are indispensable virtues. After Mohammed's death Abu Bekr, his father-in-law, became his successor, but disputes immediately arose, a party holding that Ali, the son-in-law of Mohammed, was by right entitled to be his immediate successor. This led to the division of the Mohammedans into the two sects known as

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of Persia and India; the latter, considered as the Shiites and Sunnites. The former, the believers in the right of Ali to be considered the first successor, constitute at present the majority of the Mussulmen orthodox Mohammedans, are dominant in the Ottoman Empire, Arabia, Turkestan, and Africa. The total Mohammedan population of the world is estimated at fully 215,000,000."

Brother Hanks, please send the Gospel Messenger one year to Mrs. Mantie Partain, Campton, Ga., for the money order enclosed. I am glad to send this subscription, as the sister will enjoy reading the paper.

Yours in hope,

Emma Broach.

Social Circle, Ga.

We received May issue of the Messenger today, have only scanned over it, and oh, it does me good to see it so full of good letters from men of God. I do trust and pray to the dear Lord that He will spare their precious lives and impress them often to write. I wish I could meet every one of them and shake their hands and tell them I love them.

We so much admire Ora Belle Adams and Lessie Jolly's writings.

Really the Messenger is exactly the kind of paper we want—no ads. Even it is beyond our sanguine expectations.

Carrollton Primitive Baptist Church. Regular meeting 1st Sunday and Saturday before in each month. Elder J. M. Bagwell, pastor.

J. C. Brock clerk, Address, Carrollton, Ga.

Hope to send you a club before long. Would not exchange the Messenger for all the rest of the papers I know of.

N. E. Denney.

Route 3, Carrollton, Ga.

Eld. Lee Hanks:

Brother Hanks, my son asked me to write you and tell you we would be only too glad to have you visit our association any time it would be convenient (Bethany), and we would help bear your expenses, and I am sure other brethren would do the same. May the Lord bless you and yours abundantly throughout this life.

Let us know if you can visit us and when. We want to hear you preach once more.

Your brother in hope,

D. Hollingsworth.

Decatur, Miss.

Shall be glad to visit you in the near future. I love the dear good Baptists of your country.

L. H.

Cappell, Tex., May 16, 1920.

Elder Z. C. Hull:

Dear Brother:—Tonight I find myself trying to write you a few lines after having read the May issue of the Gospel Messenger. My poor heart is filled with joy to know that the dear servants of God are not only willing to go and preach the word, but are willing to give much of their time to writing, telling of the goodness and mercies of God and the riches of His Kingdom, thus wearing their life away and giving the most, if not all, of their time to the cause, I often wonder if we appreciate such noble servants of God as we should. I fear that we do not. Some of your staff I have met and I hope to meet the others while I press through this unfriendly world, as their writings through the papers have often caused me to forget the cares of this life and say with David of old, the Lord is my Shepherd, I shall not want. If I am not permitted to meet them while here I hope to meet them in the bright beyond.

Tonight as I think of good people, the poorest of all the earth and yet the richest, my mind goes to the scripture where David said:

For He shall deliver the needy when he crieth, the poor also, and him that hath no helper,

For He, God, shall deliver the needy.

Do we always wait upon the Lord as we should and have a thus saith the Lord in what we do or say? This is a question that we all can answer within ourselves. I for one fear that we do not in this age of time. Do we not hear preachers telling the sinner to open the door of his heart and let Jesus of Calvary in, the same weak God that many tried to make Him while He was here among men, many are trying to make Him today.

Let us go back and see if we cannot find a time.

The children of Israel were a needy people. Surely they had always been a needy people, but upon this occasion they were in much need, when the children of Israel came to the Red Sea, it was a trying time for them. The waters were too deep for them. The army in the rear was too strong for them. So needy were they of a power stronger than that of armies, that they had to wait upon the Lord. Was it not a time to wait? Wasn't it a time that they did wait? And Moses said unto the people, fear ye not; stand still and see the salvation of the Lord which He will shew to you today, for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The children of Israel, having come to the end of their own strength, could do nothing more than to wait and see the power of God, the one who would fight their battles, and every child of grace has some time or another come to the end of his own strength. Surely they are as much in need then, and like the poor publican of old, cry out, Lord, have mercy on me, a sinner, and when the Lord shall come and speak peace to their soul, they shall see the Egyptians (their sins) no more.

Surely, the Lord delivers the needy and poor of the earth as He has chosen His people among the poor and the despised of the earth, yet they are rich, having received a hope in Christ which is worth

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all the riches of this world, and thus some one of the prophets, having lived to see the day when he took the child Jesus in his arms, and blessed God, and said unto the Lord, now lettest thou thy servant depart in peace, according to thy word, for my eyes have seen thy salvation.

Surely this is the Holy Child spoken of by Isaiah when he said, for unto us a child is born, unto us a son is given. * * * Isn't it wonderful to think of how the power and grace of God works in delivering the needy and the poor. Yes, we were indeed a needy people, and so poor we could never have paid the debt, but God, who knows all things and could see our needy condition, paid the price, and ye are bought with a price. Yes, he paid the price with the blood of His Son, my precious brother.

I for one can never believe anything else than that the price that He has paid will be sufficient. For Jesus said that of all that the Father had given Him He should lose nothing. Isn't it a sweet thought, although there are some that cannot see it this way, that all the powers of this world and sin accepted can never rob God of one of His chosen ones. Then, dear brother, if I am numbered with His chosen ones, and my name has been written in the Lamb's book of life, some sweet day I shall rest in His love and kind embrace.

According to His good works and not mine. I feel to be one of those needy ones tonight. Oh, that He would show His smiling face once more.

Brother Hull, I often think of you, and long for the time when I shall be with you again. What time I was with you when you were here, the hours went by like moments. It affords me great pleasure to read from your gifted pen. May the Lord spare you through many days to come, as you press on in discharge of your duty. Brother Hull, I am longing for the time when you can come back and be with the little church at Dallas.

We also invite other preaching brothers to come and be with us. Our regular meeting time is three-thirty in the afternoon of each fourth Sunday. We meet in a hall on Tenth and Beckley, in Oak Cliff. Bro. J. L. Collings preaches for us. He is a precious brother and a noble servant of God.

Dear Brother, I must close. Didn't think that I would write so much, but just gave vent to my mind and have done the best I could. Do as you think best with this, and pardon me for keeping you so long. I hope to see you soon, but if never again, may we meet in that bright world beyond.

Your brother in Hope,

O. F. Dearing.

Cappell, Tex, R. 1.

Dear Brother Hanks: I see your resignation as associate editor of the Primitive Baptist, and learning that you are editor of the Gospel Messenger, I would be glad to have a sample copy of the paper. I was always glad to read your writings in the Primitive Baptist. I am here alone, about sixty miles to the nearest Old Baptist church. I try to preach here once a month, but almost everything is against me, except a very few. My greatest comfort is reading after the Baptists.

A sinner saved by grace,

Elder G. W. Reed.

Perryville, Ark.

Athens, Ga.

The Messenger Publishing Co.

You will find enclosed money order for the renewal of my subscription to the Messenger.

Have sent out the letters and blanks you sent me and I am glad to do what I can to help you in the good work; have been reading the Messenger for years, and feel that I can't do without it. I think sister Lessie Jolly's letters and, Oh, so many others, are worth more than the paper costs.

If I could write as they do, feel that I would be glad to spend my time for the comfort of the dear children of God, but am such a poor, unworthy creature, and fall so far short of what one should be, that I don't see how the church can fellowship one so vile. I will leave, in the midst of thee, a poor and afflicted people, and they shall trust in the name of the Lord. This gives me some comfort, that after all, it may be I belong to that class.

Pray for me that I may be enabled to trust Him and lean on His promises, while I am going down the steep of life. I am growing old—very feeble and nervous, and feel that I can't be here long, according to nature. Will soon be seventy. While I have much to be thankful for, much more than I deserve, I have had trouble and often think of the hymn:

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

But it will soon be over, and I trust I shall meet the redeemed of the Lord, and there will be no more sorrow, no tears to be shed, all will be joy, love and peace. Pray that such may be my happy lot.

Yours in hope,

Mary A. Moore.

Do not tell a poor mourning soul, hungering and thirsting after righteousness, with a heart full of love to stay out of the church as long as he can. He will disobey long enough without telling him to do so. Tell him to follow the blessed Saviour. Come and welcome in the dear old Church. L. H.

Poor weeping soul, remember that Jesus wept. He became a sympathizer with His poor afflicted children. L. H.

Flint Co., Texas.

Elder Zack C. Hull:

My dear Brother in the relation of life and salvation, as it is in Jesus, the Savior of His people from their sins: A near and dear relative can reach the living, thirsty soul after righteousness. The won-

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derful work of God! The grace relation of the divine life can reach the living thirsty souls—God's redeemed. I have just returned to my son's. Had a pleasant trip, among the brethren and sisters of the Amite Association of Mississippi. I visited a few churches of the Wetumpka Association. My tongue and pen fail to express the loving kindness the dear brethren manifested to me—hoping the good Lord introduced this poor pilgrim, a fellow-citizen of the household of faith. At once, the loving relation of life and salvation was heard and felt to the praise of a dear Savior's love, and to the life and comfort of my soul.

Dear brethren, one and all I met, I hope to believe the good Lord was with me, though a stranger in the flesh, the acquaintance in the Lord soon came to light. God is light, and love. Our life and love in the Lord revived and a sweet communion in our relation of life, and salvation as it is in the Lord. I visited Mt. Olive Church near Opelika, the home church of Eld. W. M. Mitchell. He served as pastor of this church fifty years, Bro. P. D. Taylor invited me in the pulpit. My meditation was in the precious living gift, Brother Mitchell, the gift of wisdom, and love, having stood in this pulpit, an ambassador speaking the truth in righteousess and love and comfort to the church. Oh, how can I, so feeble, so weak, stand where the gifted minister of God stood. My prayer and heart's desire was for God to introduce this poor feeble gift to his brethren and sisters in Thy love. I am willing for my brethren and sisters to be the judges.

Brother Hull, I return to my son's in Texas. I live with him when I am not visiting the churches. I found the Messenger changed hands, several copies had been mailed to me. Brother Hassell sent me the Messenger. It was thankfully received. The copies you sent me gave me an introduction to you in the Lord, the shining beauty in love. The loving principle of the Messenger has not changed. May the good Lord bless you and Brother Hanks in publishing the true Messenger of love. That is what Jesus did for us, when He revealed the message of love. Our sins were imputed to Him, His righteousness imputed to us. Love, peace, and happiness were ours. This is the life and joy of my soul. In hope, a little brother in the Lord.

L. J. Gresham.

It is hard to give our loved ones up, but it is so sweet to have the assurance that they are in heaven, where there will be no more briny tears shed, and where they will bask in the sweet loving smiles of Jesus forever. Sweet and blessed home of the soul.

L. H.

Elder Lee Hanks:

Dear Brother Hanks: I am sending under separate cover the obituary written by our precious sister, Lois Brannan, and also another little memorial.

We just wish to tell you again how much good your coming to us has done us. You can never realize it as we, for surely you can not understand how cast down and destitute we were—then we learned that you were thinking of us! At last, God had sent our shepherd and he was calling the sheep!

In your beautiful sermon today we were made to forget the bitter waters of Marah for you showed us the tree, the waters were made sweet. During your discourse your countenance revealed the image of our precious Savior. It was like the morning dew to parching vegetation. My troubled soul grew calm and still and I could say with one of old, "Be still and know that I am God."

Don't forget that we are expecting you and your wife next meeting. It will be a high privilege of which we feel unworthy, to have you in our home, yet we want you to come.

In hope,

Mrs. W. E. Broach.

Carthage, Miss.

Elder Lee Hanks:

Dear Brother: I would be glad that the Lord would direct your mind to visit us again. I often think of you and your godly conversation and the meek and humble spirit you manifested, and how you so wonderfully preached Jesus to the comfort of His dear children while among us. I hope your health is better. My wife's health has been very poor for the last two years. May God's richest blessings be yours, together with your dear family, is my prayer. Your little brother in hope,

E. J. Jolly.

I hold you and your dear Christian family in high esteem and shall ever remember your kindness. Hope to visit you again. L. H.

What miserable creatures will they be who hear their awful doom: "Depart ye cursed into everlasting fire prepared for the Devil and his angels!" God will punish sin. It is just as true as there is a heaven that the wicked shall be turned into hell with all the nations that forget God. That punishment will be everlasting. God is just. L. H.

After a few more hardships and sore conflicts here, we can say, come welcome death, I will gladly go with thee. How sweet to be able to say: "Farewell, vain world, I am going home, my Saviour smiles and bids me come." May this be our happy lot.

L. H.

If God has only one way of saving sinners, and that is by faith, repentance, baptism, and a round of conditions, what will become of heathens, idiots and infants?—L. H.

We should not be drones in the service of God, but all should awake to spiritual activity. We should love and serve God as a sweet privilege. L. H.

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Galveston, Texas.

Eld. Zack C. Hull:

Dear Brother in Hope: I want to thank you for the two copies of the Messenger received just a few days ago. However, I had received a copy two or three days previous (June issue), I have read each of them with comfort and solace to my heart. I hope through the Spirit of our good Master, of whom I know without Him I can do nothing. Sometimes, I feel that the smiles of our dear Lord are hid from me and I am left to grope my way in darkness. Again I feel that He is my Shepherd, and I shall not want. God bless you, dear young brother, together with all the precious spiritually minded brethren who are endeavoring, through the grace of God, to write words of love and comfort to the humble poor of God. Yours in bonds,

Robt. S. Farrow.

As I have received an extra copy will send some stamps.

Elder Lee Hanks:

Dear Brother: I am so glad the paper has moved to Atlanta. I have been reading it ever since its first publication. I am glad that Elder Hassell is still on the editorial staff, for I have been comforted so many times by reading his editorials. He is a faithful old soldier of the cross. Elder Gold has taught the Lord's people so comfortingly too. If all of our preachers would write and preach as Elders Hassell and Gold have done we would have peace in our churches. I do not mean that they are all that have thus taught. No, indeed! Some were excluded from the church for wanting the church to do away with the tenth article of our Articles of Faith. Will you write an article on it? They were gotten up from the split, 1832. I see no cause for that to bring trouble now. Oh, that we could live in peace one with another. What is the cause? Where is that faith and charity? Is it gone? O, Lord, help us, and may all repent, and may He visit us and restore unto us the joy of His salvation.

I have prayed that I might, live to see a revival among us. I can't write as I wish. I am 78 years old and cannot be here long. May God bless you and all the editors and readers of the Gospel Messenger. I beg an interest in your prayers.

Your sister, I hope.

Elizabeth Casey.

Adairsville, Ga.

The grace of God should be preached, believed, and practiced by the Lord's people. Preach grace in its fulness. Let every sermon be well seasoned with grace. There is no other people on earth that truly believe in grace, but the Old Baptists. Every spiritual desire, aspiration and love of God is a fruit of grace in the soul. Our being in the spiritual realm and ability to obey God in that sphere is all of grace. Grace gives us ability to obey God and the desire, but grace does not do the obeying. The command is given to us to obey, and if we live after the flesh and disobey, it is our fault, and we experience the judgments of God; but if we by enabling grace obey the Lord and feel His presence, we praise God's grace for it. At best we feel to be poor unworthy servants. If the grace of God is in the heart we are apt to see fruits borne. By their fruits ye shall know them. One should bear fruits before he is received into the church. L. H.

When a people leave the practice, they will ere long leave the fundamental principles of grace.

L. H.

God's people are an afflicted and poor people; and their plain simple manner has never made them popular or inviting to the world. The world loves its own. L. H.

The more closely error imitates the truth, the more people it will deceive. Counterfeits are dangerous. L. H.

Dear Brother Hanks: I have read many good things from your pen in the Gospel Messenger that have cheered me along on life's rugged pathway and made me pray to have the privilege of meeting you and hearing you preach. I am made to love you and all the dear brethren of the household of faith. The Gospel Messenger is the best paper I ever read. I hope the Lord will bless you many days in your good work. Send me the Old School Church Hymnal. Your little brother in hope.

W. A. Clabo.

Let this thought support us under all our afflictions, that heavy and tremendous as the storm is, it will soon be over, and we shall safely arrive at home." For if we suffer with Him we shall also reign with Him: if we deny Him, He will also deny us.—Horne.

A religion that pleases the carnal mind is a religion invented by the devil to deceive the world.—J. M. N.

I am resolved in the strength of grace, to preach all the truths of the gospel so far as I know them, and leave God to take care of consequences.—Toplady.

It is a great thing to live in faith, but greater still to die in faith.—Berridge.

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After all the learning of men, if they have nothing else, they are still natural men, and perceive not the things of God. Their light is still but darkness, and "how great is that darkness." It is the Lord Jesus alone who is anointed to open the eyes of the blind. —Owen.

Poor sinner, it is an infallible evidence of your eternal election, if you can say and feel as Ruth did: "Thy people shall be my people, and thy God my God." This is the language of the faith of God's elect in every age of the world."—J. M. N.

Augustus M. Toplady, the great hymn writer, in speaking of his early experience in the tidings of God, has this to say: "When about the age of sixteen, it pleased God in His providence to direct my steps into a barn, where a layman was preaching." Reflecting upon the circumstance a few years afterward he says, "On Feb. 29th, 1878, after my return from Exter, my desires were strongly drawn out; and drawn up to God. I could, indeed. say I groaned with the groans of love, joy and peace, but so it was even with comfortable groans that cannot be uttered. That sweet text: "Ye who sometimes were afar off are made nigh by the blood of Christ." (Eph. 1: 13) was particularly delightful and refreshing to my soul; and the more so as it reminded me of the days and months that are past, even the day of my sensible espousal to the Bridgeroom of the elect. It was from that passage that Mr. Morris preached on the memorable evening of my effectual call by the grace of God under the ministry of that dear messenger; and under that sermon I was I trust, brought nigh by the blood of Christ, in August, 1756. Strange that I, who had so long sat under the means of grace in England, should be brought nigh unto God in an obscure part of Ireland, amidst a handful of God's people meeting in a barn, and under the ministry of one who could hardly spell his name. Surely it was the Lord's doing, and is marvelous."

You say, "Christ has done a great deal; He has done His part, and I must do my part; and notwithstanding all that Christ has done, if I do not do my part, too, I cannot be saved." There is a deal of talk in our day about popery being likely to be established; and I know no men in the world who are more likely to establish it than these "do part" men, for their sentiment is the very life and soul of popery. What is popery? What is anti-Christian? Creature merit? If you could destroy creature-merit, man's doing his part, in all its bearings, and creature-merit could entirely be put out of existence, the devil himself could not make a Pope. There could be no such thing in existence. But creature-merit is the blood, and sinew, and pulse, and life of Popery; and, therefore, where men go on with the strange idea that notwithstanding all Christ has done, they must do their part, too, or they cannot be saved, they are bidding "Good speed."

Wm. Gadsby.

If God is unjust because He does not save all the race, before what tribunal will you try Him?—L. H.

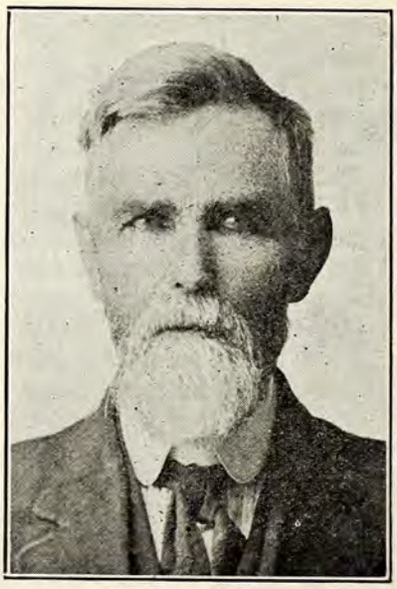
If you were to say you know you have a mansion above worth a million worlds, and yet the loss of a thing worth sixpence were to put you out of temper, nobody would believe you.—W. T.

Show me a man's books and companions, and I will tell you what sort of a man he is.—W. T.

As in a family where there is much business to be done, even the little children bear a part, according to their strength: "The children gather wood, the father kindles the fire, the woman kneads the dough;" so in the family of Christ, the weakest Christian is serviceable to the strong.—Flavel.

Christ is a Rock to them who have no foundation of their own and cannot manufacture one.—Gadsby.

OBITUARIES



Elder Thomas Weaver.

Elder Thomas Weaver was born May 23, 1845; departed this life July 23, 1919, age 74 years and 2 months. Received a hope in Christ September, 1867, joined the Primitive Baptist Church at Mossy Springs, Union County, Tenn., in November, 1868, and was baptized in May, 1869, by Elder William Bridges.

He was ordained to the full work of the ministry May, 1872, by Elders William Williams and William Bridges. For a number of years he was moderator of the Powell's Valley Association (Primitive Order), and was very highly esteemed by the brethren.

He was married to Adaline Wilson December, 1865. To this union two children were born, one of whom survives. Adaline Wilson Weaver died in 1870.

December 8, 1872, he was again married to Saloma Catharine Shown, who preceded him to the home of the blessed June 3, 1918.

To this union sixteen children were born, seven sons and nine daughters, five dying in infancy and two married daughters preceding him to the great beyond. Six sons, four daugh-

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ers, twenty-five grandchildren and one great-grandchild still survive.

One brother and a sister, namely, Jacob Weaver, Lafollette, Campbell Co., Tennessee, and Mrs. Julia Soyre, Union Co., Tennessee together with the children, church, and a host of friends, are left to mourn our great loss, but we believe our loss is his eternal and happy gain.

He was a faithful and devoted Christian. He was true to his church, sound in doctrine, always contending for the principles of the doctrine of Christ, yet with much love and good will to all.

He could surely say, "I have kept the faith, fought for the truth and finished my course with much zeal." He was one of the ablest defenders of practical godliness, and strongest advocates of salvation by grace in the Powell's Valley Association.

All men, of all denominations, loved him, tho they did not love nor neither did they believe the sentiment he contended for. He contended for forty-eight years for those blessed principles.

His love and zeal never grew cold and it was his whole desire to do the will of his Father.

He has left this world of sorrow and is sweetly resting with his blessed Savior whom he so faithfully served.

He enlisted in the Federal Army, Company G, 7th Reg., Tennessee Mounted Infantry, November 8, 1864, and was honorably discharged July 27, 1865.

The last few months of his life were spent with his daughter (Mrs. M. M. Rice), where he received all the care and attention that could be administered, but to no avail. During his stay here I (Elder T. W. Baker) spent many nights with him. One night he called and had me put him on his chair and wanted to talk a while. The following are a few words in as short a manner as I can arrange them. Altho he talked for one hour and a half yet we haven't space to tell all.

"Brother Tom,we have spent many days together in talk and preaching, and I have often doubted being God's servant and wondered if I had been too strict in contending for these principles, but now I **know** that I am His servant and that these principles are the truth. My way is clear, there's **nothing** in my way, and I **know** that my Redeemer liveth."

Raising his hand and letting it fall on his knee, he smilingly said, "It doesn't seem that heaven itself could be any sweeter than these moments were to me. If it is, it will be sweet, indeed. I don't want to complain or think my lot hard, but if it were only God's will I wish the end now."

We only wish all of God's dear children could have heard him.

Funeral services were conducted by Elders H. H. Oaks and T. W. Baker, Saturday, July 26. Here a number of his brethren and friends gathered to pay the last tribute of respect to this precious man and father.

His body was carried a mile to the Hill Cemetery, where he was quietly laid to rest from the troubles and heartaches of this old world until the Lord shall come to call the sleeping dust of his jewels to come and live with Him.

Children and Brethern, this will be the sweetest meeting we have ever witnessed. Here we'll meet to never part again.

Let us trust the Savior to carry us to this sweet home where we can ever be with our loved ones and sing redeeming love forevermore.

ISAAC O. DODGEN.

Isaac O. Dodgen, son of Deacon W. S. Dodgen and wife, was born April 11th, 1861, and died of heart failure May 3rd 1920.

Brother Dodgen was married to Miss Alice Groover in November, 1889, and to this union was born four children, three sons, Roy, Gray and Howard, and one daughter, Mrs. R. C. Burtz. Howard preceded him to the grave.

On he relation of an experience of grace, Brother Dodgen was received into membership by the Primitive Baptist Church at Bethlehem and was baptized by the writer.

Brother Dodgen was a good man, as far as good applies to man. He had been in poor health for several years but at the time of his death seemed to be better, attending his meeting on Sunday, and about 3 o'clock Monday afternoon, he came in the house and began reading a paper and fell over against the bed he was sitting by. His wife ran to him and lifted him up, but he had breathed his last. His sufferings had come to a peaceful end.

Brother Dodgen leaves to mourn, besides his wife and children, three brothers and four sisters, and many relatives and friends.

Funeral and interment were held at Holly Springs, conducted by W. T. Walden and a Methodist minister, Reverend Crowe, and myself.

Dear Sister Dodgen, trust in the Lord for He cares for you. His mercy is everlasting and He will not forget to be gracious.

May God in His goodness and love prepare you and your children to meet your loved ones who have been called away to that world where parting will be no more.

Smyrna, Ga. H. G. MITCHELL.

J. F. LINDSEY.

By request of the wife and loving companion of the above subject, we will try and pen a few lines to his memory, first, by calling attention to the fact that he was not a member of any religious institution, neither did he believe that such was the Savior of poor sinners, as he expressed himself to be, but he did believe that the only name under heaven or given among men, whereby we must be saved, was the name of Jesus; and having been born again, not of a corruptible seed, but by the word of God, which liveth and abideth forever, had the witness in himself, and could truly say that Jesus is the Christ, the Son of the living God; and as we were with him a great deal during his afflictions, which continued for several months, he gave all evidences of a gracious change, expressing his weakness and imperfections, and yet a strong desire to live in the sweet fellowship of the church, and to enjoy the worship and service of God with his dear people, if he was only fit to have a name or a place among them.

In all of his sufferings we have never seen greater fortitude and patience manifested, or any one more reconciled to their suffering condition. He was a man highly respected by all who knew him. He died in Montgomery, where he had been for more than three months, having had several operations and everything done for him that loving hands could do. His wife was with him, giving her personal attention to his care most of the time.

The remains were laid to rest in the family cemetery at Donnelly's cross-roads on Friday before the fourth Sunday in April, amid a large gathering of friends and relatives, funeral services being conducted by the unworthy writer and Elder Jack Mitchell. The deceased was 49 years of age and leaves an aged mother, a loving and affectionate wife, children, brothers and sister, and a host of relatives and friends, to mourn their loss, but we would say to one and all, "Weep not, as those who have no hope, for if we believe that Christ died and rose again the third day, them also which fall asleep in Jesus, will God bring with Him, for he was delivered for our offenses, but raised again for our justification.

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"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

It is indeed a great Cross to our nature to give up our loved ones in the trying hour and article of death, and especially so with the bosom companion, who feels so keenly the loss of her head and stay in all the trials and battles of life; but we would call to mind the great Head and Protector, who is alive forevermore. He has promised to be a husband to the widow and a father to the fatherless, and give everlasting comfort to the poor distressed. May God bless and comfort all the bereaved ones, and enable us all, by His sweet sustaining grace, to humbly bow in submission to His blessed will and work, and may we feel the sweet assurance of that hope which reaches beyond this world of trouble and care.

Sleep on, dear Jimmie, take thy rest,
God doeth all things for the best,
We may not see nor understand,
Until we reach that blissful land.
Then, we shall know as we are known,
When Gabriel the last trump has blown,
When saints are gathered all in one,
To praise the Spirit, Father, Son.

Montgomery, Ala. J. J. TURNIPSEED.

MRS. MARY HATTIE BURK.

It becomes my painful duty to write a brief obituary of my daughter, Mrs. Hattie Stinson Burk. She was born Feb. 21st, 1896, at Stinson, Russell County, Va., and deceased January 23rd, 1920, aged 23 years, 11 months and 2 days. She was the youngest daughter of Elder J. T. Stinson and N. V. Stinson. She was married to Mr. C. G. Burk and to this union were born two children one son 5 years old, Thomas Russell, and a daughter, a little over three months old, Sarah Virginia, named after each of its grandmothers. She professed a hope very young, but like many others, put off joining the church, waiting for her husband to go and be baptized with her. But the merciful God warned her of her approaching death, of the river where she should be baptized, and Elder Peterson, who should baptize her. She told her dear husband it was her last opportunity, and they went a distance of about 40 miles, near Riffe, Washington, and on Saturday, the 2nd day of January, 1920, went before the church and told them of her hope, and was baptized by Elder Peterson in the Cowlitz River on Sunday morning.

My uncle and aunt, James and Jane Stinson, who are now each up in the eighties, wrote us about the good meeting. She returned home so happy, and then she wrote us about it. Oh! how I and her old mother cried for joy. She never hinted to us that she did not expect to live long. How soon our joy is turned to grief. She was soon stricken with an abscess. The doctors could not relieve her so she was taken to the hospital at Chehalis, where she was operated on January 23rd. She awoke from the ether and retained her right mind until the last. She died holding her husband's hand.

She had formerly lived in Chehalis and had many friends there and in the surrounding country. So on the 25th of January, after the funeral service held by Elder Peterson, she was laid away to await the resurrection of the dead. My dear uncle, who with his family were present at the funeral, James Stinson, wrote me that it was the most impressive funeral service that he ever witnessed. Many floral gifts were placed upon her grave, and they kindly retained and sent us a sample of each.

She was of such a loving disposition that it seems that everybody who knew her loved her. She never in her life disobeyed us. Oh, it is so hard to be reconciled to God's will in this matter, but I must bow to His holy will.

I had such a sweet dream just before she joined the church. I thought I was at meeting and there was a large crowd of our homefolks there. I was lying on a bed trying to rest, and Elder James Miller opened the church door, and old Elder Shade Williams started a song. Such sweet and heavenly music as that, it had never been my privilege to hear before. My soul was filled with joy inexpressible. I just felt that our people would be sweetly compelled to come and join the church. I thought it would look cold and indifferent for me to lie there and so I got up, but found myself at home. It still gives me great joy.

My son, Elder J. Taylor Stinson, came to visit us. I told him about it and that I believed some of our folks would join the church. I just felt it was God's good promise to me and that He would bring it to pass. That very evening I received the precious letter and had the pleasure of showing it to him. He is a Missionary Baptist elder and has the care of the first Missionary Baptist Church of Bluefield, W. Va., and is very popular with his people, in fact, with all the denominations.

Mary Hattie had seven brothers and one sister, all of whom survive her and mourn her loss. Our children have all come to see us in our hour of sorrow but three, whose business affairs were such they could not reasonably come. They are all deeply grieved. Her poor husband, left with two children, is heartbroken. He writes me it is his desire, with God's help, to bring up the children as Hattie wished.

Will not my dear brethren and sisters pray the Lord to bless and strengthen him in his effort, and remember us, her father, mother, brothers and sister, that the dear Lord would help us to be resigned to His holy will, and, as Dear Hattie once told me that she dreamed, that we were all saved and in heaven. There may we together join in that precious song of praise to God and the Lamb forevermore.

J. G. STINSON.

MRS. H. A. BYINGTON.

The subject of this sketch was born in Wilkinson County, Georgia, Nov. 22, 1881, and departed this life on March 17, 1920, after a short illness, in the thirty-ninth year of her age. Although in declining health for several years, she was only confined to her bed nine days previous to her death.

She was the daughter of A. J. and Bettie Smith, and was married to the unworthy writer on the third Sunday in February, 1900. She leaves to mourn her departure a heartbroken husband and six children, four boys and two girls, the youngest 4 years old and the oldest is 18. Although our sad loss seems more than we can bear, yet we can rejoice in the many evidences that our great loss is her eternal and everlasting gain.

Her passing from earth was calm and peaceful, testifying that death had been robbed of its sting, just as the grave will be robbed of its victory on the resurrection morn. She realized three days before her death that the end was near with her and said, "I have no fear of death," and expressed belief that the Lord would take care of her children.

She had a rich experience of Grace, dating back to when she was only a child, when she felt to be a poor lost and ruined sinner, 'til finally she viewed Jesus as her blessed Saviour, viewing the billows of divine wrath appeased by the sin cleansing blood of the Son of God with joy unspeakable and full of glory. In obedience to her dear Saviour she offered herself to Sardis Primitive Baptist Church in Bibb County on the third Saturday in August, 1912, and was received and baptized the following day by Eld. W. J. Green. She remained a faithful and devoted member 'til Jesus called

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her from the trials and afflictions of earth to her eternal home. Her precious body was laid to rest in the cemetery of Concord Church, Cook County, Georgia, the place of her membership. The funeral services were conducted by Elder A. P. Tucker, speaking to the glory of God and to the comfort of those who mourn.

My precious companion is now and forever out of her sufferings and she is now reaping the full fruition of that sweet and cherished hope that was an anchor of the soul here, both sure and steadfast, entering into that which is within the veil, but oh, how sad my poor heart is—my loss is so great.

My dear kindred in Christ, will you pray for me and my little motherless children that we may be ever resigned to the sovereign will of the Lord who doeth whatsoever seemeth to Him good, and never makes any mistakes.

Yours in sorrow and affliction, H. A. BYINGTON.

MARTHA INDIANA JOHNSON.

The subject of this notice before her marriage was Miss Martha Indiana White, born in Halifax County December 5th, 1851, and died in Edgecombe County, N. C., March 9th, 1920. Her parents were Wm. Burton and Isabella White. She was married in June 1870, to Elder Jordan W. Johnson, who preceded her to the Spirit world about three years. She leaves eight surviving children, as follows: Mrs. J. F. Read and Mr. A. W. Johnson, of Richmond, Va.; Mrs. E. D. Gordon, Mrs. J. H. Roberson, Miss Ula Johnson, Mrs. C. H. Gor, ham, Mrs. B. J. Thigpen, and Mr. R. B. Johnson all of North Carolina; also two step-children, Mrs. R. N. Cutchin and Miss Lynda Johnson, together with twenty-four grandchildren, to mourn their loss. They have the blessed assurance that their dear parents have gone to that eternal home prepared for those whom Christ died to save.

Sister Johnson united with the church at Williams, Edgecombe County, N. C., on the third Sunday in September, 1876, and was baptized by Elder William Bell, and lived a consistent and faithful member until her death.

The writer had the privilege of visiting their home before her husband's departure and also since her bereavement, and always found her strong in the faith and leaning upon a good hope in Christ. Her children rise up to call her blessed, and it can be truthfully said that she brightened her home and the church.

In August, 1916, she had an attack of apoplexy, which rendered her an invalid a part of the time. She was always ready to fill her seat in the church unless providentially hindered. She bore her sufferings with patience and Christian fortitude, considering others before herself, with a kind word and a bright smile for those she loved, with that meek, gentle spirit which manifested that she was one of the redeemed of the Lord.

The funeral services were conducted at Williams Church by her Pastor (the unworthy writer), after which her body was laid in the grave beside her husband, to await the second personal coming of Christ, when the bodies of the dear saints will arise in the image of Jesus and be caught up to meet the Lord in the air and ever be with Him in glory. Therefore Paul says, "Comfort one another with these words." Now to the children I would say, emulate the examples of your loved ones gone before, and may you at last be gathered with them around the throne of God, where no tears are shed and there is no parting, but one everlasting song of glory to God and the Lamb, who hath redeemed His people out of every nation.

May His blessings rest upon you and all that love His appearing.

Done by order of the church in conference.

C. H. SPIVEY, Clerk. J. C. MOORE, Mod.

MRS OLIVE BRYANT.

The subject of this sketch was born July 18th, 1861, and lived, when I first formed her acquaintance, with her mother in Andersonville, Ga. Later on I was called to the care of Hebron Church, where she joined and was baptised by Elder Jack English, August 1, 1886. During the fourteen years I served Hebron, I married her to Capt. J. M. Bryant, superintendent of the Federal prison at Andersonville, Ga., where they lived happy ogether for about ten years. During this time it was my privilege and pleasure often visit their pleasant home, ever so welcome to me. After this they moved to Little Rock, Ark., at which place Sister Bryant (nee Miss Dorman) passed into the great beyond. Her husband wired me to meet them at Hebron Church, some five hundred miles distant, to officiate at her burial.

Captain Bryant told me she desired to be placed beside her mother's grave, and at some expense and inconvenience he carried out the desire of his departed Olive. I was glad he did this. It seemed to be his pleasure to grant her every desire.

When Sister Olive was born, Captain Bryant was engaged in the Civil War as a Union soldier. After the war ended he came South as superintendent, as stated above. While thus engaged he lost his first wife and married Sister Olive, whose body was committeed to the earth on March 19, 1920.

Sister Bryant had the pleasure of knowing that almost every acquaintance was her friend. Her kindness, gentleness and ladylike disposition were only a few of the noble characteristics of her useful and lovely life. As a citizen, as a member of the church, surely none could have surpassed her. I once told her some Baptists were endeavoring to buy me a car, and that I had discouraged the effort. She said, "Brother Murray, don't accept it. I am afraid it might in some way injure your standing." This sank into my heart, to know she was watchful of my welfare as her pastor.

I believe she is with Jesus, her spiritual husband, to await the redemption of her body, and that later she will come forth from the earth cleansed from all sin and corruption, and at last be glorified in body as in spirit, and ever dwell with the Lord in ecstacy and joy.

May the Lord comfort her husband and all relatives and friends is the prayer of a poor sinner.

(Primitive Baptist please copy.) J. M. MURRAY.

The poor sinner that is satisfied to eat crumbs with the dogs, God will exalt to eat bread with the children.—J. M. N.

Study not to be a fine preacher. Jerichos are blown down with ram's horns.—Berridge.

We have such a precious loving Saviour who has done so much for us that we should feel it a great privilege to serve Him with reverence and godly fear.—L. H.

Your burdens and troubles are great, but there is a sweet rest awaiting you in Heaven.—L. H.

It is good when we can sweetly commune in Spirit with Jesus.—L. H.

If you have a sweet hope in Jesus, tell the Lord's people about it. You need them and they need you.

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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The GOSPEL MESSENGER

Vol. 42. ATLANTA, GEORGIA, SEPTEMBER, 1920 No. 9.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

"And come and stand before me in this house, which is called by my name, and say, 'We are delivered to do all these abominations?' "

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

"For God is not the author of confusion, but of peace, as in all churches of the saints."

"This wisdom descendeth not from above, but is earthly, sensual, devilish."

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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"GOD IS LOVE"

Our God is a God of wondrous love,
Who sits on his jasper throne above;
But his loving works on the earth are seen
In the verdant fields of living green,
And the tiny flowers with mute appeal,
That a heart of adamant may feel,
And the twittering birds in the wayside grove
Tell the traveling pilgrim, "God is love."

Each thunder-peal from the storm-girt cloud,
Where the lightnings flash from their dusky shroud,
Is the voice of the mighty God on high,
As he speaks in love from the low'ring sky,
That pours its rain on the thirsty soil,
That smiles as it brings forth corn and oil
In response to the voice from heaven above,
And the earth re-echoes, "God is love."

Yea, God is love, and his works are true,
And his mercies every day are new,
For the earth is full of his loving ways,
And the heavens o'erflow with celestial praise,
But eternity will be too short
To tell all the glories of his court;
At his loving word all the planets move,
And the universe cries out, "God is love."

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The Gospel Messenger

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Subscription Rates **Ministers and Widows**
$1.50 Per Year **1.25 Per Year**

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

FOLLOWING MEN DIVIDES, BUT FOLLOWING CHRIST UNITES THE CHILDREN OF GOD.

The Old and New Testament Scriptures are the only divinely inspired and infallible standard of faith and practice; and no minister, no editor, living or dead, no periodical, no Church, and no association of Churches is such a standard. Christ prayed that all that believe on Him might be one, as He and the Father are one. (John 17:20); and if His people cease following men, and simply, humbly, believingly and lovingly follow Christ as He leads them by His Holy Spirit in His written word, they will be united, will, as on the day of Pentecost, "Continue steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer" (Acts. 2:1, 2). That doctrine includes the sole eternity, infinity, and three-oneness of God, as Father, Son and Spirit, His holiness, mercy, wisdom, power, and unchangeability, His omnipresence, omniscience, and omnipotence, His foreknowledge and purpose in regard to all beings and events, His election and predestination of all His people to salvation, His creation of all things seen and unseen out of nothing, His upholding and governing of the universe, the original uprightness of angels and men, the sin and condemnation of the non-elect angels, the wilful disobedience and fall of our first parents, and the consequent depravity and ruin of all their posterity, but the everlasting salvation of those redeemed by the atoning death of the Son of God, and regenerated by His Spirit, and the second personal coming of Christ to raise all the dead, and to judge them in righteousness, to send the wicked to hell, and to welcome His people, the righteous, to the everlasting glory of heaven.

Sin is disobedience to the law of the Most Holy God, and He hates, forbids, threatens, and punishes, but suffers and overrules it in both angels and men; but Jesus is exalted a Prince and a Savior to give His people repentance and forgiveness of sins. The bodies of both the just and unjust will be raised. The wicked will not be annihilated, but will be punished forever. The **bodies** of the dead saints will be raised by Christ, at His second coming, from mortality to immortality, and the bodies of the saints at that time living will then be instantly changed from mortality to immortality, and together they will be caught up in the clouds to meet the Lord in the air, and so shall they be ever with the Lord. These are the plain declarations of God's written word; and while they are rejected by heathens and unbelievers, they always have been believed, and always will be believed by the great body of His true and faithful people.

The doctrine of the resurrection of the **bodies** of the dead is indisputably proved by such passages as Isa 26: 19; Ezek. 37:1-14; Dan. 12:2; Hos. 13: 14; Matt. 22:23-33; 27:52-53; John 5: 28, 29; Acts. 24: 15; 1 Cor. 15: 3-58; Philip 3:20-21; Heb. 6: 1, 2; Rev. 20; and by the translation of the **bodies** of Enoch and Elijah to heaven without dying (Gen. 5:24; Heb. 11:5; 2 Kings 2:1-11, 16-18) and especially by the resurrection of Christ's **body** of flesh and bones with the prints of the nails and spear, though wonderfully changed (Luke 24: 36-43; John 20: 24-29), to whose image all His people are predestinated to be conformed (Rom. 8:29; 1 John 3:2). The unscriptural theory that, at the death of the body, the soul of the believer has a spiritual body given to it, and that the physical body is never raised, even in an immortal form, **denies the resurrection**, or rising again, or the **body**, and the divinity of Christ, and His victory over death for Himself and His people. In 1 Cor. 15:42-42, the subject of the verb "is sown" is the subject of the verb "is raised;" but in the raising it is changed, as is the case of the bodies of the saints then living (verses 51-54). "This corruptible puts on incorruption; this mortal puts on immortality. Nowhere in nature or in Scripture does destruction mean annihilation. Explaining the truth out of the Bible is false spiritualism or vain philosophy. The **loss of personal identity** is Buddhism and not Christianity.

S. Hassell.

I most heartily and fully endorse the above.

L. H.

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THE RADICAL CHANGE MADE BY REGENERATION IN THE LIFE OF A HUMAN BEING.

There never was a greater change made by regeneration in the life of a person than that made in the life of Saul of Tarsus, who, by almighty grace, was instantly and everlastingly changed from being the bitterest enemy to being the most devoted friend of the Lord Jesus Christ (Acts 9, 22, 26). And he plainly testifies to the greatness of that change in every regenerated person, not only in other parts of his writings, but especially in Rom. 6, 1 Cor. 6:9-11, Eph. 2, and Titus 3:3-8. The word "but" in Rom. 6:17; 1 Cor. 6:11; Eph. 2:4, 13; and Titus 3:4 marks this great, Divine, almighty, and everlasting change made by regeneration in the life of every child of God. While still sinful in nature, he is careful and delights to let it not reign in his mortal body, but, by Divine grace, he crucifies and mortifies his old carnal, sinful nature with its affections and lusts, and he mourns over, hates, confesses, and repents of his sins, and turns from them with abhorrence, and earnestly begs God for His pardoning and purifying mercy. Trees of righteousness bear fruit unto holiness (Isa. 61:3; Romans 6:22). S. H.

UNITY.

"My dove, my undefiled, is but one." The Church in the aggregate is one. She is the organic body of Christ. She has but one head, one life, one graciously heavenly Father, one heavenly love shed abroad in the hearts of all alike, one Lawgiver, and one law governs all alike. One God and Father of all, who is in all, and above all. She is the body of Christ, and members in particular. Christ has not a plurality of bodies independent of each other. He has not a plurality of wives, some chaste and others carlots. His undefiled dove (Church) is a chaste woman. She looks to Christ, her head and husband for food, raiment, and for protection, for time and eternity. She does not forsake Him to marry the orders of men. To do so would prove her to be an adultress. All local churches are under the same law, and she has no right to add to or detract from the law of her husband. They are not independent of each other, in such a sense, that one local church can preach grace, and another works; one stand aloof from the institutions of men, and another unite with them; one practice baptism, and another sprinkling; one believe the truth, another a falsehood; and all fellowship each other. Such a course would soon terminate the existence of the Church of God—they would be Babylon. What is wrong in one local church is wrong in every local church. This course must be pursued in order to preserve unity, peace, fellowship, and the perpetuity of the Church. While we grant that in the execution of the law of Christ each local church has the God-given right to enforce the law of her Law-giver—not to make new laws—but she can receive, discipline, and exclude her own members; an exclusion from one local church is expulsion from every local church on earth—no other church can legally restore such a one. The Fuller practice of each local church believing and practicing what they please, regardless of the law of Christ, is what caused that sad division in 1832. This extreme view of local church independence, to the extent that every local church could believe and practice what she pleased, and it is no other church's business was the erroneous and babylonish position contended for by Dr. Throgmorton (Missionary) in debate with Elder Potter on Church Identity. It is true, one church can believe and practice the truth and another church believe and practice a falsehood, and be a Missionary Baptist Church in order with them; but they cannot thus believe and practice and be the church of God, or Primitive Baptist church in order. The only way for peace, unity, and fellowship to abound among the churches is to have one faith, one Lord, one baptism; all believe, speak, preach, and practice the same things, acknowledging Christ as our only head and Law-giver. We grant that different sections have little different forms or customs that do not conflict with the grand fundamentals. In such cases we need forbearance. Let all strive for the things that make for peace. We need all the members and all the preachers at their post. L. H.

QUESTIONS ANSWERED.

1. Is it right for a church to receive excluded members from sister churches before the churches that did the excluding have been officially investigated, labored with, and withdrawn from?

Answer. No. If a church excludes one wrongfully, first, let sister churches bestow a labor of love to save the church making the mistake, and if they fail, then, sister churches can receive her members on confession of faith. If a church excludes a member, the excluded owes the debt to the church that did the excluding and to nobody else. We served a church once where a member was excluded wrongfully. We told the Church so, and they rescinded the act, and then joyfully restored the member. All rejoiced together when the mistake was corrected.

2. Suppose associations have the same faith and practice but are not in formal correspondence, can the churches receive members from each other on confession of faith?

Answer. It is very wrong to do so. Associations are not disciplinary bodies. The Church is the only disciplinary body, and if churches have been guilty of such a practice they should rescind their acts, and confess their wrongs to each other. We love associations solely to worship God, and feel that such associations are a blessing to cultivate acquaintance, to keep up a chain of correspondence without the slightest authority over the churches. It is wrong for associations to withdraw from sister associations and churches by the wholesale. If a church, or

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churches of a sister association, makes mistakes, do not declare against the whole association, thereby making the innocent suffer equally with the guilty. A worldly court will not hang a murderer without trial. The Church of God is Heaven's court, and how particular should we be! Let us try to save our brethren, and not destroy them. We need them all. Confess your faults one to another. Little children, live in peace. There are too many lines drawn over matters of minor importance.

3. Suppose there are twenty churches in an association and five of them receive alien baptisms and secret orders, but subsequently the five churches put out all their alien baptisms and secret orders, and all the twenty churches declare against all unscriptural practices and give evidence of repentance, should all the twenty churches be discarded and non-fellowshipped?

Answer. No. But few New Testament churches but what made mistakes and the command was to repent, and when they repented they were restored to Gospel order. Repentance means repenting of unscriptural acts, but not of rightous acts. If they repent, forgive them and receive them with open arms. None are perfect. All make mistakes. If Jesus has forgiven us ten thousand talents, we ought to forgive our brother of the fifty pence. Jesus forgave the adulterous woman. He ate with publicans and sinners. We need the forgiveness and forbearance of our brethren. We do not mean to tolerate crime of ungodliness in our churches. Beware of the home son spirit. L. H.

THE TITHING SYSTEM.

(Note.—This article was sent to one of our secular papers for publication, but the editor returned it to me with the remark that he could not use it. It appears that by common consent and agreement the preachers of the popular orders are now teaching the people that they ought to pay tithes, or one tenth of all they make to the Lord, which, to say the best, is a deception, an imposition, and a fraud, carried on in the name of the Lord. But the scheme is so popular the editor felt like he could not afford to publish the truth about the matter.)

1. Under the Levitical priesthood the tribe of Levi had no land assigned to them as did the other tribes, they being appointed to the tabernacle and temple service, which was very laborious; hence, for their support, the other tribes, or Israelites, were required to pay tithes, or one tenth of their products, to support the Levites.

2. All the offerings under the Levitical priesthood, or sacrificial system, were typical or symbolic of the great offering of the blood and body of Jesus Christ as an atonement for the sins of His Church and people. By this atonement alone they are saved eternally.

3. Therefore, when Christ, the great Anti-type, came and offered Himself without spot to God, the Levitical, or sacrificial system, was abolished. Christ, the great substance and object of them all had come.

4. When the Levitical priesthood was abolished and superseded by the great priesthood of Christ, the tithing, or tenth taxing system, was abolished with it; for, whoever heard of an office and service being abolished and the salary thereof continued to someone else that does not perform the duties of the abolished office? So there is no more consistency and Bible authority for requiring church members to pay tithes now than there is for requiring the building of a tabernacle and literally offering sheep, oxen, goats, doves, etc. Therefore if any preachers in our day demand or contend that church members should pay tithes, or the tenth of their substance, let church members in turn demand or contend for the building of a tabernacle and for the literal offering of sheep, oxen, goats, etc.; for the same law that required the one required the other.

5. The same God, who, by law, required tithes under the Levitical system, also required wine, strong wine, as a drink offering to Himself, and recognized its manufacture, sale, and general use as a beverage among the people as a blessing, and the tithing of wine in common with other products. If, at this late date, we are to have a resurrection of the old, abolished, Levitical, priesthood, why not have it all? Why just the money part of it? If the tithing should continue under the gospel dispensation, that is to say, after Christ came, does it not look like that He, being infinitely wise, and His apostles being inspired and being few in number, poor and despised among men, I say does it not look like they would have said something about it and contended for it?

6. The Expositor's Bible, as quoted by Gray in his Commentary on the Bible, shows that the tithing system was under the immediate superintendence of God Himself, and that, for this reason, its burdens and its profits were justly distributed, so that there was no danger of accumulation of great wealth in the hands of a few; but under our system it is different, for in taking the tenth from all we would sometimes take bread out of the mouths of the poor man's wife and children, while the rich would still have thousands to spend in luxury, so that the latter might more easily give nine tenths than the poor man one twentieth.

7. Christ, the great Head of the Church, and the Apostles, His chosen and appointed witnesses and expounders of the doctrine and practice of His Church, never once, by precept or example, taught anything like the tithing system; and the doctrine and practice of the Church as established and exhibited by them, is to be the rule or model for the Gospel Church till the second coming of Christ. Let any man, if he can, cite us to a single passage in the whole New Testament where the tithing system is taught by precept or example, and let it be borne in mind that we are to try and judge others by the apostles.

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8. While the tithing system was neither taught nor practiced by Christ and His apostles they did teach the necessity of loving, honoring, and supporting the gospel. "In contrast with the law which imposed giving as a divine requirement, Christian giving is voluntary and a test of sincerity and love." Each one is to give not as dictated by another, but as he purposes in his own heart.

9. Reliable church history shows that in the fourth century and subsequently corruption and apostasy gradually crept into the Christian Church; and Church and state became united, and that there was a compromise between paganism, or heathenism, and Christianity. Constantine, in this way, undertook to elevate and popularize the Christian religion. Among other departures brought in was the tithing system, thus attempting to blend the Levitical priesthood with the gospel system for the special benefit, financially, of bishops and presbyters. So, to conclude, the Roman Catholic Church is the originator of the tithing system under the gospel dispensation, and they that advocate it and practice it are following Roman Catholicism instead of Christianity.

10. What I have here written is substantially correct and will stand the test of time and eternity. I refer to the following books of reference and authorities to substantiate what I have here written: The Bible, Mosheim's Church History, Hassell's Church History, Phillip Schaff, the leading Bible scholar of America, quoted in said history, Encyclopedia Britannica, Gray's Commentary on the Bible, Expositor's Bible, quoted by same, Encyclopedia of Religious Knowledge, Dr. Owen's Exposition of Hebrews, Smith's Dictionary of the Bible, Scofield's Reference Bible, etc. G. W. Stewart.

Akron, Ala.

CHRISTIAN EVIDENCES.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe to life everlasting."—1 Tim. 1:16. It therefore follows that all those born from above will have the same experience with the pattern. How comforting to the tempest tossed children of God when they find in God's inspired word that to some extent at least, all the redeemed of the Lord, after regeneration, travel the same road. When you, dear one, find in yourself such weakness and proneness to wrong and are almost ready to give up in despair, and, like David of old, are asking, in your own poor heart, "Is the Lord's mercy clean gone forever/" "Has God forgotten to be gracious?" while in this low state you perchance read where Paul, when he evidently was much cast down and in bitterness of soul, uses the expression in Romans 7:24; "O wretched man that I am! Who shall deliver me from the body of this death?" Dear brother or sister, haven't you sweet fellowship for the apostle's expression? Do you not often feel "poor wretched that I am?" But the apostle does not stop. He adds, "I thank God through Jesus Christ our Lord that he is and will be to the end of the world the hope of all the regenerate sons and daughters of Adam's race. Blessed hope! Again, Eph. 3:8; Paul says of himself: "Unto me who am less than the least of all saints." Romans 7:18. "For I know that in me that is in my flesh dwelleth no good thing." I am very sure the Apostle, dear children of God, in all these expressions finds a comparison in you. Yea, verily, you can say, "I can witness all those expressions. They were placed in God's inspired Book to comfort and encourage all God's regenerate children that shall live after Paul's day, and now, dear one, if you have fellowship for the expressions of the inspired man of God, you, too, are one of the trophies of God's rich mercy. The unregenerate do not have the warfare described by Paul. All the bitterness, my dear one, you shed over your weaknesses are and should be to you sweet assurance that you, too, are one of the Lord's humble poor. Then again, are there not times with you when in a way unexplainable by you, all at once your poor heart is tender and tears of joy stream down your cheeks and so sweetly you feel in your very soul the presence of Jesus that with Job you can say, "I know that my Redeemer Liveth." How you long to hug Him to your bosom and have Him abide with you. But as the wagon wheel revolves the top of the wheel is soon on the bottom, and so, dear child, you cannot continue long in such sweet assurance. But Jesus will never leave nor forsake those given Him in covenant, redeemed by His blood and called with an holy calling. Let us by words and deeds try to emulate the example of the great pattern, praying God's richest blessing upon the household of faith. Submitted in love,

J. N. Culton.

SUNDAY AT HOME.

This is Sunday, the third Sunday, and it is raining. The rain began Friday night. It rained some yesterday, and is still raining today.

Yesterday and today I was to be at Alexander, as this is our regular meeting time. But on account of the heavy rains I simply could not go yesterday, nor would it be possible to get there today.

As I sit here meditating on the frailties of man, I can but wonder if it rained there? Can the brethren there meet today? And if they can and do, what will they think of me? Will their disappointment be as great as mine?

My heart has been set on meeting them today and yesterday. My soul's desire has been to meet with them, sing with them, pray with them, and to speak to them about the goodness and mercy of God. But I find that while man proposes; it is God that disposes, and I must labor to he reconciled to His will concerning me.

My mind is with them now. In my poor heart I feel to say, Lord, be with thy flock today: deal

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kindly with them: incline their hearts to Thee. May they read Thy word, and be comforted thereby. Fill their souls with love for Thee and Thy cause and Thy people. May they be made, today, by Thy grace, to see, as never before, that Thou art good and kind and merciful; and, may they rejoice in Thy love and in the light of Thy countenance. May they be again impressed, as the prophet of old, that it is good and pleasant for brethren to dwell together in unity, and may they resolve, by the grace of God to dwell all the days of their life in the house of the Lord.

And while my mind runs on these things, another tho't comes to me. And at the present my heart rejoices in the tho't. While deprived of meeting with the saints in the worship of God, I will be permitted to spend today with my companion. So often do I crave this boone. So often while on the road alone, do I think of her in her loneliness, and wish that I could be with her. She is now busied about her household duties. I hear her footsteps as she goes from this duty to the other. Is there any one except a poor preacher's wife that knows how many sad and lonely hours she spends?

I remember now the words of the apostle. "Husbands love your wives, even as Christ also loved the church, and gave Himself for it." Do I thus love her? Would I so often go and leave her alone if I loved her thus? Can I love her as Christ loved the church, and give so much of my time to others? These questions have often come into my mind before, and have bothered me, as they do now. How can I answer them? Can I find a reason for my conduct? For going so much, being away from her so much, leaving her so often in sadness and sorrow, while I go in the service of others? There is one word in the Bible that explains why I go—it is just a little word of two letters and was used by the Saviour while speaking to His disciples. That word is "GO." And with this command burning in my very mind, and conscience, and heart, as it were, I cannot refrain, I cannot stay.

Let me search the word of God. Let me find if I can, why it is that I must go. Let me know from the mouth of the Saviour, that I do no violence to His will when I go and leave her alone, as I try to minister in the word.

He speaks in Matthew on this wise. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple."

"Husbands love your wives, even as Christ also loved the church. If any man come to me and hate his father, and mother, and wife."——"he cannot be my disciple."

The first command was from the apostle, Paul. He was inspired by the Holy Ghost to speak as he did. The second statement is from the lips of the immaculate Son of God. He did not err, His words were true; the two statements then cannot be opposed, the one to the other. But must be in harmony. Each must have its place; each must be encountered in the life of a minister or disciple, and each must equally be true when applied to them. But how can this be? How can one love his wife as Christ loved His church and at the same time be said to hate his wife.?

Let us see if the Bible answers this question. Turn with me to Deut. 13:6. Here we read, "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul entice thee secretly, saying, "Let us go and serve other Gods which thou hast not known, thou nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor bearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him."

We must love our wives. But not to that extent that we would leave off the service of the true and living God, and take up with the service of the gods of this world to please them. We must love our wives, but not to the extent that we would forsake the service of God for them.

Surely this shows the harmony of the two expressions above. And if it does, the best, the surest, the plainest way to prove our love for our wives, is to serve God, who has done so much for us.

And if it does, perhaps it also explains why my dear companion has told me good bye through her tears so many times and said to me, "Go on, I would not have you to remain at home."

I feel this morning that I would just love to reach across the great waste between me and the many dear saints whose husbands go in humble obedience to the words of the blessed Master, and say to them, "While your companion is away, he is in the service of God. Be reconciled to his will. He will be with you. He will comfort you. He will protect you. Just trust in Him. He is feeding the flock of God. He is feeding His lambs and His sheep in obedience to the command of the heavenly Master. Great will be his reward, and great will be thy reward."

May I just pause a moment and say to the brethren and sisters that it is your duty to comfort in every manner possible the companion of your pastor on every occasion. She needs your help. She appreciates your sympathy. Do not, if you love God and His under shepherd and the cause, neglect his companion.

Now there is a knock at the door. I wonder what it means? I will see.

Eight hours later.

It was only a neighbor. He is not a Baptist. But he has an experience of Grace. He delights in the service of God. He enjoys hymning the praises of God. He loves to talk about the goodness and mercy of God.

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He came across the street, knowing, he said, that I could not leave home and go to my appointment, with a number of song books on his arm. We began singing. The first was my selection. It fitted my case, it seemed exactly. It was an old song, but expressed my feeling so beautifully.

It goes:

"Jesus, Thou art the sinner's friend,
As such I look to thee;
Now in the bowels of thy love,
O Lord, remember me."

I love to behold Him as the sinner's friend. Then only can I see how He can be my friend. Were He not the sinner's friend, I am sure that He would never and could never be my friend. And this I know, my prayer has been, is now, and I hope may ever be, "O Lord, remember me."

The second was his selection. It was equally sweet. My poor soul has been filled with joy unspeakable many times as I would read or sing this hymn. It reads:

"O love surpassing knowledge,
O grace so full and free;
I know that Jesus saves me,
And that's enough for me."

And there are times, when, like Job, I can declare with great assurance, "I know that Jesus saves me, and that's enough for me." Then it is that I am lifted up and made to sit in heavenly places.

The next was so plainly touching the experience of God's little ones. It expresses so beautifully their hope. Listen:

"In this world I've been tossed about,
Though many changing years,
I've had troubles within, without,
I've had my doubts and fears,
But life's struggle will soon be o'er,
When I at home abide,
For when I knock on Heaven's door,
My trouble will be left outside."

Another was the good old song:

"I saw a way worn traveller,
In tattered garments clad;
And struggling up the mountain,
It seemed that he was sad."

Well, we began singing at about nine o'clock. We sang to three in the afternoon. I feel that it has been a pleasant day. And I have been with wife. She has not been alone left to herself. She has seemed to enjoy the singing. We are both happy now in the recollection of the good old songs we have sung today praising the dear Lord who loved His church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourished and cherished it even as the Lord the church: for we are members of His body, of His flesh and of His bones. 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."

I hope, dear brethren and sisters, that I have not worried you. I feel much relieved now. Pray for me and mine. J. L. C.

AN ENDORSEMENT.

Elder J. A. Monsees:

Dear Brother in Christ: I have just finished reading your good article in the May number of the Gospel Messenger, headed "A good rule unintentionally, yet flagrantly violated." This is the second time I have read the article. I read same with interest and I feel now, God being my helper, to write you a few lines of encouragement. Of course my approval and endorsement does not make anything any better or more true, but I think it is right if a man should write or advocate something that is good for God's people—something that is edifying to God's children, there is nothing wrong in telling him that it is good and that it is the truth. I think it is right to encourage each other. In doing this we prove our appreciation of our brethren.

I want you to know I heartily endorse your views on the subject, and I believe I understand your motive for writing same. I believe like you do about traveling preachers. I think this is all right in a measure, but as you say they select the healthiest churches or the strongest churches, as a rule. I believe God has evangelists all right, but I believe they ought to go to the destitute places and preach for the little few—one here and one there. In doing this will cause them to take new courage and make them raise their drooping heads heavenward. In many instances churches spring up from this work. I believe wherever the Macedonian cry is heard, it should be heeded. I have often heard and read of a brother or a sister sending out invitations for some of God's servants to come that way and preach for them, but as you say the brethren are mostly to blame for this as they have formed the habit of helping the traveling preacher whether he feeds them or not.

Now, I believe every member of a church is under obligations to his pastor. When the time comes to call and the same is made in the usual way, and accepted, the pastor obligates himself to a certain degree to be on hand each meeting time unless Providentially hindered, and the membership of the church expects him to be there every time, and they go when everything is just right and convenient. But if some one gets sick they expect the pastor to visit them, or in case of death, they expect the pastor to be on hand to speak words of comfort and consolation to the troubled ones, but when the deacon calls on them for a little donation for the Shepherd,

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some of them are ready to say, I didn't think the Old Baptists preached for money. Some will say this is the reason I left the other people. I don't mean to say that all of the brethren are that way, for we have some that are very liberal along this line, but we have some that are so covetous—it seems hard for them to go to church to the regular meetings much less contribute a few dollars to the poor pastor, who is making so great a sacrifice to serve them and obey the God of Heaven who has called him to serve in that capacity. As a rule these are the ones that are ready to help the visiting preacher and let the one that is really serving him do the best he can.

This kind of business makes me think of some farmers that I have seen back in Arkansas. They would plow the old ox during the day and when night came and the ox was entitled to a good feed and a night's rest, they would just turn him out to hustle for his supper, when he was justly entitled to eat a portion of the corn he had produced. Oh, what a shame some of God's people will be so covetous as this! We haven't a thing on earth that is good but what came from God, and to think about withholding them from God's poor humble servants is a shame, and those that belong to the church and do such things, as you say, ought to be dealt with.

We have had several visiting preachers to visit our little church at Houston and I have made it a rule to give my pastor as much as the visiting preacher, if any preference, my pastor came first. I feel this way if the church should by her action say that she appreciated the visiting preacher more than the regular pastor, let them dismiss the pastor and try some one else. I believe if the pastor is doing his duty he is due more consideration than the traveling preacher because he knows best what the church needs; he knows best what to feed the flock, that they might grow in grace and the knowledge of God, and when he does this he ought to reap of the carnal blessings, and if the church has a deacon this is his duty to stir up their minds along this line; it is his duty to see after the welfare of the pastor and poor saints of the church. He should tell the church what it needs and it is the duty of the membership to respond to his demand. A man can't administer all the things just because he bears the name of deacon. This is a gift that comes to man from God, just like the gift of preaching the gospel. If a man possesses the gift of preaching he can preach the gospel, and if one possesses the gift of a deacon, he can see what the church needs and he is impressed with this duty, therefore, he can tell the membership what it needs and they should respond, and when they have done this, it is the deacon's duty to distribute the funds properly, and if he misuses the church's funds or money, he should be dealt with and if necessary removed from this office.

I don't see any use in ordaining deacons to just pass the bread and wine; any member of the church can do that as well as a deacon. It seems that some think that is all a deacon is for.

Dear brother, these are a few of my feeble views on this subject. I didn't think I would write as I have. Just thought I would write a few lines of approval of your good article on this subject. I am glad that you possess this holy boldness that you are not afraid to let the world know how you stand on this subject. Now, I want you to understand that I don't object to brethren visiting different churches. I think this is helpful when done in the right spirit.

One reason that I have written you as I have is that I have been trying to serve about 5 or 6 years as a deacon and your views on this subject seems to carry me in my views on this subject. I feel altogether unfit and unqualified for this office, but I shall try to discharge this duty the best I can, God being my helper. It seems that I can't write just what I started out to write. Hope you will be charitable with me. I believe I love you for the truth's sake, though I have never seen you. This is the work of God that causes us to love each other with this kind of love.

I will close; hope you have not been worried with this imperfect letter, which is so much like the writer. May God bless you with every needed blessing, is my prayer for you. Pray for me if you deem me worthy. I beg to remain,

Your brother in hope,

210-12 Milan St., W. L. Culpepper.
Houston, Tex.

I thank you, dear brother Culpepper, for your endorsement and words of encouragement. This is not the only endorsement of my position on this subject, but words of approval have come from various ones, yet the path has not been roses all the way. Some have criticized and some have misunderstood me, as I expected. In either event there can come no pleasure from such attacks by those you love and in whose interest you are laboring. It reminds me of one of God's servants of old, who said, "Some would have plucked out their eyes and given me, but now they have become my enemies because I tell them the truth." "Truth crushed to earth will rise again," and we should not be afraid to declare it because it offends some.

My prayerful and earnest study of this question, has brought me to the conclusion that the remedy and proper solution for our ills in this respect is to plant our feet on Apostolic grounds, namely; "Muzzle not the ox which treadeth out the corn." An ox is supposed to be an harnessed beast of burden, confined and used at will. It is very much unlike an ox to be skipping from one side of the continent to the other. The field is entirely too large; the grass will grow up and choke out the plants before attention can be given. The ox must be on hand and kept at work to keep down the grass and weeds and give the plants a healthy growth.

Preachers, who have been called to the care of churches, have agreed to be with those churches at certain specified times, usually for one Saturday and

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one Sunday of each month, and it is not right for him to fail to be there at such a time. He should not neglect this field to work some other field that is perhaps as well or better worked than his own. On account of the great shortage in preachers, those who will serve churches, are over worked, and those who will not serve churches ought not to be allowed to step in on the best occasion and at the best churches and consume the hour for services as well as the contribution which should go to the pastor.

There may be profitable exceptions to this rule. If brethren take a notion they want to hear a certain preacher, let the church invite him, and pay his expenses to and from the church, but let them first consider the cost, and whether they have been just to their pastor before doing this.

The churches of my care and my business takes up all my time, and I rarely ever get to attend services at other churches, and when I do I always feel a hesitancy in taking up the hour for preaching when the pastor is present. I always feel better when I have gone to my own meeting, although it may be a little church and but few out. I serve now one little church where we only have a few out, but they are a lovely band of saints and always so good to me, I always feel better when I have gone to see them. Pastors can't always serve the largest churches, and we should try to content ourselves to serve where our lot has been cast, rather than to cast our lot ourselves where some one else's lot has been cast.

I love our preacher brethren and what I say here is for their good and I trust for the good of the cause. I would not harm a single hair on their head, for they have burdens enough to carry, my purpose in writing as I do is to keep them from harming themselves. Ministers should make their own appointments and not spend their time in idleness on the Lord's day. Pastors may be glad to have you, but you can't do the preaching the Lord has called him to do; go where you are needed and where you may have a congregation all your own.

May God bless Zion. J. A. M.

INNOCENT LOVE AND ITS SORROWS.

Before I proceed let all who fear God earnestly pray that our young people of both sexes may be saved from such lives of torture and sorrow, which must necessarily arise from their mistaking vice for love. We desire to distinguish between virtue and vice, angels and demons, heaven and hell, or Christ and Antichrist; the one being man's sweetest comfort, and most delightful pleasure, the other his most awful torment, and deepest sorrow. In the Bible history of Ammon and Tamar you may see the awful nature, workings, and dreadful consequences of vice in the Royal Family of David, King of Israel—2 Sam. III. In the sacred record of the lives of Isaac and lovely Rebecca, you see the nature, workings of beautiful love—Gen. XXIV; Ruth II, III.

We shall notice love in friendship, read the histories of David and Jonathan, David and Hushai, with John and Jesus, Jesus and Mary, Martha and Lazarus. Contrast this with such men as Ziba, Ahithopel and Judas; what a gulf between them. Pagan history shows many instances where friend has died for friend in loving faithfulness. Modern pagans too have done the same, which proves that love—real love—comes by God's creative soverignty in organization, and not by civilization and high cultivation of the intellect, as some suppose. Some of the most highly educated and accomplished, even posing as ministers of the gospel, have been and are the most vile and remote from love, while some of the most crude and unpolished in attainments have been the most faithful as He wills their abundance of love. God distributes to every man severally as He wills in giving or withholding love. Friendship sanctified by the Spirit of God and by the love of the Lord Jesus, makes the highest style of a man and the sublimest of women. What is it? Ah, indeed what is it? It is that sweet excellency unto which but few attain, but all in heaven feel it there. It will be ever manifesting itself in a kindly disposition from childhood—naturally. It is this loving disposition wrought upon by divine power and love which makes it by an heavenly influence radiant with holy fervour which constrains them to love to their own disadvantages, but to an ever-kind attention unto the welfare of the objects upon which it permanently rests. Some of God's children love as did Jonathan and David of old, and we would that all did. Jesus loved with his friendship. John leaned upon his bosom; no other disciple ever did so.

We will notice love in parents. What dear fond parents we sometimes find ready to lay down their lives for their loved children. How marvellous is the power of this love in some parents, and often used as a similitude of the love of God to poor sinners:—"As a father pitieth his children, so the Lord pitieth them that fear Him." "And He will spare them as a man spareth his own son that serveth him." "The father saw him, and had compassion on him, and ran, and fell on his neck and kissed him." Again, "As one whom his mother comforteth so the Lord will comfort you." The grace of God is so far from lessening this natural affection, that we find that it always intensifies, sanctifies and directs it when found in Christians. In the Bible history of Jacob, Rebecca, Naomi, David and others, we see this fully manifest. How pathetic the language of this love in its sorrows—"Joseph is not, Simeon is not, and if you take away Benjamin you will bring my grey hairs with sorrow to the grave." "If I am bereaved, I am bereaved." Out of what depths of love comes the heartrendering words of David's sorrow—"O Absalom! Absalom, my son Absalom! would to God I had died for thee!" Dear children trifle not with this deep depth of your parents' love which counts nothing too dear to sacrifice for you. We will next notice filial love. How in-

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tense the love wherewith some children love their parents. How delightful it is to see such fond and faithful love in a child toward God's appointed means of its being and well being. There are some children who are almost ashamed of their parents, because they are poor, or in a low situation in life. We will, therefore give an example of this contrary as displayed by Dean Tilloston, an Alderman, and later Archbishop Tilloston. His father was a plain Yorkshireman, perhaps something like the Primitive Christians who were very plain in their dress, approached the house where his son resided, and inquired whether John Tilloston was at home! The servants, indignant at the thought of his insolence, drove him from the door: but the Bishop who was within, hearing the voice of his father, instead of embracing the opportunity afforded him of going out and bringing in his father in a more private manner, came running out, exclaiming, in the presence of his astonished servants, "It is my beloved father," and falling down on his knees, asked his blessing.—Cyclopaedia of Religious Anecdote.

How beautiful this love shone in Joseph toward his fond father, Jacob—"Is the old man, your father, yet alive." And again, "Go tell my father of all my glory." How they wept on each others necks. With what pleasure he took his honored parent into the presence of a king so that all saw and admired this precious love of Joseph. The wonderful story of Ruth exhibits the same love and its sorrows. How fair and pleasant is this love, even though its eyes are mostly filled with tears. Such is its strength that when bereavement, poverty, toil, hunger, thirst, lamentations and woe shrouds the loved parent, it will still cleave to its object, and still cry, "Entreat me not to leave thee, nor from following after thee." May each of us have such love for our heavenly Father and pray God that this pure love may return as we feel that it grows less with all the boasting of civilization and education, may God increase it abundantly to His glory and the comfort of man..

W. L. S.

(Continued)

REPLY TO ELDER FORD.

Elder S. V. Ford desires our views on Matt. 13: 44-7.

The child of God is commanded to seek and he shall find, and when he finds the kingdom he sells, gives up, forsakes everything for the joy he finds in the Church of God. The hidden joy, peace, rest, and comfort of soul, found in the sweet service of God, is worth more than all the wealth and honors of this world. "One day in thy courts is better than a thousand." The kingdom of God is like unto this righteousness, peace, and joy in the Holy Ghost that is hidden in the hearts of the Lord's people. The kingdom of God is within you. It comes not by observation. The world cannot see nor understand it. It is a treasure hidden from the world that none but His children can know or appreciate. How sweet that unity and fellowship. It is good to have that inward peace and approval of God. What a joy in it. "Ho, everyone that thirsteth, come ye to the waters and buy milk and wine without money and without price." This treasure is enjoyed in gospel obedience. The convicted soul is a merchantman. When first awaken, he has an abundant supply of good works to appease the wrath of God. He has a storehouse full of legal righteousness, food, clothing, medicines, in fact, everything adapted to his wants; but, as he starts out seeking, he is brought to see that his storehouse is empty, his clothing is filthy rags, his medicines are poisonous, his food is but husks. He finds himself wrong, he is going in the wrong direction, he is lost, penniless, homeless, a bankrupt debtor. Yea, he is a pauper, maimed, halt and blind. He is without hope and without God in the world. He once had, in his own imagination, such an abundance of legal righteousness that he thought he had a sufficiency to save himself and to save others. But how miserable and how wretched he now is. Poor, naked, homeless, and miserable. He who was so rich in his own estimation is now a poor beggar. When he by faith is thus led, he finds Jesus, the Pearl of great price, to be his wisdom, righteousness, sanctification, and redemption. The sweet promise comes to him: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Though poor and has nothing he sees that he now is rich, possessing all things. All that is adapted to his wants is in Jesus. He gives up everything for Christ's sake. He leaves the moon and by faith comes to the sun; he leaves the darkness and comes to the light; he leaves works and comes to grace; he gives up legal righteousness for the righteousness of Christ. He is now in a new world with new desires, new aspirations and emotions of soul. New love fills his soul. Old things have passed away and behold all things are become new with him. Though a poor beggar, he is rich, the son of a king, an heir of God and a joint heir with Christ. Like Paul, he can count all of the storehouse of legal righteousness as but dross and filth under his feet that he may win Christ, the pearl of great price. He gives up everything of the world for Christ's sake. We think the net with fish, good and bad, is the spiritual and carnal Jews, dwelling together until Christ set up His Gospel Church. The spiritual Jews were gathered into the Church, the carnal left out. We offer these feeble views to Brother Ford as our understanding.

L. H.

SALVATION.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." Rom. 6:23.

When God made Adam and Eve and placed them in the garden of Eden, He gave them a law and told them that to all the trees of the garden they had perfect access but the tree of knowledge of Good and Evil. God said, "In the day thou eatest thereof thou

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shalt surely die." He knew they would eat before He made them, but did not cause them to sin. God's foreknowledge is one thing and his predestination is quite a different thing. God, knowing that man would sin, chose a people in Christ Jesus before the foundation of the world.

All of the human race fell when Adam sinned. All were guilty. All fell under the curse of the law of sin and death. All were guilty and fitted to destruction. All were guilty, all were sinners.

Now if God had not chosen anybody there would not have been anybody saved; if he had chosen everybody, everybody would have been saved. Because He chose some to eternal life does not argue that He chose any for destruction. Why question God? "Even so Father, for it seemed good in Thy sight." Now those whom He chose must be redeemed from under the curse of the law. The law must be satisfied. It must be an offering without sin, so Jesus Christ, the second in the Godhead, came to earth, took upon Himself a human body (yet without sin); He was both God and man. He suffered, was persecuted, and finally put to death. When He died He redeemed His people, that the Father gave Him. Now to say that He suffered for the whole world and some are going to be lost would be to make Christ an insufficient Savior. Since Christ arose from the dead means that some day we, too, shall be brought forth from the grave and our bodies changed and fashioned like unto His glorious body —not a different body—all imperfections will be done away then. We shall rest with God throughout the ceaseless ages of eternity.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

In love, G. D. Todd.

Sin and condemnation is man's act; salvation is wholly by God's grace. L. H.

SOME FACTS AND THOUGHTS UPON THE GREAT SUBJECT OF THE ATONEMENT OF JESUS THE CHRIST.

With the following facts I will begin upon this profoundly important subject in theology.

Dr. J. P. Boyce, President of the Southern Baptist Seminary, in his book on Systematic Theology, examines and exposes eight different theories of atonement, the last of which was the Andrew Fuller theory. This may be briefly expressed in his (Fuller's) own words, as follows: "Atonement and Redemption are both effects of Christ's death, but in such order as that one is the consequence of the other."

Concerning the death of Christ, if I speak of it irrespective of the purpose of the Father and the Son, as to the objects who should be saved by it, referring merely to what it is in itself sufficient for, and declared in the Gospel to be adapted to, I should think I answered the question in the scriptural way by saying it was for sinners as sinners. But if I have respect to the purpose of the Father in giving His Son to die and to the design of Christ in laying down His life, I should answer it was for the elect only.

Dr. Boyce says: "This theory (Fuller's theory) agrees with the ordinary theory in:

1. Regarding satisfaction for sin necessary.
2. Recognizing that this has been made by Christ.
3. Claiming that the value of Christ's death is sufficient for the world.
4. Maintaining that this limitation is because of God's purpose, and not because of action on the part of man.

It differs from it in that it makes redemption and atonement two different aspects. The older doctrine regards the atonement as a reconciliation of sinners to God, but of sinners who are thus redeemed from the condition of bondage and misery in which they had been. Atonement therefore is reconciliation; Redemption is deliverance; but of the same persons by the same work, and at the same time, each being evolved in the same degree. The new theory makes atonement an act of reconciliation by Christ's death, not of the person redeemed alone, but of the whole world, and this, as the result of a general decree to send Christ to reconcile the world to God. Redemption comes under the degree of election, which has nothing to do with reconciliation; and by it only certain persons have the benefit of the reconciliation thus effected, not because of their own acceptance of faith but because God gives to them all the advantages of the work of atonement and withholds them from all others. Thus Dr. Boyce sets forth the new theory (Andrew Fuller), and puts it in contrast to or with the old doctrine.

Then he says:

The objections to this view are:

1. That it represents the whole world as actually reconciled to God by Christ's death. If so, on what ground is this reconciliation destroyed? The doctrine of universal salvation is therefore involved.
2. If this is not the view, then, when the Scriptures speak of our reconciliation to God, nothing more is meant than that a mere mode of reconciliation has been arranged ('the way of salvation made possible and passable for all men', to use a common Arminian expression, J. C. D.), and all invited to walk therein and be saved so that the divine justice has been simply so satisfied that a medium of acceptance with God has been provided.

(But if there is merely a medium of acceptance provided how can men be spoken of as actually reconciled to God/ In what proper sense can Christ be said to have borne our sins and to have been bounded for our transgressions, if His act was merely the arrangement of a medium of salvation? Christ, to make atonement, must have been substituted in our place, borne our sins, had imputed to Him our trespasses, and the chastisement of our

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peace must have been upon Him. But, if so, a true atonement must have been made. It could not have been a mere arrangement of a medium of salvation. If for all, all must be saved.)

3. This theory is inconsistent with one of the facts admitted by its advocates: that the death of Christ was a penal sacrifice. Penalty and guilt have no respect to sin in the abstract, but only to it as associated with sinners. If the work of atonement simply wrought out a medium of access, then it was a mere general exhibition of hatred of sin, having no respect to particular persons.

(And the governmental theory that such an arrangement was necessary simply to display before the universe the evil of sin—this idea of atonement might be allowed. But on the theory of satisfaction to justice, the atonement must be made by a penal sacrifice.)

4. This theory, like all others of a general atonement, lies under the difficulty that it extends reconciliation, or a medium of reconciliation, to persons who by death have been confirmed in destruction, or it shuts off from its benefits all who have died before Christ. The theory of limited atonement recognizes all who are included in it as saved by virtue of it. The virtue secured, therefore, is applied to all to whom it belongs. The fact that the Lamb was slain before the foundation of the world, or, in other words, the certainty of Christ's death makes salvation beforehand possible, and permits God to bestow it. The death of Christ only fulfils what has thus been relied on. But in case of a general atonement made for the whole race, we have Christ dying, not simply for those who shall not be saved, but for those who are already damned.

5. This theory is incompatible with these expressions of Scripture which speak of Christ's death as though it were confined to the elect.

Having thus and still more fully refuted the Andrew Fuller theory of atonement (which gave birth to the Missionary Baptists as a denomination), Dr. Boyce proceeds to establish the doctrine of limited atonement, quoting many texts in both the Old and New Testaments, clearly showing that they are not in harmony with any theory of general atonement, or of election upon the condition of the sinner's faith.

J. C. Denton.

(To be continued)

RIGHTLY DIVIDE THE TRUTH.

I have hundreds of times urged that there is sweet peace found in obedience, that we cannot have peace and rest of mind in sinful paths, hence we should eschew evil, seek peace, and ensure it. We should distinguish between that salvation in which we are quickened, and that which "we work out." God's word does not call on us to be quickened, or to be born again: but it does, hundreds and thousands of times, show it is **our** duty to obey. Now, if obedience is of grace in the same sense that being born again is of grace, how is it that we are called on to do the one and not the other? We can scarcely see a command, exhortation, or encouragement to obey the Lord and do right. And we may read every line in the Old and New Testaments and **not once find it our duty to be born again.** Now, if both are of grace in the same sense, why are we, times without limit, exhorted to do one, and scores of motives laid before us to induce us thereto, and not once exhorted to do the other? The fact is we should make the distinction here.

We should either exhort every body to be born again, or nobody to obedience, or we should make a plain, clear distinction between obedience and eternal salvation. And as the Apostles of old, we should exhort one another to love and good works. We should use their arguments to induce the people of God to serve the Lord and do right. The motives found in the Bible are numerous. The Scriptures appeal to us from the love of God, and on account of mercies received to our love of life and good days, to our need and love of rest and countless motives mentioned. We need not despise a man if we find him serving God in order to enjoy His presence and approval, or for fear of "falling," or becoming a "Castaway." All these motives and scores of others are put before him. God does not deal with his children as the boy does with his marbles, and say, "When I want you in the right place I will put you there." His government is parental and moral, and not physical. We are liable to extremes on both sides. If we urge that the work and presence of the Spirit is necessary to obedience, **just as it is necessary** to regeneration, we deny obedience being voluntary: for in regeneration we are not voluntary, and so regeneration is not a virtue on our part. And if the Spirit's power and presence is exerted in our obedience, **just as it is in our regeneration,** then there is no duty in obedience, as we erform no duty in regeneration. And so on the other side we are liable to forget that we must have grace whereby we may serve God aceptably with reverence and Godly fear. We must worship "in spirit and truth," if we worship at all.

If we take one extreme, we take away all vice or virtue from the conduct of God's people, and if we take the other we substitute cold formality for the spiritual worship of God.

The word **"Grace"** is not always used in the same sense, "By grace are we saved." Here the doctrine of grace is referred to, the principle from which God acts in our salvation. But Paul says, "Let us have grace whereby we may serve God," etc. He refers to the gracious influences and presence of the Lord, and without grace in this last sense there can be no true obedience; there could be no peace in our midst. Sure enough, let us have grace. "We certainly need it and can never be happy or useful without it.

J. H. Oliphant.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.--We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elum Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles ast of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

HELP NEEDED.

We dislike to have to refer to subscribers that are in arrears, however, owing to the high cost of publishing, material, etc., it is very necessary that all, who are in arrears on subscriptions to make remittance at once. No doubt, it is an oversight with a great many and we are calling your attention to the matter with the kindest feelings. If all, who are now behind with their subscription, would remit, it would relieve a great burden. I am making a great sacrifice in publishing The Gospel Messenger. If not deceived, I have a great interest in the cause, the Messenger represents, and I hope that it is a comfort to you. I will thank you for an early response. Z. C. H.

Mr. and Mrs. Z. C. Hull:

Very Dear Friends: The association, West Providence, has come and gone and it is said by all that it was one of the most harmonious and enjoyable meetings ever held, and every one went home glad that he had come. There were eleven additions, nine by baptism and two by letter. My wife was sick and none of us got to attend, though on Saturday A. M. quite a number came up to our house and had song and prayer service, led by Brother J. J. Edwards and our beloved pastor, R. B. Hester, and in the evening they came again and Brother J. A. Jones preached a short, but splendid, discourse for the benefit of my wife, who was bedfast, which we enjoyed to the fullest. We surely did miss old Brother Hull and wished he could have been here. Try and come sometime and be sure and bring your wife and let us live over pleasant times of the past.

Wishing you success, we are,

Your friends, J. W. and Lucy Massey.

Snyder, Texas.

Floresville, Texas.

Please change my paper from Floresville, Texas, to Stockdale, Texas. Nine were baptized by their pastor last Saturday at Salem Church.

J. S. Newman.

GOOD MEETING.

Opelika, Ala.

Elder Lee Hanks:

Dear Brother: Well, Brother, my daughter (Vesta), who accompanied us to Mt. Hickory, was baptized last Saturday, also my son and his wife who live here in the house with me, and the sister where you stopped to hear her read those two letters.

We had a good meeting at old Mt. Olive, and I still feel that the Lord was in the meeting in the person of the Holy Spirit. Brother Satterwhite was

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anxious to have someone to help him out in the ministerial work, but did not. I feel very thankful, I hope, for the many blessings the goo dLord has bestowed on me and encouraged on the way, although I feel unworthy of them all. I desire to make some sacrifices and continue on in the faith of the faithful. We should not sacrifice the faith and orderly practice of the church. If the Primitive Baptist is the church of Christ, in a practical way, they have nothing to yield in compromising with erroneous practices.

Would be glad if you could be with us the fifth Sunday in August. My family will ever remember the night you spent here. It must have been ordered of the Lord for you to be here.

Your brother in hope,
V. D. Mitchell.

SPECIAL NOTICE.

We request that all obituaries be as brief as possible. Owing to the great number of obituaries being received, we cannot possibly get them in on time, if they are lengthy. We make this request for the benefit of our readers.

THE PUBLISHER.

Friday, Saturday and 4th Sunday in July we had a most glorious Union meeting at West Atlanta Church. Elders Livesy, Gower, Jordan, Cook, Hull, Hembree, Matthews, West, Brown, Moss, Walden, and Wilkinson were present during the meeting. The preaching was good and spiritual, and sweet love, peace, and fellowship abounded. The meeting was well cared for. It was indeed a glorious feast that will long be remembered. L. H.

CHURCHES VISITED.

We recently visited Emmaus, LaGrange and Lebanon Churches of the Primitive Western Association; and Lanett, Ephesus, Mt. Hickory, Macedonia, Mr. Pisgah, Zion's Rest and Wehadkee of the Beaulah Association of Alabama. We had the pleasure of meeting Elders Rees Prather, Morgan Williams, F. L. Fuller, J. T. Satterwhite and B. F. House, all of whom are sound, able, faithful servants of God and much beloved in their country.

We visited the good homes of Brother Jenkins, Elder Prather, Brother Edwards, whose wife, Sister Nannie Edwards, has been an invalid for years. She is so spiritually minded and patient in her afflictions, having great faith in God, who has blessed her with great fortitude and with a heart full of love to Him and His people, that she has a sweet home awaiting her in Heaven. It was a sweet meeting to me to be in this good christian home.

I also visited the homes of Brethren Crouch, V. D. Mitchell (son of the late Elder W. M. Mitchell), Lowe, Still, Elder B. F. House, and Brethren Mobley and Nelson. Sister Nelson was quite feeble, but she lives near the Savior and is strong in faith and patiently bears her affliction. We had services at her home.

We visited Brother Sam Carter, of Roanoke, Sisters Bevis and Freeman, Brother Myhand and Brother Lindsey, whose wife is old and confined to her bed, but patiently bears her sufferings. Elder Prather had services for her, after which she sat up in her bed and sang, "When Sorrows Encompass Me 'Round." It is good to be in such heavenly homes.

Elder Prather was with me a number of days. He is an able, spiritually minded servant of God. His heart is in the cause of Jesus. I so much enjoyed his company and heavenly conversation. May God bless him.

All were so good and kind to unworthy me. Churches are in a good condition. Two were baptized at Mt. Hickory. All seem to desire to be plain Old Baptists, and they want to live in peace with all sound peace-loving Baptists. May God bless the ministers, churches, homes, and precious saints whom we met (with His sweet presence). We love the mall. L. H.

I have had the privilege of visiting my old home community in Arkansas. I reached Paris Friday before the second Sunday in July. An appointment had been arranged for me at Titsworth Springs, near Paris. A good congregation assembled. The interest and attention was good. I appreciated the presence of many old friends and relatives. Many, I had not seen for many years. I am so unworthy of the many tokens of love and kindness manifested.

I met Brother Harold Lee at this meeting. He is a precious gift of God. He and I were boys together; we are about the same age. I am surely glad to see him coming forth declaring the truth in such an able manner. He is indeed a teacher in Isaarel. The brethren should give him every encouragement possible. He is needed in the field of labor. "The harvest is great and laborers are few." May God bless him. Z. C. H.

Elder W. J. Hull of Headland, Ala., filled appointments at Bethlehem and Cross Roads Churches, near Atlanta, at their regular meetings in July. Good interest is reported.

We hear of good meetings with additions to the churches in almost every direction. Praise the Lord. L. H.

We contemplate attending Elder Bartlett's Association in Missouri, 3rd Sunday in August; Friday, Saturday and 4th Sunday, I am to be at Cynthiana, Ind.; North District Association, near Winchester, Ky., Friday, Saturday and 5th Sunday; and Tates Creek Association, near Irvin, Ky., Friday, Saturday and 1st Sunday in September. Will fill other appointments if it is the Lord's will. I feel so dependent upon the Lord on these tours. Pray for me. L. H.

Associations are coming on and we trust our brethren will do all they can for the Messenger. L. H.

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ASSOCIATIONS

The original Upper Canoochee Association will convene with New Hope Church, Friday, Saturday and 1st Sunday in October, 1 1-2 miles from Lexzy, Emanuel Co., Ga. All lovers or truth are cordially invited to attend. Elder Lee Hanks, moderator; Elder J. B. Wilson, clerk.

The Upatoi Association will convene with Bethel Church, Phoenix City, Ala., Tuesday, Wednesday and Thursday after the 1st Sunday in September. Elder J. M. Murray, moderator; Elder T. D. Roberts clerk.

The Echeconnee Association will convene with Friendship Church, near Grest, Ga., Tuesday, Wednesday and Thursday after the 3d Sunday in September. Elder W. J. Heard, moderator.

The Yellow River Association will convene with Nance's Creek Church, Dunwoody, Ga., Tuesday, Wednesday and Thursday after the 4th Sunday in September. Elder John A. Jordan, moderator; Elder R. L. Cook, clerk.

The Ebeneezer Association will convene at Mt. Gilead Church, near Tennille, Ga., Friday, Saturday and 4th Sunday in September. Elder H. Temples, moderator; Robt. M. Lord, clerk.

The Ocmulgre Association will convene with Camp Creek Church, near Milledgeville, Ga., Friday, Saturday and 2d Sunday in September. Elder J. H. Gresham, moderator; J. W. Newton, Clerk.

The Primitive Western Association will convene with Emmaus Church, near Hogansville, Ga., Friday, Saturday and 1st Sunday in October. Elder F. L. Fuller, moderator; Elder Rees Prather, clerk.

The Marietta Old School Baptist Association will convene with the church at Collins Springs, on Marietta street car line near Conway, on Friday, Saturday and 1st Sunday in October. Elder H. G. Mitchell, moderator.

It was our privilege to attend the General Meeting at Milner, Ga., July 2th and 28th. Elders W. J. Heard, J. A. Monsees, Henry Swain, P. H. Byrd, J. W. Woodward, B. F. Williamson, Isaiah Grant, —— Gardner, W. O. Meeks, Mallie Jones, licentiate, and T. V. Mann, licentiate, were in attendance. The congregation was good and the meeting was truly a union meeting. It is indeed pleasant for brethren to dwell together in unity in faith and practice. This is the way it should be. L. H.

While listening to Brother Hull and, afterwards, Brother West preach on Saturday, July 17, at the East Atlanta Church, the spiritual eye of my mind was opened to see Christ, the head of the Church, standing in the midst of His body, giving John the revelations of spiritual things and messages to deliver to the members of His body.

Jesus Christ, who is the faithful witness and the first begotten from the dead, sent us admonitions and messages by John, His faithful servant who had suffered in the flesh but overcome in the spirit, and even then imprisoned on the isolated Isle of Patmos for testifying of Jesus Christ. And as Christ, through His angel, promised each of us who overcomes a taste of the Tree of Life and of the hidden manna, and power over the nations, and that He will clothe us in white, and not blot out our names from the Book of Life, but will confess our names before His Father and His angels, I can see a great fulfilment of this promise in what John was enabled to see and the messages that he was instructed with. For he says he is only a "brother and a companion in tribulation in the kingdom of Jesus Christ."

So when the season and day of the Lord's visitation came, John was in the spirit. His faith was full of oil, and he was enabled to enter into the spiritual place within us, that Christ promised to prepare for us when He returned to His Father; and being clothed with the white garment of Christ's righteousness, which He promises to them that overcome the temptations of the world, John was allowed to remain at the wedding supper and partake of the spiritual food, also to conceive of his Husband, even his head, the risen Savior, and later bear unto Him the fruits of the Spirit.

But when the season of our spiritual Husband's visitation comes unto us, if we are not demonstrating the righteousness of Christ, that is, showing by our walk that we believe on the Lord Jesus Christ, then we are not ready to enter into the bridal chamber with our Husband; and while we go to buy this oil that our light may shine so that our garments may be seen, the door of the chamber is shut. What God shuts no man can open, and what He opens, no man can close.

Of course, I believe that John was chosen to take this message to the churches, so was Abraham chosen as the father of the faithful; but God counted his obedience for righteousness. He wore Christ's robe for showing his faith by his work. The work of God is believing on Him whom He hath sent. And we are blessed with spiritual blessings, right here in the world, in keeping our lamb of faith filled with the oil of obedience which we can buy with the sacrifice of our fleshly desires. And so sure as we suffer with Christ while here, so sure shall we reign with Him here in the kingdom and patience of Christ within us. Kate Green Hess.

Kirkwood, Ga.

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Dearly Beloved Brethren and Sisters:

Several times I have tried to write you for the past few weeks, but have been hindered from time to time. This morning every obstacle is removed except one, and that is my great feeling sense of unworthiness. I have learned long ago that I can't get above this feeling, and of late I have got to rejoicing even in my depressed feelings of worthlessness and hope the time will never come when I feel that I am worthy to be with the dear saints and to commune with them. Some of you may wonder why it is thus with me. It is simply because it is a dangerous attitude for an Old Baptist to possess. By observation I've noticed the members who feel to be less than the least and, not only a sinner, but the chief of sinners, does not cause any trouble in the church or out. Dear brethren and sisters, instead of trying to shift the unworthy feelings away, let us cling to them, for then we know what our worthiness is in and through the Lord Jesus Christ. I feel to embrace the poor centurion's language that I'm not worth yfor Jesus to stand under my roof, but if He will but seek the word all is well. Yes, I know that the billows on the sea of trouble cannot nor will not rise so high that one word from Him will fail to quiet the tempest. Sometimes I grow so weak and so despondent, I fear that I'm not one of His little ones, and then I can say with the poet,

"Sometimes my hope's so little,
I think I'll throw it by;
Sometimes it seems sufficient,
If I were called to die."

But really is our hope little, or is it the grace of God that makes it seem little? I know our hope is Christ, if we are what we hope to be, and again, I know that He is in the Father, and the Father in Him and that the Father fills immensity, and is an everlasting Father full of love and mercy. So is not our hope a strong, sweet, precious prop to lean upon? No wonder Paul could say it was an anchor of his soul, not only his, but all who love the glorious appearing of the Son of God.

This morning as I view God's creation draped as it were in mourning, the dark clouds shutting off the rays of the beautiful sun, it seems my heart has caught the same melancholy gloom. Still I feel to witness with David when he said, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret chamber of His tabernacle shall He hide me; He shall set me upon a rock." It seems the Psalms of David have ever been sweet to me, especially since my dear sister went away to the better country where there's no sin nor sorrow to mar her celestial joys.

Since I wrote last I have married Clarence Mitchell and moved from my childhood home. I am now nearly one hundred miles from father, mother, brothers, and sisters;but am happy in my new home, and have found many dear friends, brethren and sisters, who have been so good to me. We are fifteen miles from our church, and there are no Old Baptists in our community. Sometimes I get so lonely to see some dear Old Baptist coming to talk with us. It has been my pleasure to attend church twice since I came. I felt the sweet messenger of peace on both occasions. I couldn't refrain from shedding tears of joy to be so warmly received. I feel so unworthy to be with the afflicted poor, till, sometimes, I feel that it would be in consequence of God's justice, if I were banished to some remote corner of the earth where they are not known. Oh! that I could live more godly and imitate them more.

I am looking for my parents next week. I can hardly wait till they come. I am so anxious to see them both. I am planning to go home in August, and, Brother Hanks, I hope I'll meet you there. They wrote me they were expecting you.

I enjoy the Messenger very much. My heart's desire and prayer to God is that He will bless your efforts to the comfort of His people and give you all His staff to lean upon. Please cast the mantle of charity over my imperfections and remember my husband and me in your prayers.

Most unworthily in a sweet hope,
Mrs. Lessie Jolly Mitchell.
R. No. 1, Pittsboro, Miss.

Moscow Mills, Mo.

Elder E. B. Bartlett:

Dear Brother: This is, if you permit it, the welcoming you to another stopping place in Moscow Mills.

How exceedingly strange one's journey through life is when it has been given him to see it that way.

The limit at this time, to both leisure and space prevent me from dwelling upon the several parts of the grand subject. Perhaps, too, it would be more of a relief on my part to "let it out" than it would be interesting upon your part to read much from me.

Want to say at this time, however, that since the fall of 1892, when I as a child, in company of my parents, attended Two-river Association, at Mount Pleasant, my attendance has been only at times, few and far between—for reasons unavoidable but apparently misunderstood by the average persons who live more freely than it has been my lot.

My folks left Missouri March 4th, 1893 and settled at Hallwood, Va. (over on Eastern Shore, between Bay and Ocean) and though their membership was carried with them from Baream, Audrain County, Mo. to Messongo within about two miles of where we lived in Virginia, and there was meeting regularly, (possibly through childish notion) Mossongo was charmless to me, therefore I went there as sel-

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dom as possible——being then in my youth.

Entered railroad service as a telegrapher May 1900, and as the boys say "hit the road"—as a rambling railroad telegrapher, with fond recollections of old by-gones of the Two-River and Cuivre Siloam Association sort, ever present but amid the hurries and the waitings of railroad life, firmly believe have experienced an experience that I cannot tell myself, much less blame any who see nothing to it and have asked me "who doest thou?"

So after that part of my "aimless" wanderings, one sleepy September afternoon (Saturday before third Sunday, of September, 1906), I "accidently" walked over the ridge from where stopping, to church. The place where I had been many times before, in my child-hood days. But this time was a strange time. Very much the same congregation even then, as in days of yore, singing the same old hymns, in the same old way, and Elder Sutton was just the same old J. F. Sutton—seems strange that any different sensation would have "bothered" me, so long as I just walked over for pass-time, anyway. But the appointed second came, and you know the rest better than I can tell it. I could not remain seated.

And was baptized the next day in Long Branch stream in Monroe County, Missouri—just over the county line from Barea meeting house, by Elder J. F. Sutton.

Been looking over the 1919 minutes of ninety-seventh session of Cuivre Siloam Association, which was handed to me this morning by the Sister Ross. And notice that some friction has been suffered in the Cuivre Siloam Association (i.e.), some Elders refused to go in the stand with some others.

God bless both sides of **all** controversies.

Evidently friction has come in and is nearly every where. Though discouraging and heart-rending it be, and by experience I know the suffering thereof is inexpressable—even so, evidently it must needs be, and bears wonderful lessons of assurance that God is God and besides Him there is no other and without His sustaining grace, none of us can take as few as **two** steps without stepping amiss once or twice.

Been here in this village nearly two years and never did know until a day or two ago that some Old School Baptists were here, nor did I know there is meeting at Sand Run, nor did I know that I was so near such a meeting house.

Called to see the Rosses this morning. Made inquiry about some Old Baptists that I remembered meeting at Elk Horn 29 years ago, and lo! behold! this lady is a blood sister to that other lady of 29 years ago. A sister and Brother Whiteman are those who I inquired for.

Would like to accept the kind invitation to go with them to meeting next meeting days. And if not in conflict with the desires of those members, would "slip" out there every time possible.

Part of the time my work hours would interfere. As I work eight-hour shifts and change from one shift to the next each month.

During August, expect to be on duty 8 a. m. to 4 p. m., and if you can arrange to come to my house from meeting on the Saturday before the fourth Sunday and spend the night with us, I hope you would enjoy yourself as much at least, as I would expect us to enjoy having you.

Notice Association is to be at Little Bethel. I do not know where that is but judge it is within automobile travel and expecting vacation about that time, perhaps another association, of the good old kind like in days of my boyhood, is for me.

When a fellow is filled with sentimentality, spiritual sufferings with all the glory of such suffering, God only knows how he feels; he doesn't know himself, nor can he even commence telling anyone else about it.

Seeing that I have already run this writing to a length greater than I intended and ought to ring off, but want to touch the subject of friction again, and close with a few remarks more explanatory, covering my delight at having found myself **not** so lonely as I thought I was and how it has drawn **me** to writing **you.**

As to the friction—Dear Old Brother Sutton hammered on just that **along** toward his later days, **as** though he "saw something" coming. I believe **the** friction, the offences and the whole that crushes as many sparks out as possible, is nothing less than the later-day trials so severe indeed that **none** except those drawn by the Father, can endure them. Tho' all earth and hell may rage, and tho' I may be the only "homeless sheep," cold, drabbled and turned away from,—God knows **all** about **all** our troubles and let **all** here below ripe and rave, turn up-side down and come what may, thanks be to the God over **all,** nothing can snatch **one** of His away and bury **one** so low, that any will be lost. No not **one.**

Having to shake dust and get out, is tough, and it hurts still worse to be "kicked out" as you go out, it hurts again when a fellow comes back **"home"** to the place where the winds gently coo through the trees, and the real place where a few short years before that poor one had been received—come back, with "Nothing in my hands I bring"—no good letter, nothing but a letter of excusion written plumb full of untruthfulness—all and all of the world of roaring thumps and bumps, there **can** be something in a man which **all** earth and all else below, **cannot take away.**

Came back to Missouri August, 1915. And with all the smut on me, those dear ones made me feel at home—(God bless all who pour out their tears in sympathy with a victim of trouble).

Finally struck another telegraph job, and rolled into this village August 17th, 1918, and took me this long to find out that **Cuivre Siloam** is **still** very much alive.

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Am thinking now of those old by-gones, they are flashing up so bright and so clear am almost forgetting there is a present. Taking in my vision of the near future with looking over the past, perfect, there is still less room for thought at present.

Am thinking of the farewell sermon at Stoutsville, Mo., 1917, by Elder Silas Sears. It lasted nearly two and a half hours, and save his noise, the dropping of a pin would have been easily heard until toward the last, the house and even the yard was "flowing" with tears, and Brother Bartlett, right there and then is the only time or place I ever saw **shouting** in an Old Baptist meeting, but it was **shouting** that could not be held in, and I am one of those who couldn't help it.

Having been totally isolated from such element and amid its very opposite most of the times since June, 1910, and now stepping back into it so suddenly, easily and unexpectedly, sets all of it in a whirling motion of recollection.

Am thinking of the first association ever attended, only four years old then but remember a small part of it distinctly. It was at Berea, Audrian County, in the year of 1884. That was while Elder William Powell was pastor there, soon followed by Elder J. F. Sutton who scarcely ever failed for about twent yseven years to be there on time. Elder Ira Turner preached several sermons during that association, took special notice to him because he had "my" given name, and I didn't like that so well.

And I attended Two-River Association at Cedar Grove, Monroe County, in the year of 1885. That is when my mother mistook some boiling hot tea for ice tea, but soon changed her mind.

Two-River Association at Bear Creek, Marion County, in the year of 1887.

Two-River Association at Flint Hill, Ralls County, in the year 1888, I believe.

Cuivre Siloam Association at Elk Horn, in the year of 1891, I believe.

Two-River Association at Mt. Pleasant, in the year of 1892.

Salisbury Association at Broad Creek, Sussics County, Delaware, in the year of 1895, I believe.

Salisbury Association at Delmar, Del. 1896.

Salisbury Association at Messongo, Va. 1897, I believe.

Salisbury Association at Forest Grove, Md. 1899, (was there just about two hours).

Salisbury Association at Salisbury, Md. 1913.

Salisbury Association at Messongo, Va. 1914 (was there only about two hours).

Two-River Association at Stoutsville, Mo. 1907.

And here we are again. Ira S. Fisher.

Strasburg, Va.

Dear Brother Hassell: The subscribers to "The Messenger" are solicited to send up communications for its columns. While I feel myself to be a very weak and inconsistent member of the list, who are interested in the welfare of this able and highly esteemed medium, I am inclined to make an effort to prove that I have not turned a deaf ear to the invitation and the interest of the Messenger and all who are interested in it. Possibly you have noticed a little article, headed "Talking Religion" in the May number of Zion's Advocate. If so, you have noticed who contributed it. As I feel I cannot do better than to have it republished in your paper, I am sending it up for your consideration. As you will observe, I was prompted to write it from an article by Brother Pittman, "Duties of Church Members." which was published in the Advocate for September, 1919.

Dear Brother Pittman: Since reading your article on duties of church members, my mind has often reverted to and dwelt on the subject. It is not only important that we look to our duties along this line for our own good, but for the encouragement and helpful influence our correct walk and godly conversation may have for those with whom we are associated.

I feel it is a duty and privilege not to be neglected, if we would enjoy our professed religion with our brethren and sisters in Christ to make it a point to engage in godly conversation whenever and wherever we can with propriety do so. If we are interested in this kind of conversation above any other, as we should be, there are few times where two or more members of our church are brought together but that they can feel it is perfectly correct that they should with all freedom enter into conversation on the subject of religion, either doctrinally or experimentally. I think most any brother or sister, regardless of intelligence or ignorance on other subjects, if they know anything of true religion, will be able to say something of interest.

To me, talking with a brother or sister on this all important subject is of far more interest than listening to the finest display of musical talent. Owing to my misfortune, partial deafness, I labor under many disadvantages in having the benefit of this christian pleasure. If we are what we profess to be nothing can be sweeter to us than to find in the experience of a brother or sister for whom we have true christian regard a testimony to our hope. To my mind we, who profess to have spiritual understanding of the Scriptures, should feel it our duty to tell to those around us what we hope we know experimentally on this subject and in turn expect to tell us what they know and feel to be experimentally true on the subject. This should be of interest to us all. By so doing our hearers are often getting more real comfort than they might get out of an able sermon.

We are inclined to look upon a person gifted with fine musical talent with admiration and almost with envy; yet the gift to converse on the subject of religion feelingly and understandingly is of far more value to its possessor than the greatest talent in music ever bestowed on a human being. From my standpoint talking religion is certainly one of the

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christian duties. Mal. 3:16. "Then they that feared the Lord spake often one to the other, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name."

Hoping this will find you in your usual health, I am, I humbly hope, Your sister in Christ,

Annie M. McInturff.

Eclectic, Ala.

Elder Z. C. Hull:

My dear and precious young Brother in the Lord: I have never met you, but I have met your dear father and I love him. He seems like a father to me, and he is a dear father in Israel. I went three days to his appointments. Last Saturday, P. M., he came home with me and took supper, and we went to our school house and he preached an able discourse, and then he went home with my father and spent the night. When I bade him adieu I wondered if I would ever meet him again on earth, but I thought if not, we would in Heaven, where there will be no sad farewells.

I feel that we are living in the last days and what we do we must do it quickly. I feel to say, "O Lord, permit me to travel in the vineyard and do what will be upbuilding to Thy dear cause and kingdom, and when I have done all Thou hast for me to do, take me home to Thee where it will be all rest, sweet rest." I am weary of this life and duties thereof, only in a spiritual way. When my mind can remain on things above I am happy and it is a heaven below. Some sweet day I hope to awake to a full realization of God's wonderful love and mercy.

May the Lord bless you, dear brother, and cause you to stand on the walls of Zion, cry aloud, and never fail to declare all the counsel of God. Pray for me that I may have strength to stand firm.

Mrs. L. G. Waites.

Kite, Ga.

Dear Brother in the Lord: I received my first copy of the Messenger a few days ago and was well pleased with it, as I rejoice to read the many good and kind letters that our dearly beloved brethren are writing through the Messenger, contending for peace and unity, which will bring to us a blessing and prosperity. Also I rejoice to read in the Messenger letters written by those that love the cause of Christ and love the brethren and sisters. You who are laboring to that end have my earnest prayers. O, Lord, strengthen those who are watching over the flock of God for good, and are trying to instruct them in the way of righteousness, and leading them on a line of duty that they owe to our blessed Master and to each other.

Sometimes I feel so little and unworthy myself, I wonder how I can warn others, I am made to see my imperfections and my shortcomings, though I realize He is faithful that called us and loved us with an everlasting love that we through His death and suffering might have life. Oh, how much I desire to see God's little children walking in humble obedience to our Lord and Master!

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran doiwn upon the beard, even Aaron's beard, that went down to the skirts of his garments as the dew of Hermon, and as the dew that descended upon the mountain of Zion, for there the Lord commanded the blessing, even life forevermore."—Psalms 133.

It is glorious indeed to behold God's humble poor, walking in the spirit of love, caring for one another's welfare; so fulfilling the law of Christ. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—Rom. 11:12, 13, 14.

Dear brethren, editors of the Messenger: You seem to have a spirit of love for all true believers in Christ. We realize that we are going through a great trial of afflictions in many places. Dear brethren and sisters, cast all your care upon Him, for He careth for you and will sanctify our deep distresses to our good and His eternal glory. "Be pitiful, be courteous; not rendering evil for evil, but contrariwise, blessing, knowing that ye are the called, that ye should inherit a blessing."—Peter 3:8, 9.

All of us agree that God is the giver of life, both natural and spiritual, that we are dependent upon Him for natural and spiritual blessings, and as many as He hath called with an holy calling that many can understand the Gospel of the Son of God, feed upon it, feast upon it; and as this is true, God requires a sacrifice of the Church, of the first-born of which I have hope to be a member in love, by the mercies of God, our Savior, and by the grace of God only. "I beseech you therefore, brethren, that you, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

It is our duty to look well to the care of our ministers whom God hath sent to preach the Gospel, and especially our pastors; also to care for our poor and needy brethren and sisters. It is our duty to visit our brethren and sisters in sickness and try to be of comfort to them, and also our neighbors. It is our duty to take care of strangers and be kind to them. "If thine enemy hunger, feed him; if he thirst, give him drink." It is our duty to feed the hungry, clothe the naked, attend our meetings, and forsake not the assembling of ourselves together. There are many duties enjoined upon us that we could mention to be a living sacrifice.

Pray for me, dear saints. I feel the need of your prayers. G. M. Johnson.

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422 E. Huron St.,
Ann Arbor, Mich.

Elder Hull:

Dear Brother in the hope of a blessed immortality beyond the grave: It is sad to think there are only

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two Primitive Baptist churches in the State of Michigan, and they are so far away from Ann Arbor. I do not go but very little. My former home was at Greenfield, Ind., the home of our beloved Elder R. W. Thompson. My husband died there almost three years ago, and I came here to make my home with a daughter. It grieves me to leave the dear church at Greenfield, Ind. But still, I feel the Lord has not entirely forsaken me in my lonely moments. He has promised never to leave nor to forsake those that put their trust in Him. His name is precious to me, and has been for more than fifty years. I have had many happy seasons with the dear Primitive Baptists. I love to hear them preach the dear Gospel of the Son of God, and so often in my mediations this beautiful hymn comes to my mind:

"Ere since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

I am very much pleased with the Gospe lMessenger and its many contributors. I have heard many of them preach the glorious truths of the Bible.

Lydia A. Davis.

Climax, Ga.

Elder Lee Hanks:

Dear Brother: As seemingly no one from the Flint River writes to the Gospel Messenger, I feel that I want to say that we of the Flint River have been enjoying good spiritual meetings. Nearly all of our annual meetings have passed. We have had large congregations at most of our meetings. We feel that God's people in this part are enjoying His sweet promises. Behold, how good and how pleasant it is for God's people to dwell together in unity and in peace. Oh, that the evils could be cast out of the midst of God's humble poor throughout the land, that unity might abound in the midst of God's little children. Let us strive for unity, that God's children might walk together, that they might feel each other'ssighs, that we might be able to mourn with those that mourn and weep with those that weep, that we might rejoice together, and meet together in heavenly places and sing the sweet songs of Zion. There is nothing on earth that charms my poor soul more than to see the children of God assemble in love and peace, manifesting that Christian love that flows from breast to breast. Our mind is so short we forget to pray. We forget and neglect so many things that we should not. We forget so much how good the Lord has been to us all along. We hold in memory so many times we felt the Lord did not bless us. We hate to feel poor and cast down, but such is the time when we receive our richest crown.

"Poor and afflicted, Lord, are Thine
Among the unfit to shine."

We often go with a bowed head and a broken heart and contrite spirit, but take courage. By the way of Jesus has tasted all of this for us. He has declared He bore our sicknesses and carried all of our griefs. When we are aliens and strangers this blessed Savior came to us and made known to us that He was our Savior. "I have loved you with an everlasting love, therefore with everlasting love and kindness have I drawn thee." Oh, what manner of men ought we to be? Let us cherish that sweet hope in walking in obedience with an upright walk and a godly conversation. Little children, keep yourselves unspotted from the world. Do not be yoked with unbelievers or become entangled with the yoke of bondage. Put on the whole armor of God and the breastplate of righteousness. Be faithful soldiers. Obey your captain, who is Jesus. Be faithful; march on under the blood-stained banner of King Emmanuel, who is able to gain the victory in every battle. Jesus says' ,'I am the Way, the Truth, and the Life, the only name given under heaven whereby ye must be saved. Brother Hanks, the yoke is tight on my neck. I have no time at home, to rest Saturdays and Sundays. Brother Mooneyham has been but little service since he was taken last fall. Brother Hollingsworth, as you know, is old and getting feeble. It makes me feel sad when I see these precious old fathers giving way. When I go to church it gives me so much comfort just to have their presence there if they are not able to preach. At my old home church in Florida there are two old invalid sisters, and one of them is my precious old mother. They have to be carried into the church on a chair. The pastor of the church told me he gets more comfort from these dear old sisters than any of the rest,—just to see how faithful they are in their afflictions. They can sit in the midst of the children of God and sing and praise God. My precious old mother has been an Old Baptist more than sixty years. My dear old father was an Old Baptist, but he has gone to his long eternal home where no pains or troubles can reach him. He did not unite with the church until in his later age. He carried a hope twenty-five years, thinking he would get something better to carry to the church; but at last he had to go with just a hope. He said one night in his sleep he saw the heavens open and a ball of fire come down and strike his breast and went in with such evidence as this. He rebelled against his duty. He left so many bright evidences and only two of his children have been made to see and realize this,—myself and one sister out of eleven children. He saw me and my sister as ten children born and one went to the church and then the other one went to the church. He did not tell me this dream until my sister and I went to the church. He told it in my presence and said my sister and I completed his dream. He has been dead seventeen years. How much comfort I have had out of these evidences he left behind. Let us do good to all men, and especially to the household of faith. Let us not forget to visit the sick, the old fathers and mothers in Israel. Let us be awake as living children and not be found slothful.

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Dear Brother Hanks, I would be so glad if you could come to see us in the Flint River. Can't you come to our association, which convenes the first Sunday in October, and Friday and Saturday before? Remember me and my wife and little children that are left alone so much of the time. May God bless His humble poor throughout the land.

Your little brother in a little hope, sometimes ,
A. J. McLeod.

I love the Flint River Association, and hope, if the Lord wills, to visit them soon. I want to see dear Elder Hollingsworth and Mooneyham before they go hence. L. H.

Elder Lee Hanks:

Dear Brother: I see that you have resigned as editor of the Southern Department of the "Primitive Baptist" and that you are associated with the "Gospel Messenger" of that city.

I have been reading after your gifted pen for nine years, and it does not seem that I can do without reading your writings the few more days on earth you have to stay. I well remember hearing you preach at New Prospect Church, five miles east of New Albany, and it was a feast of fat things to my poor hungry soul. That was the church of my membership then.

We have a new church organized eight miles south of New Albany, Miss., and we are surely blessed with good sound doctrine as preached by the Apostles and our forefathers in Israel. We would all be glad for you to visit us this year, if you can come. I feel sure you would be of cheer and comfort to us. We have so much sympathy for the well tried servants of God.

You will please pardon me for writing as I have, as I only intended to ask you to send me a copy of the paper, as I want to read all of the good soul-cheering news. Yours in hope,
A. B. Sides.

We are having some good meetings in this country. May the good Lord send laborers into His vineyard for the harvest is white, which means many are born of the Spirit and ought to be hunted and fished and persuaded (2 Cor. 5: 11) to go home to their friends (the Church), and tell how great things the Lord has done for them. He sent His dear Son to die for them, and put away all their sins by His own precious blood. He took them out of the horrible pit and miry clay, in regeneration, after which they can sing songs of praise to His great name for what He has done for them.

I will try to get subscribers to the paper. May the Lord help us all. Your brother,
Hattiesburg, Miss. S. V. Ford.

ZILPHIE ANN CIVILIER JONES.

By request of the bereaved husband, I will write something in memory of Sister Zilphie Ann Civilier Jones, wife of Brother W. B. Joes, whose spirit left this world June 18, 1920. Her body was laid to rest in the Godwin family cemetery, near Cairo, Ga. Elder William Hollingsworth conducted the funeral services in his usual feeling and tender way. A large concourse of relatives and friends gathered around to see the last of their loved one and friend. Sister Jones, nee Meloy, was born January 25, 1851, and was married to W. B. Jones, December 11, 1873. To this union were born nine children. She and her husband joined Tired Creek Church April 1883, and were baptized together by Elder Wm. Hollingsworth. She lived a consistent member of said church until God was pleased to call her spirit to Him. As a wife, she was a helpmeet indeed, a true loving mother and kind good neighbor. She leaves her husband five children, thirteen grand-children and many friends to mourn. But not without hope.

I will say to her lonely husband, "Weep not, dear brother, only a few more days and you, too, will hear the summons, come up higher." Her work, her sorrow, and her pain are ended. You, too, can rest with her, for her God is youd God. Dead children, I know that you are lonely without your mother. Her chair is empty, her voice is stilled, her smile is gone. But God loved her, too, and He saw that she had suffered enough. You yet have your good father, who, no doublt, feels sadder than you do. Keep him from despair. May God in His goodness enable you to be resigned to His holy will. Though dead, yet speaketh, not dead, but sleepeth.
HUGH CONNELL.

J. M. HOLLEMAN.

J. M. Holleman, who died January 5, 1920, was born August 22, 1848, and moved to this state, Louisiana, November 1871. Brother Holleman was married to Miss Martina P. Hood October 10, 1872. He was born in Tennessee. He was a son of Joel and Nancy Holleman. He joined the Old School Primitive Baptist Church in Claborn Parish, La., September 4, 1875. He was baptized by Elder H. B. Howard, and lived an humble and devoted life to his church and to the community in which he lived. He served his church as clerk for many years. Brother Holleman was a sound humble and consistent Baptist. He loved salvation by grace and grace alone. He loved to talk on the theme of salvation by grace. The unworthy writer served his church as pastor for several years. His house was a home for brethren and sisters. He and his wife were devoted Baptists. It was a great pleasure to be at their home. His wife was a helpmeet indeed. We spent many pleasant moments together at his humble home. The last time I was at his home it was a heavenly place. I often think of it now. Oh, how sweet to think of those heavenly seasons. Brother Holleman was honest, faithful and true. He left many sweet evidences behind of his living faith in his blessed Lord. He lived and died in the triumphs of grace. Blessed are the dead that die in the Lord. Yea, saith the Spirit. They shall rest from their labors, and their works follow them. He is gone to his home prepared for him. We believe he is now resting from his labors in the sweet haven of rest. He was afflicted with blood rupture and hemorrhage of the stomach and brain apoplexy for eight years, yet he bore his afflictions with patience until his Lord called him home to rest from all of his labors and afflictions. Dear Sister Holleman, I know your home is lonely and sad now without him. He is gone to come no more, but dear sister, be of good cheer. The time will soon come when you will hear the

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sweet voice of your Lord, "Child, come home." He cannot come to you, but you will be carried to him where parting will be no more. Then, dear sister, a little while and you shall see him again, and you will be freed from all your sorrows and afflictions. May God be with you in lonely hours. The Lord hath pleasure in the death of His saints. While his body rests in the grave his spirit is resting in the arms of Jesus.

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

Until the resurrection morn, when this body of ours that suffers here will be raised from the grave and changed to a spiritual body to suffer and to part no more. As the poet says:

"When we've been dead ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun." J. D. SPINKS.

Lawton, La.

MRS. R. S. BANKS.

Mrs. R. S. Banks, my dear wife, departed this life, April 7th, 1920, aged 87 years and 5 months. She was born in North Carolina, November 17th, 1832, and moved to Iowa in 1854, settling east of where Casey now is in 1855, where she lived continuously until death. She leaves seven sons, over thirty grand-children, and over fifty great grand-children. Her maiden name was Lydia Balinda Arlege. Her first husband was Samuel Thompson. Lydia Belinda Thompson and I were married at Guthrie Center, July 23, 1903, and lived very happy together for nearly 17 years. A kinder or more faithful wife never lived. My happiness seemed to be the end and aim of her life. My happiness ended with the end of that cheerful and the best friend I had on earth. She was a faithful member of the Primitive Baptist Church, at Monteith, Guthrie County, Iowa, where I first met her in August, 1902. My Lydia is gone, but not forever.

Soon we will meet in Heaven above,
There to meet and never sever,
In that blissful home above.
Her spirit has taken its flight,
Her body lies low in the ground,
But they will soon reunite,
And with Jesus arise from the tomb.

Bismark, Mo. R. S. BANKS.

WILLIAM DANIEL JONES.

William Daniel Jones departed this life March 28, 1920. He was born in North Carolina, December 8, 1831, his age being, at the time of his death, eighty-eight years, three months, and twenty-one yars. The family moved near Macon, Ga. when he was a small boy, and again moved to this state(Louisiana) and settled near the present town of Minden when he was nearing manhood.

He served four years in the Confederate army and was in several hard-fought battles, among which was the battle of Manseld, La., in which the Union army was defeated after a stubborn fight. It was after this battle that he and his lieutenant came suddenly upon seven hundred Union soldiers who had become isolated from their main army, which was retreating and waiting to surrender.

William Daniel Jones was three times married and was the father of nineteen children, eight of whom survive him. He also leaves thirty-five grand-children, a number of great grand-children, and an aged sister, and brother to mourn his loss.

He united with the Primitive Baptist Church early in life and was an active member of that faith the remainder of his life. He was a helpless invalid the last two years of his life. He never murmured or complained, but took his afflictions patiently, and when his poor old body was wrecked with pains, that seemed beyond human endurance, his simple prayer was, "Jesus Master, have mercy on me." To those whom he loved he stated that he had no fear of death and was prepared to answer the summons when it should come.

Our loss is his eternal gain, and we know that we shall meet him again, if we belong to the redeemed family.

By his grandson, HARMON JONES.

Dubberly, La.

JOHN ANDER PARKS REEVES.

John Ander Parks Reeves, third son of Gaston and Mollie J. Reeves, was born March 13, 1889, and died May 6, 1920, making his stay on earth 31 years, 1 month, and 23 days. He leaves a father, mother, four brothers and three sisters, with a host of friends to mourn their loss. But we are more than happy to inform you who read this epistle that dear John died in full tsiumph of a living faith, leaving undoubted testimony behind and anchored in his soul that sweet hope of being with Him in Paradise. Oh, what a grand thought that we do not have to mourn for him as for those that have no hope! So we would say to the father, mother, brothers and sisters, grieve not, though there be a vacant place in your home. God has completed his work with brother John by seating him at His right hand, and giving him a crown which He laid up for him before the world began, not only him, but all those who love His second appearing.

Brother John was injured in an automobile accident September 27, 1919, and lingered in a helpless condition until the end, but was reconciled to his lot, giving praise and adoration to God for such wonderful blessings as sending dear Jesus into the world to save sinners, of which he acknowledged being one. God wrote His law in his heart and put it in his mind by revelation to the praise, glory, and honor of Himself.

"Blessed be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

His body was sown in weakness. It will be raised in power. It was sown a natural body, but will be raised a spiritual body. It was sown a corruptible body, it will be raised an incorruptible body. It was sown in dishonor, it will be raised in glory. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Then death shall be swallowed up in victory. O Death! where is thy sting? O Grave, where is thy victory? But thanks be to God who gave us the victory through our Lord Jesus Christ.

He fought his fight, he kept the faith,
His fame shines bright and clear,
And his memory lives in all our hearts,
Which will hold it ever dear.

His spirit has gone to God, who gave it. His body was laid in its last resting place at Elk Creek cemetery in the presence of a large congregation of relatives and friends. The funeral was conducted by Elder John M. Williams, S. V. Atwood, B. F. Caudill Licentiale, Isom Fender.

B. F. CAUDILL,
JOHN M. WILLIAMS.

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in p..rt.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

AUTHORIZED AGENTS TO SOLICIT SUBSCRIPTIONS FOR THE GOSPEL MESSENGER.

J. N. Bobo, Boaz, Ala.; F. B. Moon, Boaz, Ala.; J. J. Turnipseed, Montgomery, Ala.; B. M. Jowers, Columbus, Ga.; J. J. Byrd, Ariton, Ala.; A. J. McLeod, Climax, Ga.; A. P. Tucker, Moultrie, Ga.; Rees Prather, LaGrange, Ga.; R. L. Cook, Social Circle, Ga.; W. T. Walden, Powder Springs, Ga.; W. J. Green, Gray, Ga.; J. A. Taylor, Danville, Ga.; H. Temples, Statesboro, Ga.; G. W. Floyd, Empire, Ga.; J. A. Bowen, Colling, Ga.; J. B. Wilson, Summit, Ga.; J. M. Murray, Ellaville, Ga.; H. V. Hill, Summit, Ga.; J. N. Dunaway, Milner, Ga.; P. H. Byrd, Graymont, Ga.; H. Swain, Graymont, Ga.; V. B. White, Pembroke, Ga.; H. B. Wilkinson, Claxton, Ga.; James Bagwell, Carrollton, Ga.; H. Hand, Graham, Ga.; J. A. Ford, Taylorsville, Miss.; Jas. D. Duncan, Ripley, Miss.; L. W. Aldman, Homer, La.; J. R. Harris, Thornton, Ark.; Deacon A. G. Hill, Lost Creek, Tenn.; Deacon B. D. Jones, Edison, Ga.; Deacon J. R. Callaway, Manassas, Ga.; Isaac Wilson, Garfield, Ga.; N. E. Denny, Carrollton, Ga., Rte. 3.

We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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BY ELDER M. W. MIRACLE
Deceased.

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Mrs J T Bassell

The GOSPEL MESSENGER

Vol. 42. ATLANTA, GEORGIA, OCTOBER, 1920 No. 10.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

"Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

"When I remember thee upon my bed, and meditate on thee in the night watches.

"How precious also are thy thoughts unto me, O God! how great is the sum of them!

"If I should count them, they are more in number than sand: when I awake, I am still with thee."

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:"

"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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SELLING THE WORD

There was a man in days of old,
For filthy lucre his Master sold;
And thousands in the present day
Are selling His WORD in the same way.

For money, Jesus was betrayed,
By crafty men the plan was laid.
And Judas, for a small reward,
Pointed out to them the **Lord.**

And Judas taught them just such knowledge,
As now is taught within the college;
That Jesus was an extra man,
Though could not carry out His plan.

But we learn that Judas did repent,
And gave up his money—every cent;
But now they lay it up in store,
And urge the people to "give more."

And since the mission plan was laid,
Jesus has often been betrayed,
And thousands have their fortunes **made,**
Since "preaching" has become a "trade."

But they learned well to indite
And take a week their sermons to write;
And when Sunday comes they will stand and read
And for gold and silver plead.

To preach to heathens they seem intent,
But their mission funds are too near spent
Now, those that preach the Word for Gold
Have their Lord and Master **sold.**

Then cease to **peddle** on the God-man,
Let Judas go and himself hang;
Instead of Judas let's have a **Paul,**
And let the money system fall.

But some, like greedy dogs appear—
And want more wages every year;
To hire them to preach and pray,
And sell God's word day after day.

It seems to me that such as this
Is betraying Jesus with a kiss.
Pretending to teach His wholesome **laws,**
When money is the moving cause.

'Tis not denied that many do
This most unrighteous course pursue;
And dress their sermons in disguise
And of God's people make merchandise.

Oh, if I had language to portray
The false system of the present day;
My mind, I think, would be relieved,
If the people could be undeceived.

—**Selected.**

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The Gospel Messenger

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Subscription Rates
$1.50 Per Year

Ministers and Widows
1.25 Per Year

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

DEPARTURE FROM THE FAITH.

"Now the Spirit speaketh expressly that, in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1. Before the day of Christ's second coming to the world, there was to be a falling away (2 Thess. 2:1, 2). In the last days scoffers were to arise, saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3:3, 4). Therefore Jude says, "It was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints (Jude 3). In His last address to the elders of the Church of Ephesus, Paul says, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). Near the close of the first century of the Christian Era the apostle John says, "Even now are there many anti-Christs" (John 2:18). An anti-Christ is a rival and enemy of Christ, denying His truth and doctrine.

Even during His ministry on earth His enemies denied His deity and holiness and messiahship and resurrection and the graciousness and spirituality of His salvation; and in the apostle John's time some denied His humanity. The Pharisaic or Judaizing teachers in the Apostolic Churches maintain that each member was saved by his own circumcision and righteousness; and Sadduceeic teachers held that there would be no resurrection of the body, and went so far as to declare that there was no angel or spirit—extinction of existence being the final destiny of every person. From early ages the Catholics have perverted every doctrine of the Christian religion, forbidding the reading of the Bible to the most of their members, and any interpretation of it except their own, and prohibiting the attending of their members upon the services of any other denomination, and making gods of their pope and priests and so-called Church and ordinances, becoming a great money-making and political power, and murdering tens of millions of men and women who opposed their diabolical blasphemy and apostasy. And very many Protestants, who came out from Rome, have, for three or four hundred years, been going back to her false doctrines and practices. Religion is, with them, a matter of mere human teaching and ceremony. Their minor differences make apostate Christendom **Babylon** (confusion). Their main objects seem to be money-making, popularity, and worldly pleasure. The Baptists never affiliated with Rome, but the great majority of those who bear the name have degenerated into much of the materialism and worldliness, the false doctrines and practices of Rome. They ignore the plain teaching of the Holy Scriptures—salvation by the grace of the Divine Father, the atoning death of the Divine Son, and the renewing power of the Divine Spirit. They do not teach that salvation is of the Lord; they make it a matter of money and of human effort, of human will and human agency.

And I deeply regret to say that thousands who claim to be Primitive Baptists seem to be speeding along the same downward road, at least in practice. It appears that they can fellowship any one who bears our name, tacitly if not directly endorsing secret, oath-bound, anti-Christian societies, unscriptural marriages, instrumental music in public worship, and man-made revivals.

And I also deeply regret that others of our people make no distinction between sin and holiness in God's predestination, and have come, in the last seventy years, with members of worldly denominations, to deny the second personal coming of the Lord Jesus Christ to the earth to raise the bodies of all the dead, both just and unjust, and to gather the redeemed into the everlasting happiness of heaven, and to consign the wicked to the everlasting misery of hell. May the Lord redeem them from these popular but delusive inventions and unite all His dear people in faith and practice.

S. HASSELL.

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QUESTIONS.

Does a licentiate preacher have the right to administer the ordinances,—baptism and the Lord's Supper?

Ans.——No. None but regularly ordained ministers have the right to administer any ordinance.

Is labor bestowed by deacons official labor?

Ans.——Deacons are officers in the Church and should be full of the Holy Ghost and wisdom, and they should be regarded as a standing committee, and if they hear of evil reports against any they should investigate and bestow the proper labor, and such labor is official labor, and the Church should act on the same.

Suppose a member is guilty of public drunkenness, gambling, horse racing, fornication, joining secret societies, etc., should he be retained in the Church?

Ans.——No. The Church should withdraw from all such public offences and let them suffer and repent on the outside. "Withdraw yourselves from every brother that walketh disorderly."

What is the meaning of Rev. 13:18?

Ans.—They have earthly religion in their heads (not in their hearts), they perform the service with their hands. Even today they want one to subscribe to their religion; some want them to have the secret in their heads and grip in their hands, bound up in secret orders or other false religions, and all who do not have the mark of the beast are discountenanced, liberties taken away. It is all man's work and not God's. 666 is an imperfect number. The whole anti-Christian religion is of man and is incomplete, —it is a failure. Seven denotes a perfect number. God's works are perfect. He shall not fail, nor be discouraged. Man has always been a failure and ever will be. "They are weighed in the Balances and found wanting.

What is the meaning of Phil. 1:6?

Ans.—In quickening, or regeneration, the work begins in the heart or spirit (Heb. 9:14; 1 Pet. 2:11; Rom. 6:17; Rom. 10:8-10), which will be perfected in the quickening, immortalizing, spiritualizing, vitalizing and effectually changing these vile bodies of ours when man in His entirety will be spiritualized and glorified in Heaven. The whole three measures of meal will then be leavened.—Rom. 8:11; John 6: 28; 1 Cor. 15th Ch.; Phil. 3:21; Psalms 17:15.

Can a Christian live free from sin?

Ans.—No. The child of God is a complex being, possessing two natures,—a heavenly and an earthly nature, which are at war with each other, and that warfare will continue until death. Solomon says, "There is not a just man upon the earth that doeth good and sinneth not." John says: "If we say we have no sin, we deceive ourselves and the truth is not in us."—1 John 1:8-10. Paul felt to be the chief of sinners.——Tim. 1:15. Rom. 7:14-25. The so-called "Holiness" doctrine is Pharisaical, and an evidence of death and darkness. When one is quickened he is enabled to see his vileness and he mourns over sin and hates it in his fleshly nature, and longs to be free from it. He should put off the Old Man with his deeds, crucify the flesh with its affections and lusts, mortify the deeds of the body. He should keep under his body, lest he be a castaway. God requires his children to obey Him though it may be a great struggle, but He will give them grace and strength to do what He commands them to do. The grace of God causes them to hate sin and love holiness, and to deny ungodliness, worldly lusts, and to live soberly and godly in this present evil world. Grace does not do the walking, but teaches us that we should obey and serve God. If we live after the flesh, we die to our Christian comforts in this life.

Why do the Scriptures exhort to obedience and not to get life or to born ourselves?

Ans.—Because in the birth of the Spirit and being quickened the sinner is wholly passive, but in obedience he has spiritual life, and under a parental government and is active. He is under a spiritual law and is responsible to God for his acts. In keeping the commandments there is great reward. Psalms 19:11; Isa. 1:19, 20; Psalms 89:30-34; Isa. 48:18; Matt. 11:28-29.

L. H.

UNITY.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:19, 21. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my weak brother to offend.—1 Cor. 8:13.

How careful should brethren who are born of God, have the same faith, belong to the church of God, the highest and greatest order on earth, be in doing nothing to cause division. If members see their course offensive to their brethren, they should lovingly repent and follow Jesus. Peace should be uppermost with us. To have peace requires the same faith and practice in all local churches of God. If any are going after worldly societies, that is offensive to every true Baptist, they should repent and abstain from all things offensive for the sake of peace. This is exhibiting charity. If a preacher upholds an evil practice in the Church his actions cause many weak members to join them and thus create offense, in the house of God. Paul would not do such things, neither should we. We should not let our example cause any to offend, nor do things ourselves to cause offense. Offences cause division. The introduction of error is offensive and causes di-

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vision. "Mark them that cause division and offences, and avoid them."

An error cannot be tolerated so long that it will make it right. It is always the wrong that causes division and not the ones contending for the right. We should love the cause of Jesus well enough to forsake every false and offensive thing for the sake of peace. Be followers of God, as dear children, and walk in love.

L. H.

TRUTH VS. FATALISM.

Fatalism—the doctrine that all things are subject to fate, or take place by inevitable necessity.—Webster.

"You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." John 15:16.

The charge is sometimes made that Primitive Baptists believe in fatalism because they have espoused the doctrine of election. There's not a more clear-cut statement in the Bible of election than the one set forth above, and yet it bristles with good works resulting from such an election. From my earliest recollection it has been the burden of the discourses of Old Baptist ministers to silence those who would charge them with placing men and women on the "Stool of do nothing," or advocating "Let us do evil that good may come." From a child I was strongly impressed with the antipathy these ministers expressed of such a doctrine, and the force and vehemence with which they repelled any insinuation or charge of being al ied wtih it. Among these dear men were Elders Gold, Hassell, Burch, Williard, Bodenheimer, Broadway, and others, most of whom have passed away, but some yet remain.

Later I began to study this question for myself, and I found history as well as the sacred word of God pointed out that the charge has been repeatedly made against God's sainted ministers and such charges have been as promptly repelled and refuted by them. I'm sure none will be so dubious of my statements here to ask me to give specific instances, as that would prove tiresome and unprofitable.

Jesus told his children before he left them that they would be misrepresented, persecuted and mistreated, and this plain statement of a fact, has been so powerfully and effectively used by the saints to withstand attacks made against them that our enemies seeing it have adopted the argument. The devil is quite adept and never loses a chance to make an argument as forceful, impressive and effective as possible. He delights to give his arguments some semblance of truth, flavored with some scriptural quotation, but the end in view always is to mislead and bring to destruction.

Neither the charge made against us of advocating this principle, or the charge of falsely accusing others of so advocating it, should deter us from the plain path of duty. Charges without proof count for but little, and faithfulness, honesty, Godliness and truth demands that we have the proof before making charges. Let the truth ring out loud and clear in every statement.

"Fatalism" and "Absolutism" are commonly referred to as meaning the same. The meaning of the two words are widely divergent, but there is a sense in which absolutism merges into fatalism. Monarchs, whose word is the law of his kingdom, are sometimes referred to as absolute in contradistinction to kings and presidents who have their legislatures and other law-making bodies upon which they must depend for the enactment of laws to govern their subjects. Monarchs cannot be absolute in everything, and are only referred to as such because they have abrogated to themselves the power to make laws for the government of their subjects however oppressive, from which there can be no redress except by a successful reovlution. In justice, therefore, "Absolutism" can properly belong to none but God, as he is righteous as well as a Sovereign and will not oppress his subjects. There is still another sense in which the word is used, to-wit: to express a fact without reservation or condition. There's nothing about the word to cause any alarm or give any fright, but this word like any other can be put to the wrong use. To say that God is absolute does not carry the idea with any thinking person that He causes or in any sense promotes sin, or even encourages anyone in the commission of it. If God is absolutely righteous, He is absolutely not the reverse of righteousness. To extend the use of the word to make God the efficient or approximate cause of sin, either by expression or implication, is to infringe upon its proper use and drift into fatalism.

Much harm can and has resulted from magnifying our differences. We should seek to eliminate disputes and wrangles over words of no profit, and turn our attention to the blood and agonies of the cross, as the only guarantee for religious peace and happiness. The devil is never happier than when he gets a bunch of Old Baptists to fighting and devouring each other; such wrangles have made cemeteries out of many prosperous Old Baptist churches, and bitter enemies out of long standing close friends.

To plumb the line requires much prayer and watching: a little slight or jealousy gives the devil the advantage and he begins immediately to magnify the offenders' faults and blunders, seeking constantly to find some unsound principle for which he contends in order to discredit him among his brethren, thus making it necessary "To give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1.

What we shall say here I trust will be with due deference to the principles above announced and with the hope and prayer that our brethren be more

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closely cemented in doctrine and in love in the future than in the past.

We have ever held the doctrine of predestination sacred, too sacred, in fact, to discredit it with an express or implied denial of three-fourths of the New Testament which deals with the duties and obligations of God's children here in time. It is a misconception of this grand doctrine to seek to bolster it up by discrediting some other portion of God's word equally as true; it needs no such props, such legs are too short and withered to lend assistance as a foundation upon which this truth is to rest. If this truth is to be established in the hearts of God's dear children, it is to be done in harmony with both the spirit and the letter of all the truth and not inconsistent with any of it.

It has always been a proposition too monstrous for me to conceive how any one in possession of his proper mental faculties could in any way impute sin to God; he could not expressly so charge, and I don't think he would intentionally so charge tacitly. It has been reasoned that God is responsible for the sin of the world because he made the man, put him in the garden and gave him a law, at the same time placing inducements around him for the violation of the law, it is argued that had He not placed man in the garden where the temptations were to eat the fruit and made it a violation to eat thereof the sin would have never been committed. This is what is sometimes called "Reasoning in a circle." Of course if there had never been any man made there never would have been any sin committed, or if no law had been given there could be no violations of the law, but it would look rather simple to have legislator, Tom Jones, prosecuted for hunting upon my land when John Smith was the one who did the hunting, and the only connection that legislator, Tom Jones, had with it was to help make the law which made it a violation to hunt on my premises. Well, you say, such a proposition is rather farfetched, so I say, but perhaps no more so than the proposition that God predestinated, formulated, counselled and planned the crime of Jacob's Sons against their brother, Joseph, because, forsooth, great and incalculable good grew out of the tragedy. It is said that "it is an ill wind that blows no good for any one." John Smith's trespass proved a blessing to Sam Johnson, for he was preparing to take a hunt upon the premises when he heard of the apprehension and punishment of John Smith and was thus deterred, and, hence, accomplished the good that legislator, Tom Jones, intended; a cessation of the hunting activities of the public upon said premises.

Another true as well as a practical illustration might be mentioned just here. About six years ago there was a little innocent girl found murdered in a pencil factory in the manufacturing district of Atlanta, and the circumstances began to point to the guilt of the manager, which was brought to the attention of the Grand Jury, resulting in his indictment and conviction. Mr. Dorsey, our present Governor, was then solicitor general, and prosecuted the case vigorously and successfully. From time immemorial we have had a law which makes murder a capital felony, punishable by death, or under certain circumstances, by life imprisonment. It can in no way be said that the good old wise heads who wrote this law for all civilized nations of the earth, were chargeable with the murder of this little girl, neither was it chargeable to God, who ordained the powers that be, but to the brute who held the instrument of death in his hand and struck the blow that laid her little innocent form cold and helpless in death. You say no good can come from this! Perhaps not to the bereaved families, who unfortunately must suffer for the atrocious crimes of the guilty, but like all other cases of this kind, turned out well for some; Mr. Dorsey, hitherto practically unknown, was raised to honor, and at the next opportunity the people elected him Governor of Georgia by an overwhelming majority over an old Veteran of the Southern Army of the Civil War. The murder like Joseph's brethren, intended it for evil, and to him it was evil, but the potential means by which Mr. Dorsey was elevated to prominence and office. God manifested his power in the case of Joseph and his brethren, not by procuring the commission of the crime, which his righteousness will not permit, nor by suppressing the crime, which He could have done in His Omnipotence, but by bringing good out of it in the preservation of many lives, notwithstanding their wickedness.

It is sometimes insisted that God is the efficient cause of sin because in Isaiah 45:7 it is said "I form the light, and create darkness; I make peace and create evil. I, the Lord, do all these things." The reader's attention is called to the entire chapter, and before you finish article, get your Bible and begin with the first verse in this chapter and read through it, and, as you read carry this thought with you, the Lord was here talking to His people, to Israel, the chosen. It occurs to me that the expression above quoted is highly experimental. The Lord does not create evil in the sense he forces people to sin, neither does He do evil in the sense of violating some law, for there's no law He can violate, as He is above the law, but the evil here referred to is a plague, a scourge, a pestilence, or famine or something of that kind, which is sent as a just punishment for sin and disobedience. In other words to Israel He would say, you need not think you can violate my law with impunity, for I control the evil, or plagues, as well as the blessings. "If you are willing and obedient you shall eat the good of the land, but if you refuse and rebel, you shall be devoured with the (evil) sword." (Isa. 1:19, 20.)

It is to be here noted that evil is designated as the opposite of peace, as the light the opposite of darkness, and not the opposite of good. The opposite of peace, as the light the opposite of darkness, and not the opposite of good. The opposite of peace, therefore, is trouble, chastisement, etc. Evil, there-

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fore, is an instrument of justice which God uses to punish the disobedient, and not an instrument of wickedness with which He unjustly punishes those who always obey. The same God who controls the light also controls the darkness, and you being the children of the light, should walk as such (Ephs. 5:8; 1 Jno. 1:7), and when you fail to so walk His sunny presence is withdrawn, and you are left to grope your way in darkness. The same thing is true with reference to the creation of evil (trouble), when your peace is withdrawn trouble follows as the night the day.

It is properly insisted that God sometimes chastises his obedient children, but while that is true, I think the disobedient ones get the big end of it. Jesus says, "That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes (Luke 12: 47, 48). There's none so good but that they deserve all the chastisement they receive, but the nearer we walk with Jesus and the more faithfully we walk in His footsteps, the lighter will be the cross. At best we are poor blundering, hobbling sinners, and need often to be whipped into line, but our precious Jesus then comes and sweetly heals the wounds and dries up our tears and fills our cup with blessings, and makes us love Him more dearly for each stroke received. Our faith like Job's, the three Hebrews' and Daniel's, need to be tested. We are all more or less harrassed by the devil and his emissaries because of our faith in God, who alone is able to deliver, but a lion's den can't be a lion's den, a fiery flaming furnace can't be a fiery flaming furnace and a prison can't be a prison, if Jesus goes along with us.

Many of us have heard Isaiah 45:7 quoted so much we know it by heart, but strange to say the preachers as a rule who are so specially fond of this verse, never have anything to say about verse 22 of the same chapter, which reads, "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." The Prophet had been pointing out the evil that would come upon Israel in her disobedience, so he now turns to the remedy, and that is to look unto the Lord. In my judgment this has no allusion to eternal salvation, if so it must necessarily presuppose that the unsaved have eyes with which they can see, and, therefore, makes their eternal salvation conditioned upon their looking, but the Bible abounds with the doctrine of total depravity, total helplessness, total passiveness of those untouched by God's spirit, but this same Bible is equally pregnant with the idea of activity upon the part of those who are so touched, and this appeal is therefore made to the characters who are so touched to look unto God and be saved from the evil (troubles) necessarily incident to the lives of the disobedient ones. As we have said, the best they can do, they will have trouble enough, but the trouble is not of that destructive kind which is the fruit of disobedience; not destructive of their peace, for Jesus makes the cross easy and the burden light, and sweetens the bitter, as He sweetened the waters of Marah, so Israel could cool their parching throats and quench their raging thirst in the wilderness.

It is sometimes insisted that God predestinated the wicked and atrocious acts of men because it is said that He works all things after the counsel of His own will (Ephs. 1:11). You will note we have not quoted the entire verse, which follows: "In whom also we have obtained an inheritance, being ppredestinated according to the purpose of Him who worketh all things after the counsel of His own will."

It must be a resourceful mind that can limit "all" as it relates to people to "some people," but can't limit that same all as it relates to "things," to "some things." The inconsistency is equally as great here as the inconsistency of our Armenian friends, who can't limit the "all" as it relates to people, but are very insistent on a limitation of it as it relates to "things." The all things He works after the counsel of His own will, it seems to me, was the work necessary to be done in order that we might "obtain an inheritance," in accordance with His predestinated purpose. In other words, this text without any violence, might be made to read, "According to God's predestination and purpose we have obtained an inheritance, and all the things pertaining to this work was done by Him after the counsel of His own will." It seems plain to me that the Apostle, after having stated, "In whom also we have obtained an inheritance," felt it necessary to go further and state how it was obtained, whether by our good works or alone by the work of God, or partly by our works and partly by the work of God, and so followed it up with the statement, "Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." It would look foolish to make the "all things" here mentioned side track to take in all the wickedness of the world, when the Apostle was talking about as good a thing as the "inheritance" with the saints. To so side-track, robs the statement of its beauty and makes it meaningless and absurd.

Suppose I should say, "I do all things with deliberation." Would you say there was anything wrong with that statement grammatically? Well, what do you understand me to mean by it? You could not understand me to mean that I do everything and no one else does anything, but you would understand me to mean that all I do, I do it with deliberation, so when it is said that God works all things after the counsel of His own will, it is simply meant that all He does is done after the counsel of His own will and no one else has counselled Him or had anything to do with or claim any honor for it. He does all the good things for us and the good works we do are worked in us, so that He must have all the honor for it. There is no honor in doing wrong,

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and that is what we do without the influence of God's Holy Spirit, so there can be no honor for us. It is sometimes insisted that God cannot be a Sovereign unless He works all things, including sin, after the counsel of His own will, but the sovereignty of God does not consist in His procuring, counseling or causing the commission of sin, but in His power to overrule sin, thwart the evil and wicked designs of men and bring good out of it.

Finally, it is insisted that God predestinated all things including sin, because in Rom. 8:29, His predestination is associated with His foreknowledge, and it is, therefore, argued that His predestination is co-extensive with His foreknowledge. In the sense that His foreknowledge is used in this text, His predestination is co-extensive with it, just as the number called is co-extensive with His predestination in verse 30, and just as those justified are co-extensive with the number called, and finally just as those glorified are co-extensive with those justified. It is evident that foreknowledge is used here in a restricted sense, restricted to the number predestinated to be conformed to the image of His son, restricted further to the number called and to the number justified, and finally restricted to the number that shall be glorified. Therefore, instead of "whom He did foreknow" being used to show that the predestination of God is unlimited. His predestination is used to prove that "whom He did foreknow" was used in a limited sense, as is abundantly shown by the expressions "whom He called," "whom He justified" and "whom he glorified," unless, indeed, we insist that the number called, justified and glorified is unlimited, thereby forcing us to adopt the Universalist's platform. There is a sense in which God foreknew everything that will transpire before it happens. He could not be Allwise unless that was true, but this kind of foreknowledge is an attribute of God, and entirely disassociated with His predestination, which is His act, as used in the verses above cited. Why brethren should use these two words as though they meant the same, I have never been able to understand. If predestination to them is the same as foreknowledge, and foreknowledge the same as predestination, why not substitute the word foreknowledge for predestination in their articles of faith, and thereby eliminate the confusion and discontent caused by the unlimited sense in which they have used the word "predestination," which to most of us makes God a party to all the sin and wickedness in the world, the repugnance of which makes it stink too bad for our nostrils, and is too uncouth and rough and taste too bad to ram down the delicate throats of those who have been prepared by God's grace to render praises to Him as a High, Holy, Righteous, perfect and sinless God.

The doctrine of fatalism as defined by Webster, as we have seen, makes everything take place by inevitable necessity; the advocates of it, therefore, would have you believe that the disobedience of God's children is just as necessary as their obedience. The idea being that to properly appreciate and enjoy a full cup of blessings, you must know what it means to have your cup full of suffering. It has, however, been my experience that the cup of suffering will still be full enough without any effort upon my part to fill it, and the best service I can render doesn't empty this cup to my perfect satisfaction. If we could train ourselves to believe that our disobedience is an essential ingredient to our happiness, I can see no room for anything but bliss, a cup brimming full of happiness all the time, unless, indeed, we are unhappy because we have done the things that will bring happiness. God's children know what it means to have their cup full of suffering for their follies and sins, and are still troubled because they can't live free from it. If your disobedience is essential to add to your blessings, why trouble about your disobedience and follies, unless you are troubled because yon can't sin enough. Paul deplored his wretchedness because he could not live better, not because he could not live worse.

The text we have quoted at the head of this article shows conclusively that God has chosen us, and not we Him, and has done everything necessary to effectuate his purpose in choosing us, which purpose is to effectually and definitely save us and call us, not according to our own works, but according to His own purpose and grace which was given us in Christ Jesus before the world began, to give us an inheritance with the saints, to create us in Christ Jesus unto good works, which God hath before ordained that we **should** walk in them. This last quotation is Ephesians 2:10, and God first makes choice of us, saves us, then sets apart or ordains good works for us, and tells us that we SHOULD walk in them, or that we SHOULD go and bring forth fruit. He doesn't say that I will compel you to walk in the good works, or that I will walk in them for you, or that I will compel you to bring forth fruit, but in the event you fail to do this he tells you what the consequence will be, "A certain, fearful looking for of judgment and fiery indignation, which shall devour the adversary." Heb. 10:27.

Now, a final word. No Old Baptist denies but what God can and does overrule sin or the wickedness of men, and brings good out of it. He manifests His sovereignty in so doing, but at the same time punishes the guilty, but we should not deny His sovereignty by saying that He could not have done it some other way and the result have been the same. Many examples of punishment are recorded in the Bible of the disobedience of God's children, but none of them are given that we should act like them, but are given as a warning, as we are plainly told, that we should **not** do like them.

We have written upon this question with plainness, but we have made no greater effort at plainness than fairness. We have no disposition to offend any, and hope we have not, but the truth imperatively demands plainness and unequivocation, as well as love and humility. May the Lord bless our dear

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cause and warm our hearts and make us zealous, faithful, fearless, patient, loving, long-suffering and humble servants of His. Amen.

J. A. M.

ORDER.

Oglethorpe, Ga.

Dear Brother Hanks:

I like to read the Messenger. I endorse the principles that it contends for, especially of being opposed to man-made law discipline in the churches.

Brother Hanks, write an editorial on Scriptural Church discipline as taught by Christ, the apostles and elders in their day.

Yours in hope,

G. W. GREENE.

REPLY.

On the great fundamental principles of salvation by grace: Election and predestination of a portion of the fallen race of Adam to grace and glory, special atonement, effectual calling, independent of human instrumentalities, the final preservation of the saints, and the resurrection of the same body (changed from natural to spiritual) that dies and is buried, and its eternal happiness in heaven, and the resurrection of the wicked to everlasting shame and contempt to be punished forever and ever; upon the above vital points all true Old School Primitive Baptists agree.

All agree that the Primitive Baptist Church is the organic body of Christ which He founded by Himself and for Himself. To this church, collectively and individually, is given a perfect code of laws by Christ, the Lawgiver, none of which can ever be amended or repealed. The New Testament contains a perfect code of laws, and contains all the doctrine and practice necessary for the government of the church in all ages. The silence of the New Testament on any point of doctrine or discipline is a prohibition against that thing.

Associations have neither legislative nor executive authority, for they are solely union meetings for the worship of God, to cultivate acquaintance and to keep up a chain of correspondence, without the slightest disciplinary authority over the church. For associations to exclude associations, or exclude churches, is a man-made law and is without authority.

The church is not a legislative body—the law is already made by Christ, our Lawgiver. The church is an executive body and has the right and should execute or enforce the laws given to her in the New Testament. The basic principles of discipline are founded upon the law of love. Jesus says, "If thy brother 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 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 publican."—Matt. 18:17-17. This is Christ's law in private trespasses and should be enforced in love and the spirit of it as He commanded. No private trespass should ever be admitted into a church conference until gospel steps have been taken as above. Should any refuse to take steps, as the Savior directed, they ignore Christ's law and should be dealth with by the church as public offenders. There are many little misunderstandings between brethren that should be borne with. We all should remember that none are perfect and all of us need great forbearance. We should never try to adjust church troubles while controlled by maliec. We all should first examine ourselves and get the beam out of our own eye before trying to get the mote out of the eye of another. Confess your own faults one to another. It is Christ-like to forgive your brother. Jesus abundantly teaches forgiveness. See Matt. 6:12, 14, 15, 16. Also read Matt. 18th chapter. If a man has a hundred sheep and one goes astray he will seek to save the straying sheep. We, in the church, should labor to save erring members. If a member does wrong and repents, forgive him. It is not what he did, but is he living right now? If so, forgive him and confirm your love to him. If Jesus forgave us ten thousand talents we certainly should forgive the brother who owes fifty pence. We should pray for our brethren more. If a church does wrong and repents, forgive her. The apostolic church made mistakes and were exhorted to repent of their wrong acts, not of their righteous acts.

There are sins that cannot be forgiven: fornication, murder, gambling, wilful drunkenness, etc., and for these sins one should be excluded. Members being guilty of gross immoral conduct, though as dear to us as an eye, hand or foot, should be cut off. If a minister so acts as to cause offence he should lay his gift at the altar and be reconciled to his brother before offering his gift. If one is guilty of advocating heresy in doctrine or practice after the first and second admonition ,reject him. Brethren may differ on the parables, certain texts, or local customs, but this should not be a bar to fellowship. If a brother advocates a heresy and makes a hobby of it and loves that better than the peace and unity of the church, he should be withdrawn from until he gets sober.

In all of our discipline we should be prayerful, loving, kind, tender, forbearing, forgiving, patient, faithful and firm for the right. The deacons, as officers of the church, being full of the Holy Ghost and wisdom, should be a standing committee in the church and should labor to preserve order in the church and investigate reports about members and labor to heal wounds among the saints. Ministers are servants of the church and are overseers and should live sober, honest, truthful, chaste, humble, godly lives, above reproach. A clean godly ministry is a great blessing to any church or community. There is much expected of all the members of the

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church. Each member should be honest, pay his debts, use economy, **never drink as a beverage,** shun ungodly company, and respect the high profession he has made. He should never join any society of men. He belongs to the highest and greatest society on earth—the church of God. Each member should study the Bible and beware of mob-law discipline, but enforce discipline strictly as the Bible directs.

Let us all strive in love for the things that make for peace. We need all the members in the church. Save if you can; but withdraw from every brother that walks disorderly and prefers that kind of walk to the fellowship of the brethren.

L. H.

INNOCENT LOVE.

Let not every son or daughter of Adam foolishly dream that they possess much love, they may have a thimble full of it mixed with loads of vice, and they may at times mistake the vice for it, and their vice by others may be mistaken for this love—even as the expression of holy love may, by these vicious ones, be judged to be vice. The man of vice supposes that all feels as he does. The man of love may think others are as sinless as himself, in the fondness to which his innocent love, in spite of himself, impels him. We know that there is vice and love in men and women differently constituted. Hence you must know which is the leading power in each before you can rightly judge of their acts. Vice will destroy all before it, and stand for nothing; no thought of consequences nor affectionate appeal will hinder its progress in destruction as in the case of Ammon. Love will die a thousand deaths before it will allow its object to be dishonored, or suffer grief and shame. Jacob's seven long years and more of service will prove this. Young man, young woman, if you wish to know which of these two elements it is by which you are solicited, stand at the threshold of virtue, and there is any intrusion there, when an honorable union is at their option be assured that it is vice and not love. We have the highest examples of this love in the lives of Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel, Boaz and Ruth with others named in the Sacred Book, which makes it a book of the most sublime love-stories ever published—all so true.

This wonderful love has its sorrows also. This sorrow abounds where no sin is found in the sorrowful. The lady to whom Cruden, the author of the Concordance, was engaged, proved unkind and unfaithful to him, which filled his whole after life with the deepest sorrow and much sad insanity. Dr. Watts, the hymn writer, was the subject of this "Sinless Sorrow" and he wrote the following lines:

"The fondness of a creature's love
How strong it strikes the sense,
Thither our warm affections move,
Nor can we drive them hence.

Dear Saviour, let thy beauties be
My souls eternal food,
And grace command my heart away
From all created good."

This, then is the sorrow without actual sin—the sorrow of love and not lust. "'Tis the great art of life, to manage well the restless mind." Love, fear, grief, despondency and hope may sometimes be said to wield the material world at will. We have often observed where love from necessity was concealed when there was insurmountable bars between that love and the possession of its love—the heart pines, the delicate frame of the female sex especially becomes an easy prey to this heart-aching and heart-rendering disease that has made its inroads in so many once happy homes and has left its victims to pine away in grief and shame. But observe that real love even in the rake to the lady loved—never dishonors her—never once attempts to. No, such is its nature in man where it is real, fond and fervent. It will not, it can not, leave its object in shame—**never!** Give it to feel that it is fully reciprocated and it will wait seven years in servitude for its object, as Jacob did for Rachel. Let ladies mark the difference between a hasty passion and real love, both alike will fawn and caress, but the one is dangerous, deadly and short lived; the other is safe living and lasting as man's being. Let patience, observation and trial prove whether you are embraced by the devil or the angel. Be sure if your virtue is assailed it is the demon of lust and not the angel of love. Men, young men, suffer fearfully sometimes from the choice of a most improper partner—they are led astray, sadly astray, by face, figure, and false manner. Should a young man through passion and inexperience unite himself for life with the modern butterfly—dress, paint, curls and puffs that is ever present on the streets, in the theatres and ballrooms, the effects will be disastrously, with respect to both himself and his offsprings—she will never be a helpmate. Young man, young woman, in love affairs and in selecting a life partner, do not reject the advice and wholesome counsel of your fond and loving parents, and you will be repaid many times in future life for they love you and are more interested in your future welfare than any one else.

We will now pass from the sphere of natural love to notice that love of God that surpasses and eclipses all other love. The love of God embraced its objects before they had an existence. "I have loved thee with an everlasting love." It is one of the hidden mysteries how a pure, holy, perfect and alwise God loves impure, sinful, and imperfect beings. Love caused the Father to choose us in Christ before the foundation of the world that we should be holy and without blame before Him in love. "My love, there is no spot in thee." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Behold, what manner of love the Father hath bestowed upon us that we should be

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called the sons of God." The expressions of love are found in all the pages of holy writ, and were they not, poor sinners would faint for they need the sweet manifestations of God's pure and holy love to cheer their drooping souls over life's rugged pathway.

Love prompted the blessed Son of God to leave the courts of eternal glory and come into this low ground of sorrow and sin and suffer instead of His people. When He drew near the time, when His soul was to be sacrificed on the rugged cross, He said unto his disciples, "My soul is exceedingly sorrowful unto death." "He was a man of sorrows and acquainted with grief." But with all this sorrow His love changed not, and He did not leave the objects of His love in shame and disgrace to suffer eternally, but clothed them with His own righteousness, removed their sins from them as far as the east is from the west, makes them kings and priests unto God the Father. Goes to prepare a place for them that where He is that there they may be also, and assures them that He will return again and, receive them unto Himself that where He is there they may be also. Dear children of God, be of good cheer: "A few more days on earth to spend, and all your toils and cares shall end, then you shall see your God and friend, and praise His name on high." W. L. S.

ATONEMENT.

(Continued.)

To a Missionary Baptist I stated last November, at the Davis-Newman Debate at George, Texas, that if I had the light I would like to deliver a discourse or two especially to and for the consideration of Missionary Baptists, proposing to prove by their own most able and recognized ministers, the Primitive Baptist doctrine. He said he thought that might be all right; but the infirmities of age and other conditions not favoring that, I am impressed now to write as best I may be enabled the essential points of doctrine on which I desired to speak, and in this way accomplish more extensive and permanent good than I could by oral presentation, even if I were an able speaker. The weight of seventy-five years and present physical condition, especially the effects of paralysis, admonish me that my work of whatever character it may be, whether regular or special, as to the future, must not be delayed; and I earnestly pray the "God of all grace" that He may and will give me in this, clearness of vision and definiteness of purpose, and that I may find, in the end especially, the verification of His own blessed words, "My grace is sufficient for thee' (2 Cor. 12:9), with which, in a great soul trial, driving me to special and agonizing prayer over thirty years ago, He lifted me to peace, comfort and joy, and gave me those words as the text for my next sermon; and, though I said not a word as to my experience, was signally blessed as I was well assured, and which serves as an oasis or "green spot in memory's path," "a spring of cool water in a desert place," to which in mind I have often returned and drunk again. With this prologue to my continued "thoughts on the great subject of the atonement of Jesus, the Christ," I proceed:

In harmony with what Dr. Boyce wrote are the following expressions of no less a character in the ranks of the Missionary Baptists than C. H. Spurgeon, "considered by millions of people, both in Europe and America, as the greatest preacher of the 19th century." In fourth series, section 13, of his sermons, he says: "There are in the world many theories of atonement; but I cannot see any atonement in any one except in this doctrine of substitution. Many divines say that Christ did something when He died that enabled God to be just, and yet the justifier of the ungodly. What that something is they do not tell us. They believe in atonement made for everybody; but then, their atonement is just like this:—They believe that Judas was atoned for just as much as Peter; they believe that the damned in hell were as much an object of Jesus Christ's satisfaction as the saved in heaven, and they do not say it in proper words, yet they mean it, for it is a fair inference that in the case of multitudes Christ died in vain for He died for them all, they say, and yet so ineffectual was His dying for them that though He died for them they are damned afterward. Now such an atonement I despise, I reject it."

Take, for instance, the Methodist doctrine of atonement that "The offering of Christ once made is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone,"—could Mr. Spurgeon or any one else be saved despising and rejecting it? Let the reader answer for himself.

Let us suppose this popular theory of atonement is correct, true, scriptural, could we hope Mr. Spurgeon was saved by it, or in accordance with it, when he rejected and despised it?

Spurgeon continued: "I may be called Antinomian, or Calvinist," (or 'Hardshell,' he might have added), "for preaching a limited atonement that is efficacious for all for whom it was intended, than a universal atonement that is not efficacious for anybody, except the will of man be joined with it. Why, my brethren, if we were only so far atoned for by the death of Christ that any one of us might afterward save himself, Christ's atonement were not worth a farthing, for there is no man of us can save himself—no not under the gospel, for if I am to be saved by faith, if that faith is to be my own act, unassisted by the Holy Spirit, I am as unable to save myself by faith as to save myself by good works. And, after all, though men call this a limited atonement, it is as effectual as their own fallacious and rotten redemption can pretend to be."

J. C. DENTON.

(To be continued)

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A VISION.

I saw myself naked before God. I was stripped of all self-righteousness and was made to exclaim "Naked came I to the grave and was made to see that "nothing in my hand I bring. Simply to the Cross I cling. My life was laid bare before Almighty God and all my sins were put away, and I, a sinner, stood before the Great Judge, "A Sinner Saved by Grace." So then it was plain that all my self-righteousness was as "filthy rags in His sight" and a stench in His nostrils, and the life I now live was altogether sinful, but the blood of Christ had washed away all my sins. That the hand of God had led me and His protecting power had kept me through all the journey of life until now. A survey of all the dangers seen and unseen to me was plain, and that all glory and honor were ascribed to God in the preservation of my life until now. O what soul-searching and self-examination was conducted all along as the hand that had led me would continue to lead me through the few days remaining to me here upon this earth.

Now after all this was made plain and manifest, What manner of person ought I to be? I alone am responsible to God for all that I say or do in this world, and I cannot shift my sins to my brother or anyone else in this world. But the Christ, the Advocate, who sits at the right hand of the Majesty on high, is making intercessions for me at the throne of grace, where I can find help in every time of need. In every condition, in every conflict of life, He is at the right hand of God making intercession for me. "If in this life only, we had hope" we would of all men be most miserable. Because those who have gone over the River of Death would be an unknown entity, and we would know of a certainty that the last we saw of loved ones was all we could possibly hope for. But nay, We are persuaded that we will meet them again, not as in the flesh, but in Spirit, and in the morning of the great Resurrection we will all arise from the grave with bodies like unto the body of the blessed Son of God. The vision that I had upon my bed, in the late hours of the night, was so vivid at four o'clock I could have no rest until I had written a part of it on paper.

As I was meditating in my vision and quoting Scripture, I awoke and arose from my bed and thought upon this matter until I was convinced that the Spirit of the Lord had carried me out of a place where it was clear to me that I was naked before God (but had no shame), and that all my uncleanness had disappeared and God alone was the Author and Giver of my salvation.

Brother Hanks, this is all too wonderful for me. My finite mind is too weak to grasp the substance, but this I know, that in me, "that is in my flesh, dwelleth no good thing"; but Christ, the Son of God, is able to care for me and wash away all my sins and make me "fit meat for the Master's use." I am made to believe more and more in the great fundamental doctrine of salvation by grace through the Lord and Savior, Jesus Christ, though the great mass of believers contend that it takes men and money to save souls. Redemption was accomplished on the Cross when He cried, "It is finished." The Holy Ghost will continue to perfect His work until the last one of the redeemed shall be brought in with shouts of grace, grace unto it. We are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. The "great drive" for money to save souls will utterly fail in truth, but may accomplish wonderful things in the sight of men. Yet God will accomplish His work in spite of men, money and the Devil. For Christ said, "All power is given into my hands both in Heaven and in earth," and we may rest assured that it will be so. I am not disturbed about God's work, but I do feel interested in the work He commanded me to do. Now, my brother, this seems to be leaving the subject of this article, but it follows (as I hope) as a result of the great work of salvation in my case. Amid all this, I have doubts and fears as much so as most men in the walks of life in this world, and humbly ask an interest in the prayers of God's people.

Yours in hope,

J. M. F. BARRON.

ERROR CAUSES DIVISION.

Dear Elder Hanks: Inasmuch as the signed statement by twelve northern ministers which appeared in the Messenger of Peace and the Primitive Monitor directly and adversely affects our efforts the two papers is made no less by the appreciative here at Big Creek church to stand in the old ways I feel that an analysis of the situation is necessary. My concern over the stand taken by these men and manner in which the statement is received by secret order Baptists with whom I have come in contact since its issuance. However it may be very fortunate for the old order if all cannot be true old strict or separate Primitive Baptists, that the progressive elements outline where they stand. For three generations our family has stood in Salem association vital question at stake be considered only. That is the question of fellowshipping religious oath bound secret orders by those claiming to be Primitive Baptists. Let none be deceived nor attempt to deceive. Let us be either old strict Baptists or Progressives and let the ministry so teach. There is no middle ground. Religious, oath bound secret orders are **either right or wrong.** If they are right, **authorized by the Scriptures,** helpful to the church, and **glorifying to Christ,** then it is the **duty** of southern as well as northern ministers to approve and defend them publicly. If they are wrong, unauthorized by the Scriptures, teach other than Primitive Baptist doctrine and practice, deny or dishonor Christ then it becomes the duty of northern as well as southern ministers to openly, honestly and courageously teach publicly against them in the churches. To do otherwise is to "shun to declare the whole counsel."

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Doubtless these twelve ministers do not object to making membership in a Methodist or Presbyterian organization a bar of fellowship. What sort of organizations are these that they are desiring to fellowship? Are they religious? If so, what religion? Is it the Christian religion? If so, is it the Primitive Baptist version of Christ's teaching, i.e. Primitive Baptist doctrine and practice? Let these brethren who desire to fellowship secret orders show wherein Masonic religion or Odd Fellow religion is less dishonoring to Christ than the Methodist religion or Presbyterian. The burden of proof is upon them. We have the church as Christ gave it to us and are satisfied. They it is, i. e., secret order advocates, who, during these forty-five years in Salem association, have sought to introduce new practice among our people; and thus they are the cause of the trouble.

In article two specific mention is made by these ministers relative to the "condition, as all who have taken the pains to ascertain know, exists over a number of states." What condition? The fact that over the states named Baptists are divided over the fellowshipping of secret orders? In two places in this article they specifically mention **secret orders** as against which non-fellowship rules were raised. Then why in article six do they say, "hence the absence of non-fellowship rules between churches," following a general statement that they did not believe that a brother denied Christ or fellowshipped Arminianism in joining a farmer's association, mutual insurance societies, etc.? Secret societies according to their own statements in article two are the cause of the difference and "this condition." The thing that has caused this " condition" is not the joining of Baptists to non-religious, open, above board farmers associations, mutual insurance societies, etc. Why did they not just as well include medical associations, calf clubs, pig clubs, etc.? They take the stand that they do not believe farmers associations, etc., deny Christ or are Arminian. Do they intend it to be inferred also that they take this stand toward the Masonic, Odd Fellow or other religious, oath bound secret orders? Such is the construction that will be placed upon this statement by secret order Baptists.

The fact is that these brethren are either for or against fellowshipping secret orders. "He that is not with me is against me." They state "it is false to charge that the Baptists of this section are in favor of and encourage secret orders." And in the same paragraph make a veiled statement susceptible of such construction. The fact is, brethren, whether you know it or not, your whole influence is upon the side of the secret orders as against the old order and walk of the church. During these years in attempting to stand for the right as before stated we found whose influence was for and whose against us. And in looking over notes made some years ago I find the name of some of those attached to this statement listed as either belonging to or carrying insurance in secret orders. It would be interesting to know whether this information was correct. Would these same twelve ministers, including also the editor of the Monitor, subscribe to a statement that they have not nor do not now belong to or hold membership or insurance in any oath bound secret order? They say that it is false to accuse them of favoring or encouraging secret societies. If the history of Big Creek church and its struggle for right is written specific instances will be set down showing who and what favored and encouraged secret society advocates. Good men these, able men too. Men who have kept the doctrine but have the northern ministry kept the order and practice? O, why can they not see the position they are assuming?

The experience of Big Creek church has taught us that we cannot walk separately from the world and worldly influence without a complete separation, likewise has been the experience of the churches of Elders Fuller and Bartlett. Hence the non-fellowship rule. In existence since 1874 at Big Creek church. Consider for a moment a simple illustration of the position the church places herself in when she accepts secret order members. How she thereby allows the world to get its hands into the very vitals of her organization and division of mind caused. Let A, B and C represent three persons standing at telephones. Suppose A and C have no direct line of communication but that A and B do have, likewise B and C. A is very desirous that C get certain information and act accordingly, but he is separated from him. But he can convey his desires to B and through him to C. Just so with the secret order member of the world and the church. Let A represent such a one, B a secret order member belonging to the church and C the church. A has no voice in the walk of the church but let anything come up touching his lodge and A and B will confer and generally agree. A communicates his desires to B. He may be a father or brother to B, and one desiring to see secret orders borne with. What happens when B sits in church councils? B expresses the very thoughts and desires to the church that A——the world—would have expressed to it. He votes to turn the course of the church just as A would had he the power. Through B the world has direct access to the church and worldly mindness enters. Policy instead of principle begins to control and ere long those who have a 'thus saith the Lord' will be found on one side and those who say 'if you take this course you will ruin the church' are on the other. A house divided against itself cannot stand.

Let Primitive Baptists study 2nd Corinthians 6, 14 to 18. The command is plain, positive and undesirable. How can the church be 'separate' and have such a line of contact with the world? With such guiding influence in her councils how can she

(Concluded On Page 18.)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.__We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsses, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elum Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elderr Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles ast of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

Ordination of L. O. Powell.

After preaching last Saturday, August 21, Trail Branch Church went into the ordination of Brother L. O. Powell as a deacon. The candidate was examined by Eld. J. F. Collins, R. M. Lord answering for him in regard to his qualification, and he proving his faith by answering the questions asked him. J. A. Taylor gave him the charge in regard to duty. G. W. Floyd then exhorted the Church as to their duty, after which a hymn was sung and the right hand of fellowship was extended to Deacon Powell. On Sunday he officiated like a veteran. Everything passed off nicely only an electrical storm came up and a bolt of lightning killed a poor sister's mule. The people present made up a purse of $53.08 for her and others told her they would help her later.

Best wishes to your dear family and love to the household of faith,

Yours brother in hope,

J. A .TAYLOR.

Danville, Ga.

I attended the North District and Tate's Creek Association in Kentucky and had other appointments. I met a number of good humble Baptists. I was with Elders J. N. Culton and J. W. Anderson at both Associations, also Brother Crow, a young preacher who recently joined us from the Mission Baptists. He is an humble, promising gift. One joined at Irvine Church and three at Sand Hill Church during the Association. Time and space forbid my mentioning all good Christian homes visited and many acts of kindness received. May God bless them all. I shall hold all in grateful remembrance. We hope to meet again some sweet day where there will be no more separation.

L. H.

New Hope Association will convene with Whooping Creek Church, Saturday, second Sunday and Monday in October, near Clem, Ga., about five miles southeast of Carrollton, on the Central of Georgia R. R. Change cars at Newnan and Bremen.

The Lotts Creek Primitive Baptist Association will convene with Lower Mill Creek Church Tuesday, Wednesday and Thursday after the fourth Sunday in October near Statesboro, Ga.

ELD. A. R. STRICKLAND, Mod.

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The Tennessee Association will convene with Little Cove, Sevier Co., Tenn., on Friday, Saturday and second Sunday in Octboer, 1920. All coming on Thursday A. M. leave Knoxville at 7 A. M. on the K. S. E. in South Knoxville. They will be met at Sevierville with conveyance. All peace-loving Baptists are cordially invited, and especially ministers.

Yours in hope,

W. A. GREGORY.

We have just received a letter from Brother T. J. Haynie stating that they had a pleasant meeting at the Association at Snyder, Texas, the first Sunday, Friday and Saturday before. This was good news. We love to hear from the dear saints and to learn that God is blessing them. We desired greatly to meet these brethren and hear them tell of the goodness of God, but were unable to do so. May God continue to bless them.

J .L. C.

A letter from Elder J. A. Moore has just reached us telling of the good meeting at Wortham, Texas, the first Sunday and Friday and Saturday before in this month. This was their associational meeting. It was a feast of good things. God's presence was manifested plainly by the preaching of the word. Evidently it is good to serve the Lord. May His blessings continue to rest upon these faithful and true followers of the Lamb.

J. L. C.

GOOD MEETINGS.

Brother W. E. Broach, of Sardis Church, Walton County, Ga., was ordained to the office of deacon, Friday, August 6th, with Elders R. L. Cook, A. J. Banks, the writer, and a number of deacons as presbytery. Quite a number of visiting brethren were present. Brother Callie Upshaw, Elders A. J. Banks and R. L. Cook spoke much to the comfort of the Lord's children. It was a warm spiritual meeting.

After services we went to the home of Roy Tuck, who was indeed very low with tuberculosis. He had written his cousin, Sister Mae Broach, his experience, and expressed his desire to unite with the church in his letter. While talking to him he said he had made up his mind to join the church at the next meeting, but was stricken upon his sick bed and could not. Said he was ready to join then and desired his membership at Gum Creek Church, where his father and mother are members. The brethren and sisters present held a little conference and most gladly received this poor afflicted boy, with Eld. R. L. Cook, Moderator pro tem. This dear family has our deepest sympathy. It is so much better to obey the Lord while able.

Elder Cook had to leave to attend his appointment. Elder Banks remained over through the meeting and spoke to the comfort of the hearers. The meeting was sweet and spiritual. The church communed and washed feet. It was a sweet spiritual meeting that will be long remembered. One sad feature on Friday was that Deacon W. L. Ball could not be with us as he had to attend the burial of his father. He has our sympathy. Our joys are mixed with sorrows. May God bless them all with reconciling grace.

(Bro. Roy Tuck has since died.) L. H.

GOOD MEETINGS.

The fourth Sunday in July we had the pleasure of having Elder J. D. Shain of Kentucky with us at Lafayette Springs and Sister Thelma Fuller was baptised into the fellowship of the church and much good feeling was manifested. Many tears of joy were shed as Jesus showed his smiling face. The first Saturday and Sunday in August he was with us at Oxford and Sister Mattie Smith was received amid much joy and was baptised Sunday morning. On Saturday night Elder R. M. Brown was ordained to the full work of the ministry and I am sure that a more impressive service has never been held in Oxford. Elder C. H. Cayce has been with us for the past week and we have had good meetings at all the churches but we were made to rejoice again today, August 13th, here at Oxford, when Brother and Sister Bell of Grenada, Miss., came up and asked a home with us and was received after relating the dealings of God with them. Bless the Lord, O my soul, all that is within me bless his holy name for the blessings have come when we were almost ready to give up. Brother and Sister Bell will be baptised at our next regular meeting, the first Saturday and Sunday in September. W. L. S.

Our little meeting at Fort Worth the first Sunday and Saturday night before was well attended and we had reason to hope that some good was done in the name of the Lord. Two united with the church by letter. These were Brother Ashmore and wife, who lately came from Louisiana. They were gladly received by the brethren and sisters and will be made to feel at home. Others manifested much interest in the Kingdom, and we are encouraged to hope for an ingathering here.

We desired very much to attend some of our sister associations this year, yet we feel that our duty is to the church first. And this feeling kept us at Fort Worth last meeting day. We feel that God was good to us, and showed us that we did the right thing.

J. L. C.

He that feedeth the sheep doeth well. He that fleeceth the sheep, God will judge. He that scattereth the sheep and offendeth them, the wrath of God shall rest upon Him. There be many in this our day who delight in fleecing the sheep. Many others spend their time in scattering the sheep. But there is this consolation, they are sheep, even tho fleeced, offended and scattered. They are God's sheep, and He will keep them. He knows them, and careth for them.

J. L. C.

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Dear Editor:

The General Meeting of the Ebenezer Association passed off in peace and union, the preaching being harmonious and sweet. The visiting ministers were: Eld. Virgil Spivey, from Lott's Creek Association; Eld. Billy Cribbs, from the Canoochee; Eld. J. T. Reynolds, from the Echeconnee, together with the ministers from our own. The messengers reported peace and fellowship. The meeting was a sweet success from start to finish. The meeting was held with Refuge Grove Church, Dodge Co. The good brethren and friends cared for every one in a brotherly way. The Lord seemed to be with us and blessed the meeting.

Pray for us that peace may abound.

Yours in hope,

J. A. TAYLOR.

Danville, Ga., Sept. 1, 1920.

GOOD MEETINGS.

Elder Lee Hanks:

Dear Brother: Please find enclosed subscriptions for the following. I think I will get still more subscriptions soon.

Well, Brother Hanks, we have had warm meetings all this year, but our June and July meetings have been a feast of fat things to the whole church and especially to me. In June, John, my oldest son, with two others, one being by letter, was received with much joy. Last Saturday, Elverson, my youngest child, and his wife came forward. This was the last one of my children I have seen baptized,—six girls and two boys, all baptized in the church with me. When I saw the last one come I thought of Simeon when he had the Child, Jesus, in his arms. I felt as much like I was willing to lay down this armor as any time in my life. I tried to preach some both days. I talked in the close on Sunday and nearly the whole church and others broke down in tears, seemingly rejoicing with me.

One thing I related, and I will write it also: When my first wife saw her time had come to leave her children, who were the most dear of all things else, the boys being the youngest and caring nothing for the Church, it struck her heavily, not knowing what would become of them, and especially the baby boy. So she went to the Lord with her troubles, and He showed her every child she had safely housed in heaven. She called them to her bedside and talked to them. While she was satisfied they would be released from death, she admonished them how to live, as they would have to suffer for wrongs before they could leave this world, and said to them, "You may have to do like me, come to a death bed to suffer for your wrongs." In the morning, before she died at night, I went to her bed and she said, "Farewell, old man," I said to her, "Do you feel that we have something to fare well on?" She said "I do." I said, "Do you want to leave me?" She said, "Yes, I had rather leave you than for you to leave me." A short time before she died she was too weak to talk to be understood. She called me three times. I stooped down over her face each time, but she had gotten too weak to deliver the message. I felt sure she had something she wanted me to know; so I went into a side room and fell across the bed and asked the Lord to reveal to me just what she wanted me to know. I was taken in a trance, at once, and received the message she wanted to tell me that she was crossing and asked me to prepare for the crossing. What a wonderful God is this that can and will come to our relief, let it be what it may.

In hope, J. R. Callaway.

Manassas, Ga.

We rejoice with you dear brother. The Lord is so good. L. H.

We attended the Cuivre-Saloam Association in Missouri, Saturday, third Sunday and Monday in August. Elders J. N. Wallace, Raulston, Fuller and Wardell were present, and preached ably. Eld. E. B. Bartlett is their efficient Moderator, and is much esteemed by his brethren. This Association stands by the Black Rock address of 1832, and is rigidly opposed to all oath-bound religious secret orders and will not fellowship any of the innovations of men. They stand where all true Old Baptists have ever stood. Elders Bartlett, Wallace, Fuller, Raulston, Wardell and I ,took supper with Sister Thompson in St. Louis, Monday night after the Association. She and quite a number of others there are as humble, devoted, appreciative children of God as I ever met. They know how to make Old Baptists feel at home.

Elders Wallace and Raulston left us in St. Louis to go elsewhere. The rest of us went to Olney, Ill., that night and stayed with Brother Ridlen, a devoted Old Baptist. Tuesday morning we met Elder Inyart, who lives there. He is a devoted minister of Christ. Tuesday and Wednesday, Elder Bartlett and I had meeting at the church near West Salem, Ill., where Elders Fuller and Wardell live. This is an excellent church. We had meeting at Elder Fuller's home Tuesday night. Elder Inyart, his daughter, and Brother Ridlen, were with us. We were made to love all those precious saints.

Elder Bartlett and I preached at Cynthiana, Indiana, Friday, Saturday, Saturday night and fourth Sunday to a lovely body of Old Baptists, who are satisfied with the goodness of the Lord's house, and want the old practice where the Church has ever stood. They believe in a complete separation between the Church and all man-made societies, religious and anti-Christian secret orders. We visited the good Christian homes of Brethren E. P. Welborn, C. E. Lowe and J. H. Williams. We shall ever hold them in grateful remembrance.

Fourth Sunday night we visited the good home of Elder P. Hunt in Evansville, and preached there to a good, appreciative audience. We found Brother Hunt outspoken against the innovations of men and unwilling to fellowship secret orders or other anti-Christian societies. We visited the home of Charlie

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Evans, Monday. Elder Bartlett started in the afternoon to his home in Missouri. Monday night we preached again and met Elder Waters, who endorsed us and seems anxious to see all the true Old Baptists united.

It is sad indeed to see the Lord's dear people factionated and following men. If all will get in a good humor, confess their own faults, bury the past, and lay down all envy, evil-speaking, jealousies, back-biting, quit followng men, allow no preacher, under a cloud, to preach to them, and all true preachers stand together and labor to rid the Church of affiliation with worldly societies, all return to the ancient Bible order of the Church, enforce discipline, and all be satisfied to be plain, old-fashioned Baptists, satisfied with the goodness of the oLrd's house, peace will be restored and unity prevail. Let all follow Christ and Him only. We love the dear cause of Jesus better than all this world. If any love the world better than the Church, the Church does not need such members. Let them go where they belong. Save all you can that are true Baptists at heart. Little children, keep yourselves from idols, and love one another. Old Baptists need one another. Do not exchange the sweet fellowship in the Church for the world. May God bless and unify all true Baptists in love.

L. H.

Dear Bro. Hull:

As you requested, I will give you the account of the Sequatchee Valley Association, which was held with the Church in Chattanooga the 6th, 7th, and 8th of August. The Association was peace and harmony from the first to the last. The session was held in the Tabernacle, and a large crowd from day to day. There were eighteen visiting preachers present. The preaching was all harmonious, and the brethren spoke with great liberty. It was good to be there. I could not see but the principles set forth by the preachers was the same contended for by Primitive Baptists everywhere. They had no new things among them, content with the goodness of God's house. May peace and love abound among the people of God everywhere is the desire of your unworthy brother.

T. J. HEAD.

A PLEASANT VISIT.

On Thursday before the third Sunday in July, I boarded the train at Macon, Ga., at 2 o'clock A. M. for Akron, Ala., in compliance with a request from old Five Mile Church, situated near Akron, and pastored by the faithful and highly favored old servant of God, Eld. G. W. Stewart. After a continuous travel all day we arrived at Akron about 8 o'clock P. M., where we were met by Mr. Johnnie Stewart, the son and only child of Elder Stewart. We found him to be quite a pleasant and affable gentleman and one who would impress you as being possessed of noble characteristics. After a ride of three miles we came to the home owned jointly by father and son. Elder Stewart met us at the gate and ushered me into their palatial home, when I met the other members of the family, consisting of his daughter-in-law and three little grandsons. This was my first trip in that section of the State, and how glad I was to be at the home and in company with this noble old servant of God and his pleasant and hospitable family. Being a little tired after this long ride, we retired early after supper, had a good night's rest, and felt much refreshed in the morning. I also met Elder Alderman of Mississippi, a tried and true old servant, who had come to be at this meeting also by request of the church. He spent the night with us, which caused me to rejoice, having had the privilege once in life of meeting him and hearing him preach the sweet gospel of the Son of God at my home Church, Sardis. And the meeting this dear brother unexpectedly caused my poor heart to leap for joy and to thank God for this sweet privilege.

Friday morning we met with a goodly number of brethren and sisters at Five Mile Church to worship God and celebrate their centennial yearly meeting of this dear old Church. Just one hundred years ago that day they held their first annual meeting. It was a feast to my poor soul,—those three days of worship,—services morning and evening and refreshments on the ground each day.

As I listened at the blessed gospel as it fell from the lips of those servants of God, I was made to praise and to thank God for this meeting and His preserving care of His humble poor at this place. For the past hundred years no heresy of fatalism or progressivism has disturbed them. They are still inquiring for the old paths and desiring to walk in them, content with the old Church just as the dear Lord dressed her, neither taking from nor adding to—with their faithful old servant who has served them so long, who is still able to walk about Zion, mark her bulwarks, tell of her towers, and say unto Zion, "Thy God reigneth."

On Saturday, Elder Stewart read the history of the church for the past hundred years, which was listened to attentively, not only by the brethren and sisters, but by a large number of friends who seemed deeply interested. When the door of the church was opened Saturday, four came forward and were received, three by experienc and one by statement. Sunday morning at the water two more came by experience.

I will never forget this meeting nor the kindness and hospitality of the members and friends shown me while in their midst. This will always bubble up, an oasis in the great desert of my life. Saturday night, Elder Alderman and I stayed at the pleasant home of Misses Winnie, Martha and Nannie Harris. Around this home cluster many sweet and sacred memories that are precious to Five Mile Church. These three sisters live at this home alone, and yet I feel they are not alone but that the dear Lord is with them. May He bless them and repay

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them fourfold for their kindness to His poor old servants.

Sunday afternoon, after many sad farewells, good-byes and God-bless-you's, long to be remembered by the poor writer with his heart full of gratitude to God, we were driven back to Akron. I met the train, arrived at home Monday evening, and found all well and looking for me.

WALTER J. HEARD.

Macon, Ga. Route 3.

The yearly meeting at Bethlehem Church in Cobb County started on Thursday night before the first Sunday in August and continued until Sunday. Eld. J. N. Dunaway, Eld. H. G. Mitchell and the two Elders Hembree, were in attendance at this meeting. There was good interest each service. This meeting was a great encouragement to the little church. I have been trying to serve the Church for the last few months. Previous to my being called as Pastor they had not been having regular meetings for some time. The Church now seems to be revived and there are a number of God's children on the outside who I believe will come home soon. Let God be praised for his persevering grace. Z. C. H.

CHANGE OF ADDRESS.

My address after October 1st will be No. 2 Edwin Place, Atlanta, Ga. Please note the change.

LEE HANKS.

MINUTES WANTED.

I want a minute of every Old Baptist Association in the United States, white and colored. I also want names and addresses of all churches not in associations and numbers of members, and names and addresses of leading members. Would like names and address of every Primitive Baptist minister in the United States. Thanks in advance for minutes and information. Yours in hope,

DR. E. A. GULLEDGE,
Sharon, Tennessee.

Eld. J. N. Wallace of Providence, Ky., will (D. V.) attend the Yellow River Association Sept. 28th, 29th and 30th.

Original Upper Canoochee Association, Friday, Saturday and first Sunday in October.

Cool Springs, Monday.

Trail Branch, Tuesday.

Mt. Horeb, Wednesday.

Jno. R. Giddens, near Eastman, Wednesday night.

Harmony Association, Friday, Saturday and second Sunday.

Marrs Hill, Monday.

Shady Grove, Tuesday.

Union, Wednesday.

Donaldsonville, Wednesday night.

Elder Wallace is an able minister and we trust the appointments will be will circulated. L. H.

(Continued From Page 13.)

expect the blessings promised for walking separately in the above reference? "Labor in the Lord is not in vain" once said a beloved minister. And "God is not the author of confusion but of peace." If with this worldly point of contact we have had confusion after confusion for over forty years is it not high time that the church be made separate from the world? E. P. Welborn.

Dear Editors:

An idea occurred to me several days ago and has continued to trouble me at times ever since. So I am going to write you of it and ask you to give it your careful consideration, and if you believe it would be approved of the Lord and would be to His glory, I trust you will inaugurate the plan and that it will meet the hearty approval of all lovers of truth.

Here's the idea: We know that there are many poor widows, elderly people, ministers, etc., and many upon the bed of affliction who are destitute and in need of financial assistance in these times of high prices. And doubtless there are many who would be glad to share their temporal blessings to relieve their needs if they knew them and their needs. So I have a desire to ask you to consider the idea of granting space in the Messenger for readers who know of those (regardless of church membership, who are justly in need of help to state their needs and give all who are able a chance to help them.

I have been unable to do any work to any advantage for seven years, and for seventeen months I have been bedridden. Not many months ago I was entirely dependent upon the Lord, as we all are at all times, but I was on charity altogether; and I have learned by experience how it is to need and to receive aid, for in an unexpected way I was abundantly blessed. Though I am yet an invalid, I have all I need temporally.

Now, let's understand that I am not begging for the Lord (He has all He needs). I know there are some poor old servants of Christ in the Gospel, widows, orphans, and afflicted ones, that are in need of our help, and I want to plead their cause as much as I can. There is too much Scripture which speaks of these things for me to undertake to refer to. I will say that in my Bible I find where it says: "The Lord loveth a cheerful giver." "It is more blessed to give than to receive." "He that hath this world's goods and seeth his brother in need and shutteth up his bowels of compassion toward him: how dwelleth the love of God in him?" And many other like passages.

Well, I am making my request too long. As I am a very poor writer and am suffering terribly and am not really able to write any, I will leave it for your consideration and approval, or disapproval. We

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are all duty bound and can't be too forward to perform it. Yet, I only have the one thing, called neglect, scored for me.

A sinner saved by grace,

LEO V. BAGLEY.

Nicholls, Ga.

Eld. Zack C. Hull,

Dear Brother and Companion in the Ministry:

Will you be so kind as to let a living, repenting sinner bear the message of love in the columns of the Gospel Messenger, the message bearer of love, joy and peace to the thirsty souls of the children of God? It is the life and joy of my soul. I visited three District meetings in the Antioch Association. I rather call them Union meetings—indeed they were union metings. The first meeting was at Salem Church. I came to Jones' Mill on the local freight at 12 o'clock Saturday night, tried to wake the hotel keeper but failed. I went down to Brother J. W. Jones' pleasant home and spent the night. Brother C. N. Ware of Mississippi preached the first discourse. A feast it was. The writer tried, in his feeble way, to join in on the same message of love. The second union meeting at Elizabeth, near McKenzie, was a union meeting indeed, in singing, in praying, in preaching. Amen to the praise of God throughout the meeting. Two joined. The writer spent a few days with the churches near McKenzie. Hope to believe the good Lord was in our midst to rejoice in a Redeemer's love. I hope to feel safe in saying my last appointment at Elizabeth Church was in soberness, in righteousness and love. The third union meeting convened at Concord Church. Here the meeting commenced in the Spirit of God, I believe. The message, as it was preached, was linked in link in God's love and mercy and is the life and joy of my soul. The last Church I visited was in Florida, Little Flock. Elder Harrison was at this meeting. The same message of love was brought to light and lighted up the pure remembrance of God's love that He had already made them alive in. Oh, the joyful sound the Gospel brings to the believer's ear!

In hope,

A little brother in the Lord,

L. J. GRESHAM.

Linwood, Ala.

A VISION FROM THE LORD.

In the year 1914, the Lord appeared to me in a wonderful vision. One night before I retired I was very much disturbed about some who did not believe in God. This fact distressed me. But as I slept the Lord appeared to me in a vision.

I remember quite distinctly when the Savior, robed in white, entered my room. He quietly pulled a rocking chair up close to my bed, and sat down, and began to shed tears. I shed tears also, but thought they were tears of joy; and at that moment I felt a new body coming out of the old one. What a pure feeling it was. A taste of the Divine. Then I saw myself get up and begin to follow the Savior, although it seemed hard. I could not keep the path as straight as He, but did all I could.

Afterward, I saw myself sitting in my room window, facing the east. It seemed that I had something in my hand at which I was looking. Presently I looked out and saw in the heavens a dark spot, a cloud, which was very large and in the shape of a book. Its length was greater than its width. In the meantime I thought of my children. The next day was Sunday, and oh! how happy I felt.

The vision was revealed in 1920, the Savior proving Himself to me. I believe we suffer here for our sins. The Lord purges us to cleanse our garments, the bride, the church elect. I believe that the Savior sitting in the chair beside my bed and shedding tears was nothing more than that He knew that I would soon be humiliated in putting away the fleshly lust of the mortal body, for it is no easy battle. These tears were of sorrow and joy too. "Whom the Lord loveth He chasteneth." I soon felt this. It was not long after the Lord appeared in the vision that He came and took my little girl, the flower, away from the family. I felt like the Lord knew what He was doing, although I begged Him to spare her life if it was His will. My loss and grief I bore patiently. When she had passed away, this Scripture came to me, "A little child shall lead them." It was through the grace of God that I overcame my trouble. Now, whatever troubles we have, if we put our trust and faith in God, He will handle all things well.

Now the dark spot in the heavens is nothing more than trouble. We need not expect to go to heaven on flowery beds of ease. It is a constant warfare in putting away the evils of our body. And we must suffer persecution at the hands of others. If we be in Christ we must suffer with Him.

I believe that I, sitting in my window and looking down at something in my hand, is nothing more than the Lord giving me the wisdom to read and understand His word and showing me the way out of all trouble. When we understand how light the burden seems. Would to God that we could put away all malice, hatred, strife, backbiting, envy, and all manner of evil fornications and have the love of God in our hearts, which is temperance, meekness, patience, longsuffering, forbearing, enduring all things for the glory of God. However we cannot be perfect in an imperfect vessel. We are filled with doubts and fears all along. It is only through God's grace and His mercy that we are saved. We cannot be sure of our salvation, but we can have a hope.

Mrs. William Osborne Mitchell.

Opelika, Ala.

We are glad to hear that this good sister has united with Mt. Olive church since writing the above. May the Lord bless her. L. H.

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Decherd, Tenn.

Elder Lee Hanks:

Dear Brother: Through the amazing mercy of our blessed Lord, I am yet on time's side of eternity and enjoying reasonably good health, for which I desire to render acceptable praise to our merciful God.

I have had the sweet pleasure of meeting and worshiping with some of the Lord's precious ones back here in dear old Tennessee, and if the Lord wills we expect to return to dear old Georgia to stay the remainder of my alotted time.

We will first stop at Milner, as we have two rooms there furnished, but as I go I desire to visit the churches of the Yellow River Association, also any other orderly people. Especially do I wish to visit destitute churches. If I know my poor heart, my desire is to spend my few remaining days in the service of my blessed Lord. Take the sweet privilege of meeting with the Lord's humble poor from this poor servant and I surely would be miserable beyond description of tongue or pen. But when I can meet with them and feel the approving conscience of a faithful servant I am then happy beyond description, for it is better felt than told.

Now, dear Brother Hanks, as I am not acquainted, I will call on you to make arrangements for me as you think best. Wife and I are proud of the Messenger and we hope to get a nice list of subscribers for it this summer and fall. Dear Brother, I will be ready to start as soon as you can arrange for me and have the appointments circulated.

May the Lord of glory bless you and yours.

Yours in much tribulations,

J. N. Dunway.

Opelika, Ala.

Dear Mr. Hanks: You asked me to write you my feelings, but I don't think I can write anything, as I can't tell anyone how I feel. I feel to have a hope. The Lord has had mercy upon my poor soul. But as to how long I have had a love for the Old Baptists,—ever since I can remember, and if there ever was a change in my life, which I hope there has been, it was when I was too young to remember anything about it. I know that John, the Baptist, was born of the Spirit before he was born into this natural world, and that has been some comfort to me.

I have longed to join the church at Mt. Olive, but have felt too unworthy to be with those good people, for I know there is nothing good in me. I am nothing but a poor sinful girl. I am always doing something that I know is wrong. Mr. Hanks, pray for me, and, with the Lord's help, I will try to go to church and ask a home with those dear people at our next meeting. A poor sinner,

Vesta Mitchell.

We are glad this dear young sister has followed the Savior in baptism. L. H.

Dear Brother Zack Hull:

Please send my Gospel Messenger to Chipley, Ga., as I have moved from Greenville, Ga., to my daughter's home at Chipley, Ga., Route 4. If it is not asking too much of you, please insert the change in the Messenger so my friends will know of my change.

Yours in hope,

MRS. P. T. HUCKABEY.

Dear Brother:

I have just returned from a trip down in Covington, Geneva, and Coffee counties among the saints, where we enjoyed some good meetings. I visited Elder R. W. Cross' home church and also his pleasant home. He joined me on my way to Consolation, the old church revived early in the spring, which Eld. W. J. Hull, your father, is serving, and there we had a good meeting. One joined by experience and baptism, Sister Leila Wilkes, and three others by letter, Brother and Sister Hudson and Brother Page. From two old sisters in March to start with they have twenty members now. Praise the Lord.

Yours in hope,

Montgomery, Ala. J. J. TURNIPSEED.

Eld. J. R. Daily, one of our ablest and most gifted ministers, has fallen asleep in the loving arms of Jesus. He was a great defender of the doctrine of grace and unsurpassed as a debater, having met the ablest champions of Bablylon in defense of the doctrine of Christ. He was a great scholar, preacher and writer. One of his greatest books, though small, was his righteous condemnation of anti-Christian secret societies. This book should be in every home. How sad we felt when the intelligence reached us! His departure will be a great loss to our blessed cause. Oh, how sad we feel to learn of so many of our great and noble men passing away! But our loss is his eternal gain. The dear bereaved family have our sympathy and prayers. We publish here a letter written us by this dear man of God which all should read most prayerfully.

The Letter.

Indianapolis, Ind., May 10, 1920.

Eld. Lee Hanks,

Dear Brother:—Your kind letter to hand, and also the book. I will say that I am pleased with the book, and wish you success in getting them introduced among our people. We cannot expect that all good hymns and tunes would be in any one book, especially such as are favorites in the different sections of the country. It would be impossible to include all desirable ones in one book. My book has met with a great sale, and the demand is still extensive, which is going to give me trouble to get it stopped, but I am compelled to give it up. In time, as my books get worn out in this section, doubtless yours can be introduced. At any rate, I will recommend it and many doubtless will get it.

I am indeed surprised that a man of information would say that there is not any oath or religion in any secret order except the Masonic Order. I am glad to correspond with any of our people about that

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matter. Oh, how I wish Secret Orders had never been tolerated in this country by our churches! The only way I can see now is to kindly educate our people to the truth regarding them. My booklet has done much good in that way I am sure. I only wish I had written a larger one so as to give more facts I have in my possession. I have a standing proposal that if any secret order member, or ex-secret order member, will point out an error in it, I will publicly retract. No one has attempted that, but many have said it is true.

A few years ago an aged Methodist minister in Tennessee wrote me that he had read my book. He had been a Mason for many years. He was so wrought up that he proposed to reveal the whole thing if I would publish it. We had an extended correspondence, and he has now the manuscripts ready, he says, if he can have them put in book form. Another man of Chattanooga, Tenn., wrote me recently that he was not a Baptist, did not know about our doctrine, but had read my book and heartily endorsed it. He belongs to the Masons and a number of other orders, and says he wishes I knew what he knows about them so I could publish it, as I can tell it so well. He says what I have written is true, but so much more of their rottenness could be told.

I have not a very big supply printed, and have to bind what I have before I can fill any more orders. When my supply is exhausted I wish some one else would take it up.

When I can get time and have my mind in right exercise I will try to comply with your request to write on the subjects you request me to. My wife is able to sit up but very little at a time. This is nine weeks of her illness, and she has suffered a great deal in the time and is very weak.

I have always loved you as an able, safe minister of our dear cause.

Yours in hope,

JOHN R. DAILY.

JOSEPH, A TYPE OF CHRIST.

Joseph was a shepherd.—Gen. 37:2. Christ was the Good Shepherd.—Jno. 10:16. Joseph was sent by his father to seek his brethren.—Gen. 37:13, 14, 16. Christ was sent by His Father to seek and save His people.—Jno. 3-16, 17. When Joseph's brethren saw him coming they sought to slay him.—Gen. 37: 20. When Christ came on earth, the Jews, His people, sought to kill Him.—Matt. 2:20. Joseph was put in a pit and raised again from it.——Gen. 37: 28. Christ was put in a tomb and raised again from it.—Matt. 27:59, 60; Luke 24:6, 7. Joseph was sold for twenty pieces of silver,—the price of a slave under age.—Gen. 37:28. Christ was sold for thirty pieces of silver,—the price of a slave of full age.—Matt. 26:15. Joseph was carried down into Egypt.—Gen. 39:1. Christ was carried down into Egypt.—Matt. 2:13, 14. Joseph was tempted by Potiphar's wife.—Gen. 39:7. Christ was tempted by Satan in the wilderness.—Mark 1:13. Joseph was condemned by false witnesses and put in prison.—Gen. 39:19, 20. Christ was condemned by false witnesses and put to death.—Matt. 26:59, 60. Joseph was put in prison with two prisoners: one is saved, the other hanged.—Gen. 40:2, 3, 21-23. Christ was crucified with two prisoners: one saved, the other lost.—Luke 23:39. 43. Joseph became governor, ruler, and Savior of his people in Egypt.—Gen. 42:6, 41, 43. Christ was Governor, Ruler, and Savior of His people on earth.—Matt. 2;6. Joseph was thirty years old when he began his public ministry.—Gen. 41:46. Christ was thirty years old when He began His public ministry.—Luke 3:23. Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper.—Gen. 41:38, 39. Christ was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in His hand.—Luke 2:40; Isa. 53:10. Joseph went about doing good, laying up food for the famine.—Gen. 41:46, 49. Christ went about doing good, and healing the sick.—Matt. 4:23, 24. Joseph's people had to come to him for their natural food.—Gen. 42:3, 10. Christ's people all have to come to Him for their spiritual food.—John 6:48, 51. Joseph knew his brethren, but they did not know him.—Gen. 42:8. Christ knew His disciples, but they did not know Him.—Luke 24:16, 31, 32. Joseph's brethren became humble and willing to be his servants before he showed them his tender, loving heart.—Gen. 44:16. Christ's people have to become humble like little children before He reveals to them His loving heart.—Matt. 18:3, 4. Joseph gave to his people freely, without money or price.—Gen. 42:25. Christ gives to His people freely, without money and without price.—Isa. 55:1. Joseph's brethren all had to bow down to him.—Gen. 42:6. Christ's people all have to bow to Him. —Phil. 2:10. Joseph made himself known to his brethren after they supposed him dead.—Gen. 45:1. Christ made himself known to His disciples after they had seen Him laid in the tomb.—Luke 24:36, 40. Joseph was one of the twelve brethren, the Patriarchs.—42:32. Christ had His twelve disciples, the Apostles.—Matt. 10:2. Joseph said to them, "I am Joseph, your brother, whom ye sold into Egypt."—Gen. 45:4. Christ said to His disciples, "It is I myself; handle me and see."—Luke 24: 39. Joseph forgave his brethren their trespasses.—Gen. 45:3, 8. Christ forgave His people their sins. —Matt. 9: 2, 6. Joseph had a beloved brother, Benjamin.—Gen. 43:29, 30, 45. Christ had a beloved disciple, John.—John 13:23. Joseph wept over his brethren.—Gen. 45:15. Christ wept over His people.—Luke 19:41. Joseph dined with his twelve brethren, he making the twelfth.—Gen. 43:16. Christ supped with His twelve Apostles.—Luke 13: 14. Joseph loved his father and nourished him.—Gen. 47:11, 12. Christ loved His Father and obeyed Him.—John 15:10. Joseph was blessed by his father.—Gen. 49:22, 26. Christ was blessed by His Father.—John 3:35. Joseph's father received his

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son as from the dead.—Matt. 16:19. Joseph had been a man of sorrow, and anguish of soul in the pit.—Gen. 42:21. Christ was a man of sorrows, and acquainted with grief, and had anguish of soul in the garden.—Luke 22:44. Joseph's garment had been stained with blood.—Gen. 37:31. Christ's garments were stained with blood.—Isa. 63:3. Joseph's life seemed to be without blemish, as nothing is recorded against it.—Gen. 39:2, 6. Christ's life was without blemish, for He was holy and without sin. —1 Peter 2:22. Joseph was clothed in fine linen.—Gen. 41:42. Christ was wrapt in fine linen.—Matt. 27:59. Joseph's bones were raised from the grave and carried up to earthly Canaan.—Gen. 50:25. Christ arose from the grave and was carried up to the heavenly Canaan.—Luke 24:51. Joseph was raised from the prison to a post of honor and power. Gen. 41:40, 43. Christ was raised from the grave and crowned with glory and honor.—Heb. 2:9. The word, Joseph, signifies increase, or addition. It is said of Christ: "Of the increase of His government and peace there shall be no end."—Isa. 9:7. Christ's earthly or reputed father's name was Joseph.—Matt. 1:18. The man who begged the body of Christ and laid it in his own tomb was named Joseph.—Matt. 27:57, 60. When Simeon saw the young child, Jesus, he said, "Now let me die, or depart in peace." —Luke 2:29. When old Jacob saw his Joseph, he said, "Now let me die, since thou are yet alive.—Gen. 46:30.—Selected.

Sycamore, Ala.

Eld. Lee Hanks,
Dear Brother:

I am sending you a new subscriber today. He is a young gift, and he is sure a good one. He is one that is satisfied with the Old Baptists and contends earnestly for the faith once delivered to the saints.

We are having some good meetings. I sure would like for you to visit us some time, if it be the Lord's will to direct you this way. I never saw you or never heard you preach, but I sure do enjoy your writings. I hope the Lord will spare you many days for the comfort of His poor.

Brother Hanks, I would like to get Hassell's Church History, if you can tell me where I can get one. I sure would thank you.

Your brother in hope,
ROBT. GERMANY.

Luling, Texas.

Dear Brother Hanks:

We are having good sweet meetings at all of my churches and appointments. I baptized nine at Salem last meeting. They varied in all from 16 to 75 years old. May the Lord have all the praise. The service of God grows sweeter to me. Oh, that I may always prove to be faithful to my calling. I am now on my way to Little Flock Association. I love my brethren and sisters that have borne so much with me.

N. A. ALLEN.

OBITUARIES

J. H. WILLIAMSON.

After suffering for a long time with a disease that was incurable, called cancer of ear and face, our brother, J. H. Williamson, of Juliette, Ga., died in the seventy-second year of his life. On December 19, 1848, he was born in this, Monroe County, Ga., where he lived all his life. He was the oldest son of W. J. and Eliabeth Williamson. He served a short time in the Confederate Army in what was known as the Georgia Militia. In 1872 he married Miss Sarah Middlebrooks. Of this union eight children were born: O. H., E. G., J. W., C. A., W. J., and Miss Mamie, Mrs. Alma Byars, and Miss Annie Lee, all of whom are living except one, E. G., who was killed in a railroad accident at McDonough, Ga., May 7th, 1907.

Brother Williamson was always a good moral man before he united with the church. He was a great lover of sacred music and a leader in music. He united with the Primitive Baptist Church at Smyrna, and remained a member until he moved near Ephesus Church and for convenience moved his membership there. He remained there and was its leading member for several years prior to his death. No church lost more in the death of a member than did his church.

Not only is his presence and council missed in his church, but his county has lost much, as he was looked to for counsel on many questions, being judge of his district court. Many sorrowing relatives and friends attending his funeral, which was preached by his pastor, Eld. J. R. Hunt, in the Methodist Church at Juliette. The house was filled to overflowing with friends, both white and colored.

W. M. JACKSON.

Forsyth, Ga., August 10, 1920.

MRS. SALLIE E. JACKSON.

After having suffered for fourteen years, Sister Sallie E. Jackson, wife of Brother D. F. Jackson, departed this life June 12, 1920. She was a daughter of the late Brother J. A. Childs of Jones County, Ga., having been born in 1865 and reared in that county.

Sister Jackson was a member of New Hope Church, Jones County, Ga., for about twenty years, having joined us by letter last year. She bore her suffering with great fortitude, ever clasping to her bosom the doctrine of Christ, her elder Brother. A devout Christian and a strong Baptist is taken from us.

She was the mother of thirteen children, five of whom survive her, besides her husband. They are: Sister Ollie Souther of Gray, Ga.; Joshua R. Jackson of Monticello, Ga.; Grover F. Jackson and Miss Eula May Jackson of Juliette, Ga. Dear husband and children, we know that it is hard to lose mother, but remember that your loss is her gain. While her voice is stilled and will be heard no more, yet her memory as mother, *dear mother*, will ever linger.

CHURCH MEMORIAL.
G. J. WINDHAM.

Whereas it has pleased our heavenly Father to remove from us by death our beloved brother and Clerk, G. J. Windham. He was born March 28, 1851, and died February 16, 1920.

Be it resolved that while we greatly miss him and his faithfulness to us in our church meetings, we desire to be reconciled to this divine dispensation, feeling that our loss is our dear brother's gain.

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Through love and respect to his memory, we ask that a copy of this resolution be placed on our church book, one sent to his bereaved family with whom we deeply sympathize, and one sent to the Gospel Messenger for publication.

Done by order of the church of New Hope, Taylor County, Ga., Saturday before the first Sunday n April, 1920.

J. M. WOODWARD, Moderator.
J. W. HARP, Clerk Pro Tem.

J. M. PATRICK.

It is with sadness we attempt to write a short memoriam of Deacon James M. Patrick, who was born in Bryan County, Ga., August 18, 1865. He was reared by Mrs. Ely Kennedy, his mother dying when he was small, only nine years of age. On December 29, he was married to Carrie Cowart, daughter of Eld. Z. and Mrs. Mollie Cowart, and unto this union were born nine children, eight boys and one girl. He united with the church at Old Canoochee, May 9, 1901, and was baptized by Eld. W. J. Brown. He was ordained to the office of deacon by Eld. Lee Hanks and H. V. Hill, July 16, 1914, and lived faithful to his order until death. Words are inadequate to give vent to emotions of sympathy that inspire the bosom of the church and writer over the sudden death of this dear brother. As we have been in his association for many years, both natural and spiritual, space and time forbid us writing up the noble traits of this dear brother. He was a kind and devoted husband, indulgent, loving and affectionate father, and a kind and obliging neighbor and a faithful, constant and loyal friend. He was possessed of an extraordinary, admirable character, one whom to know was to respect and admire. He had many friends, and if any enemies, it was unknown to the writers. He was loyal to the church and looking after the sick and afflicted ones in his community, and while we mourn his death we feel our loss is his eternal gain, and we are made to say, "Blessed are the dead which die in the Lord from henceforth, yea, sayeth the Spirit that they may rest from their labors and their works do follow them." Rev. 15:13.

After funeral services by Eld. H. V. Hill, he was laid to rest by a host of sorrowing friends in the cemetery at Old Canoochee to mix and mingle in the dust until the morning of the resurrection, where mortal shall put on immortality and natural shall be spiritual, and this saying come to pass, "O death, where is thy sting? O grave, where is thy victory?" Now to the heart-broken widow and children, we deeply sympathize with you, but we hope you will meet again where sickness, sorrow, pain and death will never come and where there are no more storm clouds to rise.

This done by order of the church in conference, July 30, 1920.

ELD. H. V. HILL, M. D.
E. T. COLEMAN, C. C. K.
Committee—
W. R. ROWN,
E. T. COLEMAN,
H. V. HILL.

It is with a sad heart I attempt to write a short history of my dear husband's life.

He was born August 18, 1865, and died March 12, 1920, making his stay on earth fifty-four years and seven months.

On December 29th, 1891, we were married, and to this union were born eight boys and one girl.

He was an orphan at a very early age. His mother died when he was nine years old and he was given a home with his cousin, Mrs. Janie Kennedy, who gave him a mother's training.

We lived happily together until death parted us. He was as near perfect a husband as you will find most anywhere. He always enjoyed going to the good Old Baptist meetings, and it always seemed to hurt him if I wasn't able to go with him to each meeting. Owing to bad health, I often had to remain at home. It seems that I can't get over losing him, but I hope he is at rest. Though I miss him in every way, and, especially his help in raising our little children, I feel that "God's will and not ours be done."

He was nursing some "flu" patients when he caught it, and was sick only one week until he bade farewell to this world. He said over and over, "It is finished and well done." He stated that he did not fear death and often he repeated that good old hymn, "Amazing Grace." He called from his bedside for his friends to pray for him.

I want to ask all of the good Batpists to pray for me in my sorrow, and I hope that some day we can be reunited in the realms above where parting is not known.

His devoted companion,
CARRIE PATRICK.

Brother Patrick was truly a good and great man that I dearly loved. It was a sweet privilege to visit his good Christian home. He and his devoted companion were so humble and Christ-like I felt unworthy of their company. May God bless dear Sister Patrick and the children. They have my sympathy. L. H.

RESOLUTIONS OF RESPECT BY THE CHURCH AT ELIZABETH (MACON) FOR MRS. W. F. CROOMS.

WHEREAS, it has pleased the Almighty God to remove from our midst our beloved sister, Mrs. W. F. Crooms, who departed this life on the 13th day of May, 1920, in her 68th year, and passed serenely and peacably into the presence of Jesus whom she had so faithfully served for many years. (Sister Crooms was Miss Fannie Parker and married W. F. Crooms in her 17th year, from which union were born twelve children, three of whom still survive to mourn her departure, together with nine grandchildren and a host of other relatives and friends. Sister Crooms joineed the church at Mt. Carmel August 4, 1883, and was baptized September 2, 1883, by Elder Hudson Temples, where she remained a faithful member until she was united by letter to Elizabeth Church on the 2nd day of August, 1919, where her membership remained until death. On account of her advanced age and failing health, she was not permitted to attend services regularly but her devotion and consecration to Jesus was an inspiration to others, and we were all made better by having known her. And,

WHEREAS, our Church at Elizabeth has sustained a great loss in the departure of this good sister, be it

RESOLVED, THEREFORE, that we bow in humble submission to the will of our Heavenly Father and endeavor to kiss the rod that smites and say, "Thy will be done" and tender the bereaved family our sincere sympathy, and be it

RESOLVED, FURTHER, that a copy of these resolutions be spread on the Church book, a copy sent to the Gospel Messenger for publication and a copy sent to the bereaved family.

W. J. RICHARDSON, Committee.
J. A. MONSEES,
D. F. WELLS,

Read and adopted in conferenve, July 31, 1920.

ELDER HENRY SWAIN, Mod. Pro. Tem.
D. F. WELLS, Church Clerk.

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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The GOSPEL MESSENGER

Vol. 42. ATLANTA, GEORGIA, NOVEMBER, 1920 No. 11.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

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"Let Us Labor To Unify"

"I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

"Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

"When I remember thee upon my bed, and meditate on thee in the night watches.

"How precious also are thy thoughts unto me, O God! how great is the sum of them!

"If I should count them, they are more in number than sand: when I awake, I am still with thee."

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:"

"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates
$1.50 Per Year

Ministers and Widows
1.25 Per Year

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

A MONTH'S VISIT TO NORTHERN VIRGINIA, MARYLAND AND WASHINGTON, D. C.

At the repeated request of members, I left home August 11th and returned September 14th, attending the Ketockton Association, with White Oak Church, five miles from Fredericksburg, Va., the third Friday, Saturday, and Sunday in August, and the Ebenezer Association, with Hawk's Bill Church, five miles from Luray, Va., the fourth Friday, Saturday, and Sunday in August, and an all-day meeting the fifth Sunday in August, in one of our meeting houses in Washington, D. C., and a Union Meeting the first Friday, Saturday, and Sunday in September, with Seneca Church, Dawsonville, Md. During this period I was at meetings at Front Royal, Bentonville, Luray, and Manassas, Va., and at Baltimore, Rockville, Franklin Square, and near Dawsonville, Md.

Eld. W. M. Monsees, of Wilson, N. C., was with me at the two Associations and at Front Royal, Bentonville, and Luray, Va. Eld. J. C. Moore, of Whitakers, N. C., was with me at Luray and the Ebenezer Association. Other Elders present at one or more of the meetings were: A. L. Harrison, of Front Royal; R. H. Pittman, Luray; J. F. Priest, Manassas; E. E. Oliver, Rosslyn; J. B. Jenkins, Luray; R. T. Strickler, Luray; J. A. Frazier, Crest Hill; and Thos. W. Alderton, Fredericksburg, Va.; T. S. Dalton, 2524 Keyworth Ave., and J. T. Rowe, 704 Linwood Ave., Baltimore, Md.; J. G. Eubanks, Newark, Del.; C. L. Funk, Needmore, and J. C. Corder, Donora, Pa.; Thompson Powers, Levels, W. Va.; and C. W. Miller and A. J. Garland, Washington, D. C. We very sadly missed Elders C. H. Waters (who died January 21st) and J. A. Norton (who died July 15th), of Washington, D. C.; and Eld. John R. Daily, Indianapolis, Ind. (who died August 1t1h), who have heretofore attended these metings.

The Kehukee Association is the oldest Primitive Baptist Association in the world (being formed in 1765), and the Ketochton Association is the next oldest (being formed in 1766). The Ebenezer Association was formed in 1828. Both the Ketockton and Ebenezer Associations were recognized as sound in doctrine and orderly in practice by my father, Elder C. B. Hasell, in our Church History; and they are now so recognized by probably nine-tenths of the Primitive Baptists in the United States.. Our most esteemed ministers in the South and West visit and preach for them. In 1851 the Ketockton Association, and afterwards the Ebenezer Association, declared non-fellowship for a denial of the second personal coming of Christ to raise the dead and to judge the world in righteousness. Nearly all Primitive Baptist Churches, in their articles of faith, affirm their belief in the scriptural teaching of such coming and judgment. The resurrection of the bodies of both the just and the unjust, and the everlasting happiness of the righteous and the everlasting misery of the wicked, are as plainly taught as any other truth by Christ and by His prophets and apostles. No contradiction of these eternal truths by any man is of the slightest importance. "Let God be true and every man a liar" (Rom. 3:4).

I was, as always, most kindly received and treated by the members and friends whom I visited. I spent several days with my son, Calvin W. Hassell, and his family, in Hyattsville, Md., and he was with me at several of the meetings.

S. HASSELL.

QUESTIONS AND ANSWERS.

Can a church with error in it perform a legal act? Should a church or minister be rejected without labor? Can an erring church repent?

Ans.—The apostolic churches were guilty of gross wrongs and were commanded to repent—turn away from the wrongs and do so no more. He did not require them to put out the righteous works—disorganize all their churches and baptize all their members while the error remained among them, but get rid of the heresy. Judas was in the first church and he was a devil, but his being a devil did not make all of the apostles devils. They had error among them, but that did not put Christ and the Apostolic Church in disorder. They eventually got rid of Judas, but they did not destroy any other or disorganize be-

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cause Judas was among them. Communion and feet-washing were instituted while a devil was in the church. If a righteous act cannot be performed while error is in the church that would do away with communion and feet-washing. Error was in the church before getting rid of the Cornelius Party, but that did not destroy all the churches and baptisms administered by Novation. Boards, conventions and missionary operations were introduced into the Baptist famliy by Andrew Fuller, in 1792, and those false unscriptural practices remained in the church forty years before they got rid of it at Black Rock, in 1832. This long standing error did not destroy all the churches and they had to baptize all received during this time. No, they repented—put out the wrongs and kept that which was right.—Repented and did so no more. Otherwise the church then and there would have become extinct. Errors have been committed all along the line and all we can do is to repent and do so no more. Hardly a church can be found but what has made some mistakes, but we must forgive and bear when they repent. One Association in Indiana was divided over forty years, but they came together and buried the past as one body and recognized each other. If a church or churches have error for years and there has been no official labor and withdrawal by churches what right have we to reject them and their official work? If a minister is guilty of wrongs we have to recognize his official work until he is gospelly labored with and set aside by church authority. We cannot afford to engage in the mob-law business. If a man commits murder he is given a trial before he is executed, which is right. We should certainly be as strict in our rulings in Heaven's court as they are in Caesar's court. Associations may draw lines and drop associations and churches, but this is without divine sanction. The Church of God is the only executive body that has the authority to bestow labor and withdraw fellowship. If churches have been in error for years and if they have not been gospelly deposed by church authority you have no right to reject them until the bestowal of such labor. The design of discipline is to save and not destroy. Suppose every church in an association has secret order members and has had for some time, but there is a church that desires to return to her original constitution—when such societies were not tolerated. This church can re-affirm her loyalty to the faith and practice upon which she originally contended and was constituted and labor to get all of her own church in line; and if she cannot, if any prefer the world to the church, the church is the wrong place for them, withdraw from them, then bestow a labor of love upon every church that has such disorder and reclaim them if possible, and if they love anti-Christian oath-bound religious societies better than your fellowship withdraw from them. Quality of the right kind is worth more than numbers. Bestow a labor of love always before withdrawal. After you have thus gospelly labored and withdrawn your church fellowship from members and churches, you will no longer recognize them nor their official work. You, as a church standing upon the original principles upon which the church originally stood, are the church, mether majority or minority. The identity is in the order. This will be true of all the other churches labored with. If you have but few churches contending for original order, keeping house for God in love and order, the identity of your association will be in the order. If all true ministers and churches will stand firmly together and labor to rid themselves of all unscriptural doctrines and practices the great body can be saved. Let us all be followers of God, as dear children, and walk in love. It is wrong to cut off good brethren by the wholesale without one particle of labor. Remember the Pharisees condemned Jesus for eating with publicans and sinners. Do not condemn your brethren who are laboring to heal errors among the saints. We have known associations that were at one time swallowed up with the Non-resurrection, or Two-seed heresy, for quite awhile, but eventually they put out the heresy, but did not have to disorganize all the churches and re-baptize all received during said departure. They repented and did so no more. Suppose one or two members had remained in some church and they were wrong on the resurrection, would that have destroyed the identity of every church in the association? Most surely not. Many precious saints are separated from us on account of misunderstandings on these lines. Where misunderstandings arise, let us meet in love and talk over our differences and labor most lovingly and tenderly to heal. We are all imperfect and all do wrong. Let us repent of the wrongs and do so no more. If our actions offend our brethren we should do all we can to heal the wounds. Let us put out the error and then forgive, forbear and labor lovingly to unify our dear people. Let us labor as God directed and not to gratify a fleshly ambitious spirit. If you have hobbies, leave them at home. Preach Jesus and His fulness that will comfort and build up the Lord's children. Do not let envy and jealousy control you. Speak the truth in love. Be satisfied with the dear old church just as the Savior set it up. She needs no auxiliaries, boards, conventions, Sunday schools, theological schools, ladies' aid societies, or man-made secret societies. There is plenty to keep every member of the church busy in love and good works without any human aid society. Sarah was the first to have the ladies' aid society, but she put out the society and her mocking boy, for they could not be heir or be a part of the free woman and her children. The bond woman and her children cannot remain in the Church of God. Put all such things out, where they exist, and look to God for perpetuity and support. May God bless His poor afflicted people. These are our ideas. L. H.

The same God that made man out of the dust of the ground can take such particles of nothing as we are and prepare us for Heaven and immortal glory.

L. H.

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I am well pleased with the Gospel Messenger and what it stands for. The Gospel preaches the multiplication and addition of the Lord's people and never the division of His people. The false mother was willing to see the living child divided, while the real mother objected to the child being divided. The Church, with everything it needs, is of God. Jesus Christ is her Husband, and the Church must see that she reverences her Husband.

I hate to know that some of the Lord's people belong to oath-bound secret orders. These orders are of the world, and the children of God are told not to love the world, "neither the things that are in the world." Secret orders are highly esteemed among men and are therefore an "abomination in the sight of God." Luke 16:15. Some northern ministers and some of their members are brethren in secret orders. "Instruments of cruelty in their habitations, O my Soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man (Bartlett), and in their self will they dig down a wall to let secret orders in. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. And so some of the Lord's people are divided in Jacob and scattered in Israel over these secret orders." The secret order woman says, "Stolen waters are sweet, and bread eaten in secret is pleasant." Jesus said, "In secret have I said nothing," which proves that Jesus Christ did not belong to any kind of secret order.

Why the child of God wants to join an order that he knows nothing about until after he becomes a member is strange enough. If there are good things in Masonry the one that finds this out must pay a certain fee to find it out and then take an oath never to divulge it. This secret order hole in the wall of the church should be closed at once. Ezek. 8, 7.

J. S. NEWMAN.

EXHORTATION.

The exhortation in the Scriptures are not to dead sinners to get life or born themselves spiritually, for in this the sinner is wholly **passive.** See John 3:3-8; John 5:21, 25; John 6:44; 10:27-29; Acts 4:12; Rom. 6:22; 9:15, 16; 11:5, 6; Eph. 1:4-7; 3:1-10; Phil. 1:6; Col. 1:13, 21; 3:1; 2 Tim. 1:9; Tit. 2:11-14; 3:5; Heb. 1:3; 5:9; 7:25; 8:10-12; 9:12-14; 10:14; Rev. 1:5, 6; 5:9, 10.

2. **Belief** is an evidence of salvation, birth of the Spirit, and not the cause of life. Matt. 16:13-17; John 1:11-13; 3:18, 36; 5:24; 11:26; 10:27; Acts 13:39, 48; Eph. 1:19, 20; 1 John 5:1, 10, 11, 12. These Scriptures show that the believer is a living child of God.

3. **Obedience** is an act of the believing child of God who is alive and has been given the ability to act. The child of God is a complex being and all exhortations to obedience belong to those spiritually alive. They are not exhorted or commanded to get life, born themselves, or translate themselves from the power of darkness into the kingdom of His dear Son; but they, after being born again, are commanded to keep His commandments, to go home to their friends, take up their bed and **walk, follow** Him, **take** His yoke, **arise** and be baptized, **seek** those things which are above, **set** their affections on things above, **put** on the whole armor of God, **walk** worthy of the vocation wherewith they are called, **let** their light **shine,** keep themselves unspotted from the world, **work** out their salvation, for it is God that worketh in them the will, love and desire, and gives them the ability to perform. God does not do the working or command Himself to do it, but after He has wrought it in them He commands **them** to obey, to manifest outwardly what He has wrought in them. Paul says, "I **can** do all things (He requires) through Christ that strengtheneth me." None claim they obey independently of the Lord. They need the Lord and He does not require them to do anything unless He gives them the ability to do that thing. The command was to go and preach with the assurance that He would be with them. Preach, walk, work, go, etc., are verbs expressing action. Hence the child of God is active in obedience. When he obeys he eats the good of the land, but when he disobeys he receives the stripes. When he does wrong he feels that all the wrongs are his fault, and he mourns over his sins. He finds a sweet rest in gospel obedience, but he does not praise himself for it, but praises God for the blessing. No child of God feels worthy of the joys found in gospel obedience. It is so sweet to follow Jesus. The living children of God are wholly passive in being saved eternally—Matt. 1:21; Acts 4:12; 1 Tim. 1:15; 2 Tim. 1:9; Heb. 2:10; 5:9; 7:25. This eternal salvation is wrought out for us in which we are wholly passive—no exhortations to do any part of it whatever. Jonathan wrought a great salvation for Israel. That was a temporal salvation in saving Israel from their enemies. The living children of God were exhorted to save themselves, not eternally, but here in time, from this untoward generation.—Acts 2:40. Cornelius was commanded to send for Peter: "Who shall tell thee words, whereby thou and thy house shall be saved."—Acts 11:14. This did not mean to save them in Heaven, but save them gospelly here as obedient children of God. Paul says: "It pleased God by the foolishness of preaching to save them that believed."—1 Cor. 1:21. The believer is a living child of God and is saved gospelly by preaching—not saved in Heaven. God prepares the preacher to preach and the hearer to hear. This is what Paul meant (1 Tim. 4:16) in saving himself and them that heard him. One may **save** an erring brother from the error of his way and death here and to the joys and sweet communion with Jesus.—James 5:20. Baptism saves the believer gospelly from a lash of conscience and to sweet communion and approval of God's Spirit—See 1 Pet. 3:21. All this is something for the child of God to do. If we fail to obey, it is our fault. We are responsible beings. When the Lord's people fail to obey they experience the judgments of God. He chastises them for their disobedience. He threatened to remove the candlestick from the Church of Ephesus—lose her identity, except they repented. He threatened to spew anoth-

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er church out of His mouth for their disobedience.—Read Rev. 2nd and 3rd chapters. Many local churches have organically become extinct for disobedience and following heretical teachings. This is a chastisement. God chastises His children whom He loves when they disobey, but does not cease to love them. Heresy, idolatry, fornication, jealousy, envy, evil-speaking, malice, dishonesty, etc., are works of the flesh. We are commanded to mortify the deeds of the body, to put off the Old Man with his deeds, crucify the flesh with its affections and lusts; and be followers of God, as dear children, and walk in love. Oh, that all of us could do this and show our faith by our works! Oh, that all of us could so live as to have the approval of God, and it could be said of each child as of that faithful woman: "She hath done what she could."—March 14:8. Jesus said this Heaven-taught woman did what she could. He did not do the doing, but **she did it,**—not independent of the Lord, for He prepared her for His service and she obeyed Him. Many dear children of God are disobedient and do not do what the Lord requires of them. Hence the coldness, indifference, dearth in Zion. May we all glorify God in our bodies and spirits which are His. L. H.

DESIRE TO SPEAK THE SAME THINGS.

The Gospel Messenger has ever labored for peace and tried to keep out strife, personalities, and controversies from its columns. The worthy, wise, able and godly editors of this paper have most tenderly and lovingly labored for peace in the past. Dear Elders Respess, Mitchell, Hassell, Henderson, Stewart, Oliphant and the unworthy writer have edited the Messenger, contending in love for the sovereignty of God as the Creator of all things, and the Upholder and Governor of the universe. We worship and adore Him as one that is pure, just, holy and good. The editors have contended that God, before the foundation of the world, chose His people in Christ Jesus that they should be holy and without blame before Him in love, having predestinated them unto the adoption of children by Jesus Christ unto Himself according to the good pleasure of His will. (Eph. 1:4, 5.) And all that He foreknew in the covenant of grave as His children He predestined to be conformed to the image of His Son, and whom He predestinated He called; whom He called He justified; and whom He justified He glorified.—Rom. 8:29, 30. "As many as were ordained to eternal life believe." Acts 13:48. We believe in the Bible predestination that brings salvation and not sin, wickedness and damnation. The editors of the Messenger have ever loved this sacred doctrine. We feel like it would be a reflection upon our blessed Savior to try to improve upon His Divine teachings by adding to or taking from. Predestination is God's act and what He intends, purposes or determines to do. Foreknowledge is an attribute of God. God knew all sin and wickedness of men, but He did not do, act, cause, influence, coerce or approve of wickedness. The sun is the source of light, not darkness. Holiness and sin do not proceed from God as the **source.** Sin is of the Devil. A fountain cannot send forth sweet water and bitter from the same head. God's attitude toward sin is overruling and His relation to holiness is causative. The great body of our people agree on the above.

Passive—The sinner is wholly passive in regeneration and the new birth. "Except a man be born again"—no exhortation to born himself. "Not by works of righteousnes which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost."—John 3-5; Eph. 2:1-10. These Scriptures prove that man in the reception of life is wholly passive.

Active—The verbs "go," "walk," "run," "visit," "work," "seek," "knock," "come" express action. These commands and exhortations are given to living children of God and pertain solely to this life. No such exhortations are given to alien sinners. God's children have eternal life, and He gives them grace to do whatsoever He commands them. Hence Paul says, "I can do all things through Christ that strengtheneth me." When God commanded Israel to cross Jordan he opened the way for them to cross. Addresses to obedience belong to living active subjects who are capacitated by grace to obey. God gives the ability to obey and His children do the obeying. Thousands of them do not obey. There are sweet joys found in obedience, and the chastenings of God are poured out upon those who disobey.

"If ye be willing and obedient ye shall eat of the good of the land, but if ye refuse and rebel you shall be devoured with the sword for the mouth of the Lord hath spoken it."—Isa. 1 Chap.

"Return unto me, and I will return unto you, saith the Lord of hosts."—Mal. 3:7. These are time blessings and do not refer to eternity. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10. This address was to God's chosen people and not to alien sinners. Jesus says: "Take my yoke upon you and learn of me; and ye shall find rest to your souls." Paul says, "Let us labor to enter into that rest lest any fall after the same example of unbelief." Read the Book of James addressed to living children of God whom He will never leave nor forsake, but many of them leave Him by disobedience, as the prodigal son, and are beaten with many stripes as the result. If He commands us to obey we should not question the result but do His bidding. We should accept all the Scriptures. Exhortation to obedience does not ignore the doctrine of election, predestination, special redemption, effectual calling, and the final preservation of the saints. We should rightly divide the word of truth. We find blessings in obedience, but we praise God for every blessing. We do not deserve them. We do not wish to open the columns of our paper to controversy. We ask our dear brethren not to send in articles on that line, for, as dearly as we love them, we are unwilling to publish from any one personalities, or non-resurrection of the body, or fatalism, etc. Ninety per cent of

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our brethren will not accept such doctrine. When we do wrong it is our fault. Let us all strive in love for peace. There is plenty of good, wholesome food in the Bible without trying to feed the children on green gourds. Let us preach the Gospel in love, and leave hobbies at home. We are all poor, needy sinners and cannot preach, pray, or render acceptable service without God; but He has promised never to leave nor forsake us, and His grace is sufficient for us. Many times we feel dark, destitute, forsaken, friendless, and the precious Bible is a sealed Book to us. We are poor and needy, but the dear Lord has an abundant storehouse full of rich provisions with which He supplies all of our needs. It is so sweet to follow Jesus and be cemented in love.

L. H.

PLEASE HELP US.

We feel truly grateful to our ministers, members and many friends who have taken such an active interest in the circulation of the Messenger. We are doing all we can to give you a paper containing pure, sound, Scriptural principles which will cement and unify our dear people. We are aware that we cannot satisfy all the likes and dislikes of the people, there being so many temperaments among them. We cannot please ourselves, the flesh is so weak; but we want our paper to be a blessing to each reader, free from controversies or strife over words to no profit. We cannot publish the paper without money. Our expenses are great to get out the paper. A small amount from all will greatly relieve the paper. We need all that is due us at once to meet the expenses of the paper. We hope the readers will respond promptly and pay all arrearage and renew for another year. Get all new subscribers possible. Will you help us send the paper to the poor and needy widows, ministers and friends? A small sacrifice from all will greatly relieve us. Thanks in advance for your prompt compliance with the above.

THE 155TH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

This session was held with the Church at Briery Swamp, Pitt county, N. C., October 2d, 3d and 4th. Thirty-four out of thirty-eight churches were represented. Twelve of our own and sixteen ministers from other associations were present, and several thousand persons attended on Sunday. Besides the introductory sermon, which was by Elder A. B. Denson, of Rocky Mount, N. C., from John 13:34, 35, and which was very appropriate and edifying, all of the sixteen visiting ministers preached, either at the stand or in the meeting-house, and some of them and our home ministers preached at different homes at night. The cultivation of brotherly acquaintance and love, and singing praise to God, and praying to Him in spirit, and preaching the doctrine of the gracious, holy and everlasting salvation of both soul and body by the electing love of God, the atoning death and justifying resurrection of His Son, and the regeneration and sanctifying power of His Spirit are the principal employment of the old Kehukee Association. The religious speculations and inventions of man are ignored or denounced. Love and peace prevail in our churches and in our associational and union meetings. The Lord favored us with His presence and with delightful weather. The members and friends in the community entertained all the visitors most hospitably. The next session of the Association was appointed to be held, if the Lord wills, with Bethlehem Church, near Columbia, Terrell county, N. C., the first Saturday, Sunday, and Monday in October, 1921. S. HASSELL.

There has been a great deal said through our columns in reference to secret orders which we feel like is timely. We do not want our friends who belong to these worldly institutions to feel that we are making this a personal matter; but we do know that the church of God must be separate and apart from all worldly organizations. The church in order has ever opposed her members belonging to secret orders, and, as this disorder is threatening the bounds of orderly Baptists, it is time to cry aloud and spare not. If we remain silent and allow these inroads the church will lose her identity. We have not only the above to contend with, but there is other practice and doctrine that should be dealt with. We should be faithful. We are thus commanded, and when it comes to defending the true doctrine and practice we cannot let family and friendly ties get in our way, but contend for order, apostolic practice, and sound doctrine in meekness and in a spirit of love. I sometimes think that we "strain at a gnat and swallow a camel" when we take up so much time harping over associational matters, and minor customs, etc., when there are things more vital confronting us. I love the doctrine of predestination, election, the resurrection and final preservation of the saints, when it is placed where it belongs, but when predestination is applied to all passing events it is heresy and God-dishonoring, and sows the seed of discord wherever it is preached. I have never known a place yet where this doctrine has been preached that it did not cause trouble. I feel sure this is one of the most important issues confronting us. Brethren, if I am wrong in contending against this heresy I want to know it, and if I am right an expression from you will be appreciated. May God bless His people and enable His ministers to speak as the oracles of God speak. Z. C. HULL.

SELECTIONS.

"Whatever is, is right. Evil does not exist. No matter what man's pathway may be, good or bad, it is the path of divine ordination and destiny."—Spiritualism.

"It was necesary for Adam to partake of the forbidden fruit or he would not have known good or evil here, neither could he had had mortal posterity."—Mormonism.

"The belief, even to the extent of fatalism, of God's absolute foreknowledge and predestination of all events, both good and evil."—Mohammedanism.

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'It is Mohammedanism, not Christianity, to derive sin and holiness alike from Divine Causality. It is the most wretched perversion of the Scriptures and the awful imaginable blasphemy to identify God with Satan, the source of holines with the source of sin; to maintain that the Holy, Holy, Holy Lord of Hosts, the Holy One of Israel, He whose nature is holy and reverend, who is of purer eyes than to behold evil and cannot look on iniquity, who is the Father of lights, and in Whom no darkness is at all, who does not tempt or seek to seduce any man, to maintain that the Holy Spirit, who is God, inspires sinful thoughts or purposes in any of His creatures. He foreknows, and **permits,** and controls all things, not instigating, but bending the wickedness of men and devils into that channel that shall enhance His own glory and His people's good. The Divine Spirit is the author of all holiness, and not the author of unholiness. No Baptist, no Christian believes that God is the cause or author of sin."—S. Hassell, Hassell's History, p. 415.

"We believe that God made man at first, able to keep the law, but liable to fall, and that He stood as federal head, or representative, of all His natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and, for that original transgression, we all are both filthy and guilty in the sight of God."—4th and 5th Articles of Faith of the old Kehukee Asso., 1777. Read Rom. 3rd, 4th, 5th, 8th, 9th, 11th chapters; Eph. 1st and 2nd ch.; Col. 3d ch.; Phil. 2:12, 13; 2 Tim. 1:9; Tit. 2d and 3d ch.; Heb. 3d, 4th, 8th, 9th, 10th, 11 and 12th ch.; all of James, Peter, John, Revelations and then read John 5:21-28; 6:37-65; 8:42-44; 10:27-30; 17th ch.; 1 Cor. 1st, 2d and 15th chapters; 2 Cor. 6th chapter. Old Baptists accept and believe it all.—L. H.

"As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of His will, foreordained (1 Peter 1:2; 2 Thess. 2:13) all the means thereunto; wherefore they who are elected, being fallen in Adam (1 Thss. 5:9, 10), are redeemed by Christ, are effectually (Rom. 8:30; 2 Thess. 2:13) called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified, and are kept by His power through faith (2 Pet. 1:3) unto salvation; neither are any redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect (John 10:26; John 17:9; John 6:44) only."—London Confession of Faith, 1689. Who preaches this doctrine today? The Primitive Baptists. L. H.

The sinner is dead in trespasses and sins. He cannot work in the spiritual realm. He is blind. He does not know which way to go. If he knew he is destitue of strength. If he had the strength, he is destitute of a will to follow Christ. If he had the will, he is a corrupt tree and cannot bear good fruit. He is in the flesh and cannot please God. He is without faith and cannot please him.

The man is lost, and whose fault is it? Here is a poor heathen. He does not know there is a Christ, Bible, or Gospel. He cannot be saved without the Gospel. The preacher will not go there and preach it unless he is paid a big salary. If the preacher does not go the poor man is eternally lost. Whose fault? The poor man does not know there is a Bible, preacher or Christ. How will he know it? The preacher must go and tell him. If the preacher does not go the man dies for want of the remedy, and the preacher would not give it to him—not money enough. Who is to blame? The preacher and his members for withholding salvation. The preacher goes there and tells him that God wants to save you but you will not let him. He replies that if I can keep him from saving me I can keep him from sending me to the bad place. The preacher preaches human effort and works for salvation. Has he preached the Gospel? No. The poor man has no more Gospel than he had before. The heathens preached man's ability and keeping their heathen law. They preached works. The preacher from here preaches works. **All are wrong.** Salvation is by grace. It does not need man's help. L. H.

Eld. Z. C. Hull.

Dear Brother: I am glad to do anything for the Messenger. I love to read it and try to get others to read it. I have been trying to preach the same doctrine for about twenty-five years myself, but my health has failed to such an extent that I cannot go as I once did. Yet I still love this doctrine above anything in this world, for it is my only hope of salvation through Christ. May God bless you in your work in sending a clean, sound paper. If I can be of any service to you in its circulation I am glad to do so. Yours in humble hope,

C. L. CLARK.

Harriston, Miss.

A newspaper reporter once asked one of our preachers if the heathen would be saved. He replied, "God made the heathen and if He wants to save him I do not know of any power than can keep Him from it." L. H.

"Bury me in a humble manner, I want no enconium; I deserve none. I feel myself a poor, miserable sinner, and Christ is my only hope."—John Leland.

"We need an antidote for the heresies and poisonous doctrines proclaimed by a large part of the public ministry of the present age. Zealous persons, whose zeal is not according to knowledge, have gone about and gathered the gourds of the wild vine—and have made a doctrinal mixture which is served out from numerous pulpits, but which cannot be taken without serious risk of soul poisoning, for there is death in the pot. Meal must be brought—the pure gospel of the grace of God, the truth as it is in

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Jesus—and cast into the pottage of wild gourds, and it will kill the poison. The surest remedy for false doctrine is preaching the truth. Lift up Christ and lay the sinner low. Proclaim Justification by Faith, the work of the Holy Spirit in regeneration. . . . I am more and more persuaded that the good old Calvanistic truths, which are now kept in the background, are the great Krupp guns with which we shall blow to pieces the heresies of the day, if once they are plainly and persistently preached in harmony with the rest of revealed truth."—C. H. Spurgeon.

ZION'S LANDMARK.

WORKS.

If Abraham were justified by works, he hath whereof to glory; but not before God. Romans 4th chapter, 2nd verse.

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? James 2nd chapter, 21st verse.

Paul and James are both apostles of the Lord, each testifying to the truth, as it is in the gospel.

By reading that which precedes the above texts, we will find that each apostle is treating upon works diverse one from the other.

Paul writing to the Romans, in the 2nd chapter, is telling them that they are trusting in the law of rites and ceremonies, as given by the Lord to Moses upon Mt. Sinai. Abraham lived and died before the giving of the law to Moses for the children of Israel to observe, but Abraham was commanded of God to be circumcised and all his household.

Abraham is the father of the faithful, and was told to take Isaac, his only son whom he loved, and get him upon a mountain that God would show him. Abraham believed God and also obeyed God, and God counted his belief for righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, whether Jew or Gentile, as God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with him. The true worship of God is in the spirit and in truth.

The worship of God under the Mosaic law, was a shadow of things in the gospel.

The carnal Jews trusted to the observing of the law of rites and ceremonies, to justify them before God, but Paul tells them that they will never make the comers thereunto perfect. They were dead works, as all offerings were slain upon their altars. Circumcision, commanded as a part of the observance of the Mosaic law. did not justify Abraham (by his observing it) before God. If it did, he would have had whereof to glory; but not before God.

James, when writing that Abraham was justified by works, was not writing to the brethren about rites and ceremonies, as observed by the Jews, but was telling the household of faith how they should live in this life.

They should show their faith by their works, as faith without works is dead, being alone, and calls attention to Abraham when called of God, to offer Isaac as a sacrifice; believed God and obeyed God, and made preparation to carry out what God had commanded him to, thereby showing his faith by his works. In reading the scriptures we find that each one called of God was commanded of God to perform that which He would have him do.

Abel was moved by faith to offer the firstling of his flock. He showed his faith by his works. Enoch walked with God; and he was not, for God took him. Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab and the great cloud of witnesses that are recorded in the eleventh chapter of Hebrews, all show forth their faith by their works. Jesus the Son of God prayed all night unto God and was heard in that he feared. The work of Jesus was a work that no man was ever sent to do, either before or after his time upon earth. He came to save his people from their sins; to satisfy the law by being obedient to death; to destroy him that had the power of death, that is the devil; to shed his blood for the remission of sin; and God raised him from the dead for the justification of his people from their sins. Let it ever be remembered there is no justification from sins, only by the blood and righteousness of Jesus Christ.

Jesus, as the Captain of our salvation, gave commandments to the apostles. They were to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. James was one that Jesus so commanded, and tells the household of faith, that they are to show their faith by their works.

No commandment was ever given by the Savior to the apostles, or by the apostles to the subjects of grace but what there was ability by grace to obey the command.

Jesus said, "Come unto me, all ye that labor and are heavy laden." Jesus is addressing those that are laboring to keep the law, and are heavy laden on account of sin. They find Jesus in the church; in the assembly of the saints. They go home and tell what great things they hope the Lord has done for them, and has had mercy on them. This is showing their faith by their works. "Take my yoke upon you and learn of me." A yoke is placed upon the oxen that they may labor, so also one that is received by the church: is taking the yoke upon them that they may labor in the vineyard of the Lord. They come in as little children and grow from strength to strength.

They grow in grace and in the knowledge of the Lord. They show their faith by their works. They are now translated from the kingdom of darkness into the kingdom of God's dear Son, and are under law to Christ.

They are not called upon to do other than what is commanded in the apostles' doctrine, as many of the Lord's commands were to the apostles, and did not go beyond their day. The apostles were to heal the sick, cleanse the lepers, raise the dead, cast out devils; freely they had received, and freely they

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were to give. This power was given them to show forth the power of God that was with them in the beginning of the gospel dispensation, but did not extend beyond the apostles.

The instruction by the Apostle James is as important to observe, as any portion of the New Testament, and may we all profit thereby. Each one of the household of faith is to show their faith by their works, as faith without works is dead being alone.

J. M. FENTON.

—Zion's Landmark.

Remarks.—The great body of Primitive Baptists endorse the sentiment contained in the above. This is a proper division of the word and such teachings will unify and not divide. Beware of extremes and hobbies. L. H.

ATONEMENT.

(Concluded.)

Mr. Spurgeon further says: "Men die and leave their children, and they see not their seed: Christ lives, and every day sees His seed brought into the unity of faith. One effect of Christ's death is the salvation of multitudes. Mark! **Not a chance salvation.** When Christ died the angel did not say, as some have represented him, 'Now Mary **may** be saved;' the word of prophecy had quenched all 'buts' and 'peradventures.' 'By His righteousness He **shall** justify many.' There was not so much as an atom of chance work in the Savior's work. Christ knew what He bought when He died; and what He bought he will have that—no more, no less. There is no effect of Christ's death that is left to peradventure. 'Shalls' and 'wills' made the covenant fast. Christ's bloody death shall effect its solemn purpose,

'Shall bless the wonders of His grace,
And make His glories known.' "

Now, let the reader analyze Mr. Spurgeon's views well, and it will be seen that "Fullerism" has no place in them. In fact, Fuller's doctrine of atonement belongs to that "fallacious and rotten" system Mr. Spurgeon denounces. I will give next some expresions of Dr. J. R. Graves, who was second to no man of his denomination in ability and influence, I suppose. I quote from him on

The Lost Sheep.

(Luke 16:1-7.)

(Let the reader turn to the reference and read.)

'The Savior undoubtedly designed by this parable primarily to teach these self-righteous and scornful Pharisees that all which the Father had given to Him were equally dear to Him, and that among these were the **poor** and the **degraded** and the **outcast** of earth, the lightly esteemed of men, and He came to seek and save these very persons because they were **lost.** Upon another occasion He shows that, by dining with Zacheus, who was a publican, He came not to call the righteous, but sinners to repentance. In this parable, then, we have: I. The Shepherd. II. The Lost Sheep. III. The Long and Painful Search. IV. The Joy Upon the Discovery. V. The Father as the Owner of the Sheep. Christ is the Shepherd, He of Whom David sang in that sweetest of his pastoral songs, 'The Lord is my Shepherd, I shall not want.' Christ assumes this character toward all whom the Father gave Him to save in the covenant of redemption. He says: 'I am the good Shepherd: the good Shepherd giveth His life for the sheep,' etc. Read the entire quotation. John 11:6. The lost sheep in its lowest parabolic symbolism, then, represents lost sinners given to the Son in the covenant of redemption to save, and therefore the obligation upon Him to seek and save it. Used in this sense, His leaving the ninety and nine in the wilderness while He goes to seek the lost one would be but the more striking and true to life. I submit the following account of what a traveler saw upon the Alps:

" 'One day we were making our way, with ice-axe and alpen stock, down the Altetusch Glacier, when we observed a flock of sheep following their shepherds over the intricate windings between crevices and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred, all told; but on the way one sheep had been lost. One of the shepherds appealed to us if we had seen it. Fortunately one of the party had a field-glass. With its aid we discovered the lost sheep far up amid a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier waste (knowing that they would stand perfectly still and safe), and went clambering back after the lost sheep until he found it. And he actually put it on his shoulder and 'returned rejoicing.' Here was our Lord's parable enacted before our eyes, though the shepherd was all unconscious of it, and it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident.'

"For a shepherd to lose a sheep would be a severe reflection upon his qualifications as a good shepherd. These in all countries are: I. Ability. II. Fidelity. III. Tenderness. IV. Responsibility. He said in the sheep-raising countries (shepherds are professional characters—they make it a life business) these qualifications are always required, and especially the last, for the shepherd is made responsible for all he takes care of, and the life and welfare, therefore, of one sheep is as important to him, and as much the subject of his care, as of another. It was so from the earliest times in the East. Jacob said to Laban that while he had served him in the capacity of shepherd or herdsman,

" 'This twenty years I have been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bore the loss of it; of my hands didst thou require it, whether stolen by day or stolen by night.' Gen. 21:38, 39.

"It is the joy of every Christian that our Shepherd-Redeemer possesses these qualifications in an infinite degree. 1. He is omnipotent to save. 2. He is omniscient to see all that can possibly happen to

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the least of His sheep. 3. He is all-merciful, and His tender mercies are over all committed to His care. 4. He is infinitely responsible, and has made Himself so to the Father in an 'Everlasting Covenant.' It is impossible, therefore, for one of His to be lost. It would be an everlasting dishonor to the Shepherd of Israel to lose the least of His flock.

" 'All that the Father giveth Me shall come to Me; and him that cometh to Me, I will in no wise cast out. For I come down from heaven, not to do mine own will but the will of Him that sent Me. And this is the Father's will which hath sent Me, that all of which He hath given Me I should lose nothing, but should raise it up again at the last day.'—John VI:37-39.

" 'But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of my hands.' —John X:26-29.

" 'Of them which Thou gavest Me I have lost none.'—John XVII:9.

"Well has the poet expressed it:

" 'His honor is engaged to save
The weakest of His sheep;
All whom the heavenly Father gave,
His hands securely keep.'

"More like this could be given, but I will let this suffice."

Drs. Boyce, Spurgeon and Graves have, in the quotations given, defended our doctrine, and I humbly and sincerely trust that, not in a spirit of "strife for the mastery," or for a partisan victory on an issue, but in the interest of gospel truth, and for the encouragement and comfort of such as feel that, apart from "the redemption there is in Christ Jesus," a loving, seeking, finding and all-sufficient Savior, there can be no salvation for the lost; and who have "tasted that the Lord is gracious;" but, perhaps, have lost "the joy of salvation," and have need of its restorations to their soul; and, if the will of God be so, that those who have mourned because of sin, hungered and thirsted for righteousness, but have found it not in any of all the methods they have tried, find it as they read, (as did a certain "great man and prince in Israel," as he read the writings of a certain and deceased writer); and like the Ethiopian eunuch be led to exclaim, "I believe that Jesus Christ is the Son of God!" "Whosoever believeth that Jesus is the Christ is" (hath been) "born of God," says John. "Christ knew what He bought when He died; and what He bought He will have that, no more, no less," said Mr. Spurgeon. "Atonement" (at-one-ment) means "satisfaction," "ye are not your own; ye are bought with a price. Therefore glorify God in your body and in your spirit, which are His," says Paul. And of election: "The election" (the elect) "hath obtained it, and the rest were blinded" (by unbelief and false doctrine). "The time-honored and storm-tried doctrine of election will seek and find and save its own.' Christ, the Elect Head, "came to seek and to save that which was lost"—"the lost sheep of the house of Israel," and the other sheep among the Gentiles, who should ("shall," certainly) "hear the voice of the Son of God," and "live," and "never perish," "being born again, not of corruptible, but of **incorruptible seed.**"

"The man who receives the Bible as it is says, 'Christ died for me, then my eternal life is sure, I know.' He says 'that Christ cannot be punished in a man's stead, and the man be punished afterward. No,' says he, 'I believe in a just God, and if God be just He will not punish Christ first, and then punish men afterward. No; my Savior died, and now I am free from every demand of God's vengeance, and I die absolutely certain that for me there is no flame of hell, and no pit digged; for Christ, my ransom, suffered in my stead, and, therefore, I am clean delivered.' Oh! glorious doctrine! I would wish to die preaching it!"—Spurgeon again. This is the ground, basis, foundation, upon which rests my hope, given me when a sense of sin, guilt and shame was driving me to despair, and Jesus was revealed to me as stood, answered and conquered for me, and I, "though vile and full of sin," and worthy only of damnation, was "made the righteousness of God in Him,"—in Him as substitute, surety, covenant Head and Redeemer. This was to me a great and glorious surprise, and especially as I saw in it "how God could be just, and the justified of the ungodly." My sense of guilt and shame because of sin, was gone, and peace and joy given in its stead, and I dropped upon my knees and exclaimed, "Lord, let me praise Thee." I then joyed in God, having received (experimentally) the atonement. And though, even now, in old age, and "standing upon the confines of two worlds," I still feel, in myself only or merely, to join with others in singing the words, "Vile and full of sin I am," but yes, "but Thou are righteousness." "The Lord our Righteousness." I am weak, but He is strong—"the strong One;" I am "vile, and abhor myself and repent in dust and ashes," as did Job; but He is "holy, undefiled and separate from sinners, made higher than the heavens." But this, we are told, "is dry doctrine," and not up to date, etc., and so it is to the "dead in sin" and the "legalist" or merely nominal professor, "having a form of godliness, but denying the power thereof," but not so to "the living in Jerusalem," who have life, and not simply a "name to live when they are dead." And, if there is such a thing in the purpose of God as a true "revival of religion," a world-disregarding and beast-defying, and "refreshing season from the presence of the Lord" in store before the fulness of the Gentiles" shall have come in, it will come through a revival or coming again of this doctrine. Now it is "kept in the background," "relegated to the rear," while a flesh-feeding, pride-promoting, pleasure-seeking, and grace-ignoring and "New Era" character "gospel" is being proclaimed and **enforced,** so far as can be. "Men have made gods of themselves; they rely on themselves, and have no patience with talk about faith in God" (the faith of God's elect, the fruit of

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the Spirit, and therefore, the gift of God, which comes by the mighty power of God which He wrought in Christ when He raised Him from the dead—D.), and they have become their own providence and rewarder." This is quite affirmative and accusative, but more yet: "We need an antidote for the poisonous doctrines proclaimed by a large part of the public ministry of the present age."

I am more and more persuaded that the good old Calvinistic truths, which are now kept in the background, are the Krupp guns with which we shall blow to pieces the heresies of the day."—Spurgeon, many years ago. But what, or how much more, would he say like this, if only he could be revived and behold the still greater apostasy of today. But it is not "Calvanistic truths," but the "Thus saith the Lord," that will do this work. We are not indebted to Calvin, but accept, of course, all the truths he held, and which he inherited rather than originated.

"Lord, revive us, Lord, revive us,
All our help must come from Thee."

J. C. DENTON.

Longview, Texas, August, 1920.

THE RESURRECTION.

The belief of a general resurrection of the dead, which will come to pass at the end of the world and will be followed with an immortality either of happiness or misery, is very expressly taught both in the Old and New Testaments (see Job 19:26, etc.), and though after my skin worms destroy this body, yet in my flesh shall I see God, which undoubtedly shows us plainly that this body in which we are now dwelling shall live again after this life shall cease here in this low ground of sin and sorrow. The plain fact of a resurrection requires that the self-same body that died shall rise again for if it be not the same body it will not be a resurrection, but a different body, so nothing can be said to be raised again, but that very body that died. Now if God should give to our souls at the last day a different body, this can not be called the resurrection of our bodies, because the word resurrection plainly implies the reproduction of what was before. There are many places in the Scriptures which plainly teach us that this same body shall arise some time in the future.

St. Paul in the 53d verse of the 15th chapter of First Corinthians, informs us that this corruptible must put on incorruption and this mortal must put on immortality. Now, by this mortal and this corruptible can only be meant, this body in which we now are dwelling and which shall some day or night fall asleep and be laid down in the grave and covered with the clods of the earth, there to await the glorious resurrection Morning when we shall all be awakened and ascend to that glorious Happy Home not made with hands eternal in the heavens. Thus we read in Daniel, that those who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. (Daniel 12:2). Now if this does not imply that it is the same body that is sleeping that awakes and arises, I pray tell me what does it teach? With my poor and weak understanding of the Scriptures it implies, that this same body that goes down into the grave will be the same one to come forth. Again, our Lord affirms (John 5:28), the hour is coming in which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. So we will say again that if it is not the same body that rises, why open the graves. The graves can give up no bodies but those which were laid in them. So now St. Paul speaking again says, the Lord shall change this vile body that it may be fashioned like unto his glorious body. Now if this vile body shall be changed, it can be no other body but this one with which we are now clothed while here in this present world, which must be restored to life again, and in all of this there is nothing incredible or impossible with God. Some may say that they can not see how God can separate all dust of men from the dust of other things. Oh man, why doubtest thou? God can distinguish and keep unmixed from all other bodies this particular dust into which our several bodies are dissolved, and can gather it together and join it again, though it may be hundreds of miles scattered abroad. God is infinite both in knowledge and power. He knows the number of the stars and can call them by their names. He knows the grains of sands in the earth and the atoms of the dust and to which each belongs, and the various changes through which each has or will pass; and is it at all incredible that I should say that he knows distinctly the several particles of dust into which the bodies of men are moulded, and easily discern to whom they belong and the various changes through which they have passed. All the parts into which men's bodies are dissolved, however they seem to us carelessly scattered over the face of the earth are carefully laid up by God's wisdom and power and will be gathered together at the resurrection and bundled into the same body as at first.

When God raises this body of ours from its lonely resting place He has the power to enliven it with the same soul that inhabited it at first. Our Saviour himself was dead, rose again and appeared alive to his disciples in his same body.

But some one will say how shall the bodies be raised? If we read the Scriptures prayerfully we will find that they teach us that these same bodies shall be raised immortal and incorruptible.

The body that we shall have at the resurrection shall be immortal and incorruptible, for this corruptible must put on incorruption and this mortal must put on immortality. Now these words immortal and incorruptible not only signify that we shall die no more but that our bodies shall not be subject to sickness or pain any more. It seems to me now that the best thing I can say of this house of earth of mine is that it is a ruinous building and will soon

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crumble into dust and my hopes are that I have another house eternal in the heavens where I hope some sweet day to meet God in peace and sing songs of praise to his magnificent name with the rest of His blessed children.

Our bodies shall be raised in glory. Oh, what a glorious thought when we are reminded that our bodies after so long a time in loneliness, sadness, trouble and bereavements, shall be raised in glory to shine as the brightness of the sun and wear robes as white as snow and there to be in glory for ever more.

"Praise God, from whom all blessings flow
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

This body shall as such be raised in power and not be burdened with clogs and fetters, which so often burden our poor souls and cause us to groan and mourn while we are here mixing and mingling with sin and confusion, but there we shall be free from sin and degradation and have power to worship God unmolested in any way and be able to sing the sweet songs of deliverance. Oh, when shall it come? and I be able to sing,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Another sweet, comforting thought comes to our minds that our bodies shall be raised spiritual bodies, bodies fitted for the skies to the life of angels. So when we have obtained to the resurrection unto life our bodies will be spiritualized, purified, refined, and made white in the blood of the Lamb from their earthly grossness.

Then they will be fit subjects for the soul in all its divine and heavenly enjoyment; we shall not be weary of singing praises to God through infinite ages.

For fear my article will be too long I will close. Pray for me, a poor sinner.

Yours in love,
J. B. WILSON.

Summit, Ga.

EXPERIENCES.

There are experiences known by the called of Jesus Christ which they but little understand. Christ is felt to be their Saviour and Friend, their only consolation, but at times so variable are their frames and feelings in these matters. There are little seasons when in simplicity, in nearness, they are with Jesus; at other times in their souls' apprehensions they are at such a distance: and, falling into unbelief, into bondage of spirit, they feel to be sundered from Him, and, in this suspension of intimacy with the dear Savior, feel almost as though there had never been real nearness and dearness of union to Him: and in our changed estate, in our unbelief, our ignorance, thoughts arise that Jesus Christ, the Savior, the immutable lover of His church Himself has changed; that His love has waxed cold, that He is indifferent, that the Lord has wearied of us, and no more cares for us.

O how sinful, how shameful are all such imaginations! We become wretched, we are in confusion of spirit, we are cast down. What weak, sinful, unworthy beings we are! Surely the children of God need to be taught of the Lord all the days of their pilgrimage. And we have need of the Interpreter, one among ten thousand, the Messenger of the new covenant (Job. 33:23; Mal. 3:1) to show to us the signification, the causes, and what is to be the outcome, the fruit of all the vicissitudes that we undergo in the house of our pilgrimage.

"My conflicts are oft so severe,
I cannot tell where they will end,
Till Jesus, my Captain, draws near,
To act the kind part of a Friend.
He shows me that all shall end well,
His blood is my prevalent plea;
And this to His glory I tell,
He saved a sinner like me."

O how graciously faithful our God is! He is ever mindful of His covenant; and though we are so changeable, helpless, worthless, in ourselves considered, yet thus He speaks, "O Israel, thou shalt not be forgotten of me."—Isaiah 44:21.

"Forget thee I will not, I cannot; thy name
Engraved on my heart does forever remain;
The palms of my hands while I look on I see
The wounds I received when suffering for thee."

While we are in the house of our pilgrimage we are instructed and drawn to follow on to know the Lord, and unto us in all new covenant graciousness His goings forth in our behalf are prepared as the morning; He comes unto us as the rain, as the latter and former rain upon the earth. Hosea 6:3. And who are we whom He, in such riches of mercy, deals with? We are sinful mortals upon the earth: we travel through the wilderness: there we find seasons of drought, there we have our trials, there are scorpions and fiery flying serpents. Our sins and iniquities, inward vilenesses, we are made to know our own sore, the plague of our own heart. Kings 8:38. Ah, this is the sore and grief of Israel. 2 Chron. 6:29. And blessed are we when we are inclined to spread forth our hands and to look unto the God of our mercy with all entreaty for that mercy and grace that come alone from the throne of grace, the throne of God and of the Lamb. There are many self-sufficient professors of Christ's name

(Continued on page 18)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.--We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 2 p. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elum Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

Baltimore, Md., Ebenezer Church meeting house on Madison St., near Calvert St., open every Sunday, preaching on the 3d and 4th Sundays each month at 11 o'clock. Pastor—Eld. J. T. Rowe, 704 Linwood Ave., Roland Park, Baltimore, Md.

The Lord is blessing His people in Texas. I was at DeLeon a short while ago, and Eld. J. J. Edwards told me that he had just baptized one for Bosque Church and that sixteen had joined his home church in the last three months. I baptized one near Rule recently and two more joined, and while I was at Knox City two more joined and I am to baptize them the 4th Sunday in October. Elders W. H. Bodine, R. B. Hester, W. D. Aldredge and I organized a church at Robert Lee with three members. Ten joined, six of them by experience and baptism. One joined at Zion's Rest Church while I was there. The church at Snyder has recently received fourteen members, and the church at Anson, six. Eld. N. A. Allen baptized nine at Salem church a few months ago, and three at his last meeting. There is one more to baptize at his next meeting. Eld. W. F. Baker baptized four at South Fork Church in Kerr County recently. We are encouraged to go on and preach peace by Jesus Christ. J. S. NEWMAN.

We attended the Ebenezer Association, near Tennille, Ga., Friday, Saturday and fourth Sunday in September. It was a glorious meeting indeed. The ministers present were: Elders Temples, Taylor, Howell, Dykes, Collins, Green, Reynolds, Tucker, Carlton, Meeks, Banks, Wilson, Hanks, Lewis and perhaps others. It was a sweet meeting conducted in peace and love. Dear old Brother Temples was the efficient moderator. He is much loved and esteemed by his brethren. Mt. Gilead is one of our best churches and knows how to entertain an association. May God bless them all.

L. H.

We surely appreciate the recent visit of Eld. Turnipseed, of Alabama, and Eld. Gresham, of Texas. These dear brethren preached the pure Gospel. They did not bring any hobbies with them, but came with the interest of God's humble poor at heart, and preached comfortingly. The Gospel of Jesus Christ never causes confusion, but builds up the cause. May they have a mind to come this way again, and may the Lord send others who speak the truth in love.

Z. C. H.

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Yellow River Association convened with Nance Creek Church, Dunwoody, Ga., September 28th, 29th and 30th. Elders in attendance were: Elders J. J. Turnipseed, of Conecuh River Association, Ala.; W. J. Hull, of Choctowhatchie, Ala.; L. J. Gresham, Texas; J. N. Wallace, Highland Association, Ky.; Rees Prather, B. C. Caldwell, and M. Williams, of the Primitive Western Association; Lee Hanks, of Original Upper Canoochee Association; J. M. Adams, of the Oconee Association; J. D. Curtis, of Ocmulgee Association; W. E. Hembree and Z. C. Hull, of the Marietta Association; S. W. Cox, W. J. Cheek, J. H. Johnson, of Euharlee Association; J. A. Jordon, R. L. Cook, T. J. Head, W. W. West, J. B. Brown, G. W. Jackson, J. O. Moore, J. F. Moss, J. M. Livesy, D. S. Gower, J. C. Hewitt, of the Yellow River Association. This was the 95th session of this body.

The Yellow River is a lovely body of Primitive Baptists satisfied with the goodness of the Lord's house, and, with very little exception, her ministers and members are perfectly united in faith and practice. May God bless them all. L. H.

ELD. T. J. BAZEMORE DEAD.

Before going to press we have just learned of the death of Eld. T. J. Bazemore in College Park, Ga. He lived to a good age and loved the doctrine of grace, and we feel sure his spirit is now at rest in Heaven. In the resurrection his mortal body will come forth changed from mortal to immortality, soul and body reuniting, and he in his entirety will be saved in Heaven. The family has our sympathy.

The recent meetings at Bethlehem Church in Cobb County have been good. The Lord is blessing this dear old Church. There were two additions at the August meeting. Bro. Floyd Jolly joined by experience, and his daughter, Sister Grace, joined by letter. Bro. Jolly was baptized at the September meeting by the unworthy writer. All rejoiced to see Bro. Jolly come home to his friends. Both he and Sister Grace will be a great blessing to the church. We feel sure there are others who will soon take up their cross and follow their Savior. I am trying to serve the church, and I am greatly encouraged. The meeting there is the first Sunday and Saturday before in each month. All who can visit us.

Z. C. H.

The Orignal Upper Canoochee Association convened with New Hope Church, Emmanuel County, Ga., October 1st, 3d and 3d. The ministers in attendance were: Elders: H. Temples, J. A. Taylor and W. W. Howell, of the Ebenezer Association; E. J. Burnsed, Licentiate, of Lott's Creek Association; A. P. Tucker and R. G. Lewis, of the Mt. Olive Association; W. J. Greene, of the Ocmulgee Association; J. N. Wallace, of the Highland Association, Kentucky; F. M. Carlton, of the Mt. Enon Association, Fla.; J. B. Wilson, Lee Hanks, H. V. Hill, P. H. Byrd, A. J. Banks, J. J. Kersey, M. A. Ricco, Licentiates G. M. Johnson and Lewis Meeks of the body. Eld. Lee Hanks was Moderator and Eld. J. B. Wilson, Clerk. The preaching was able, comforting, instructive, sound and unifying. We never saw more unity among the ministry, members and churches. It was indeed a love feast. There were over thirty invitations for company. The good people in that community know how to make all feel welcome and at home.

This Association has been organized nearly a century and she and her correspondence stand uncompromisingly opposed to all anti-Christian, religious, and secret orders, and will not fellowship any of them. They are satisfied with the goodness of the Lord's house and desire to ever walk in the old paths, yet in love, gentleness and kindness, ever laboring for peace. L. H.

Elders J. J. Turnipseed, W. J. Hull, L. J. Gresham, J. N. Wallace, Rees Prather, Morgan Williams and others visited Atlanta recently. We were glad to see them.

We hear of good news from the different associations. Sweet peace abounds among them.

Eld. J. W. Anderson, of Kentucky, recently visited some associations in Georgia. He was much appreciated as a great gift.

We had four additions at Cross Roads Church at the September meeting,—three by letter and one by experience, Bro. M. C. Banks, myself and wife by letter, and Sister Mary Abernathy by experience. Sister Mary was baptized at the October meeting. This young sister is afflicted and unable to talk but little, but the Lord blessed her and showed her the church, and she sought the rest that is found in the path of obedience. Eld. J. F. Lord was with us on Saturday. The Lord blessed him and he preached to the comfort of all present. We had a good attendance on Sunday, quite a number present I had not met before. May the Lord continue his blessings upon us. Z. C. H.

We regret to learn of the illness of Elder H. B. Wilkinson. He is a great gift and we pray that God may restore him to health and to his brethren.

The North District Association convened on Friday before the fourth Saturday of August, continuing the fourth Saturday and fifth Sunday. The attendance was good and much interest manifested. Eld. Hanks was the only visitor from a distance. Eld. J. W. Anderson and the writer were also visitors at the Association. Surely the Lord's presence was with us, and harmony and love and sweet fellowship abounded during the entire association, and the saints felt that it was good to be there. On Monday and Tuesday, the 30th and 31st of August, Eld. Hanks preached at Liberty Church. The writer was not present at this meeting, but the brethren reported a good meeting. Eld. Hanks' next appointment was at Irvine, Kentucky, Wednesday and Thursday, the 1st and 2nd days of September. We

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also had a young gift with us, a member of Irvine Church, who made some talks which were much enjoyed by the brethren. May the Lord bless him at Irvine. We had one addition, and it was a sweet and enjoyable meeting. From Irvine we went to Lebanon Church in Estil County, Kentucky, where the Tates Creek Association convened on Friday, the third day of September, continuing Saturday and Sunday, the 4th and 5th. We had a most splendid association. The preachers present were: Elders Hanks, Anderson, and Culton. There were two additions at Lebanon Church on Sunday, so that the dear saints had indeed a love feast. Let the Lord be praised for such a sweet blessing. Eld. Hanks' preaching was much enjoyed by all. May the Lord's blessings abide with all His true servants.

J. N. CULTON.

Richmond, Ky.

A TOUR.

Dear Editors:

I will give you a short sketch of my travels in the month of September of this year, 1920. I left home, and, spending the night Friday before the first Sunday in September at the home of my sister in Griffin, Ga., I went to Macon, Ga., and met the Church, Elizabeth, in North Macon. We had a very pleasant meeting. I left Macon for Columbus to attend the Upatoi Association at Bethel, Phoenix City, Ala. From there I went to Birmingham, Ala., and went the next day to the Mt. Zion Association of Alabama, which meeting passed off in love and peace. Everything was, as far as I could see, done in decency and order. I went to LaGrange, Ga., and spent the first part of the week. In company with Eld. Prather, I went to Sardis to dissolve the Church; but, instead of dissolving, they agreed to suspend business as a church till times get better. This was done in order to retain possession of the land, as it would revert in case the church dissolved. This is one of the waste places in Zion. Pray for her and visit them, especially the ministry. I went the last of the week to Rocky Mount Church in Alabama, where the Beulah Association met. I was well received and had another good meeting. I went from there in company with Eld. J. J. Turnipseed and spent the night in Montgomery. The next day I took the train for Glenwood, Ala., and spent the night with Elder Holloway Henderson, son of the late J. E. W. Henderson. I had meeting the next day with Eld. B. M. Jowers, of the Wetumpka Association of Alabama. From there I went to Banks and to meeting at Mt. Zion Church, near Banks. Had a good meeting. Elder Turnipseed serves this Church. It is where the Conecuh River Association met this year. One joined by experience at this meeting. I then went to the church at Ramah and saw four willing souls baptized. Elders Jowers and Turnipseed were with us and preached ably. From there we took the train to Ariton, Ala., where the Choctawhatchie Association convened. Here we had another soul-stirring meeting. We had to leave these good people to get home in time to attend my own Association (the Yellow River). These Baptists where I went received us cordially, and peace and love abounds among them. We found them to be our people. I love them all, I hope, for Christ's sake. As there is some doubt in the mind of some in regard to the Mt. Zion, I will say she stands connected, directly or indirectly, with all the Baptists I know. I saw her correspondents from the Hillabee Association and the two Wetumpka Associations (Lower and Upper). The Hillabee is in direct correspondence with the Beulah Association, and the Beulah with the Primitive Western, the Primitive Western with the Echeconnee, Ocmulgee, Yellow River, and Marietta, in Georgia, and these associations correspond with others not mentioned. To proceed upon the principle that a church should have no error in it to be a church worthy of our association is to set aside every church since the Apostles' day. We would have to go there to get identity with the church if a church sees her error and repents and lives under the law of Christ as best she can. We should not say she is not the Church of God. I feel, dear children of God, that I have done no wrong in going among these associations and churches above enumerated. I felt impressed, of the Lord I hope, to make this trip and to be with the Lord's humble poor, whom I esteem as the precious of the earth. I am now in my seventy-eighth year and have been trying to serve the Old Baptists for nearly forty-nine years. Sixty-two years they let me live in their fellowship and what few years I may live let me be one of them and, I hope, in fellowship with God.

Your humble brother,

T. J. HEAD.

H. MUNCY'S EXPERIENCE.

I was born and reared in Harlan County, May 14, 1858, and married February 14, 1877. About thirty-five years ago I had a hope that the good Lord, for Christ's sake, pardoned my sins. I had a very heavy burden of sins to come upon me, and I realized, for the first time in my life, that I was lost. I crept off one morning just at the break of day, and fell down upon my knees and tried to beg the good Lord for His mercy on me, a poor sinner, and all at once everything was made bright to me. It seemed to me that everything was praising God, and I felt the burden was gone. I thought I would go back to the house and tell my good wife that the good Lord had mercy on me and had forgiven my sins, but before I reached the house doubts began to come up and I did not tell her. It was only a few days before Eld. Gilbert came over to Red Bird to preach, and my wife and I went to hear him and it seemed to me that he had heard of my troubles, for his preaching seemed to be all to me. When he gave an invitation for church members I went up and tried the best I could to tell what I hope the good Lord had done for me, a poor sinner, and I was received into the church and baptized in Red Bird River in Clay County. I have plodded along all of those years with this as my only hope for salvation, and I must acknowledge that I have not walked as I should. I am still a sinner,

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and, if saved at all, saved through the mercies of the good Lord. I have been in great trouble since my wife died last June, and I have been led to go back to the time and place on Red Bird River, where I hope the Lord found me, a poor sinner. It makes me so lonely to recall that time and place, and also when I can hope that my wife also received a hope and was baptized in Redcastle River about thirty-two years ago. I feel sometimes that I may not be here long, and when I pass away I want some good Primitive Baptist preacher to preach my funeral and have this, my experience and life, published. I have seen a good deal of trouble since my wife died and am lonely when I go home. H. MUNCY.

Berea, Ky.

A TOUR.

Eld. Z. C. Hull,

Dear Brother:

As I have been requested to write my visit to the churches in North Carolina and have it published in the papers of the Old Baptists, I thought I would get you to publish it in the "Gospel Messenger," and also request the "Landmark" to republish it. I left home on Monday after the fourth Sunday in June, and went to Monroe, N. C., that night. Spent the night with Elder D. S. Jones. The next day I went to High Hill Church and met a fairly good congregation. I went back to Elder Jones' for dinner, and that evening went to the home of Bro. Calvin Mills for the night. The next morning I went in company of Brother Mills to Bro. Lem Midlin's, rested for a while, then went to Union Grove Church, where he had a very pleasant meeting. I went back to Brother Midlin's for the night. Next morning Brother Midlin conveyed me to Watson Church, where I was well received by a nice congregation. Then I went to the home of Bro. Roy Simpson, and there I spent the night. He conveyed us to Pleasant Grove Church. From there I went with Bro. Thos. Griffin to his home in Marshallville, where we rested until morning, and a brother, named Stegall, carried us to Lawyer Spring Church. We met a good congregation, as this was the regular meeting of that church. I went to the home of Bro. H. M. Baucum, and next morning went back to the church at Lawyer Springs. Elder Mills, the moderator of the Bear Creek Association, being present, took part in the service. There was a large and attentive congregation. I went that evening by train to Rockingham, the home of my son, W. B. Head, and spent a week there resting for the trip before me. I felt many misgivings that I would not be able to reach all the appointments. But the Lord be praised. I was given strength to go through with them all but the last four, which I had to call in, as time would not permit me to fill them.

I left Rockingham for Lexington, my first appointment, arranged by Eld. C. F. Denny, of Wilson, N. C. I went from there to High Point, where we had meetings that day and night, and stayed with Brother Idol, who took the best care of me. I took the train next morning for Winston-Salem, and went to the home of Bro. B. Southern. We had meeting that day and went to the church that night to hear Eld. S. Hassell, whom we had known for a good many years. Elder Hassell, like myself, is getting old, and will not be able to take many more trips. I was very glad to meet him. Was with him a short time at Durham and also at Wilson. He was at my appointment and took part in the service. There I had to leave him for all time, perhaps, but I hope we will meet again in that home where changes never come.

After partaking of a sumptuous dinner given in honor of Eld. S. Hassell, I went to Durham. There I took dinner at Brother Marcum's, and that evening went to the church where we met Eld. J. C. Hall, who took part in the meeting and moderated for the church in conference. The church unanimously called Elder Hall to serve them the next year. This church seemed to be in a good condition. We had unusually good liberty in speaking on Sunday. That evening, after partaking of the hospitality of Sister Carrington, I went with Bro. D. W. Butts to his home in Raleigh and spent the night and next day with him. I went to the church there and on account of rain but few were out. We tried to speak to the few and all expressed that they were glad that they were present. The next morning we went to Clayton and met a very few at that church. The members lived some distance from there and the rain interfered. I stopped for the evening with Brother Hinton in Clayton until train time. I went to Salem to the home of Bro. John Parker. Next day, in company with Brother Parker, I went to Smithfield Church and returned to the home of Brother Brown, where we spent the night. (I forgot to mention that I went from Winston-Salem to Greensboro, N. C., to the home of Brother Neal, had meeting that night, then next morning went to Durham.) The next morning with Brother Brown and wife, in his auto, we went to Beaulah Church where we had a very sweet meeting. I went back to McCray to the home of Eld. J. T. Collier and spent the night very pleasantly with his family. I took the train for Wilson, and was met there by Eld. C. F. Denny, who took me to his home for the night. At the church I had good liberty in speaking to an appreciative audience.

Next morning I took the train for Rocky Mount, and was met by Bro. H. L. Brake, who carried me to his home, then to Pleasant Hill Church, about five miles distant. I met a large congregation for Saturday meeting, went back to the home of Brother Brake, and spent the night. The next day being Sunday, I went to the church again, where there was as large a congregation as I have seen in years. It was a most glorious meeting. I parted with them in tears, perhaps never to see them again in this life. I went back to Brother Baker's, where we stayed until Monday at 12 o'clock. I took the train again for Rockingham, where I arrived that night

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about 10 o'clock. I went to the home of W. B. Head, my son, where I rested the remainder of the week, feeling much stronger physically than when I left home. I feel the trip did me good in that respect, and my poor soul was made to praise the Lord for His goodness to me in enabling me to meet so many of the precious of earth. I shall ever remember this trip as a green oasis in the desert of life. Saturday morning before the first Sunday in August I took the train for Peachland to attend the Lawyer Spring Church, where we had a glorious meeting. Here we met Eld. Sam McMillan, whom we have known for years. He preached ably and is held in high esteem by the Baptists. I left Lawyer Spring for Monroe, N. C., where I boarded the train for home. I arrived two hours late and found all at home well, for which the Lord be praised. I could not recall all to mind that I met, but I shall ever remember the kindness shown to me by many whose names I cannot remember. May the Lord bless you all. Words fail to express my gratitude to the Lord and the precious ones I met for their generosity, hospitality and kind words, spoken to poor me. I hope if we never meet again we will meet on the shining shore of eternal deliverance. Remember me when you feel to be poor and needy.

Your brother in hope,
T. J. HEAD.

291 Oak St., Atlanta, Ga.

Would be glad to hear from any that will write me.—T. J. H. (Landmark please copy.)

Eld. Lee Hanks.

Dear Brother: I have been hearing from you indirectly ever since I left Georgia. Have often thought of you and your manifest love for me while there. I wish you could have a mind to pay us a visit in these parts, and if the Lord wills I am going to come back to see you good brethren in Georgia some time.

We are all well. I saw Sister Littie at Anson Sunday. She is well and very devoted to the church.

We had a good meeting. About twenty-five have joined at Anson since I have been serving there.

Yours in hope,
W. L. BARRETT.

Putnam, Texas.

Is there no balm in Gilead? Is there not a remedy to heal the afflictions in Zion? Cannot all lovers of truth use Scriptural expressions on controverted points and have no faith nor practice that the Scriptures do not sustain? Cannot we all confess—and rectify our wrongs? Cannot we all come together in love and henceforth strive for the things that make for peace? L. H.

Do not seek the downfall of your brother. Saul fell on his own sword. Haman was hung on the gallows he fixed for another. It is better to overcome evil with good. It is better to suffer to be wronged than to wrong others.

EXPERIENCES.

(Continued from page 13.)

and they are ever self-satisfied. They can well supply themselves with all they need and are never poor and needy, emptied and empty, feeble and sore broken. They know no weakness, they never fall down in the dry parched land, and find there is none to help. But the true child of God, the wayfaring man, Zion's pilgrims, find the way at times is in rough places, our souls are much discouraged because of the way. Num. 21:4.

"We see each day new strait attend,
And wonder where the scene will end."

We are faint in the day of our adversities, and to our dismay we are made to confess our strength is small. How shall such weak, such sinful, sin-plagued, devil-plagued, yes, and shamefully plagued with an evil heart of unbelief, how shall such unworthy creatures pursue their way to heaven, triumph over the hindrances, and vanquish our foes, the world, the flesh and the devil?

Do we not learn in every manner of way that we are feeble, and that it is not with us to make the wilderness to rejoice therein with joy and singing? But our Redeemer is strong, and in all graciousness He comes into the wilderness, shows Himself our Savior Friend, gives us again to taste the riches of His grace, tells to our hearts the divine consoling mystery of His Cross, and again, as in the days of our youth, we sing in the wilderness the grace and the triumphs of our Emmanuel over our sins. His love inspires us to make melody in our hearts unto Him. "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. 1:6. As we muse upon what the Lord, Jehovah, the Father, the Son, and the Holy Ghost, hath done for us, and what has been wrought in us, and what we have been made by the riches of His grace, we see it all proceeding from the everlasting counsel of Jehovah's will, from the electing and everlasting love of God unto us in our Husband and Head, our Lord, Jesus Christ. I well remember the days when first I was given to contemplate God's election and everlasting love of the Church. O, I was given, at length, after sore exercises, sighs, and fears, and doctrine, and to delight and glory and adore the Lord therein. Often and often in those days, in my very heart, and with my tongue, I was singing,

"A monument of grace,
A sinner saved by blood,
The streams of love I trace
Up to their fountain God,
And in His sacred bosom see
Eternal thoughts of love to me."

O, dear brethren, in Christ Jesus it is indeed

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"Sweet to look back and see my name
In life's fair book set down;
Sweet to look forward and behold
Eternal joys my own."

Though we are often burdened and groan in the earthly house of this tabernacle, yet we, by the operations of the Holy Ghost in our hearts, are in earnest expectation, and are waiting for the manifestation of the sons of God. Rom. 8:19. Notwithstanding all the vicissitudes of my soul this abides, a divine mystery. Christ in my heart, the hope of glory. We are called unto eternal glory by Christ Jesus, vessels of mercy afore prepared unto glory. God hath predestined His chosen to be conformed to the image of His Son, and when He shall appear and descend from heaven we shall be like Him for we shall see Him as He is. O, how blessed to have this hope in us, and thus in our hope to be found in earnest expectation of the glorious liberty of the children of God. "Looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Oh, we shall be satisfied when in our whole spirit and soul and body we are found blameless before Him at His coming. Faithful is He who hath called us unto this predestined glory who also will accomplish it. Now we are in hope of righteousness, in hope of the resurrection of the dead, in earnest expectation of the glorious liberty of the sons of God——waiting for the adoption, to-wit, the redemption of the body. How consoling! how sweet! how blessed! is the hope of the resurrection of the just, to immortality and incorruption. This mortal shall put on immortality, and this corruptible shall put on incorruption. "We look for our Lord Jesus Christ from heaven 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. Then we shall be satisfied for we shall be conformed to the image of our dear Redeemer, and dwell with Him forever in everlasting bliss. O, what an unspeakable mercy for a poor vile transgressor to be blessed with such a glorious hope!

"Triumphantly glorious, our head has ascended
O'er death and the grave, all their power laying low;
This gains us a rising when time shall be ended,
Death shall no more hold us; ah, never, Oh, no!
We look and we long for the glorious appearing,
Thy pleasure at home we more fully shall know:
Safe lodged in thy arms, all thy glory then sharing,
Nor leave thee forever; ah, never, Oh, no!

FREDERICK W. KEENE.

501 Cleveland St., Raleigh, N. C.

Dear Brother Hull:

I come to you with a deep feeling of my unworthiness, but if I know my own heart I have a sincere regard for the welfare of the dear old church, and for some time there has been a burden resting upon my mind that I have been unable to dispel and in order that I may try to rid myself of it I have decided to write you a few of my thoughts.

There is an abominable heresy being preached among our people by some whom I do not believe deserve the name of Primitive Baptists. The true Primitive Baptists contend and have ever contended that sin is man's fault, and that he and he alone is to blame and responsible for his wicked acts. Yet these false teachers come among us and tell us that God's predestination extends to every act of the creature, whether good or bad, and some even go so far as to state that the word "duty" is a mistranslation and has no place in the Bible.

My Bible tells me that when a man comes to you, bringing not this doctrine (the doctrine that our Blessed Lord and Savior taught while here on earth), receive him not into your house, neither bid him God-speed, for in so doing ye are partakers of his own evil deeds. Back in the days of our fore-fathers, when the old church had real discipline, such false teachers as these were dealt with and if they could not be reclaimed, they were promptly excluded from the church. But today some of our people are receiving preachers from other sections of the country without knowing anything about them, presenting no credentials, and are allowing them to preach this false doctrine in their churches and in their associations.

Now in regard to this doctrine that is being preached. We are told in James 1:25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Is there a single clause in this entire verse of scripture that man is not able to violate every day that he lives? I contend there is not.

In another place Paul said: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Save from what? None of us question the fact that they were already saved, as far as their eternal salvation was concerned, because he was addressing his letter to the church. My idea is that his desire was that they be saved from the temptations, snares and pitfalls that they would encounter here on earth.

In 2 Cor. VI:1 is this scripture: "We then as workers together with him, beseech you also that ye receive not the grace of God in vain."

I could go on and quote passage after passage that refers to something that live people should do, because God's children are living people and are able to do the work that He has commanded them to do. I would not attempt to say that we can do anything without His help, but His Spirit is ever present and God has never turned a deaf ear to the prayers of the righteous.

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Now, Brother Hull, my sole desire in writing this letter is that if I could I would try to awaken our people to the dangers that confront us in allowing this false doctrine to be brought to our churches, and especially would I remind the deacons of our churches as to their responsibility in this matter.

What consolation or comfort is there to the poor little child of God that is standing at the door without when he is told that God will make him come into the church at His own appointed time, and cause him by preaching such doctrine to lose many of the joys of his life, and the sweet fellowship of the people he loves, when the preacher is commanded by the Bible to tell him that "Now is the accepted time."

This letter is not written to create confusion in our church, for I have no desire to do this, but is written in the hope that it may be seeds sown in good ground. Your brother in hope,

E. L. COLE.

46 Stanwood Ave., Kirkwood, Ga.

Dear Brethren and Sisters at Mt. Gilead Church:

I want to write a few words through our dear old paper, the Gospel Messenger, to you and to the dear brethren composing the Ebenezer Association, held at the above church. I feel deep down in my poor heart that I want to thank God, the blessed God and Father of us all, for the grand and glorious meeting we had together at this dear old church closing today. It was a love feast, indeed, to this poor worm of the dust, and I wish that I could find words to express my appreciation of your kind and generous love and hospitality that was shown to the dear people of God gathered there with you to serve and give praise to the blessed God of heaven. I must say that it was one of the most lovable places I have had the pleasure to attend, the most lovable, kind and generous people. Even the non-members were so kind and good, it seemed, to help out in any way they could, showing their high regard for the services of God. I especially want to thank, as best I can, the dear old sister and her dear old aged husband (who I feel sure is a true friend to the Old Baptists and a child of God) that I had the good pleasure of spending the night with, for their kindness. I may never have the opportunity of repaying them, but I feel sure that God, who is rich in mercy, will abundantly own and bless them for their kindness. I feel sure the people of Washington County are among some of the most generous people I have ever been among. I just must tell you that the meeting was a feast indeed. It seemed to me that we had much of the spirit of God manifested at this meeting. The dear old servants of God were full to overflowing, and came preaching Jesus and Him crucified. All was peace in its true meaning of the word. I think there were fifteen or sixteen dear ministers at the Association, one of them being a dear young brother that had only been preaching about one year and he came preaching the Word of God in its fulness which shows the wonderful work of God who has the ability and power to make preachers of the true gospel.

Dear brethren, come to see us at Pleasant Hill Church and pray for us that we may ever be found walking in the straight and narrow way that leads to life and that we may so let our light shine that others seeing our godly walk may glorify God. I beg all of God's humble poor, while trying to pray, to beg and plead with God to have abundant mercy on this poor sin-polluted mortal, if you can stoop that low. J. M. GIDDENS.

Eastman, Ga., Route 6.

Eld. Z. C. Hull.

Dear Brother: If the child of God cannot do anything in obedience and all are styled Armenians that contend that certain duties are to be performed by the regenerated, what use have we for the scriptures? As the Apostle Paul said: "All Scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (The word, "perfect," means "complete.") Therefore we conclude the Scriptures are a perfect (complete) code for the man of God to be guided by in every good work that he may find in the inspired word. There is first the doctrine that means whatever is taught. What we find taught in the Scriptures we should conform to and not teach or infer that it teaches something else. That would be a reflection on the Giver. When we need reproving for any error we find in the Scriptures a complete rule. We are all liable to do something that is wrong; hence, a careful study of the Scriptures is necessary. Also, when we go wrong the Scriptures are a complete rule to correct us and put us in the right way—for instruction in righteousness. The word "righteousness" is a derivative word from the word "right," and means a rule and a law for us to be governed by. Then to say the child of God is not under a law is to say the inspiration of God is meaningless, which we dare not do. The Scriptures is a legacy to the children of God and is a rule of life for them in time.

Therefore, every command in the Scriptures is to the regenerated sons and daughters of Adam's race and is reasonable in its demands to them. There is nothing unreasonable. Now, all have not the same things to do, but the Lord impresses them with duty; and the Lord enables those thus impressed to perform their duty. How many have taken up their cross and followed Jesus in baptism when they felt they were too weak or unworthy to perform that duty? Having the promise, "I am with you allway," they have found the yoke easy and the burden light; so, in everything else, they go trusting in the promise of Him who is a present help in time of trouble. The servant, who is committed to the minstry of the word, who faithfully teaches the doctrine as recorded in the Scriptures, will never divide the flock and save them from confusion and distress. It is the perverters of the Scriptures that divide the flock. When we give what we think or believe, not according to the Scriptures, we are getting above the

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Apostle Paul, who did not say what he believed but according to the Scriptures. May we all study to show ourselves approved unto God, rightly dividing the Word of Truth, not divide truth from error, as a great many are doing in this day. Speaking the truth in love tends to edify the Church. There is a variety in the truth necessary to be taught; hence, a study that we might be able to divide. To preach only part of the truth will tend to lethargy in the Church. We are commanded not to be slothful in business, but fervent in spirit, instant in prayer, serving the Lord.

May God bless this to the household of faith.

Unworthily yours,

T. J. HEAD.

Dear Brother Hanks: I'll be true to my word, will write you as I promised.

I took your advice and united with the Primitive Faith this last meeting, however, my mind was bent that way before talking with you, but didn't feel satisfied to do this until I talked with some one that was stronger than myself.

I am sure that I wouldn't have united if I hadn't seen God's works. "All things work together for good to them that love the Lord." Works without faith is no good, and faith without work is no good." We must have both. It is my earnest desire for a closer walk with God and that he will keep me from the evil.

This great black cloud or window which I read to you about, God grant that it will be opened wide:

Let His blessed rays shine
Keep me close to the righteous vine
Where grace will grow and abound
Firmly in my heart and mind.

I felt like that I loved the Lord when a child of 13 and united with the Methodist denomination, but of late years, I became dissatisfied with it. I feel like that the Primitive is as near right as anything can be on this earth. There is nothing perfect in this world.

There is too much of the world in most denominations now. It is a mistaken idea that the world is going to be better at the coming of Christ, for He says, "The world will be far from righteousness when I come." We know not the day nor the hour for he comes as a thief in the night, but we should watch, clothe ourselves in righteousness lest we be taken unawares.

As our pastor quoted this last meeting: "It is a constant examination of ourselves seeing if our hearts are right." We cannot help but doubt ourselves in this old flesh. Pray for me that I may become strong, for at times I feel weak.

It is my earnest desire to be sincere and conscientious in all my undertakings. I know that I fall far short in performing my duty toward others. We can't be perfect but God looks at the intentions of our hearts. And, too, if there is anything wrong in our hearts we should right it.

Yours in hope,

Mrs. William Osborne Mitchell.

Route 2, Opelika, Ala.

Eld. Z. C. Hull.

Dear Brother: I am proud of the progress of the Messenger in its new home, and I hope to continue sending more subscribers and also to contribute something occasionally to its columns if the Lord will direct, but I do not want to write unless I feel that He is in the matter. Just as I am about my natural food, I want to relish it, which I cannot do unless the proper seasonings are in it. And I do know the Lord must furnish the seasoning in our spiritual duty in writing, preaching, praying, singing, and in everything in worshiping Him. The thing for us to do is to abide in our calling and to seek day by day His presence with us. This is our privilege as well as our duty. Listen at Paul to the Gallatians, who had become bewitched, following and honoring the things of the world instead of Christ. He said, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8. This word "everlasting," to my mind, means all the time with God's children who are confiding daily in Him. I feel this is in line with what the prophet said when he said, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like a heath in the desert, and shall not see when good cometh but shall inhabit the parched places in the wilderness in a salt land and not inhabited." And again, "Blessed is the man that trusteth in the Lord and whose hope the Lord is, for he shall be as a tree planted by the water that spreadeth out its roots by the river (CHRIST) and shall not see when heat cometh but her leaf shall be green and shall not be careful in the year of drought neither shall cease from yielding fruit." Jer. 17:5, 8. Yet Christ says we must go in and go out and find pasture, but this is not like going out and staying out like the heath in the wildnerness. We are taught again to be instant in season and out of season. I think this means when we are called on to preach, pray, or sing and we should feel out of season then we should present our bodies a living sacrifice for God is able to fill our mouths and enlarge our minds and sometimes find ourselves gleaning where we had never before gleaned. Now this is nothing new, but only a growth in grace which comes from a faithful discharge of duty by abiding in our calling.

Dear Brother, I did not think of writing so much when I sat down only to send you the new subscription, but I suppose you can find room for it in the waste basket. In hope of better joys,

J. R. CALLAWAY.

Manassas, Ga., Route 2.

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Eld. Z. C. Hull.

Esteemed Brother: They are not all dead. I have similar comments all my time. Many have said there were only a few old gray heads and that Old Baptists would soon be no more. The elder servants sometimes get discouraged. But the command is yet, "Go thou and prophesy."

Eld. John Clements was born in Tennessee in 1905, commenced preaching at the age of seventeen, and continued to the age of seventy-nine.

He moved to northwestern Arkansas in 1868, and preached there and often among the Indians of Oklahoma. No matter where he went he was respected and kindly treated even by the rough men who went armed everywhere. He moved on preaching Christ alone, and was never molested.

Although he died in 1884, his words have been as bread cast upon the waters, which is yet being gathered up. In August a church was organized, consisting of twelve members, eleven of whom were his children and granchildren. And many more are deeply interested. So the "Truth is yet on the earth."

I have just attended the Center Creek Association, held with the church at Centralia, Okla., where fifteen young soldiers enlisted by experience and baptism. He that is not with us is against us and will soon come to naught. We do not need to waste our time and strength trying to destroy others, for they have the germs of death in themselves. The various Armenian creeds are showing this to be true and are constantly changing their apparel. Let us give due honor to the love of the Father, the grace of the Son, and the work of the Spirit; and these shall give us triumphant victory. Yours in love,

GABE BROWN.

Granby, Mo.

Dear Brother Hanks:

I have just returned from the Choctawhatchie Association and found your card here. I was truly glad to hear from you. We had a lovely association. I am so glad to know you have a mind to visit the Flint River in November. I can assure you it is the wish of the Baptists here for you to pay us a visit. I have heard numbers of them say they would be glad to have you visit the Flint River Association again.

Brother Hanks, I am so well pleased at my liberty I have now at meeting. So many good lovely Baptists that I used to be barred from. I wish all Baptists could see and feel just as I do about this bar that is keeping the union broken with so many of God's humble poor. Oh, what a shame it is for God's redeemed family to set up bars against each other when a great many of them are preaching and practicing just the same thing!

We shall look forward with anticipation of your paying us a visit in November. Remember poor me and family. May God bless you in your afflictions, and may you continue on in the sweet service of God. I pray God's richest blessings on His redeemed throughout the land.

Your little brother, I hope,

Climax, Ga. A. J. McLEOD.

Dear Brother Hanks:

I am sending six new subscribers and will send in more as I get them. I have sent you Fifteen Dollars ($15.00) in all. You send me the paper as a premium and one to Ella Cook, Wadley, Ala., R. F. D., as a premium. I am having some good meetings now. I spent the week in Chana Creek community last week. I baptized three there last Sunday at Chana Creek, and we have received three by baptism this year at Bethel. Send me some more blanks. I love your good paper. It is a blessing to God's poor people as long as wrangling and confusion are kept out, and a curse, if it is sent out full of back-biting and guessing at the word of God.

Brother Hanks, I am a poor writer, but if you see fit to publish my imperfect letter I have a desire to send some letters to your good paper, for I prize it next to my Bible. Behold, how good and how pleasant it is for brothren to dwell together in unity!

A sinner saved by grace if saved at all,

Alexander City, Ala. T. V. PRICE.

Dear Brother Hanks:

I was sure glad to hear from you and to know that you have been enjoying some sweet meetings. We had a very good meeting at Stapleton. The good Lord blessed me with good liberty, and the brethren seemed to enjoy the meeting. You and I were selected as delegates to represnt us in th Association. I hope you will be at our next meeting. We sure missed you this time.

Brother Hanks, I enjoyed my trip to Sardis. Those brethren and sisters are so good. They speak so many good words of encouragement. I felt like it was good to be there. When we went back to Social Circle, dear Sister Herndon was so good. She prepared a nice lunch for me.

Brother Hanks, I feel to be so poor and little and so unworthy of the love of God's people. May God bless them and enable them to press on toward the mark of the prize of the high calling of God. I hope the good Lord will bless you and give you health and enable you to preach His everlasting Gospel. Remember us in your prayers.

Your unworthy brother,

Augusta, Ga. A. J. BANKS.

A man's preaching is worthless if he does not preach by his godly deportment. No man should be recognized as a gospel preacher who is immoral in practice. If he drinks to excess, is dishonest, unchaste, or so acts toward women as to be under a cloud, his preaching will be worthless. Churches should enforce discipline. Do not recognize any preacher but such as are clean men.

L. H.

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OBITUARIES

JULIA ELLA GHOLSTON.

It is with deepest convictions of my unworthiness that I attempt to write a few lines in memory of my faithful and belover wife, Julia Ella Gholston, who fell asleep in Jesus on the 2d of September, 1919. She was the daughter of Judge J. M. and Julia Combs (deceased), of Ringgold, Catoosa county, Georgia, and was born on October the 27th, 1953.

She professed a hope and united with the Presbyterian Church in early life and her consistent walk and behavior during subsequent years bear testimony to the sincerity of her motives at the time those sacred obligations were taken.

She was united in marriage to Chas. A. Gholston on October the 19th, 1880, and from this union five children were born, one dying in infancy. The other four, two sons and two daughters, are Clifford C., Claud A., Mrs. J. B. Jackson and Mrs. G. C. Waite, all of Birmingham, Ala., except Mrs. Waite, who resides in Easonville, Ala. Besides her children and husband, she leaves two brothers and one sister to mourn her absence, namely, R. D. and C. M. Combs, of Ringgold, Ga., and Mrs. R. E. Patton, of Pisgah Forest, N. C.

I feel the truth warrants me in saying that this wife and mother bore the marks of a true disciple, for no other could have maintained, through so many years of bodily afflictions, such implicit love to God and such steadfast trust in Christ as her all sufficiency, as was exemplified in the patient and Christian fortitude with which she bore her suffering.

Under pressure of heavy afflictions she maintained a calm and serene composure and adverted to her suffering only as necessity compelled her, wanting to give as little trouble as possible. Happily, she was a sincere and well taught Christian and knew by experience the blessed efficacy of prayer and had many times in the full and near prospect of approaching death been wonderfully sustained.

To say she was patient and tranquil would be too little. The Lord gave her grace for her day and she lived her religion to her death. It was through mercy she was able to contemplate her transition without dismay. She spent much of her time in reading the scriputres, the sweet Psalms of David seeming to afford her the greatest solace. Her greatest interest centered in that which tended to strengthen her hope, confirm her faith and establish her in the Word of God. She felt herself to be a poor sinner and had nothing but sorrow and repentance to offer in lieu of God's great love and mercy. She trusted with the simplicity of a child and this I am sure was the underlying cause that enabled her to meet death with composure. She and the unworthy writer had many heart to heart talks concerning their prospects beyond this veil of tears, and at no time did she express any fears of death but desired to be resigned to the will of God, saying that many of her prayers had been answered, though expressing a desire for a stronger confirmation of her hopes.

I might now well say that my house is left unto me desolate but I bless the Lord that he has not left me without support for when I reflect on her great gain I am ashamed to dwell on my own loss. Alas! how abiding was her friendship and those who knew her well knew how much she deserved to be loved. "She has but taken her lamp and gone to bed."

I stay a little longer, as one stays to cover up the embers that still burn. Her husband,

C. A. GHOLSTON.

Birmingham, Ala., 1006 Cotton Ave.

MRS. CLAMANDA SMITH

The subject of this notice before her marriage was Miss Clamanda McClendon. She was born in Randolph county, in the town of Roanoke, August 31, 1848, and died in Autauga county, July 26, 1920. Her parents were Elder Wiley E. McClendon and wife. Her mother, before her marriage, was Miss Sarah Longshore.

She was married in December, 1870, to Mr. E. H. Smith. They lived together nearly fifty years. They were blessed with five children—two daughters and three sons. The youngest daughter, Eria Eularia, died the 16th of July, 1898. The other children are all living, viz: Obia T. Billingsley, Siluria, Ala.; Homer M. Smith, Marion, S. C.; F. A. W. Smith, Mt. Creek, Rt. 1; Littleton H. Smith, Mt. Creek, Ala., Rt. 2.

The writer is informed that Mrs. Smith and her husband went to their son's, near Mt. Creek, on July 23, and on Saturday attended meeting at Zion's Rest Church. Sunday Mrs. Smith was physically unable to attend church, but her natural good mood was kept, and, therefore, all were unaware of the shock that was soon to befall them, for on early Monday morning the angels quietly bore away the soul, spotless of sin, to the Happy Beyond to Him whom she loved and adored.

She joined the Primitive Baptists at Bethel Church and was baptized November 12th, 1901. Later she joined by letter at New Harmony Church, and in the cemetery at this church she was laid to await the resurrection. We could only imagine that she was listening to the song requested by herself, and I here dictate the request. "Jerusalem, My Happy Home." No. 284. "Dear brothers, sisters and friends: It is my desire that you sing this sweet song for me when I die, to the tune 'Long Sought Home,' and the chorus, 'Home Sweet Home.' Farewell."

"Jerusalem, my happy home,
Oh, how I long for thee!
When will my sorrows have an end?
Thy joys, when shall I see?"

We can say she was a devoted child of God, a lover of the Bible. She remained firm in the faith and practice of the Old Line Baptists even unto death, which was a peaceful falling asleep in Jesus, to await His summons to arise on the resurrection. She was faithful to her church, always attending her meetings which she could. Her presence was always a comfort to her brethren and sisters, showing that she had come to the house of the Lord to worship her blessed Saviour. She was always a loving and dutiful wife and a devoted mother. She was kind and entertaining to everyone, especially to her brethren and sisters. By all she is greatly missed.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

'Tis sad, we know, to give up our loved ones; but God only can comfort the bereaved. We extend to them our heartfelt sympathy. A friend of Mrs. Smith,

ERA SANDERS.

MRS. EVA PEAL BODGETTE.

Sister Eva Peal Bodgette, daughter of Brother C. C. and Sister Maggie Peal, and wife of Mr. W. H. Bodgette, was born June 4, 1884, and died August 6, 1920, at the age of thirty-six years, two months and two days. She was married to Mr. W. H. Bodgette December 1, 1901, and to this union were born five children—two girls and three boys. She joined the Primitive Baptist Church at Dyer and was baptized at the age of thirteen years, and she continued in the faith until her death. No doubt she was a child of God and has gone to her eternal rest. Her sufferings are all over in this world, and, while her body is sleeping in the tomb and mouldering in the dust, her spirit is resting in the happy embrace of her dear Savior. She is gone from the evils to come and will rest and bask in the smiles of Jesus until He comes again, then He will raise her sleeping dust and bring her body forth from the dead and change it from mortal to immortal and from natural to spiritual. It will be this very same material flesh and bone body that was born in 1884 and died in 1920. It will not be quickened and raised up into this natural life and state again, but it will be quickened and raised up into the spiritual and eternal life and state. Her happy spirit will enter into this body in that quickening. She will be a complete spiritual being, soul and body, saved in heaven in her entirety. May God bless her father, mother, husband, and her dear little children and prepare them all to meet her in that heavenly world if it is His divine will.

Your brother in sympathy and in hope of eternal life,

J. N. WALLACE.

THOMAS ALTON SIMS.

The subject of this sketch, Thomas Alton Sims, was born January 31st, 1880, and was married to Miss Nannie Coggin February 24th, 1910, to which union were born four children —two boys and two girls. He united with the Primitive Baptist Church at Emmaus, Chambers county, Ala., in August, 1911, was ordained to the office of deacon by the church at Macedonia in August, 1918. After finishing his course and fighting a good fight of faith on Friday, June 18th, 1920, his gentle spirit answered to the Heavenly Master's call, quit this house of clay, and took its flight to that celestial city which hath foundations, whose maker and builder is God.

While this precious brother lost his life in the Tallapoosa river in a heroic effort to save his drowning boy, yet we feel sure that it was in perfect accord with the divine will of Him whom the winds and sea obey, and instead of its being a sad

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accident it was the way that God in infinite wisdom chose to call His faithful servant home to an inheritance that is undefiled and that fadeth not away. This precious young brother was faithful in all his house. In church life he gave to this generation an example of Christian piety and devotion which has seldom been equaled and never surpassed. Macedonia Church, of which he was a member, therefore offers the following resolutions:

First, that the church has lost one of its most faithful and efficient members, one who was wise in counsel, fearless in action, knowing no man after the flesh.

Second, that the community in which he lived has lost an honorable and upright citizen, one whose life was worthy of emulation.

Third, that we extend to the bereaved our deepest sympathy and say with one accord, "Let us bow our sorrowing hearts and minds to the will of Him who walked by the Sea of Galilee and say with one of old, 'The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.'"

Fourth, that we give his family a copy of this memorial, also spread same on our church record and send it to the Gospel Messenger for publication.

Done by order of the church in conference this August 6th, 1920.

ELD. B. F. HOUSE,
J. W. HARMON,
Committee.

JANE CATHERINE DONNELL.

The unworthy writer has been requested to write the obituary of Sister Jane Catherine Donnell. Her maiden name was Grissom. She was born in Tippa county, Mississippi, June 6th, 1850, and died in Saint Jo, Texas, at the age of seventy years and twenty-nine days. In her eighteenth year she was married to Daniel Washington Donnell on his twenty-fifth birthday, January, 1868. In 1875, they moved to Texas, near Whitesboro, Grayson county, then to Loring Ranch in Cook county, thence to Clear Creek, and Saint Jo, Montague county. To this union there were born six children: four sons, Rufus Donnell, Isaac Donnell, John Donnell, Homer Donnell; two daughters, Miss Fannie Donnell, who married Mr. Fields, Miss Ola Donnell, who married Mr. Wiley. All the dear children are living to mourn the loss of their mother, but their loss is her eternal joy, life and rest forever and ever. Weep not as those that have no hope. Brother and Sister Donnell lived in Saint Jo twenty-one years. Twelve or fourteen years ago they visited Salem Association, at Concord Church, in Rubottom, Okla. They were received into the Church of Christ, the Primitive Church. Eld. Sam Redford baptized them. Brother and Sister Donnell received letters and joined Mt. Creek Church, near Bulcher, Texas, where their membership is at this time. Brother Donnell, in a few years, underwent an operation, and was never able to attend meeting. The unworthy writer, in visiting the churches as their servant, would stop and spend the night at their pleasant home. My conversation was in the affection of the life and love of salvation as it is in Jesus, our dear Savior. Often I could see the prepared heart, which God had prepared, responding in tears of joy trickling down Brother and Sister Donnell's cheeks, the verifying God promises in love revealed. Our communion in the relation of life and salvation for the time being ruled out the trials, pains, and distress by reason of sin. The loving Sister Donnell answered according to the law of matrimony while her right hand was joined in her husband's right hand: "I will nourish, feed, cherish, this, my dear husband, whose right hand I hold in my right hand, until death separates us." This loving vow lived to be true. Sister Donnell, in patience, with her loving hands, administered unto her afflicted husband until her affliction carried her to her bed. July 5th, 1920, her Heavenly Father called for her spirit to be separated from its body of sufferings, leaving her mortal body in death. Her living spirit returned to God who gave it. My dear brother, the writer can mourn indeed in heart with you. Your Heavenly Father gave you your companion, and God took her away. Blessed be His holy and righteous name. Her body was gently lowered in her mother earth, in the cemetery at Saint Jo, awaiting her Haevenly Father's call: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundaiton of the world." My dear and afflicted brother, death, the death of your dear companion, brought sweet rest to her never dying soul. Your pains in body will soon close your mortal life to be no more, then your spirit will rest and join in sweet praise with your loving companion spirit in the Paradise of God.

Farewell,
L. J. GRESHAM.

Saint Jo, Texas.

MRS. MARY HATTIE BURK.

It becomes my painful duty to write a brief obituary of my daughter, Mrs. Hattie Stinson Burk. She was born February 21st, 1896, at Stinson, Russell county, Va., and died January 23d, 1920, at the age of twenty-three years, eleven months and two days. She was the youngest daughter of Elder J. T. Stinson and N. V. Stinson. She was married to Mr. C. G. Burk, and to this union were born two children—one son, five years old, Thomas Russell, and a daughter, a little over three months old, Sarah Virginia, named after each of its grandmothers. She professed a hope very young, but, like many others, put off joining the church, waiting for her husband to go and be baptized with her. But the merciful God warned her of her approaching death, of the river where she should be baptized and Elder Peterson who should baptize her. She told her dear husband it was her last opportunity, and they went a distance of about forty miles, near Riffe, Washington; and, on Saturday, the 2d day of January, 1920, went before the church and told them of her hope and was baptized by Elder Peterson in the Cowlitz River on Sunday morning.

My uncle and aunt, James and Jane Stinson, who are now each up in the eighties, wrote us about the good meeting. She returned home so hapy and then she wrote us about it. Oh! how her old mother and I cried for joy. She never hinted to us that she did not expect to live long. How soon our joy is turned to grief! She was soon stricken with an abscess. The doctors could not relieve her, so she was taken to the hospital at Chehalis, where she was operated on January 23d. She awoke from the ether and retained her right mind until the last. She died holding her husband's hand.

She had formerly lived in Chehalis and had many friends there and in the surrounding country. So, on the 25th of January, after the funeral services held by Elder Peterson, she was laid away to await the resurrection of the dead. My dear uncle, James Stinson, who with his family was present at the funeral, wrote me that it was the most impressive funeral service that he ever witnessed. Many floral gifts were placed upon her grave, and they kindly retained and sent us a sample of each.

She was of such a loving disposition that it seems that everybody who knew her loved her. She never in her life disobeyed us. Oh! it is so hard to be reconciled to God's will in this matter, but I must bow to His holy will.

I had such a sweet dream just before she joined the church. I thought I was at meeting and there was a large crowd of our homefolks there. I was lying on a bed trying to rest, and Elder James Miller opened the church door, and Elder Shade Williams started a song. Such sweet and heavenly music as that it had never been my privilege to hear before. My soul was filled with joy inexpressible. I just felt that our people would be sweetly compelled to come and join the church. I thought it would look cold and indifferent for me to lie there, and so I got up, but found myself at home. It still gives me great joy.

My son, Elder J. Taylor Stinson, came to visit us. I told him about it and that I believed some of our folks would join the church. I just felt it was God's good promise to me and that He would bring it to pass. That very evening I received the precious letter and had the pleasure of showing it to him. He is a Missionary Baptist elder and has the care of the First Missionary Baptist Church of Bluefield, W. Va. He is very popular with his people, and, in fact, with all the denominations.

Mary Hattie had seven brothers and one sister, all of whom survive her and mourn her loss. Our children have all come to see us in our hour of sorrow but three, whose business affairs were such they could not reasonably come. They are all deeply grieved. Her poor husband, left with two children, is heartbroken. He writes me it is his desire, with God's help, to bring us the children as Hattie wished.

Will not my dear brethren and sisters pray the Lord to bless and strengthen him in his effort, and remember us, her father, mother, brothers and sister, that the dear Lord would help us to be resigned to His holy will, and, as dear Hattie once told me that she dreamed, that we were all saved in heaven? There may we together join in that precious song of praise to God and the Lamb forevermore.

J. T. STINSON.

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The GOSPEL MESSENGER

Mrs. J. Tessell

Vol. 42. ATLANTA, GEORGIA, DECEMBER, 1920 No. 12.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS.

"Let Us Labor To Unify"

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock;

And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates
$1.50 Per Year

Ministers and Widows
1.25 Per Year

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE ACCOUNTABILITY OF MAN

"We shall all stand before the judgment seat of Christ;" "every one of us shall give account of himself to God" (Rom. 14:10, 12). "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). "Whatever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

While "the Lord is merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" in the case of all His loved and chosen people, providing an atonement for their sins by the blood of His Son, and giving them regeneration, repentance, and faith, hope and love by the power of His Spirit, He yet "will by no means clear the guilty" (Exod. 34:6, 7). "Righteousness and judgment are the habitation of His throne" (Psalm 97:2). He "will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:14). This righteous judgment of God upon every man, both Jew and Gentile, is according to the gospel committed to and preached by the Apostle Paul (Rom. 2:1-11), and by every other inspired writer, from Moses to the Apostle John. Every human being has a natural conscience, or sense of morality, accusing him if he does wrong, and excusing him if he does right (Rom. 2:14, 15), although it may be greatly perverted by development or circumstances, and may even, by false teaching or evil habits, be "seared with a hot iron," or made utterly unfeeling (1 Tim. 4:2); and, in every person, it needs to be cleansed by the blood and word of Christ and enlightened and made tender by the Holy Spirit (Heb. 9:14; 10:22; Eph. 5:25-27; 1 John 1:7; John 3:5; Ezek. 36:25-27).

Our most holy Creator, Preserver, Benefactor, and Governor hates, forbids, threatens, and punishes sin in every one of His creatures, and holds them to an account, and brings them to judgment, either now or after death, as in the cases of Adam and Eve and Cain, and the corrupt and violent race at the time of the flood, and the filthy cities of Sodom and Gomorrah, and the idolatrous and sinful Israelites in the wilderness and in Canaan, destroying their city and temple, after they had crucified Christ, and scattering them all over the world, as He had told them He would, and overthrowing and desolating all their heathen conquerors.

God says of Christ, the Covenant Head and Surety of His people—"If His children forsake my law, and walk not in My judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes, nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail" (Psalm 89:30-33). "His seed shall endure forever, and His throne as the sun before Me" (verse 36). In comforting and encouraging the afflicted people of God, the Apostle Paul says: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? **But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.** Furthermore we have had fathers of our flesh, who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure, but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby. Wherefore lift up the hands that hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." (Heb. 12:6-13). No wise and loving father (as God is) chastens his children for obedience, but for their disobedience, and for their lasting benefit. In this same chapter the Apostle declares to these afflicted believers, that they are not come to the fiery mountain of the law to be destroyed, but to the blessed mountain of the gospel to be saved; and that, having

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received an immovable kingdom, they need grace whereby they may serve God acceptably with reverence and godly fear, for **our** God, the God of the believers in Christ, is a consuming fire—that is, to sin in every form and in every being. Job was the most righteous man on earth, yet he needed sore afflictions to humble him, and to make him cry, "Behold, I am vile; I abhor myself, and repent in dust and ashes" (Job 1:8; 40:5; 42:6).

S. HASSELL.

"By their fruits ye shall know them." People exhibit what they are by what they do. If you love the Lord you desire to follow Him and obey His commandments. If you love His children you want to live with them and to so live as to retain their confidence and fellowship. If you love the Church you do not want to bring reproach upon it by your wrong living. If you were to see a member of the Church engaged in gambling, using profane language, drunkenness, running an illicit distillery or selling whiskey in open violation of the laws of God and your country, he would give but little evidence that he had any business in the Church of God. The Church is the light of the world and should let its light shine. Should not put it under a bushel. Members of the Church should be law-abiding citizens. They should be humble, meek, gentle, kind and loving, ever striving for the things that make for peace. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." Oh, that we all could exhibit these blessed fruits. We should shun every appearance of evil and so live as to make the Church an inviting home to God's poor and afflicted children.

There is no greater incentive to righteous living than a heart full of love. If you love God and His people you are not willing to disobey Him and do not want to so act as to give offence to the saints. When under the influence of the Spirit we are at the feet of our brethren, humble, child-like, and Christ-like, and we do not want to be bosses, or regulators, or persecutors of others, but we are satisfied to be the least in our Father's house, to live right and walk humbly before the Lord. We are more concerned about our own wrongs than the sins of others. Lord help me to live right. L. H.

Predestinating and Electing Grace is not a licentious doctrine, and does not encourage people in sin, but it turns them from sin and wickedness and makes them love God, holiness, righteousness, and His people, His ordinances, His Gospel, and prepares them for performing what He requires of them. This grace redeems, atones, reconciles, satisfies, calls, regenerates, preserves, and finally glorifies man in Heaven. We love to serve such a precious Savior who has done so much for us. There is a blessed inheritance enjoyed in obeying our heavenly Father. It is sweet to commune with Jesus, with His children, and have His approval. We praise God from Whom all blassings flow. L. H.

THE JEWS AGAIN—THEIR DISPERSION

1. Their dispersion for disobedience, as proclaimed by Moses and the prophets.

"And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

"And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

"In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would to God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."—Deut. 28:63-67.

All nations shall say, "Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?" Then men shall say, "Because they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them: and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." Deut. 29:24-28.

"And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors.

"And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

"Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

"As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."—Lev. 26:31-35.

"Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night."—Jer. 16:13.

"And when he was come near, he beheld the city and wept over it,

"Saying, if thou hadst known, even thou, at least

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in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

"Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

"For these be the days of vengeance, that all things which are written may be fulfilled.

"But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 19:41-44 and 21:20-24.

Notice, too, Luke 13:35, where Jesus says, "Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Now, as I understand this language, it is a plain prophecy to the effect the time will come when the Jews will gladly receive the blessed Jesus as the true Messiah. Paul, in Rom., 11th chapter, speaks of the "casting away" and of the "receiving of the Jews again," and of their being "grabbed in again" and of "blindness in part is happened unto Israel (how long, Paul?) until the fulness of the Gentile be come in."

In fulfillment of the prophecies and warning, to which I have called attention, the Roman army besieged, attacked and completely overthrew, destroyed and demolished the city of Jerusalem and the Jews state in the year 70 of our Lord. In the downfall of Jerusalem it is said that 1,100,000 Jews perished, and that the number of Jews that lost their lives or their liberty in this exterminating war and its previous massacres stands as follows: Killed, 1,356,460; prisoners, 101,700. This terminated the Jewish state and nation, resulting in the dispersion or scattering of the Jews among all nations, as the Lord, by the mouth of His prophets, had foretold from Moses on down to the blessed Jesus Himself. Dr. Smith, in his history of the Jews, says: "The political existence of the Jewish nation was annihilated: it was never again recognized as one of the states or kingdoms of the world. * * * In later periods we must wander over the whole face of the habitable globe to gather the scanty traditions which mark the existence of the Jewish people among the different states of Asia, Africa, Europe and America—where, refusing to mingle their blood with any other race of mankind, they dwell in their distinct families and communities and still maintain, though sometimes long and utterly unconnected with each other, the principle of national unity. Jews, in the indelible features of countenance, in mental character, in customs, usages and laws, in language and literature, above all in religion, in the recollections of the past, and in the hopes of the future; with ready pliancy they accommodate themselves to every soil, every climate, every gradation of manners and civilization, every form of government: with inflexible pertinacity they practice their ancient usages, circumcision, abstinence from unclean meats, eating no animal food which has not been killed by a Jew: rarely intermarrying except among each other: observing the fasts and festivals of their church: and assembling wherever they are numerous enough or dare to do so in their synagogues for public worship. Denizens everywhere, rarely citizens: even in the countries in which they have been the longest and most firmly established, they appear, to a certain degree, strangers and sojourners: they dwell apart, though mingling with their neighbors in many of the affairs of life.

The Scriptures, quoted in the first of this article, declare the dispersion of the Jews among the nations of the world, the destruction of Jerusalem, to be accompanied with the most fearful and horrible calamities in recorded history, and for this reason the blessed Savior pronounces the woes upon those in a pregnant state or those that give suck, not that it was wrong or sinful to be in those conditions, but because those in such conditions were in no condition to flee from the city of Jerusalem, and were therefore liable to all the horrors of war, famine and pestilence.

The ancient prophets of the Lord, and then the Lord Jesus Himself, foretold the general dispersion of the Jews among all nations, the downfall of Jerusalem and the nation, and their woe and misery. Now observe what Smith, the great Bible historian, says about the downfall of Jerusalem and the general condition of the Jews throughout the world. Was prophecy ever more literally fulfilled? or could it be? A careful and proper consideration of these things should be a source of deep interest and comfort to all that truly believe and trust in Jesus for a better life to come, because they prove the genuineness of our Bible, its inspiration, the perfect foreknowledge of th greaet God and His Son, Jesus Christ, as well as His infinite power, wisdom and mercy. This God is our God even unto death.

In my next article, if the Lord wills, I desire to write on the Restoration of the Jews, which is just as plainly foretold as their dispersion.

G. W. STEWART.

Oh, that all of our dear ministers would heed the admonition of Paul—I Tim. 4:16. We need all the truth preached. Such teaching as Paul's will never sow seeds of discord, and the Lord's people will gladly welcome such men.—L. H.

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All things work together for good to them that love the Lord. Holiness and sin do not work **together.** Light and darkness, grace and works, do not work together; the spiritual mind and carnal mind do not work **together;** the flesh and the spirit do not work together; if so, there would be no warfare. All that God works for us and in us He works together for good for us. L. H.

SOME THOUGHTS

There can be no question in the minds of those who believe in the Omnipotence of God as to His ability to save sinners, but the question with all sinners who are touched with His Spirit, Will He save one so vile as I? "Lord, if thou wilt, Thou canst make me clean," was the leper's plaintive cry.

If there was no such thing as salvation in time, there could be no listening ears for any other kind of salvation. It is the salvation from the fear of the impending and threatening present death, that prepares our ears to hear and our hearts to receive the welcome and gladsome news of salvation beyond such a death, our Redeemer having destroyed him who hath the power of death, to wit: the devil, and delivering them who through fear of death were all their life time subject to bondage. If you don't believe in time salvation, you don't believe in any sort, for it is the salvation you have in time that prepares you to believe in that which is to come.

Jonah, who was saved from strangulation and death in the belly of the whale, afterwards became a strong believer in time salvation, for this was the kind of salvation he referred to when he said, "I will sacrifice with the voice of thanksgiving, I will pay that I have vowed, salvation is of the Lord." As further proof that the reference was to such a salvation he said, "They that observe lying vanities forsake their own mercies," which preceded the foregoing statement. We should not forget that the thanksgiving, the sacrificing and the paying of vows is ours to perform, while the salvation is of the Lord. The Lord gives ability to perform every task required of us. He is not a hard Master.

Noah and his family must have been convinced of the special Providences of God in obedience, for they were saved from the deluge of waters, while thousands of others were destroyed. Noah, being moved by God's holy spirit, went in obedience to His word and began the tedious and lengthy task of preparing the Ark, but God's word did not fail him, as it does not fail you, and he was saved from destruction from the deluge, as you are saved from destruction by many troubled waters which often threatens your souls.

To say there is no blessing in or following obedience, is to destroy any incentive to obey, for we are intuitively spurred on to activity because of the reward that is to follow. Fundamentally speaking, love toward God must underlie all of our activity in this matter, and we love Him because He first loved us.

That God blesses His people in obedience is indisputably set forth in His blessed word, but to say that He blesses them **only** in obedience is a travèsty upon His sacred word, and inconsistent with every principle of His mercy. Thousands of times have I been the recipient of His blessings while I was walking in the ways of darkness and listening to the enchantments of the devil, and His goodness toward me has made me hang my guilty head in shame and reproach myself for my horrid ingratitude.

J. A. M.

NOTICE TO SUBSCRIBERS

I appreciate remittances from our subscribers, who have been prompt in paying their subscriptions to The Messenger, however, reecipts for the last three months have been on a decrease. I realize that conditions have been discouraging and that the farmers have produced a crop at a loss so far, and this may be the cause of the failure of many to pay their subscriptions. My desire is to bear with them as far as I can. I have been publishing the paper at a loss the last three months and owing to my limited means, I cannot afford to do it. I am not carrying any advertisements whatever, and I am not interested in publishing the paper to make money out of it. If not deceived, I desire to publish the paper as a medium of correspondence for our people and for the interest I hope I have in the cause of Zion, and I feel like that it is right for the brethren to take renewed interest and come to my assistance, especially at this time. It would be a great relief to me and if you love the contents of The Messenger, and it is a comfort to you, you will be well paid for the small amount it cost you. Owing to the size of the paper, it is really the cheapest Old Baptist paper being published and I am sure that if the brethren will think about it and talk about it, and make mention of our needs in a public way, we will have no trouble in continuing the paper the present size.

I am sending the paper to quite a list, who are unable to pay for it. It is a great pleasure to me to do this and no doubt, many of the readers are financially able to send in some donations to take care of this cost. I am not begging, however. I am sure you will agree with me that it is right for me to have your support sufficiently to save me any loss. I am willing to make a sacrifice and donate the time I spend in this work, provided I am reimbursed for the actual cost of getting out the paper.

I trust you will prayerfully consider this matter and pray for me and mine. In humble hope,

Z. C. HULL.

Predestination is what God determines to do. Foreknowledge is an attribute of God. God foreknew all things, good and bad, but did not do all things, and is not the efficient cause of sin. All will surely agree on this. It is good and pleasant for brethren to dwell together in unity. L. H.

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CORRECTION AND SUMMARY

In my article on "Atonement," October issue, the reading in third paragraph should run thus: "Take, for instance, the Methodist doctrine of Atonement, that 'The offering of Christ once made is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone.' But to this, as their teaching goes, the will of man must be added, or it goes for nothing." Could Mr. Spurgeon or anyone else be saved by it, despising it, and rejecting it, as he said he did? Why, no, for the doctrine is that salvation is not of grace alone, but also of the sinner's "willings and doings," that he must "accept," "repent and believe," etc., just as if these were not graces of the spirit made certain to "God's elect" by the atonement and His immutable counsel, or decree of election. "As many as were ordained to eternal life believed." But this is reversed by Arminians, and the sinner is ordained (elected) when he believes.

Dr. Boyce correctly said: "The older doctrine regards the Atonement as a reconciliation of sinners to God," (not a "medicine of reconciliation," remember), but of sinners who are thus redeemed from the condition of bondage and misery in which they had been. Atonement, therefore, is reconciliation; redemption is deliverance, but of the same persons by the same work, and at the same time, each being evolved in the same degree.

The new ("Missionary Baptist") theory makes Atonement an act of reconciliation by Christ's death, not of the person redeemed alone, but of the whole world, and this as the result of a general decree to send Christ to reconcile the world to God. Mr. Fuller, as do a good many of his followers, believed in eternal election, and that the elect only would receive the benefits of the Atonement, or "general atonement and special application." "Redemption and atonement are two different aspects." The whole world (all mankind) is atoned for, but the elect only are redeemed. "The Fuller system," says the celebrated Missionary Baptist historian, David Benedict, "which made it consistent for the heralds of the gospel to call men everywhere to repent, was well received by one class of our ministers" (the Armenian class, of course), "but not by the staunch defenders of the old theory of limited atonement." These men maintained that the expositions of Fuller were unsound, and would subvert the genuine gospel faith. Has it not done that? It is a universal atonement that is not efficacious for anybody, except the will of man be joined with it, as Mr. Spurgeon says. And he "despised and rejected" it and preached "an atonement that was efficacious for all for whom it was intended," and not made to depend upon the depraved, fickle and uncertain will of man. "Without me ye can do nothing." "It is God that worketh in you, both to will and to do of His good pleasure." "The doctrine therefore which teaches that when grace is offered we may refuse it if we will, and if we will we may receive it is to be looked upon as contrary to the Scriptures."—St. Austin. "As the Father raiseth up the dead, and giveth life to them; even so the Son giveth life to whom He will." "And you hath He given life, who were dead in trespasses and sins,"—and "hath given us life together with Christ," etc. 1911 Bible. This is, no doubt, the most correct rendering, and "makes more clear and easy to be understood the meaning of the original." Now, to all Missionary Baptists, whose "experience of grace," and Bible reading impress the doctrine of grace, and who find themselves in love with it and upon it when it is in love and clearness preached to them, and who see and feel that we are now in "the apostasy" of "the last days," both in doctrine and practice, I would appeal in the words of Paul,—"Consider what I say, and the Lord give thee understanding in all things." May He give you better understanding of His word than that which affirms that "The offering of Christ once made is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," but goes for nought unless the "dead in sin" make it effectual by "willing and doing" their part,—repent, believe and accept the gospel; though it also be affirmed that "there is none other satisfaction for sin than that alone (atonement)"; that "the damned in hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven"; that Peter and Judas were alike satisfied for, but that Peter did something satisfactory to God that Judas did not, and Peter was saved and Judas was damned.

Is it not true that as men "will not endure sound doctrine," and more and more "heap to themselves (false) teachers, having itching ears," (itching for flesh-pleasing and God-dishonoring doctrines), "fables" of a "bloodless gospel," and "salvation for well-doing" is coming more and more in demand, and "doctrines of devils" more and more attractive and ensnaring? So that we now have the "short Bible" with the miracles of Christ left out and the word "grace" almost entirely eliminated; and this purporting to be from the highest seats of modern learning and "Christian democracy." The Lord be merciful and graciously help all who in love and faith call upon Him.

Humbly and sincerely,

J. C. DENTON.

Lonview, Texas.

THE RESURRECTION

I wish to write on the resurrection of the body, the Apostle Paul explains it so clearly it cannot be made any plainer, in 15th Chapter of 1 Cor. Some writers write as if it was another body. It is the same body. It is sown in corruption; it is the same body raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. And so it is written the first man Adam was made a living soul. What was made a living soul? The man that God made of the dust of the earth. The soul and body are one and the same. God did not put a soul into the body, but made the

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body a living soul by putting life into it. The last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural. So the first Adam was not a spiritual man. And afterward that which is spiritual Christ.

I will now refer to the prophets. If a man die shall he live again? All the days of my appointed time will I wait till my change come (in the grave), thou (Christ) shall call and I will answer thee (as Job cometh out of the grave at Christ's second coming). Oh, that my words were now written that they were printed in a book, that they were graven with an iron pen and lead in the rock forever; for I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and my eyes shall see, or behold, and not another, though my reins be consumed within me. Next David, "As for me, I will behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness (as Christ arose in His spiritual, immortal body), Thou (Christ) shall guide me with Thy counsel and afterward receive me to glory." What does Solomon say on the subject? "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Those that are born of the Spirit, that Spirit is life eternal, and Christ says, can never die. Like begets like. As God cannot die, neither can the spirit that is born of God die. That same spirit that leaves the body at death at the resurection returns to the same body, changed from mortal to immortal, as Christ's eternal spirit returned to his body that was changed from mortal to immortal. In that immortal body in which Christ arose there were none of the Apostles nor the Marys who knew Him until He revealed Himself to them. As Christ arose in that glorified body, likewise will the saints arise and be like Him and see Him as He is. What does Christ say by Isaiah? "Thy dead men shall live together, with my body shall they arise. What does Hosea say? "In two days Thou wilt revive us, the third day Thou will raise us up."

Now back to the New Testament. Jesus said unto Martha, "Thy brother shall rise again." Martha saith unto Him, "I know that he shall rise again in the resurrection at the last day." Jesus saith unto her, "I am the Resurrection and the Life, he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (the second eternal death) John, IIth chapter. Him (Christ) being delivered by the determinate counsel and foreknowledge of God, ye have taken by wicked hands, have crucified and slain. Whom God hath raised up, have loosed the pains of death, because it was not possible that he should be holden of it, therefore did my heart rejoice and my tongue was glad, moreover, also, my flesh shall rest in hope, because Thou wilt not leave my soul in hell (Christ's body in the grave), neither wilt Thou suffer thine holy One to see corruption. Men and brethren, let me freely speak unto you of David that he is both dead and buried and his sepulchre is with us unto this day, therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne. He, seeing this before, spoke of the resurection of Christ, that His soul was not left in hell, neither did His flesh see corruption. This Jesus hath God raised up, whereof we are all witnesses (over five hundred) 1 Cor., Chap. 15. Well, Peter, what have you got to say about the resurection? "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 to an inheritance incorruptible, and fadeth not away, reserved in heaven for you (the saints) who are kept by the power of God, through unto salvation, ready to be revealed in the last time (when Christ comes the second time to awake His dead saints)." Let us have Paul on this subject: "But I would not have you to be ignorant, brethren, concerning them which are asleep, 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. For this we say unto you, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord Himself shall descend from heaven with a shout with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them (like Enoch and Elijah were changed from mortal to immortal) in the clouds (as Christ ascended when He arose from the dead) to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words." Thess., 4th chapter. "On the first day of the week, when the doors were shut where the disciples were assembled for of the Jews, came Jesus and stood in the midst and saith unto them, 'Peace be unto you.' And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus again, 'Peace be unto you. As my Father hath sent Me, even so send I you.' But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto Him, 'We have seen the Lord, but he said unto them, 'Except I shall see in His hands the print of the nails and put my finger into the print of the nails, and thrust my hands into His side, I will not believe.' And after eight days again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in their midst, and said, 'Peace be unto you.' Then saith He to Thomas, 'Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing, and

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Thomas answered and said unto Him 'My Lord and my God.' Jesus saith unto him, 'Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen and yet have believd. Destroy this temple, and in three days (the third day He arose from the grave) I will raise it up,' but He spoke of the temple of His body. On the cross He cried, 'My God (the Eternal Spirit), My God, why hast Thou forsaken Me (when He died). The third day that Eternal God that left the body entered into the temple, His body, and did raise it up as Christ said He would. The same body that died mortal arose immortal. Christ was the first fruits of them that slept. As He, the Head, arose, so will His body arise. His saints are His body." R. S. BANKS.

Bismarck, Mo.

FROM ELD. W. J. HULL

I am thinking to-day of the sad condition of so many of God's little children out in the cold world ignorant of the truth.

I was forcibly impressed with this thought a short while ago when an elderly, humble looking man came to my garden where I was at work. He wanted to let me know he was out to hear me preach on Saturday. How he enjoyed it! And he believed the Primitive was the true Church. After some questions he confessed that he was sorry that he could not join the Primitives. I asked him the trouble. He said he was a Mason and he had been taught that he never could join the Primitives. I undertook to inform him that we had **nothing against Masonry,** that it was a worldly institution and had no connection with the Church, and we had no bar against God's children coming from the Masons to the Church. He seemed to be surprised at my explanation. It is not supposed that when one comes from the world he brings the world with him into the Church, but turns away from it.

Now, I am sure that every intelligent reader does know that the organic Church is of divine origin, and the only one, and is above all other institutions, and separate from all. It is built of lively stones, a spiritual house to offer up spiritual sacrifice acceptable to God by Jesus Christ. Yet, every stick of this material was once out in the world among the world before it was brought to the fold, having been ignorant children of God. No doubt, many of God's little children are in secret oath-bound institutions, and have never been caught in the gospel net.

Now why, O why all this great noise from the pulpit and the press pointing out the idolatry of those worldy organs when they are of the world and the world loves its own and they have no connection with Zion? Yet many of God's little children are among them crying for bread and getting nothing but stones. We had better call a halt and keep back a few stones for table use in the camps in order to remove some obstacles that are within the walls of Zion that are blighting and cutting off the light that should be shining far and wide to entertain the little children of God that are scattered like lambs among wolves. I think a smooth stone should be used when a great giant rises up and puts forth a decree that God is as well pleased with ungodly conduct as He is with a righteous life, and that, too, right in the camps of Israel. Shame! God pity such a delusion. Shall we tolerate such in Zion and keep up a continual war on secret orders, which are not under the law of liberty and cannot violate the law of Christ, not being under it? If a member of Christ steps down and violates the law he is under, let the guilty suffer the penalty, for he is the responsible party, Paul said: "My heart's desire and prayer to God for Israel is that they might be saved." Rom. 10-1.

Now, if we continue to pour hot shot on everything outside the pales of the Church, how can we expect to save God's little children that are lost to the fold of God? Better lay aside all malice, envy, evil speaking, bitterness, and preach the gospel in love, so that new born babes may receive the sincere milk of the Word and grow up like little calves of the stall. W. J. HULL.

Headland, Ala.

OBEDIENCE

(By Elder P. D. Gold, deceased.)

"The Land of Canaan was given Israel by the Lord. It was their inheritance: for what we inherit comes by favor through blood and love, not for money, or reward, labor, or toil. But while such was the blessed land given to the children of Israel they were to be taught that **blessings followed their obedience,** and that curses followed their disobedience. When Israel disobeyed God the rains were withheld, and the sky became as brass, and the earth yielded not her increase. The giants of her borders would at such times spring up to slay them, and the Canaanites would then swarm in their midst and get the mastery over them, nor would their eye pity them, and they would overrun and impoverish their land. For when Israel disobeyed the Lord they were at once shorn of their strength, and prostrated before their enemies. No people were so strong as Israel when they trusted and obeyed the Lord: nor were any so weak and feeble as Israel when they did not depend upon the Lord. What terrible judgments overtook them when they tempted the Lord, their God! There is no god like the God of Israel, therefore He is a jealous God, and will not give His glory to another. Israel had no excuse for their sins. They destroyed themselves, still their help was in God that made Heaven and earth. God ruled in the high places and in the valleys or deep places. In **each there lay a blessing in obedience to God,** but in each there lurked a curse in transgression. When we disobey God how is the fruitful field become a desert solitary and barren, and the land yields no increase; but ,in its stead, there spring up briers and thorns of the wilderness. Distress of spirit, anguish of soul, pride, discontent, lusts of the flesh, blindness, darkness, woe and misery are our daily companions,

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and sorrowful meat and miserable comforters are they all.

"How easy and natural to be slack and careless! How quickly we leave our first love! How few strive to enter at the straight gate! How few labor to enter into that rest that remaineth to the people of God! Remember Lot's wife. How many fearful warnings stand as pillars in Absolom's place, Achor's Valley, or at the crossings of Ephraim! We may be disputing about tithing herbs, and yet neglecting the weightier matters of judgment, truth and mercy. We may dispute about some abstruse question we can never understand to the neglect of things to be obeyed every day, and in the doing of which we surrender no right, nor doctrine, and forfeit nothing belonging to Israel.

"He that is faithful in preaching repentance toward God and faith towards our Lord, Jesus Christ, yields not a whit of the doctrine of election, but is entering more fully into the land. They that believe should be careful to keep their bodies under, and, denying ungodliness and worldly lusts, should live soberly and godly in this present world, surrendering no part of truth, but only more fully defending it. He that teaches that all that are taught in preaching should give to those that teach deny not one word of the doctrine of truth, but only more fully demonstrates and illustrates its glorious unity and perfection. The land belongs to us, the truth is held by Primitive Baptists; but we are slack to go up and possess the land. We do not hold the land as we should. You must occupy the land or you do not enjoy it. Here is one that has received a good hope through grace that his sins are forgiven for Jesus' sake, or that is accepted in the beloved. His plain scriptural duty is to be baptized at once. He should not wait a month or a year. Ananias did not instruct Saul to tarry, but arise at once and be baptized. The jailor at Phillippi did not even wait until the next day, but was baptized the same hour of the night that he believed.

"Some preaching tends to encourage people in slackness, telling them to keep from obeying God as long as they can, as much as to say to suffer is better than to obey. An infant is born; the midwife counsels the mother to leave the little one out in the cold all winter, and, if it survives all that ill-treatment, it is shown to have a good constitution and will do to take in the house and bring up. What sort of a mid-wife would that mother deem that heartless thing to be? Is it not better to obey than to suffer or sacrifice? To obey is better than all sacrifices or excuses you can ever offer.

"Some preachers harp on some one point of doctrine, making it a hobby to the neglect of other matters the God of Heaven has also taught. We meet some preachers that cannot speak without all the time dwelling specially on **predestination,** but cry out against preaching that they that believe in God should be careful to maintain good works. Baptists generally hold to predestination, and I am glad they do. If they did not I should certainly want to go somewhere else and to a people that do love it; for it is the doctrine of God, our Savior; but Baptists are often slack about entering into the goodly land by neglecting to perform good works and bring forth fruits meet for repentance, which the same God that teaches election teaches to be observed.

"We desire to see brethren show their moderation by giving good heed to all that God commands, not attaching more importance to any one thing to the neglect of another than the word of God warrants, but rightly dividing the Word of Truth, and giving to each his portion in due season."—Elder P. D. Gold in Book of Joshua.

ANOTHER CORRECTION

"The Cuivre-Siloam Association met in its ninety-eighth session with Little Bethel Church, Warren Co., Mo., on Saturday, August 14th. The people were entertained at the home of Mr. Abe Monroe and his wife, Sister Melissa Monroe, and at the home of one of their sons. The next session of the Association is to be held with Elk Horn Church at Montgomery City, Mo."

The above is copied from the Messenger of Peace of Sept. 1st, 1920, page 324.

We feel it necessary to say that the Cuivre-Siloam Association referred to above is composed of a few churches which refused to endorse the Black Rock Address of 1832, and have lined themselves up with **secret orders.** These churches split off from the real Cuivre-Siloam Association last year. Therefore, this is the first session of the new body and not the ninety-eighth, as stated in the Messenger of Peace. It is also stated that: "The next session of this Association will be held with Elk Horn Church, at Montgomery City, Mo." We wish also to state that the "Elk Horn" referred to above is composed entirely of members who were excluded from Elk Horn Church, and they are holding their meetings at present in a Missionary meeting house in Montgomery City. Elder Stewart Flanigan is their pastor.

Cuivre-Siloam Association proper held its ninety-eighth session at Little Bethel Church at the meeting house, and the Secret Order side held a meeting at the same time four or five miles away. We will also state that Cuivre-Siloam Association proper adjourned to meet with Elk Horn Church proper in August, 1921. Elk Horn Church is situated one-half mile east of Buell, Mo., in Montgomery County, where it has been since it was constituted, A. D., 1876, by Elder Peter L. Branstetter and others. We also state that Cuivre-Siloam Association endorsed the Black Rock Address and will not fellowship any modern, unscriptural Anti-Christian societies, secret or otherwise. We had Elders Fuller and Wardell, of Illinois, J. N. Wallace, of Kentucky, R. O. Raulston, of Tennessee, and Lee Hanks, of Georgia, with us, with whom we are in accord.

We make this correction so that all sound Old Baptists who travel through this country may know where the real Elk Horn Church is situated and not get messed up with secret orders and other man-

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made innovations. The pastor of the so-called church at Montgomery City belongs to the Modern Woodmen Lodge, and the Moderator of their so-called Cuivre-Siloam Association is an Odd Fellow.—E. B. Bartlett.

THE LORD'S SHEEP PASTURED AND SCHOOLED.

(Chapter 4, "The Gospel in Shadows.)

For He is our God; and we are the people of His pasture, and the sheep of His hand. Today if ye will hear His voice, harden not your heart." Ps. 95-7.

We are not going to apply this precious part of God's holy word to the world of alien sinners. David was addressing members of the Jewish Congregation, and that body of ceremonial worshippers always typifies God's redeemed and sanctified **saints** under the gospel dispensation. Every warning, every exhortation to duty, every exultation of praise and every sweet promise given the Jews, has a deep spiritual signifiicance to God's regenerated people **now.** It is an unwarranted presumption to apply these sacred scriptures to **alien sinners,** as many pretending under shepherds do. The word "Sheep" never refers to alien sinners, unless it is used to designate **God's covenant people** as an unregenerate state. I believe that this class is referred to by our Savior, when He said, "My sheep hear my voice." "The lost sheep of the house of Israel," etc., and many other scriptures refer to God's covenant people, as sheep, **before** being quickened into divine life, but our text refers directly to God's spiritual sheep (regenerated people) and it is an exhortation to **duty.** It is nonsense to preach it to alien sinners, because they can't "harden their hearts," which are already **adamant.** No one can "harden their heart," except the **saints of God,** who have had "the stony heart taken out, and have been given an heart of flesh." They, like the Jews who provoked God in their wilderness journey, often follow the flesh (fleshy nature) into disobedience, and in that sense "harden their hearts." O, "it is a fearful thing to fall into the hands of the living God." He "swear in His wrath" that the disobedient Jews should not "enter into His rest." Now, dear saints, this Divine malediction reaches you and me, in the gospel dispensation, with the same **force and authority. If** "His sheep harden their hearts" in disobedience, they are debarred from "entering into His rest," which is a **gospel rest** of sweet peace and joy, the world knows nothing about, neither can the world give, nor take it away. The Savior said to His spiritual sheep, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and my burden is light." Mat. 11-29. Oh, it is a sad though a true condition, with many of the little saints of God, that they doubt the words of Jesus, and "look for rest" **in disobedience.** The Lord has a variety of pastures for His quickened sheep, and sometimes it becomes best for them to **change pastures.** Too long feeding on one pasture is not healthy for sheep. They lose relish for the herbs, get lean, and shed their **wool,** so that the "Good Shepherd" moves them over to a new **feeding ground,** where the herbage just sparkles with the annointing dews from heaven, the water brook is untainted, the foliage on its brink loads the zephyr breezes with the finest perfumes. The new environment is good for the sheep and they begin to pick up, and produce **healthy wool** (true praises) for the Shepherd. The organic kingdom of Christ is the **gospel pasture,** in which the sheep (saints) feed. It is profuse with variety of herbage. The herbage is for both **food and medicine.** It makes fat sheep, and then is most danger of the wool **shedding,** so the Good Shepherd orders them on a spot where a medicinal plant grows, known as 'humility." It is bitter to the taste of sheep, but it is the only thing that will stop the wool from **shedding.** Now, the **"wool"** on the sheep is the Shepherd's due.

It is all the Great Shepherd expects from His **Spiritual Sheep.** In order to get His due, He shifts His sheep about from one place to another, giving one **this** herbage and another **that,** as its condition requires. The Great Shepherd is also a good **"Physician."** He never makes a mistake in diagnosing the **symptoms** of His sheep, and He always prescribes just what they need for their **good** and His **glory.** They often weep and complain at the Lord's bidding, because it goes contrary to the flesh, but the end is sweet "peace and joy in the Holy Ghost." Many of God's little sheep go halting and mourning through life, because they "harden their hearts" in **disobedience. Obedient sheep,** like David going before the Ark in Jerusalem, go "dancing and rejoicing" before the Lord, who is the Great Antitype of the **Ark.** Note the difference—the obedient go "dancing and rejoicing" and the disobedient go "halting and mourning."

Sheep bear many Christian characteristics. The sheep is the most **docile,** the most helpless in **defense,** the most dependent on the shepherd for **sustenance,** of any one of the animal kingdom. In all that, they resemble God's little children but they make good returns to the shepherd for His pains in **defending** and **sustaining** them, they render unto Him, not only their **wool,** but their tender **flesh** as well. O, what a sweet resemblance to an **obedient Christian!** They rely on the Great Shepherd of their souls for **every need,** and offer up their bodies, a "living sacrifice" (Rom. 12-1) in **humble obedience,** and then a bountiful crop of **white wool** which is joyful praise to Jesus for redeeming, sanctifying and preserving grace. The body for **obedience** and the wool for **praises.** What more could the shepherd ask? Jesus "the Great Shepherd," has supplied His pasture with a variety of **foods** and **medicines** for His sheep. Like the Garden of Eden the "Tree of Life" is in the midst of the pasture, and around it is the main feeding place for the **sheep.** Its shade and fruit protects and sustains life. If it were not for two dangerous germs hid away in the **nature** of all God's sheep, they could revel under the cool and fragrant shade of the "Tree of Life," in the "Midst" of the

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pasture **eternally,** but these two nature germs begin to develop, just as soon as the sheep get **fat.** One of these germs that infest their nature(is called EGO (self) and the other is LUST (unlawful desire). Just as soon as these repulsive germs begin to develop, the sheep begin to **shed their wool,** and then the Shepherd takes them over to the North side of the pasture, where a stream called **"Marah"** flows. The water of this stream is **"bitter"** to the taste, but it has great medicinal properties for **corpulent sheep.** They must drink of these "bitter waters," which product **fainting** and **self abnegation,** but the Physician-Shepherd knows when they have enough to cure the "wool-shedding" and restore the lost **Christian energy,** so He returns them back to the "happy feeding place," a healthy and wool-producing sheep.

. The Lord says, concerning his disobedient people (sheep) and their judgment, "For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their vine is the poison of dragons, and the cruel venom of asps. Is not their laid up in store with me, and sealed up among my treasures?" Deut. 32-32. Now, dear saints, this is the **sure reward** of disobedient sheep (saints). I heard it related of a shepherd in one of the Eastern States, that had a flock of sheep he wished to move from one pasture to another, and that one mother sheep in the flock refused to leave the **old pasture,** and climb the rugged mountain side to the "new pasture" on top of the mountain. She frolicked over the old pasture with her lamb, unaware of the **poison** that lurked in the water and the herbage there. The shepherd knew all about her **danger,** and coaxed her to leave it and "follow him," but she did not heed his words. O, we see in this a condition or disease manifested in many of God's people, who are commanded to have no fellowship with the "powers of darkness," yet they burden themselves with the vexing things of the world. It is said that the shepherd just took up the little lamb of the mother-sheep, put it in his bosom and carried it up the mountain to the pasture above. He knew that would make the mother-sheep willing to **follow him.** O, dear mother, perhaps you can sympathize with the poor, desolate, heart-broken mother-sheep. If the Lord took your angel lamb above and planted it in His **heavenly pasture,** no doubt you felt less concern for the world, and that your "treasure was laid up above." This may have been one of "the **sealed up treasures** of the Lord for you." O, it is bitter water that awaits the coming of **disobedient sheep.** The death dealing symptoms of "EGO" and "LUST" **go down** as the water begins to act, and the life-giving symptoms of "afflictions" take their place. Afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory," says Paul. Isaiah says, "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." Isa. 30-20.

Now, this is a sweet provision for the Lord's sheep in His **gospel pasture.** The Great Shepherd of the sheep has given us teachers that we can **see,** whose duties it is to tell distressed sheep of the glories that come out of **afflictions,** and all about the "Tree of Life" that shades and **protects them.** That is the sweet work of the **gospel,** through God's "under shepherds" (preachers), in the happy feeding-place (the church) where Jesus, the "Tree of Life," is found, in a special manner. There is a wide difference in **"knowing God"** and **"knowing about God."** We "know God" in regeneration, but we know **about God,** and His rich grace, through the gospel of **peace.**

The Lord was revealed to a poor Indian sheep, who had mourned and wrestled with the "Powers of darkness" in every nook and corner of the forest around him. He finally found a calm of mind and ease of heart the world knows nothing about. When that load of guilt rolled off from his troubled heart, he was laying prostrate by an "old black stump." He not only **saw** his eternal justification, but he **felt it.** He arose, shouting praises to the **"Great Spirit."** whom he supposed to reside in the "black stump" by his side. He **knew God,** in regeneration, and he was a fit subject to be taught about God through the Gospel. Some time after this a "Missionary" came his way, and was preaching to a bunch of Indians. He used a black-board to illustrate his discourse, and it was all about Jesus, and His **rich grace** in saving poor sinners. The poor Indian stood it as long as he could, and then shouted as he recognized Jesus through the gospel. "That is my old 'black stump.' " O, we see the Prophet's word verified. "Thine eyes shall see the teachers." The Lord has supplied His pasture with a **variety** of "teachers." Some are for applying the annointing oil of joy and peace to **afflicted sheep,** who have been made to drink of the waters of "Marah." Some are for **exhortation to duty,** and some for **instruction in doctrine.** O, what a sweet provision for spiritual sheep! Every need fully anticipated by the "Great Shepherd of the sheep."

Eld. M. W. Miracle (Deceased).

The above chapter is only one of the thirty-four chapters which I have bound in good cloth binding. I have only a limited supply of the books. I don't know that there will be a second edition printed. Every lover of truth should purchase one of these books, while they have an opportunity. The book is very instructive and comforting. While the supply lasts, they are for sale at $2.00 per copy, postage paid. Send in your order now. Address,

Z. C. HULL,
704 Atlanta Nat'l Bank Bldg.,
Atlanta, Ga.

"When judgments, O Lord, are abroad in the land,
And merited vengeance descends from Thy hand,
O'erwhelmed with the sight, for protection I'll fly
And hide in the Rock that is higher than I.

" 'This there, with the chosen of Jesus, I long
To dwell, and eternally join in the song
Of praising and blessing with angels on high,
Christ Jesus, the Rock that is higher than I."

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WITH THE CAPTIVE IN ASTONISHMENT

"Then I came to them of the captivity at Telabib, and dwelt by the river of Chebar, and I sat where they sat, and remained there with astonishment seven days." Ezek. 3:15.

We find by reading the first chapter of Ezekiel that he is describing four living creatures, and every one had four faces and four wings: the faces of a man, lion, ox and eagle. Metaphors, as we understand, describing the characteristics of the prophets in their age, and the Gospel ministers in their dispensation; the intelligence of a man, the boldness of a lion, the docility of the ox, and the eye of an eagle. The prophets, doubtless, on the wings of faith, could fly into the Gospel age, and the Gospel ministers can fly on the wings of faith and enjoy sweet fellowship with Ezekiel with the captives at Telabib, by the river Chebar. Those captives represent the children of God that are bound by the cords of God's everlasting love; and the ministers, like the prophets, will sit where they sat and dwell where they dwelt. Like Ruth of old, their God is my God; their people, my people.

Dear children of God who may read these lines, if you are not in captivity, why do you not go to those who can get religion or lay it down? Why have doubts and fears? Oh, you must acknowledge that you are captivated. What about the seven days of astonishment? Ezekiel was evidently astonished that he should ever be called a prophet. Brother minister, is it not astonishing to you that you should ever be placed on the walls of Zion, an under shepherd? Yes, why was I made to hear Thy voice? Like Jonah, I ran away; but now, O dear Lord, "A day in Thy courts is better than a thousand." I have this to say, now in my 79th year, that faith in God is my only staff, hope in Jesus my greatest riches, and the sweet fellowship of the saints my greatest pleasure.

Submitted in love,

Mansfield, Ga. J. D. CURTIS.

This good article was lost, hence the delay; but it is still sweet.—L. H.

ERRATUM

In my first article in the November Messenger, near the end of the first paragraph, "Seneca Church, Dawsonville, Md.," should be "Bethel Church, Fairfax Co., Va.," and then should be added "and a monthly meeting, the second Saturday and Sunday in September, of Seneca Church, Dawsonville, Md."

——————— S. HASSELL.

Dear Brother Hanks:

I am some better. I got out of the hospital today. I had a very narrow escape from death. My mother is getting better, but very feeble yet. The Lord saved us from death. The train hit the car we were in and threw us thirty-five feet.

Pray for me. In love,

Danville, Va. J. R. WILSON.

We are truly thankful to learn this precious servant of God and his mother are about restored from their injury. The Lord is good. L. H.

ATTITUDE IN PRAYER

Is one bodily attitude in prayer more in keeping with scripture teaching than another?

I once heard a Methodist preacher rebuke his people for SITTING during prayer. He said there was a time when Methodists kneeled to pray. I thought his words were equally applicable to present day Baptists. A long time ago, under a brush arbor, in an old time mourners'-bench meeting, the preacher called the audience to prayer and before kneeling himself he exclaimed, "Great God, what a scene! A whole congregation on their knees!"

It has been many a day since I have seen even a church on their knees in prayer. The modern custom of sitting in prayer has led me to some thought on this subject. Usually the preacher says, "Bow your heads while we pray," and he either stands or kneels and the audience sits while he prays.

But does the Bible indicate a preference in this matter? Let us see. Take first David's exhortation in Psa. 95:6, "O come and let us worship and bow down; let us kneel before the Lord our Maker."

1 Kings 8:54, "When Solomon had made an end of praying, unto the Lord, he rose up from kneeling on his knees."

2 Chron. 6:13, "Solomon kneeled down upon his knees in prayer."

Ezra 9:5, "I fell upon my knees and spread out my hands unto the Lord."

Dan. 6:10, "Daniel went into his house and kneeled upon his knees three times a day and prayed."

New Testament examples—Luke 22:41, "Jesus our Savior kneeled down and prayed."

Eph. 3:14, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

Acts 7:60, Stephen kneeled down and prayed for his murderers.

Acts 9:40, "But Peter put them all forth and kneeled down and prayed."

Acts 20:36, "And when he had thus spoken he kneeled down and prayed with them all."

Acts 2:15, "We kneeled down on the shore and prayed."

Mark 7:25, The Syrophenician woman fell at the feet of Jesus and thus earnestly and humbly made her appeal for help.

Mark 1:40, There came a leper and kneeling down to him said, If thou wilt, thou canst make me clean.

Luke 8:41, Jarius fell down at Jesus' feet and made his request.

Luke 18:13, The publican, standing, offered a justifying prayer.

Kneeling in prayer seems to have been the prevailing custom among the apostles and early Christians. But in all the examples I fail to find a case of sitting to pray. Sitting in prayer seems to be wanting in both earnestness and reverence.

I close with this significant story. A pastor became discouraged in his work. The church was growing cold, attendance growing less, and things did not move off as he wished. He sometimes

(Continued on Page 21)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors.__We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elum Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Vidalia Old School, 2nd Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H., Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 19 miles west of Shreveport, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time third Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lachaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

Macedonia Church has extended an arm to St. Louis, meeting day to be the third Sunday in each month. At the last meeting we received two by experience and baptism, Bro. Keely and wife. Much interest is being manifested among the people at St. Louis with regard to organizing a church there in the near future. Any sound Old Baptist preacher passing through St. Louis will be welcome. Call on or write to Bro. and Sister Cannon, 6920 Canlan Ave., St. Louis, Mo., or Bro. and Sister Keely, 3528 Chateau Ave., St. Louis.

Eld. G. W. Ingart was with us at the last meeting, and his preaching was able and instructive.

E. B. BARTLETT.

We had a glorious meeting at Bethlehem Church, embracing the first Sunday, Saturday and Saturday night before. Brother Roy Mitchell and his wife came forward on Saturday and related a beautiful experience, and they were rceieved with much rejoicing. Brother Mitchell is the son of Eld. H. G. Mitchell. He and his wife were baptized Sunday morning by his father. I am sure that their coming to the Church will be a great encouragement to others, who should come, as there are a number of others who manifest a great interest in the cause and have no doubt been fighting against their heart's desire. May the Lord enable all of His children to turn away from the things of the world and seek the kingdom of God, according to the many admonitions in the word of God. Z. C. H.

I write to inform you of our good meeting at Trail Branch. The meeting embraced Friday, Saturday and Sunday, last. We received two members by experience who were baptized Sunday after preaching. The Church went into communion and washed each other's feet. Oh, it was a glorious time. There were more Baptists present than I have seen at a yearly meeting for many years. Sweet peace did abound, and there was more feeling shown among the people than I have seen for a long time. The churches seem to have awakened from sleep and are rejoicing in the light.

J. A. TAYLOR.

Brethren, do not strive about words to no profit: Let us use Scriptural expressions on controverted points. We are brethren. L. H.

Elder Lee Hanks: Carrollton, Ga.

Dear Brother in Christ: I want to inform you of a good meeting at Concord, four miles north of here, Friday, Saturday and 3d Sunday in July. There were six of the poor ministers of God present—opening sermon by Elder J. M. Bagwell, of Bethel association. The Lord blessed him to deliver a very comforting discourse. Text: "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice."

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Three associations were represented by two ministers each, and other brethren. All those servants preached Jesus as the way, and only way, and an all-sufficient way for the salvation of all for whom Christ redeemed from the curse of God's holy law. I think all the saints present were made to sit together in heavenly places in Christ Jesus from first to last. The preaching was like clock work, not a jar or cold place in any of the prayers or preaching or singing of the sweet songs of Zion. I often thought during the meeting of olden times when I joined the Baptists forty-six years ago. It truly was a time of refreshing from the presence of the Lord. That poor old humble servant of God, Elder T. B. Chandler, is the safe and sound pastor of this church, who is esteemed very highly for the great blessings the God of all grace has freely bestowed upon him.

After noon Sunday, all gathered around the communion table and ate and drank in memory of our Savior, and followed His example in washing one another's feet, and took the parting hand amid great rejoicing. Thus ended one of the most glorious meetings that this old sinner has been blest to attend for some time. One more incident that brought the tears to my eyes and great consolation to my heart,—my son, Deacon R. C. Merrell, asked the privilege of washing my feet. Over forty years ago I would wash his feet often at night and now he is washing my feet in the name of the Lord. Thanks to Him for His unspeakable gift.

W. P. Merrell.

Wooster, Ark.

Dear Brother Hanks: Enclosed you will find money order to the amount of $1.50 to pay for the Gospel Messenger one year for my esteemed pastor, Elder T. V. Price, R. 1, Alexander City, Ala. I do not think he is now a subscriber, but if he should be just mark up his time one year. I wish I could send you $5.00 or $10.00 to help the cause of The Messenger, but I cannot just now.

If not deceived I do want to help God's dear people and cause all I can, in any way I can, but it is so little I can do. I cannot get any subscribers here for our papers, and do not have much money to divide between The Messenger and The Primitive Baptist. I pray God's blessings on each of these. They are such sweet mediums of love and correspondence for God's humble poor. I do not see how I could get along without them, not having the privilege of attending meetings and being with the dear Old Baptists. When I get so hungry, if I haven't a new paper, I can get up some back numbers and read them, and it is food and consolation to my hungry soul.

I was blessed to attend the monthly meeting at Thornton, Ark., the first Sunday and Saturday before in this month (July), and it was so good to me. Congregations were small, but the preaching was sound, able and comforting, and the Lord's Spirit and power so clearly manifested, I felt it was good to be there. This is the first and only Old Baptist meeting I have had the privilege of attending since I was at the Echeconnee Association last September, so you can imagine how I enjoyed it. There were six preachers there: Elder Spinks, of Louisianna; two Elders Phipps, of Texas, father and son; Elders Cayce and Bozark, of Fordyce; and Elder John R. Harris, of Thornton.

Dear old Brother T. B. Little, of Rison, Ark., died a few days before I went down there. I had expected to meet him, and it was sad to know I could never see or hear him preach again. But he was wonderfully blessed of the Lord and lived to a good old age, lacking only a short time of being eighty five years old. Truly a prince in Israel is fallen. May the Lord comfort His dear old aged lonely companion.

The old Brother Phipps is blind naturally, but the Lord has blessed him with a clear vision spiritually. He preached such a sweet instructive discourse. I feel sure the world is not worthy of such. The preaching both days and Saturday night was so good and edifying, I greedily swallowed it down as a famished person would natural food.

Besides the privilege of again being with God's humble poor in a worshiping capacity, I so much enjoyed meeting and being with my dear Old Baptist friends down there. They are a true, warm hearted people. I visited Brother Cayce, his mother and sister at Fordyce. His wife was away from home at the time, visiting her people in Alabama. This is the first time I ever met any of the family except Brother Cayce, himself. I enjoyed my visit with them so much. They treated me so nice and kind, I feel to love them as dear children of the Most High God.

I also visited the printing office where they publish The Primitive Baptist. He has good equipment and fixtures, and is catching up with the work and business, which was so torn up and delayed on account of the move, but I feel sure he has had a hard time and yet has a hard struggle before him to keep our dear paper coming regularly. Some are dropping the paper on account of the increase in price, but if they would only consider, surely they would not. It is not high now in proportion to other things, and what is $2.00 compared to the real worth of the paper one year? Besides, if we forsake him now, he cannot continue its publication, and I think we all should stand by and give him all the aid we can in this crisis. The time may come at no distant day when we would be glad to have such papers and cannot get them. They may not be allowed to be published and sent out.

Lord help us to awake to our duties and privileges and make the most of them while we may. Pray for me. Your sister in hope, Mary Patton.

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FOUND HER PEOPLE.

Dear Brother Hanks:

I feel impressed to write you of a visit I made to Texas. My husband went to Eastland, Texas, with one of our boys in January to try to pay for a pumping plant that we decided to install to see if we could make a living. I told him I felt sure he could find some Baptists and the dear Old Church of God near enough Eastland to go and get a "feast of fat things" and our son to hear the Gospel proclaimed who had not heard it since he was a babe three years old. They failed to find or learn anything about the Old Baptist Church. In March I found a short sketch in our paper from J. J. Edwards of DeLeon. So I wrote and asked him for information as to the nearest church and time of regular meeting. He wrote me the church at De Leon was the nearest, and their yearly meeting would be held on the regular time, fourth Sunday, Friday and Saturday before, in June.

I wrote my husband to be sure and go to the June meeting. So he agreed to go if I would go, too. So I left home June 18th and went to Eastland and stayed five days, and then to the yearly meeting. We had two as rich sermons each day as was ever our privilege to hear, delivered by our dearly beloved pastor, J. J. Edwards, and brother, Dr. Aldridge. A richer feast was spread for me than I had hoped for. I was blessed with the sweet privilege of seeing my dear husband come and ask for a home with those dear people of God. Oh, what a glorious feast that was to my poor soul! He was gladly received. Then I wished to send them my letter, as I had held it since I left Georgia seventeen years ago. They received me on the forthcoming of my letter.

The next Saturday, being the first in July, by the request of precious Sister Lois Carswell, we visited her home fourteen miles north of Abilene, Texas, and went to Elbethel Church and met a lovely band of Baptists there, but, on account of sickness, their highly esteemed pastor, Eld. R. B. Hester, was not present. So we had no preaching, but a most lovely visit. Brother Carswell took us in his car thirty-seven miles to see Brother Jim Owens, a young preacher. We returned to Eastland on the night of the 4th.

On the 17th I went to Rucker and had a most enjoyable visit with Sister Fuller and her daughter, Sister Eva Carswell, until Saturday, when, accompanied by these devoted sisters, we went to De Leon to the regular service. We gladly met again the dear faces we had become so devoted to during our first visit. After a most refreshing soul feast from Brother Edwards, we went home with Brother and Sister Hornsby, where we had a most pleasant visit until time to go to Church Sunday A. M. We met early, as is their custom, and sang many good songs before preaching, which was a rich feast within itself. We then had a short but very sweet and touching discourse by the pastor.

Brother Edwards and wife started that P. M. to the West Providence Association, to be held at Snyder. He asked me to go with them and I most gladly accepted the invitation. Oh, what a rich feast was spread all the way! We met Eld. Jack West at Abilene, had two sermons at El Bethel, two at a school house and two at Anson. It was quite a pleasant surprise that we were permitted here to visit your dear sister-in-law, Sister Littie Edwards. We enjoyed our short stay with her so much. She showed me a picture of dear Sister Hanks. I have so often wished to see her, yet it seemed a remarkable providence that I should be permitted to visit her sister in the way I did. Brother Edwards and wife, Brother Galloway, wife and son, Brother Jack West, my son and I went to Sister Littie's home. We were conveyed from there to Brother Hendrickson's, near McCauley. We went from there to Roby, and from Roby to Snyder, where we met a fine congregation and had a most delightful association. Twelve ministering brethren were present. There were thirteen discourses and eleven additions to the church. It surely was good to be there and sad to part with the dear ones we met with on this trip. But we were blessed to meet many of them on the 13th, 14th and 15th of August at the Duffau Association, at De Leon. The weather was very rainy and threatening all three days, yet we had a great feast. I told some of them that we had a spiritual rain, as well as natural. There were twenty-three ministers present. We were permitted to hear fourteen of them proclaim the sweet Gospel. Oh, it was a glorious feast that will be a green spot in our memory as long as life lasts. Many were heard to shout aloud the praises to God. It is one of the greatest blessings in this life to be permitted to assemble with the dear humble saints to praise and glorify His great matchless name. Oh! Brother Hanks, it was more glorious than I had dreamed.

Cecil, our son, that was with his father, seemed to feast on the sweet Gospel from the first sermon he heard. He wrote his twin brother, Cyril, to come and be with us at De Leon, so did I about July 10th. He answered us that he had previously planned his vacation. While he would like to be with us he could not; but on the 17th of July his motor car jumped the track and broke his collar bone. He was laid off for a month, and it happened in time for him to be out of the hospital and able to make the trip we requested. Strange as it was, he said the preaching sounded good and he found more comfort those three days and nights than he ever had in life. Cecil asked for a home with them Saturday night, after hearing 37 discourses; Cyril came Sunday, after hearing his 12th sermon, and asked them for a home in the church. You can imagine our joy and comfort was surely unspeakable and full of glory.

I spent one night with Brother Edward's good family. He has one of the dearest little ladies for a wife. To know her is to love her. Had an enjoyable visit with Brother Frank Bassett's good family. It is a feast to be with those good Baptists. I truly hope to meet all the saints where congregations never break up and Sabbaths never end. They re-

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ceived six members at the Association, which made sixteen additions to De Leon Church within the last two months. All who read this, remember us in our far away home and visit us if ever you can.

A little sister,

LOU J. DARSEY.

San Simon, Arizona.

Eld. Lee Hanks.

Dear Brother in Christ: This is Sunday evening. A pleasant day it has been. It is our regular preaching day, and we had one of the best meetings I have ever been to. Oh, how I do love to go to meeting and find so many of our dear Lord's people out there! Oh, how I do love them! But I feel like they can't love me, for I am so unfit to be called one of them. But, oh! the sweetest hope I have is that I do know I love them. Sometimes I think it is so hard to come home from that sweet place, where Jesus shows his smiling face. Oh! my poor soul does long for the sweet home where congregations never break and Sabbaths never end. Can it ever be my home? or shall my hopes be in vain? We had a sweet meeting and one I can never forget. Our dear old pastor, Brother Ben Williamson, did preach one of the best sermons I ever heard. My dear old uncle, J. H. Gresham, led in prayer, and it seemed to touch the hearts of all. He has been the pastor for a long time before I can remember till this year, but his health failed him so he had to give up his churches. Thanks be to our dear Lord, for He has sent us another good pastor, whom we all love.

Well, I did not mean to write as I have, I only wanted to write you for some sample copies of the Messenger. I want to try to help you by getting you some new subscribers, for I have been reading your papers and think it is the best paper I have ever read. I did not know that there was ever a dear Old Baptist paper to be found, but I am proud I have found one and would be glad to do something to help it if I can. I wish you success in your efforts. Pray for me. Your poor sister in hope,

MRS. F. P. JACKSON.

Round Oak, Ga.

Eld. Zack Hull.

Dear Brother in Bonds of Love and Fellowship in the Lord: I have received two copies of the Gospel Messenger, and from what I have read I am highly pleased with its teachings and think it will do great good to those that are seeking the ways of the truth in all its purity. It contains my ideas of the Scriptures as they have been taught us and handed down in that great Book of all books, the Bible. May you and all of its able writers live long and grow stronger in the faith, and impart it to all the hungry saints that are starving for the few crumbs they get from the Master's table. I have been so busy going from one place to another that I have not had time to examine the pages as carefully and thoroughly as I wish to. Some say we do not get enough Texas news. I think we have good sound writers in Texas, and when they have time to think and realize the need of their teachings they will come forth with their messages of love and information to us poor, needy ones, that are hungering for the little morsels that fall to our lot. If every one will try to get some new subscribers and get the paper out of its financial trouble I think all other troubles will adjust themselves. I have succeeded in getting two new subscribers and will send out the blanks as requested, and hope that every one will bring forth good fruit. Your unworthy sister in the Lord,

MRS. KATE MURFF.

Benarnold, Texas, R. F. D. 1.

Eld. Lee Hanks.

Dear Brother: The Apostle Peter, in one of his epistles to the brethren, said to them and for their good, "Let none of you suffer as a murderer, as a thief, as an evil doer, or a busy-body in other men's matters." A murderer, in the sense of this text, is one who seeks the downfall of his brother, as Saul, seeking to kill David, and falling on his own sword. On that he is an evil doer, evil worker, trying to cheat a man out of his liberties and rights. A busybody neglects his own business and tries to attend to some other man's business. He is of the flesh and prompted by an Evil Spirit. We are exhorted to put off the Old Man with his deeds.

I enjoyed the last Messenger very much, especially Eld. J. H. Oliphants' article. I think he is a great man in the kingdom of Christ. I love such men.

Brother Hanks, our people want to see you again. I baptized four at the Old Mill our last meeting. We have 120 members. Our brethren I try to serve are all in peace and love the good old way.

I just returned from the St. Clair Bottom Association, in Smith County, Virginia. All was love, and the preaching was to the glory of God. Two were received by experience, and were baptized during the meeting. Those brethren love the goodness of God's house. They are orderly in doctrine and practice.

I visited the Church at Roanoke, Va., had a warm meeting with those good brethren. May God work on us that which is well pleasing in His sight, and enable us to work out our own salvation with fear and trembling and find gospel rest unto our souls. This rest is for the child of God that obeys the gospel. What shall the end be that obey not the gospel?

Affectionately,

J. R. WILSON.

Danville, Va.

I am anxious to visit Virginia and North Carolina again. You have a noble body of Baptists. L. H.

THE HOPE AND PRAYER FOR A GOOD MEETING.

The never ceasing wheels of time have brought almost into our midst a general meeting, only one more week, to be at Old Beulah. To this dear church and its precious members we send greetings and thanks. May Heaven's blessings rest upon each and every one of you, and may it be a meeting that will

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never be forgotten. May it be as bread cast upon the waters to be gathered many days hence. I have tried to ask God in his great wisdom to return it to you dear people in brimming measures, the only true and living God, that we together with the blessed privilege, be permitted, by the Giver of all good, to meet in sweet love and harmony with those dear saints and tell and hear the good news. Many have been the heartaches and tears, the sorrows and prayers, many the losses and disappointments, but our hearts overflow with gratitude to the Giver of all good things for His manifest blessings to us in the past; for there has been sunshine as well as clouds in the life of us all and we humbly ask that His mercies may continue in the future as in the past, and when, sometimes, He hides His face from us for a while, may we say with meekness and sincerity, "Though He slay us, yet will we trust Him."

The most precious of all in His sight are His meek and humble saints. Oh, how sweet the tie that binds our hearts in Christian love. Let us take the sweet thought of what we assemble for. Sacred indeed is it to try to worship the true and living God. Many of the dear under-shepherds have come a long distance and turned their backs on their dear families in fear of Him, who commands them to feed His sheep, and if they feed us may God ever possess our hearts to feed them that they may feel free to feed the sheep. The way, I know, often seems difficult to them, the road, rough and stony; and yet with this great burden, as fire burning in the bones compels them to go, we ought to look upon them as the highest and yet they are the humblest of the flock. They often sing and preach as they march along and tell us of that wonderful city that is just ahead and of our hopes and dreams while wandering through the hard and stony places of life. Let us sing the good songs of feasting and rejoicing and worship Him with the voices of praise. The road that leads to that city is often rough and stony and we grow foot sore and weary, and we often look back over life's journey, but have no desire to turn back; but when we can look away to the new Jerusalem, we forget the thorny way we have come. The plains and valleys become the Garden of Eden. The blowing of the wind makes sweetest music. The falling rain is only tears of gladness. The flowers offer incense, and we are happy all the day. But more often heads are bent low in sorrow, and every heart beat is a grief burden pulsation; but the promised land is just ahead, the lights of that wonderful city we can almost see. Let us pray for these lone pilgrims, those travelers that God has directed their minds together at this dear old church, to spend and to be spent and to partake of this great blessing with the saints in light. Let us give all the praise to a great and crucified King, whom we believe to be our refuge and strength. We are all on our way to an unseen land, to a city that faith and hope tells us lies just beyond, and we look with fear and trembling at our little offering, only a dove or a pigeon. If indeed we are worthy we are almost ashamed of our little; but how sweet that hope if it will be accepted by the one who said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And it is a holy union because Christ has raised us up together in heavenly places in Christ Jesus. W. M. Lewis.

Hazlehurst, Ga.

Weiser, Ida.

Elder Z. C. Hull:

Dear Brother: I received the Messenger for June and July as a subscriber. There are some good Baptists in this Western country. Brother Webb, of Weiser, is one of them, and I have him to thank for the Messenger for the ensuing year. If these two numbers are a sample I shall be well pleased.

We have a small church here in Weiser; the closest church west or south of us is 125 miles; the closest church south or east is 300 miles, at McCammon, Ida. They sent for me to come and visit them last June. While I do not go much on account of wife being helpless, yet I was blessed to go and visit them. They are but few, yet a living few,—this they proved by their works. They have faith, How do I know? "Neglect not the assembling of yourselves together." They were there. One sister, forty years old, came fourteen miles on horseback. Two of the members came by wagon fourteen miles. They communed and washed one another's feet, thereby showing their faith by their works. They knew of my affliction; they bore my burden. "Bear ye one another's burdens," etc. In our meetings the dear Lord was with us and caused our cups to run over—they must have been full or they could not have run over.

I have told you of the church, now I will tell you of myself. I enjoyed trying to preach to them, and often on my way home caught myself singing. I do love to sing as I go home from meeting. Our little church here at Weiser believes in an Almighty God and all His attributes are even. We do not believe the sons of God should marry the daughters of men, but that the children of God should stay out of all men-made institutions. We do not feel that we can worship God with music made by a thing without Spirit or understanding. We believe that God through Christ saves His people both in time and eternity. We believe in feet-washing and to show our faith by our works, for "faith without works is dead, being alone."

Our meeting here, in Weiser, is the second Sunday and Saturday before in each month. We are too far away to ask brethren to come; but should any brother or sister be coming by we surely would be glad to have them visit us.

Yours in the hope of a better resurrection,

T. E. Atteberry.

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Eld. Lee Hanks,

Most Noble Brother in the Lord:

Will you allow such a poor, repenting sinner to come and drop a few lines to you and ask you to please allow it to appear in the columns of the dear Gospel Messenger? Eld. R. S. Farrow, who lives in Galveston, Tex., and I have just arrived here at Texarkana from Bethel Church, La., where I, in my weakness, am trying to serve this little happy band of believing children of God, and we feel the dear Lord is graciously good and kind and mindful of us poor, thirsty sinners. Elders R. S. Farrow, J. H. Veach, L. W. Alman and I, and Deacon J. M. Wiggins formed ourselves into presbytery in order to ordain a deacon. Upon examining Brother T. W. Kent, we found him a worthy brother and fully qualified for the office of deacon. Then, as the Savior instructed His children to do, we went in the sweet communion service, eating the bread and drinking the wine and falling upon our poor, bended knees at our dear brethren's feet and washing them. We felt the dear Lord was blessing us in our very souls and was by our side; and again our poor hearts were refreshed when our dear loving Sister, Eugenia Kent, came back to her dear home, Bethel Church, confessing her wrongs, having been led off by those who oppose us most bitterly. We were made to praise the dear Lord for opening her eyes again and enabling her to see her wrongs and giving her a tender and forgiving heart to come back to the dear church of God. God bless her tender heart. Dear brethren, I have been laboring at their little church, trying to cause them all to stand together on the Old Ship of Zion, upon which they embarked. I feel to praise God aloud for giving me the sweet assurance that as poor and little as I feel to be my poor labors in the ministry are not all in vain. I feel the tide has reached its height in this, our little Association, the Louisiana Association. Elder R. S. Farrow came home with Eld. J. H. Veach, where we had a glorious feast again. This church is Elder Veach's home church, Cool Springs. We labored three days, and we feel to thank God in refreshing our poor hearts again. Three joined the church; Sister Bettie Stone, Sister Anna Blackman and Sister Lillie Horn. We were blest to follow them to the water's edge and see their pastor baptize them. Oh! a beautiful sight and a precious thought to know and see God's precious children coming home.

I feel that I could write on and never stop, but I have made this too lengthy, I fear. While Brother Farrow and I are waiting here at Texarkana for our train I feel a deep desire to write a few lines in regard to our good meetings, feeling that it might comfort others. Our next stop is Maud, Texas, where Brother McDougald will meet us. We expect to remain with those brethren three days, and then on to Eld. D. W. Stanley's Association, then to Eld. W. F. Baker's Association, of Texas. I pray the dear Lord will lead and guide us in the way of all truth and keep us humble and enable us to preach Jesus and Him crucified.

I will close by begging all who may read these few feeble thoughts of mine to pray for us.

H. M. WOODS.

Minden, La., Route 2, Box 23.

Dearly Beloved Brethren and Sisters in Like Precious Faith:

So many times have I been with you in sweetest meditations and, I hope, communion in the spirit of our elder brother; but, have been so harassed with doubts and fears, trials and temptations, I have hesitated to come before you in correspondence. So many have asked of me and have written me sweet encouraing letters begging me to continue my letters as I felt impressed; but, oh! the fear that I undergo in thinking of the high esteem in which the weak afflicted poor hold me, and me such a poor, weak, ignorant, imperfect, fallible creature. I fear that you are deceived in me.

I have undergone a long, dark, winter season of late; it seems my energy is all gone and I am groping about in darkness, wondering what the end will be, still I cannot pass mercy's door but what I fall down in deepest humility and distress and beg the Lord to still be gracious to me. Seeing and feeling myself so poor and needy, I cannot so much as claim the honor some people claim to themselves of praying continually. If not mistaken altogether, necessity brings me down and there is a spirit of prayer given me and then I approach my blessed Father as nothing, less than nothing and altogether vanity, yet rejoicing that He is so rich in mercy and so powerful in strength He can raise my poor frail mortality so that I can praise Him with all my powers. In thinking over my various conflicts I feel sometimes to be alone, but there have been people and are today that can fellowship me for what they see manifested in me of my blessed Savior. As I talk with those who seem so Christ-like and so much endowed with heavenly wisdom, often they break down with tears, telling of their short-comings. I cannot see why they have to mourn and weep as I do because their walk and talk seem so lovely to me that I long to be like them. I am glad I can see my precious kindred my superiors, for then I can obey at least one injunction of Holy Writ,—"In lowliness of mind, ever esteeming others better than ourselves."

Dear brethren and sisters of the Primitive Baptist faith and order, I feel to beg a continuance of your forbearance and forgiveness. I realize that I indeed am weak, but you are strong. I do not wish to err away from the blessed fellowship and Christian love of any of you, so if I say or do anything in that direction it will be done ignorantly on my part; so I beg you again to watch over me and point out my mistakes in love. I do not feel that any sacrifice will be too great for me to make for the welfare of Zion.

The more of the opposite views of salvation I hear the more I love the blessed truths advocated by the Old School Baptists. It has been my lot to live in a community this year where there are practically no Old Baptists. They are good folks, and many, I be-

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lieve, have the love of God in their hearts, but they argue that salvation is entirely dependent upon their accepting Jesus and upon their good works in general. We have to go fifteen miles to eat with our Father's children, but oh! the feast is so sweet and the food so nourishing the distance is not in the way.

The dear Lord willing, we'll leave here this winter and move back near papa's. It will be spring before I can go, as I have contracted to assist here in the school. I am anxious to go back among the people who received me into the church and to have them visit us in our humble home. I know I have not but one life to live and I would rather spend that one in some place where I can enjoy my religious life than to live in some other place where the dear Old Baptists are not known in prosperity and worldly honor. I must say, "Farewell in the sweet promises of God." Lovingly in hope,

MRS. LESSIE JOLLY MITCHELL.

Pittsboro, Miss.

Eld. Lee Hanks, Greenville, Fla.

Dear Brother:

I will write a brief sketch of my recent visit in the Flint River Association, where I met with a number of God's humble poor. I was made to rejoice in the God of my salvation. On Friday before the fourth Sunday in July I left my home and went to Climax, Ga., and on Saturday A. M. was conveyed to Pisgah Church on the car with a precious Brother Thomas. There I enjoyed a good meeting. I met Elders Jowers and A. J. McLeod, the pastor, and we had the pleasure of speaking to an orderly congregation Saturday and Sunday. Then I spent the afternoon and night with Brother Lonnie Harrison and they were so good to me. Monday A. M. Brother and Sister Harrison took me to Tired Creek Church, where I enjoyed good meetings. There are a number of good Baptists in that country. I spent the afternoon and night with dear Brother Elmore and family and enjoyed being at their home so much. I was accompanied next day by Brother Elmore and family and enjoyed being at their home so much. I was accompanied next day by Brother Elmore and three little daughters to Popular Springs Church, where we met a few faithful old soldiers of the Cross, and after service spent the afternoon and night with Brother W. B. Fincher, near Cairo, who is a very progressive farmer. On Wednesday A. M. I had the pleasure of riding with Brother Fincher and son to Whigham, where we were joined by dear old Brother Hollingsworth and went out to Trinity Church and had a good meeting. Then Eld. Hollingsworth and I visited his son's home, where he spoke of his long continued labor in the service of God. We realize that he has fought a good fight, has kept the faith, and is now ready to be offered up where there will be no sorrow, pain, nor death, but will all be life, peace and happiness. Oh, that I could be such a man as I think he is. He is past his eighty-sixth year and is yet able to travel around and preach. He is yet serving churches. On Thursday we went to Mispah Church, where we tried to speak to an orderly congregation, and after service took dinner with Brother H. R. Adams, and there parted with the dear old father in Israel. I came back to Bro. R. C. Hollingsworth's and spent a pleasant visit with them, and on Friday I was accompanied by Bro. R. C. Hollingsworth and Brother Connell to Prosperity Church. There I met Eld. Jowers and Eld. A. J. McLeod, and, after speaking to an attentive congregation, joined Elder McLeod on a visit to his home at Climax. At his home I enjoyed watermelons and refreshments and a good night's rest. On Saturday morning we went to Piedmont Church, where we met Elder Moneyham, an old soldier of the Cross, and had a good two days' meeting. I visited the home of Elder Moneyham and Bro. I. M. Maxwell, where we enojyed the company and refreshments to the greatest extent of enjoyment; then after dinner I joined Elder McLeod to his home at Climax, where I was well cared for until Monday A. M. I came back to my dear little family at Greenville and found all well, for which I hope I thank the good Lord for His tender mercies to the children of men. I will be fifty-nine years of age if I live to see the sixteenth day of October, 1920, and this is my first visit out of my own State among my brethren, and I want to thank them all for their kindness to me. I feel to be less than the least of all saints.

E. S. W. HOLLAND.

Dear Brother Hanks:

I am glad to know you and Brother Taylor are to visit our churches of the Flint River Association. I will publish your appointments with great pleasure. The Harmony Association was one of the loveliest places I ever visited. It looked like God opened His fountain of love and just let it flow into our hearts until our souls run over with joy that is unspeakable. I also attended the Pilgrim's Rest Association, held in Jacksonville, Fla., one week before the Harmony. It was indeed a place of joy. I hope to meet you soon. I pray God's blessings on you dear servants that He may prosper your way. Remember me and my children at a rich throne of grace.

Your little brother in hope,

A. J. McLEOD.

Climax, Ga.

Dear Brother Hanks:

We are glad you and Eld. J. A. Taylor will be with us fifth Saturday and Sunday at Mars Hill. We are sure proud of your coming. It was given out today at Bro. Wallace's appointment.

We had a good association. There were thirteen visiting and corresponding ministers, and, if I am any judge, they did some able preaching.

Now, Brother Hanks, I hope you will be sure to come. I think Bro. Wallace is a good man and an excellent preacher. Your brother in hope,

B. D. JONES.

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(Continued from Page 13)

thought of offering his resignation. But while he hesitated, a pious old sister visited the pastor's wife, and of course they discussed the situation. But before leaving, the old sister asked to see a pair of the pastor's old pants. The wife brought the pants, and the old sister found and pointed out the secret of the trouble. The seat of the preacher's pants was worn out, and the knees were still good. Moral: He had sat too much and had kneeled too little.—Selected.

Eld. Lee Hanks,

My dear Brother in the Lord:

I have just finished reading my paper, "The Gospel Messenger." I feel to say it is worth the year's price to me, for I realize more and more every day I live that I am a sinner; and if I am saved at all it is by the grace of God, and not of works lest I should boast. I feel to know that all I do and say is mixed with sin.

Yes, Jesus knew His people before He left the shining courts of glory to come down here into this world to suffer, bleed and die on the rugged tree of the Cross that His people should have life. What a blessed Savior we have! and oh, how little it makes me feel to realize that even to each breath I draw is a blessing from Him! For we read that every good gift and every perfect gift cometh down from above, from the Father of light in whom there is no variableness, neither shadow of turning. What a blessed Savior we have! One who is able to save all that truly call upon Him. May He ever give His dear children all over the whole world a sufficiency of His grace to ever keep them humble and at each other's feet, esteeming each other better than themselves. Just as long as we are thus kept we give no trouble in the churches. We should look over each other for good, and pray one for another, thus fulfilling the law of Christ.

May the richest blessings of God, "through Jesus," rest and abide with the household of faith is my prayer.

Your little brother if one at all,

JOSEPH D. ELY.

Rocky Mount, N. C.

Dear Brother Hanks:

I write to tell you of our good meeting at Irvine third Saturday in September. I baptized Brother Metcalf, who joined when you were here with me, also the two sisters who joined on Sunday of the Association, and a Brother Reed and his wife, who joined on Saturday of our Irvine meeting and was baptized with the others, making in all five. Had a good crowd and much interest, for which I thank the dear Lord. With much brotherly love,

J. N. CULTON.

Richmond, Ky.

EXPERIENCE.

Eld. Lee Hanks,

Dear Brother:

I will try to write what I hope has been the dealing of the Lord with my poor soul.

From early childhood I have had serious thoughts of death and, after death, the judgment. My very earliest troubles were an awful fear and dread of punishment. At that time I did not so much wish heaven as to escape punishment. I wanted and intended to be a Christian, so time after time I would begin to try to do good and gain favor with God, every time becoming more and more alarmed. I went on this way for several years, and so great was my feeling of guilt and condemnation that I did not understand the cause. I was in trouble and distress most all the time. A place of solitude was a most welcome friend. Then I would often try to pray, asking God to be merciful to me, a poor sinner; but not until the 26th night of July, 1920, did I receive any relief. I was brought to the conclusion that my case was an outside case and that there was no hope for such a sinner as I, but, thanks be to God, at the moment I was made to give up in despair I was made happy. Everything looked new and so pretty, I never will be able to tell how happy I was. I only knew I was made to stand still and see the salvation of the Lord. I thought that all doubts and fears were gone and that I would never have any more trouble, but since then I have often been cast down wondering if I was deceived. But I always look back to that sweet hope which I hope was given me by the grace of God.

I have told you a little of my life and if it is not an experience of grace I have none. I wish to say I found rest when I offered myself to the dear old Church and was received and baptized. Let me admonish every little bleating lamb to go home to his friends and tell them what great things the Lord has done for him. The Old Baptist Church is the friend to such ones. I beg an interest in your prayers. I feel to be the chief among sinners, saved by grace if saved at all.

RUTH CHEATHAM.

Macon, Ga., Jeff Davis St.

Dear Brother Hanks:

I hope you and yours are well and that the blessed sweet Spirit of the dear sweet Redeemer is resting upon you, for where the Spirit of the Lord is there is liberty. Please pray for me that the dear Lord may keep me as the apple of His eye and all of His children. I do hope I am one of His, but if indeed I am I am less than the least. I am so poor, unworthy, and sinful. Dear esteemed brother, for you are such a blessed gift to the Church. You go forth proclaiming the blessed sweet tidings of the Son of God. I hope the Lord will bless you, yours, and all of His dear children.

A brother in hope, W. J. CARTER.

Reidsville, N. C.

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Eld. Lee Hanks.

Dear Brother: I am so well pleased to get a card from you that I cannot express in words how I feel. I have craved to write you and ask you to pray to the God of all the earth in my behalf. I know that he is the only one that can save sinners of Adam's race. If I am saved it is by grace alone and not by any works or deeds that I have done, but by the blood of Christ alone.

I hope the Lord will bless you to visit North District and Tates Creek this year. I would be glad to meet you there and visit Brother Miracle's home. Can't you come to Powell's Valley this year? Don't forget to pray for me when at the throne of God's grace. Yours with loving kindness,

J. H. WILSON.

Oaks, Ky.

Dear Brother Hanks:

You will find enclosed One Dollar and Fifty Cents ($1.50) money order for the Gospel Messenger which I received last evening. I had read the one you gave me and was reading it over again. It is just like reading the Bible. We always find something new and so much comfort to my poor soul. Dear Brother Hanks, it did me so much good that you visited our little Church and delivered such good sermons to us. Your work of presenting the Dove I thought was the grandest thing I ever heard. Oh, how true that is! I have visited lots of different churches and seemingly they all swallow each others dope, but the dear Old Baptists, and they are not used to being fed on scraps and, therefore, they don't eat scraps. It must be the Gospel preached in its purity for the dear old Primitive Baptists. And when I visit other churches and see and hear such it makes me a stronger Baptist than ever. I can't thank my blessed Lord enough for the light He has given me, yet I pray for a better understanding and knowledge of His blessed Word. I saw Brother Turnipseed's writing and it did me good to read it. I am well acquainted with him and family. They have visited at my father's home at Ward, Ark., a number of times. My father was pastor of Antioch Church there, which now is as Sardis Church.

Well, I will close with these few lines. If they are no more profitable to you than I feel they are, it is enough. Hoping to have you visit us again and wishing you good luck through your journey of life, I am,

An unworthy sister in hope,

MRS. J. W. LUTHE.

Parkersburg, Ill.

What is wrong to fellowship in one Old Baptist Church is wrong to fellowship in any Old Baptist Church on earth. False religion is disorder, let it be open or secret, and should be withdrawn from. "Withdraw yourselves from every brother that walketh disorderly." L. H.

OBITUARIES

STEPHEN M. ABERNATHY

Stephen M. Abernathy, son of Thomas and Elizabeth Abernathy, was born Oct. 1, 1855. He was married Nov. 23, 1876, to Miss Janie Reed. Five children were born to this union; three boys, Andrew, Arthur and Remey, two girls, Mrs. Andrew Sprewell and Mrs. G. T. Reeves. There is left to mourn his loss, his devoted wife, Sister Janie Abernathy, and the five children. There are also two brothers, J. T. and Joseph Abernathy, and three sisters, Miss Sarah Abernathy, Mrs. H. G. Mitchell, of Smyrna, Ga., and Mrs. S. W. Brimer, of near Roswell, Ga.

Brother Abernathy joined the Church at Cross Roads in August, 1881, and was a faithful member until his death. Brother Abernathy is not only missed by his relatives, but by a host of friends. He was a man that loved the Church. He was faithful to the cause and unless hindered by illness, he was always present at the regular meetings. He was also the very efficient and faithful Clerk of the Church at Cross Roads. Brother Abernathy was buried on the fourth Sunday in July at Cross Roads. The burial service was conducted by the unworthy writer. The attendance was very large, which was indeed an evidence that his life had been on a high plane, and was without reproach. His manner of life should be a great consolation to the bereaved ones.

May we all be enabled to live the life that Brother Abernathy lived so that when we have to depart this life, we will be prepared to meet God and lay down in peace to await the Resurrection when our mortal bodies shall put on immortality and natural bodies shall be raised spiritual bodies, then souls and bodies will be reunited to the everlasting praise and honor of God. Z. C. HULL.

ELIAS BOWDEN

At his residence near Cottage Grove, Tenn., February 26th, 1874, Elias Bowden died. He was born January 1, 1814, in Wake County, N. C., and came to Henry County, Tenn., when quite young, where he lived till the time of his death; and, by his industry and honesty, he drew around him a large circle of friends and admirers, who now mourn his loss. In his death his family loses a kind, affectionate, and provident husband and father, and the community, a good, peaceful and quiet citzeni. Mr. Bowden never attached himself to the church, but was a sound, firm believer in the doctrine and order of the Primitive Baptist Church.

DEACON R. M. AUSBON

Robert McDonald Ausbon was born near Plymouth, Washington County, N. C., January, 1868, and died in Hobgood, N. C., October 16, 1919. He was married to Mamie E. Heyman, April 27, 1898. Six boys were born to them, four of whom are living. He and his wife both joined the Primitive Baptist Church at Mt. Zion, Halifax County, N. C., first Saturday in September, 1910, and were baptized the following Sunday morning by their beloved pastor, Eld. W. B. Strickland. He was a farmer and a rural mail carrier for fourteen years, a noble man, a good husband, a kind father, and could be trusted in every vocation he occupied. Too much could not be said of him, for he was one of nature's noblemen; and we believe that, on the resurrection morn, he will be one among the number who will rise in Christ. The wife and children have lost a kind indulgent father, and the church, a good member.

Written by request of his dear wife.

Affectionately,

ELD. W. B. STRICKLAND.

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HENRY PIPPIN.

Henry Pippin was born September 20, 1900, and died February 14, 1920. He leaves to mourn his death father, mother, five sisters and two brothers. On February 1st he was taken with influenza at Sister Wilson's home at George, Texas; got able to go home; but then took pneumonia. He seemed to be warned and impressed as to his death and would not consent to have a doctor. But one was called anyway, and when his mother so informed him he said to her it would do no good.

He loved to sing in "The Good Old Songs," and would sing "Shed Not a Tear O'er Your Friend's Early Bier," and then say, "That is my song." And it was the last song he tried to sing. He never joined any church, but was of good and quiet demeanor; and, in his last conversation with Sister Wilson, he said he had a sweet hope, which greatly consoles her.

His body was laid to rest in Beck Prairie Cemetery (a large concourse of people, friends and relatives, were in attendance) there to await the resurrection, when it shall be changed and fashioned like unto Christ's glorious body. I think that the sorrowing family and friends should rejoice, though naturally grieved, because of the bright evidences this dear boy left behind him. Surely he must be "in heaven above, where all is love." J. C. DENTON.

Longview, Texas.

BEN LONG WEAVER

It is wtih a sad heart that I write of the death of one who felt so near and dear to me. He was born April 22, 1916. He was taken very ill early Saturday morning, and suffered awfully until Monday A. M., when our blessed Savior came to his rescue and relieved the last pain. He was laid to rest in the family burying ground Tuesday P. M., December 30th, to await the resurrection morn, making his stay on earth three years, eight months and seven days. He leaves father, mother, five sisters, one brother, and grandmother to mourn his loss.

Ben Long was a bright child. I loved him dearly, and I am sure I got the same in return. He was loved by all who knew him. I shall think of him and love him as long as memory lasts. We hated to give him up. All was done that physicians and kind friends could do, but to no avail; the Lord knew best.

Written by his sorrowing grandmother,

MRS. MARY ELIZA WEAVER.

Robersonville, N. C.

ELDER J. P. OWENSBY

We, the Primitive Baptist Church in Cades Cove, do agree to write our beloved Sister Nellie Owensby a letter in regard to the death of her dear husband.

Whereas, it pleased God in His wisdom to call from us our beloved brother and pastor, Eld. J. P. Owensby.

And, whereas, this precious man of God lived about four years, an humble, zealous, true and devoted member of the Primitive Baptist Church.

And, whereas, his usefulness was universally felt, and his precious godly life yielded such an influence in uniting the brotherhood and promoting the Gospel of Christ to the upbuilding of Zion.

And, whereas, we feel it our duty to express our deep regret and great loss in his death.

Yet though in words we, as a church, cannot express our great loss and feeling. He was so dear as a pastor. Yet though he is absent from us today, we still remember his consecrated life and devotion to the church.

And, whereas, his wife and little children, together with the church, have sustained such a great loss we offer this tribute of respect and condolence to his dear wife and children, and also to his father, mother, brothers and sisters.

This done and approved of by an act of the church. The church appointed a special committee to attend to this matter.

J. W. ROBERTS,
J. N. LEDBETTER,
ABIE GREGORY,
Committee.

DORA GAY

The subject of this sketch was born in Emmanuel County, Georgia, July 26, 1886, and died December 19, 1919. She was married to D. W. Gay, who survives her. To this union were born two sons. Her maiden name was Dora Hendley. She joined Bethel Primitive Baptist Church October 17, 1915, and was baptized the 18th by Eld. J. B. Wilson, the pastor of Bethel Church. She was a noble woman, a devoted church member,, wife and mother. To know her was to love her. She loved her church and attended her meetings as often as it was possible for her to do so. We have every reason to believe that she is basking in the sunshine and sweet smiles of our Savior's love. We can imagine that we can see her at the portals of glory, enjoying the fruits of her labors and smiling those same sweet smiles she wore while here upon this low ground of sin and sorrow.

We can truly say that the church lost a noble member, her husband a loving wife, and her children a tender mother; but while we feel this deep down in our souls we surely can say that our loss is her eternal gain. The funeral services were conducted by her loving pastor, Eld. J. B. Wilson, in the presence of a host of sorrowing relatives and friends. To the bereaved husband and children, I will say, "Look away from this unfriendly world and hope to meet her once more where there will be no more briny tears, no sad good-byes, and where death and pain will never come." She was laid to rest in Bethel Cemetery, on December 20, 1919, to await the glorious resurrection morning, when we hope for her to arise in the likeness of the blessed Jesus.

Written at the request of the Church and her husband by her pastor, ELD. J. B. WILSON.

DEACON JAMES WILSON

The subject of this sketch, Deacon Jas. Wilson, was born January 27, 1847, in Johnson County, Georgia, and was married to Miss Martha E. Greenway on July 4, 1869. To this union were born nine children, four sons and five daughters; and two sons and one daughter preceded him to the grave.

Brother Wilson joined the Primitive Baptist Church at Samson, Johnson County, in his early age, and was baptized by Eld. D. J. Lamb. He was soon ordained to the office of deacon by Elders D. J. Lamb, J. S. Smith and Nedam Bryant, which office he faithfully filled for forty-one years, being at his post of duty whenever he felt that his assistance was needed or whenever called upon to do so. He was ever faithful to all of his church duties, and seemed to greatly enjoy the services of the Master. He stood faithful, and ever contended for the "Old Paths," ever looking unto Jesus as his Shepherd. He was a faithful and kind husband, father and neighbor. He lived to see all of his children join the Primitive Baptist Church and to see two of his sons called to the ministerial labors, one of whom was serving the church of his membership when he was called home on January 23, 1920.

We feel that the Church has lost a bright, shining light, and the neighborhood a warm friend and a good neighbor; but, while we feel this deep down in our very souls, we feel that our loss is his eternal gain. After the funeral services, which were conducted by Eld. S. M. Anderson, he was laid to rest in Bethel Cemetery on January 24, 1920, to await the glorious resurrection morning when we feel that he will arise and ascend to the Father with all the holy angels, where he will ever be able to sing around the glorious throne of God.

So we will say to the bereaved and loved ones to mourn not as one who has no hope, but imitate the virtuous life of this dear man of God and thereby leave a clean record and a host of sorrowing loved ones and friends when you are summoned away to give an account of your behavior here.

Written by order of Bethel Church while in conference.

J. B. WILSON, Summit, Ga.
J. R. HILL, Kite, Ga.
Committee.

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THE PRINCIPLES FOR WHICH THE GOSPEL MESSENGER CONTENDS.

1. We believe the Scriptures of the Old and New Testaments are the perfectly inspired word of God, and the only rule of faith and practice.

2. We believe in only one true and living God, the Sovereign Creator, Upholder, Governor of the Universe, who exists in the three-fold undivided and indivisible subsistences of the Father, the Son and the Holy Ghost.

3. We believe that God before the foundation of the world, did choose and predestinate some men and angels (1 Tim. 5: 21); Matt. 25: 21; Rom. 8: 29-30; Eph. 1: 3-7; 2 Tim. 1: 9; Psa. 65:43 to eternal life through Jesus Christ to the praise of His glorious grace, and left others to act in their sins to their just condemnation, to the praise of His glorious justice so that the salvation of the elect is all of divine and unmerited grace—that the election of God's people in Christ Jesus before the foundation of the world was particular, personal, unconditional, and eternal.

4. While God created man in His own image good and very good, man of his own will without compulsion of his Creator and undeceived transgressed the law of God thereby falling from his original innocence and communion with God, involving his entire posterity in death in trespasses and sins from which deplorable state he is utterly unable to deliver himself either wholly or in part.

5. We believe that God's relation toward holiness and righteousness is causative, and His attitude toward sin is overruling. Hence God does not cause, coerce, influence or approve of sin. Sin is man's fault, and he is to blame and is responsible for his wicked acts.

6. Predestination is God's act, and, what God determines to do, the design of which is to conform poor sinners to the image of Jesus. Foreknowledge is an attribute of God.

7. We believe that Jesus Christ was born of the Virgin Mary, assumed our nature, being both God and man, and He bore all of our sins in His own body, and forever put away all the sins of all the elect, bride, sheep or church, removing them as far from them as the East is from the West, and that His mission to earth was to redeem and save His people (the elect) from their sins, and that the atonement was for the elect only, and that all for whom Christ died shall be called, regenerated and justified, by Christ's imputed righteusness, and that they shall be glorified in Heaven.

8. We believe that there will be a resurrection of the dead, both of the just and unjust and that the joys of the righteous and punishment of the wicked will be eternal. We mean by this that the same body that dies and is buried shall be resurrected.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ to be administered by the authority of the true church of God, by a legal administrator, and that the true mode of baptism is by immersion.

10. We believe that feet-washing is an example given to us by our blessed Lord and should be observed immediately after the Lord's Supper and should be kept up until His second coming.

11. We believe that no minister has the right to administer the ordinance of baptism and the Lord's Supper only such as are regularly called and come under the imposition of hands of the presbytery in the Primitive Baptist Church and, must at the time of administering the ordinances, be in fellowship with true Primitive Baptists.

12. We believe that God has a people in all nations, among all classes, and ages and that they shall all be regenerated at God's time independent of human means or instrumentalities, and that infants and idiots are saved just like the adults by the sovereign grace of God.

13. We believe that the gospel belongs to the Lord's people and its design is to teach living children of God, to feed spiritual sheep, to comfort, to edify, to strengthen weak hands, confirm feeble knees, to establish and unify the Lord's people in the most holy faith.

14. We believe the Primitive Baptists to be the true organic Church of God and as such she should be entirely distinct from all unscriptural societies of men, and that a true strict discipline should be executed in all of our churches (Matt. 18th chapter; 1 Cor. 5th chapter; 2 Cor. 6: 14-16; Eph. 5: 11-12; Col. 2: 21-22; Matt. 5: 23- 24, 27-28, 29-30, 32; Matt. 7: 19; 1 Cor. 6: 1-20; Gal. 5: 19-20-21; 2 Thess. 3: 6; Tit. 3: 10; Rev. 22: 15; Rev. 18: 4-5), and discipline belongs solely to the church.

We endorse the action of the Kehukee Association and Black Rock Address of 1832 in their withdrawal from the Fuller and Carey departures of Boards, Conventions, etc. It is and has been the sense of our churches not to hold in fellowship any church, member or minister who holds the following: Boards, Conventions, Missionary Societies, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, religious oyster suppers, ankle auctions, theological schools, instrumental music in worship, a salaried ministry, or taxing the members, humanly arranged, fleshly revival or protracted meetings to augment the membership with the world, Freemasonry, Odd Fellows or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God.

Good works are fruits of faith, and we hold nothing good works not authorized by the inspired word of God. We shall contend for a clean, godly ministry and membership, and for morality, sobriety, truthfulness, honesty, and observance of the laws of our country, and oppose divorce and remarriage without a scriptural cause, drunkenness, adultery, bankruptcy, or brother going to law with brother before the unjust, and that the church is the Mount Zion, the joy of the whole earth, the city of the Great King and every direction from her is downward. We desire in love to contend for the above principles, and to condemn mob law discipline in the church and to labor in love to reclaim the erring and desire to see forbearance and forgiveness exhibited as far as possible.

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We mention a few of our brethren who will act as agents and aid in the circulation of the paper, but do not confine the agency to them alone, but want every minister, deacon and lover of truth to feel that he is an agent to extend the circulation of our paper.

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THE GOSPEL MESSENGER

Vol. 43. ATLANTA, GEORGIA, JANUARY, 1921 No. 1.

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCOOL BAPTISTS

"Let Us Labor To Unify"

"A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you."

"What shall we say then? Shall we continue in sin, that grace may about?

"God forbid. How shall we, that are dead to sin, live any longer therein?

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

"For he that is dead is freed from sin.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

"Let not sin therefore reign in your mortal body, that we should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Published Monthly By

THE MESSENGER PUBLISHING CO.

Atlanta National Bank Building ATLANTA, GEORGIA

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Subscription Rates Single Copy 15c Ministers and Widows
$1.50 Per Year In Advance $1.25 Per Year

Remittances must be made by Post Office money order, and payable to the Messenger Publishing Company, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE ONENESS OF THE CHILDREN OF GOD

In the fourth chapter of Paul's Epistle to the Ephesians, he exhorts the saints and faithful in Christ Jesus to "walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace," saying, "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," and he adds that all the gifts of Christ to the Church are for the edifying of His body in love. In 1 Cor. 1:10, he says, "I beseech you, brethren, 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." Even so the Lord Jesus Christ, in His last great high-priestly intercession for His people, says, "Neither pray I for these alone (His Apostles), but for them also who shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me (John 17:20, 21). How can we expect the world to believe in Christ, when professed Christians are divided into two hundred discordant and proselyting denominations, and when the true, unproselyting Church is divided into factions by men-made phrases and institutions, and by additions to or subtractions from the written Word of God, our only standard of faith and practice? We, of course, expect carnal professors of religion to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive" (Eph. 4:14); but those whose hearts are established with grace, and whose Savior, Jesus Christ, is in His love and power, person and doctrine, "the same yesterday, today, and forever" (Heb. 13:8, 9) should be perfectly united at all times, as they will be in all eternity. And they would be if they followed Him in His perfect example and in the teachings of His Holy Spirit and Word. To this end, we should beseech Him for the guidance of His Spirit, and search, for ourselves, the Scriptures of truth, and not follow any man only as he follows Christ, the Author and Finisher of our faith, and the only Head of His church, and the only Captain of our salvation. One word of His is worth infinitely more than all the words of uninspired man.

To be sure, in our present imperfect state, we do not all understand every text of Scripture alike; but, under the influence of the Divine Spirit, the leading doctrine and practice of His Church are set forth plainly enough in His Written Word, and His humble and obedient people should understand them alike and continue steadfastly in them. Associations and periodicals ought to labor to instruct Scripturally the people of God, and thus to edify them in the most holy faith of our Divine Redeemer; but if they teach unscripturally, and thus confuse and divide the saints, they ought to be abolished. I imperfectly, but sincerely sought, in the **Church History**, and have sought in the **Gospel Messenger**, and in my ministry, as a faithful witness, to tell, substantially "the truth, the whole truth, and nothing but the truth" in regard to Bible doctrine and practice, and thus to unite and build up the mystical body of Christ in love, without regard to earthly interests, or the fear and favor of men, but for the glory of God, and the good of His people. I do not believe that we should make or take any human phrase an idol, and stand guard over it, and be ready to non-fellowship any brother or sister who does not accept it. The great majority of Primitive, or Predestinarian, Baptists believe in what has been called "the conditionality of time salvation," that is, that the children of God find more comfort and rest in obeying than in disobeying Him (Matt. 11:29), but we do not non-fellowship those who do not accept that phrase. A few of our people have always believed and now believe in what is called "the absolute predestination of all things," and some of them cannot bear a rejection of that phrase, though they admit that God's attitude toward sin is not the same as His attitude toward holiness, and they say, in their writings, that God leaves or gives up men to sin or endures or suffers sin, as the Scriptures declare (Psalm

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81:12; Rom. 1:24, 26, 28; 9:22; Acts 7:42; 14:16; 13:18), and as the ablest predestinarians have admitted ever since the ascension of Christ to heaven. If God is eternal and omniscient and unchangeable, as He certainly is, and suffers sin in time, it is uncontrovertible that He purposed in eternity to suffer it; and, as the London **Gospel Standard** said a few years ago, "If God had not suffered sin, His justice in punishing it, and His mercy in pardoning it, and His power in subduing it, and His wisdom in overruling it would never have been known." Those who use the phrase, "the absolute predestination of all things," do not believe that, by it, they mean that He compels or even influences men to sin, but to others it seems that they do; so, in the interests of gospel peace, it would be better to drop that phrase, which is not in the Scriptures, and use the following Scriptures, which no child of God will deny: Isa. 46:10; John 19:11; Rom. 8:28-32; 9:15-26; Luke 22:22; for we well know that God is not the author or approver of sin (James 1:13-17; John 1:5-10), but hates, forbids, threatens, and punishes it. All Scripture is given by inspiration of God, and is profitable for doctrine (2 Tim. 3:16, 17). A denial of any part of it confuses and divides the people of God.

S. HASSELL.

VOLUME FORTY-THREE

The year 1920, with its joys and sorrows, is now numbered with the past. Many of our loved ones have gone to their eternal home. A number of our precious ministers have fallen asleep in Jesus and we shall hear their dear voices no more. Sad thought! But they are better off. Their sorrows will be felt and feared no more.

As we enter upon the new year it is as a leap in the dark. None of us know what is in store for us. Many of us who are now living will have gone to the blessed home of the soul before the close of the present year. None of us know who or how many. It will be some of us. We do not know what our trials and sore conflicts will be; but we are aware that the world, the flesh and Satan oppose those who try to serve God. The enemies of Christ,—envy, jealousy, malice, hatred, evil-speaking, lying, heresies and false worshippers would crush us into the earth if they could. Some vile slanderous tongues, though pretended friends to Christianity, would exterminate the true Church and true Gospel to gratify their cruel zeal for God, but not according to knowledge.

It is our humble and sincere prayer to God that the Gospel Messenger may continue for the same principles, in the future, that it has for the past forty-two years. We shall, by the grace of God, contend right on for the Sovereignty, Omnipotence, Omniscience, Omnipresence, and Immutability of God, who upholdeth all things by the Word of His power and who chose us in Christ before the foundation of the world that we should be holy and without blame before Him in love. The blessed Son, as our Surety, Head and Husband, bore all of our sins in His own body and made perfect satisfaction for them all. The Holy Spirit effectually calls, regenerates and purges the consciences of all for whom Christ atoned, from dead works to serve the true and living God. All the human family were alike dead in trespasses and sins prior to the call of the elect in which they were quickened, or made alive. In this they were passive, but now are alive in Spirit, and God gives them enabling grace to serve Him with reverence, love and godly fear. While they are now complex beings, possessing a divine and a sinful nature, they should mortify the deeds of the body, put off the Old Man with his deeds, crucify the flesh with its affections and lusts, show their faith by their works. They now experience a rest, joy and comfort in the service of God that they cannot find in disobedience. They praise God for the blessing and feel unworthy of it.

They are now subjects of Gospel address. The blessed Savior, we believe, founded the Primitive Baptist Church, gave the ordinances and ministry to the Church. He also gave the Church a perfect code of laws, and they have no right to add to or take from them. For this reason Primitive Baptists have ever opposed Boards, Conventions, Theological Schools, Ladies' Aid Societies, Sunday Schools, instrumental music in the worship of God, a salaried ministry, religious oath-bound secret orders, etc. Christ's kingdom is not of this world. They must be separate in order to maintain their visibility here. The work of the ministry is to teach, comfort, feed the sheep and lambs, and labor to unify and reclaim the erring, wandering children of God.

Discipline belongs solely to the Church, and she cannot transmit her authority to an Association or any other body of men. From the righteous decision of a church there is no redress, no higher court. When a member is excluded from one Old Baptist Church in order no other church on earth can restore him. Churches can and do make mistakes, and they are commanded to repent, turn away and do so no more. Read Revelations: 2nd and 3d chapters. Churches were commanded to repent, and after they repented they were still churches and recognized as such. They were to put out their unrighteous acts, and not their righteous acts. Associational laws, non-fellowshipping whole associations for the act of one or more churches without church labor, and dropping correspondence, letting that amount to exclusion of a whole association of churches, is a man-made law and results itself into mob-law, destroying poor innocent Baptists by the wholesale without a trial. We love associations solely for the worship of God, but not as a wedge to divide Old Baptists. You have no right to reject any Old Baptist church or preacher without first bestowing gospel labor, and no member should be recognized from such erring church without letter until a labor and withdrawal. If the church repents, it is Christ-like to forgive.

No association has the right to assume authority of a Pope or Board, and prescribe the bounds of the servants of God, and say where and when they shall

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go, and to whom they shall preach. God calls, qualifies and sends His preachers, and He has not delegated that authority to any man, Pope, Board, Convention, Association, Church, or set of men to send His preachers anywhere to preach. They are servants of God and not of men.

There have been too many lines drawn. Too many regulators. Too much preacher bossism. Preachers belong to the churches, and not the churches to them. The churches should enforce discipline. If a preacher preaches heresy, stop him. If a preacher rides a hobby and tries to sow seeds of discord, it is better to stop him at once. The great body of our people are agreed on the great fundamental principles. The truth should be preached in love, and we should avoid a strife about words to no profit. We appreciate the many kind letters of endorsement of the Messenger. We wish we could publish them all, but we have not the space. Please write us good church news, short articles, and short obituaries. We want the paper to be a blessing to every reader. Will you help us to put it into the homes of all lovers of the truth? Send in all you can. A little from all will help the Messenger greatly. Pray for us. We need your prayers. And let us all labor in love to get closer together, and restore peace and unity. Contending for what the Bible teaches unites and for what it does not teach divides. Let us be kind, gentle, confess our faults, forgive and bury the past, and labor for all true followers of Jesus to be united in love upon sound gospel principles. May God bless you all.

LEE HANKS.

NEW YEAR

No doubt, by the time this issue of the Messenger reaches our subscribers, we will have entered into the New Year. The forty-third year since the Gospel Messenger was first edited by Eld. T. J. Bazemore in Georgia. The notice of his recent death appeared in the November issue. Elders Respess and Mitchell, two of the former able Editors, have long since passed away. We feel thankful that dear Brother Hassell is yet spared and is blessed in contributing his able instructions and loving admonitions through our columns. We also wish to mention our other Editors and contributors, who are contending for truth and the order of God's House.

This is the eleventh issue of the Gospel Messenger since I purchased same from Eld. Hassell. I realized when I took over the paper, that it was a great responsibility. I have tried to ask God to guide me and I feel like He has blessed me in this undertaking. I wish to thank those, who have assisted me by sending in subscriptions and many kind letters of encouragement, and as we are now entering into the New Year, I hope to trust in the Lord and be directed by His Holy Spirit, in all that I say or write, as I surely do desire to speak the truth and contend for the things that make for peace. It is sad to see so many of God's dear children separated. Let us pray that the many little difficulties that exist, be removed from our midst, that we may all speak the same things. We are swift passengers from time to eternity, and if we will stop and rightly consider, all will agree that we should be very careful what we say.

In conclusion, I want you to feel that The Gospel Messenger is your paper. I am managing it for you. The way is very rugged at times, but I have great confidence in God's people, and as the Lord has blessed me thus far, I will try to press on, trusting in Him and asking a special interest in your prayers.

Z. C. HULL.

THE CHURCH IS THE ONLY DISCIPLINARY BODY

The church is not the highest ecclesiastical power on earth. It is the **only ecclesiastical body** known to the Scriptures, and from the righteous decision of a local church there can be no appeal. The Holy Scriptures fail to inform us of the existence of any executive power on earth inferior to the church of Jesus Christ. Should a thousand or more churches confederate, such a body would have no Scriptural right to execute the laws of Zion from the fact that the law was given to a local church and not to a combination of churches. The various local churches are confederated to be sure, but not in the sense of losing their disciplinary and local executive authority and individuality. The local church has the right to receive worthy members and to exclude unworthy members. The church of God has always received the Holy Scriptures as their only rule of faith and practice. The church has no authority to receive members who fail to have the qualifications mentioned in the Holy Scriptures. The church is a virtuous woman, and, therefore, has never known and acknowledged but one man as her Husband and Head. To be sure some bad men and women get into the church, but it is the good fortune of the church that she has the right to get rid of them. As long as local churches execute the laws of Zion according to the will and mind of her Husband, there can be no justifiable excuse for friction, alienation and division between local churches. It is true that each local church has an equal share of sovereignty and can, therefore, transact her own business without the assistance or co-operation of any other church, yet the local church is not such a sovereign as to have the authority to disregard the will of her Husband, or to infringe on the rights of sister churches with equal executive authority. A local church is not such a sovereign or independent body that she can practice and preach things contrary to the teachings of her Husband and sister churches must tolerate them. According to this view of church sovereignty, the church is not bound by the law of her Husband and can, therefore, treat her Husband as she pleases, and the sister churches would have no way of redress. While it is true that churches do not sustain the same relationship to each other as members do to their respective

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churches, still there is a relationship that must be acknowledged and respected in order that peace and fellowship abound between said local churches. While it is also true that the local church has the right to receive and dismiss members and sister churches have no right to interfere, this does not necessarily mean that sister churches must endorse and fellowship everything that a local church might do. Church sovereignty does not mean that if the church at Jerusalem installed an organ, and the church at Ephesus believed Arminianism, and the church at Corinth held to two-seedism, the other local churches must concede this degree of sovereignty to said churches and recognize them as orderly churches. It is only when a local church, or churches, execute the laws of Zion right, that her acts are bound on earth as well as in heaven. The church has the right to receive members on their profession of faith in Christ and not merely because someone asks for membership. If the church has no right to sit in judgment as to the qualification of applicants for membership, then she must receive all that apply for membership. If the church must receive members merely because application is made for admission into the church, then the church has no right to sit in judgment as to whom she receives or fellowships. John the Baptist had the right to baptize, but he did not have the right to baptize people merely because they might ask him to. Just so it is with the church. She has the right to receive members, but not merely because some one might apply for membership. The Lord Jesus Christ said, "My kingdom is not of this world," therefore His church absolutely has no Scriptural authority to receive applicants without first being convinced that they are born again and are, for that reason, not of the world, as Christ and His church are not of the world. Those that are of the world love the things of the world, and His church is not of the world. It must be true then that those who are of the world do not love the church, and therefore should not be received by the church. For the church to get mixed up with the world would be like salt and dirt getting mixed up together. The world and the dirt might not be hurt by such a mixture, but the church and the salt would be fit for nothing but to be cast out and trodden under the feet of men. The church must see that the laws of Zion are duly executed in the reception of worthy members, as well as in the expulsion of unworthy members. In the reception of members into the church, all of the members of the church should gladly welcome them into the church; and, in the exclusion of members, all the members should unite as heartily in their exclusion as they did when they were received into the church J. S. NEWMAN.

We feel sure that it is right and Scriptural to care for the poor who deserve it. The cause has been imposed upon in the past by impostors. Each one making an appeal for help should give references.

L. H.

THE NORTH AND THE SOUTH

A few months ago twelve northern ministers met together to form their plans for the future with regard to the practice of Primitive Baptists of the North and Middle West. We are at a loss to understand why Primitive Baptist preachers should resort to such measures, as the Holy Scriptures fully set forth the plan and the only plan by which Primitive Baptists should be governed for all time to come. Therefore any plan set forth by men which is not in harmony with the Bible will prove (as it has in the past) to be detrimental to Old Baptists, in the North and in the South, in the East and in the West.

It is an evident fact well known that many of the preachers of the North and Middle West belong to, and endorse, and tolerate secret orders, and other men-made inventions in the churches, while there is a minority of preachers here who will not endorse nor tolerate such things in the churches, and quite a number of churches have come out and declared themselves against all men-made inventions in the affairs of religion. We understand that a preacher of the North said to a preacher of the South, "You preachers should not come up here amongst us preaching against secret orders. You should stay away and not cause trouble by preaching against those things." This may not be the exact statement, but that seemed to be the meaning. We would love to see the North and South perfectly united upon the grand principles set forth in the Scriptures. We ask why should geographical lines be drawn between the North and the South with regard to the principles and practice of Primitive Baptists. If it is wrong to endorse and tolerate secret orders in the South, is it not also wrong to endorse and tolerate them in the North? How many Old Baptist preachers are there in the North who will publish an article over their own signatures taking the position that it is all right for Primitive Baptist preachers to belong to secret orders? If there is one we would like to know who he is and where he lives. And if they will not take such positions publicly they must think that it is not right to belong to them. And if it is not right to belong to them, why do they not come out from them? And let us all join in with the South, East and West against these inventions and then sweet peace will be our happy lot.

We will never have peace while the North regards secret orders and other men-made inventions as only matters of opinion. It cannot be proven by the Bible that we should endorse and tolerate such things; but we can prove by the Bible that they are wrong. We are glad to say that many churches and a few preachers here in this country are coming out and declaring themselves against all such things. We long to see the day when the dear Old Baptists will be perfectly joined together, believing and practicing the same things both in the North and in the South.

Perfect unity between the North and the South

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will never be until the Primitive Baptists everywhere recognize the fact that order in the house of God is the same everywhere. No river nor state line can change the order of God's house. According to God's word, that which is order in Georgia must be order in Missouri or any other state or country. If we cannot fellowship secret orders in Missouri, we cannot fellowship them in California, nor in England, Germany, France, nor anywhere else. If they are right, let's all join them, and if they are wrong let's all come out from them and all other such things, and then we can have peace. Preachers cannot change the order of God's house to please the North; and another set of preachers cannot change it to please the South with God's approval. No, He has laid the order of His house down in the Bible; and it is to stand while time lasts. The North, East, South and West, all states and all countries are to be governed by His Word.

Let the North and the South both contend for the sacred teachings of the Scriptures. We will not disagree over the real teachings of the Scriptures. We will not disagree over many things that they do not teach; and we are sure that they do not teach us to endorse secret orders in the churches. Some months ago we were talking with an Old Baptist sister, who belongs to an order called the "Eastern Star." She said she would not get out of that order until all of the Primitive Baptist Churches in the United States said it was not right. So while churches tolerate those things and while preachers belong to them what else can we expect of the lay members? Surely it is the "leaders of this people who are causing them to err." How can we obey the Scriptures to "be ye separate," and to "walk worthy of the vocation wherewith ye are called," and "to keep ourselves unspotted from the world," or to "set our affections on things above not on things on the earth," or "be ye not unequally yoked together with unbelievers," and many other commandments, if we belong to secret orders and tolerate them in our churches? Let those who belong to them and endorse them in their churches answer those things if they can. It is not order in the house of God to exclude a member from one church for joining a secret order and fellowship the same thing in a sister church. The churches of the South say that it is disorder and they will not tolerate such things. How about many churches in the North? To our knowledge, some of the churches in the North do this very thing, and that is what they call "Church Independence," or "Matters of Opinion." Such practice has not even the semblance of order. Now, we would say to the good, sound preachers of the South, "Come, brethren, come to the North and Middle West and teach our dear people the truth and they will soon see that preaching the truth and defending us against the inventions of men, in the affairs of religion, is not the cause of trouble, but those who have failed to keep those things before us, and have failed to speak out against them, and have joined them themselves, and endorse and tolerate them in the churches are the cause of our trouble, and they are responsible for it to a large extent." The churches and preachers of the South say that it is disorder for preachers to gather together members of churches who have been excluded by orderly churches and recognize such members to be churches in order. This very thing is being done here in the North, to our own knowledge. We ask who is responsible for those things? We answer that the preachers are, for they know better. Many of God's little children are in disorder today just because some preacher was the cause of it. The preacher went into disorder and the church followed him, just because they had learned to love him and trusted him to lead them.

Let us not draw a line between the North and the South, but let us be Old Baptists wherever we go or wherever we live. Let us not follow any preacher farther than he follows Christ. Let us trust in God, and not in preachers. Let us all in the North, East, and South and West search God's Word for the order of His house and abide by its teaching; and, when we do so, God's people will be perfectly united in doctrine and order all over the United States.

Submitted in love,
E. B. BARTLETT.

Middletown, Mo.

We sincerely trust that all the good brethren may prayerfully consider the above good article; and lay aside all malice, envy, evil-speaking, prejudice, worldly conformity and all man-man societies and humbly come together in peace and love. This is a sacred thing. We need one another. Be ye separate. If all will heed the Scriptural teachings of Bro. Bartlett we will have peace. L. H.

"Then Herod, when he saw that he was mocked of the Wise Men, was exceeding wroth, and sent forth and slew all children that were in Bethlehem and in all the coasts thereof from two years old and under." For whose sake were these little ones martyred? If we suffer with Him we shall also reign with Him. These were Rachel's children, for whom she wept and refused to be comforted, because they were not. That same spirit slew Jesus and hanged Him on a tree, but not till His hour was fully come, not until the work was finished which He came to do. We should be glad that we are counted worthy to suffer for Jesus' sake. J. J. T.

Montgomery, Ala.

"The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one, the enemy that sowed them is the devil." Matthew 13:38, 39.

We desire to call attention to this Scripture and to notice some of the thoughts which it conveys to our mind, as well as other Scriptures which we may use in this editorial. We humbly hope that we

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have no other motive in view than to present the truth upon the subject of infant salvation, as we have heard recently that we had no Scriptures tending to teach that all who died in infancy were saved, and feeling assured that the Old Church of the Primitive faith and order has never held out for, nor contended for, any principle as they have for this, without scriptural authority, I feel to call up the Scriptures tending to show that the children of wicked are in no case infants; when they die, and that the children of the wicked one do not die in infancy but are left to grow up to maturity, and these tares, not being allowed to be taken out in their infantile state, and representing the children of the wicked one to my mind, show that none of the wicked fail of maturity, hence, do not die in infancy. Therefore all who die in infancy are children of the kingdom, and are elect, and are therefore saved. Listen to Jesus: "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."—Matt. 11:25. It seemed good in the sight of God to do this, and, therefore, it was good. But the wicked shall do wickedly and none of them shall understand, because it is not revealed unto them, but hid. We know that no infant ever did wickedly, and, hence, cannot be classed with the wicked. David says, "The wicked shall be turned into hell, and all the nations that forget God." Jesus said, "Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of Heaven." Mat. 19:14. Can some one tell me why, if the kingdom of Heaven is of such as little children, that one of such ones who would not be there? But it is certainly true that all who shall ever occupy the kingdom must be such as they are, for, when His disciples asked Him who is greatest in the kingdom of Heaven, He called a little child unto Him and set Him in their midst, and said, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven," and again, "Whoso shall receive one such little child in my name receiveth Me," "Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven." Then is it any wonder that Old Baptists have ever held forth the belief that all who die in infancy are saved? Or rather, is it not a great wonder that while Old Baptists have been accused of preaching infants in hell, not a span long, and have strenuously and forcefully denied the charge, to hear one of our ministers declare from the pulpit that he can't preach that all who die in infancy are saved, because the Bible does not justify it? God help us to read and to study to show ourselves approved unto God. All Israel crossed the Red Sea and sang the song of deliverance, but Pharaoh and his host of warriors were destroyed in the sea. All the children of Israel were saved, as well as adults, but no Egyptian children were in that army which was destroyed. They were soldiers.

J. J. TURNIPSEED.

"And they straightway left their nets and followed Him."

So did Peter and Andrew, his brother, in obedience to the command of the Savior, "Follow me, and I will make you fishers of men."

How many are following Him today? How many are consulting the flesh? It is best to follow Him. Those that follow are the ones who reap the reward. If His word comes to you, "Follow Me," if you would have peace and joy, you must follow Him. This is according to the Bible. It is according to our experience. If His word comes to us, "Follow Me," and we fail to follow Him, there is a feeling of condemnation; sorrow sets up in our heart, a fearful looking for of punishment. There is one road to relief, follow Him. O that we might all, as dear children, follow Him in love and in simplicity, setting "our affections on things above, not on things of this earth; 'ever' seeking those things which are above, where Christ sitteth on the right hand of God." If He speaks to us, "Follow Me"; we may know that we are dead and our lives are hid with Christ in God, and furthermore, "When Christ, who is our life shall appear, then shall" we "also appear with Him in glory." Follow Him. J. L. C.

SALVATION. By Elder S. Hassell
(From Gospel Messenger. June 1897)

I have earnestly labored for years (I hope not without success, which I gladly confess is due entirely to the Lord), to show that the contention, among Primitive Baptists, in regard to predestination is, when properly understood, a mere unprofitable and unwholesome strife of words. Every true Baptist believes that God foreknows and controls all things; and no true Baptist believes that God influences or compels His creatures to sin. Thus God's foreknowledge or predestination of sin is not of a causative or compulsive, but of a permissive, directive, restrictive and overruling character. So far as I am aware, the war, among the most of our brethren, on the extent of predestination seems to have about ended—the vexed question being finally settled on this immutable basis of scriptural and eternal truth.

Another equally unnecessary and unprofitable verbal contention among a few Primitive Baptists is one similar to, if not connected with, the controversy on predestination. It is the question concerning what is called "the conditionality of time salvation," and, connected with this, the question as to the ability of the child of God to obey the commandments of his Heavenly Father.

All Primitive Baptists are agreed upon the unconditionality of our eternal salvation, and the inability of those who are dead in sin to render spiritual obedience to the law of God. Instead of repentance and faith being conditions pre-requisite to salvation, we understand that they are the work of the Holy Spirit in the renewed heart, and are thus essential parts of salvation; and, until this spiritual renewal,

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the fallen child of Adam will love sin and hate holiness and continue in rebellion against God.

But there is an apparent disagreement in two or three of our Associations, among worthy and lovely brethren, who would be heartily fellowshipped and gladly welcomed by other Primitive Baptists everywhere, as to whether our time salvation, that is, our deliverance from spiritual darkness, coldness, distress and chastisement during the present life is conditioned or dependent upon our obedience to God, and as to whether the child of God is able to obey God or not.

Now, even the authors of dictionaries have no right to manufacture or change the meanings of words; their business is simply to ascertain and state the meanings which words actually and already have in the language of which they treat. It would be deceptive to use words in a different sense from that which they generally have, unless we explain the sense which we mean. The most of controversies are strifes of words; and when words are properly defined, and their correct meaning is accepted by both parties, the controversy ends.

A "condition" is defined by the best of English dictionaries to be an event, object, fact, or being that is necessary to the occurrence or existence of some other though not its cause; a pre-requisite; that which must exist as the occasion or concomitance of something else; that which is requisite in order that something else should take effect; an essential qualification. And these dictionaries say that the word "if" is "the typical conditional particle and is nearly always used to introduce the subordinate clause of a conditional sentence," and means "on the supposition that; provided, or on condition that; in case that, granting, allowing, or supposing that."

There are 1422 "ifs" in the Bible—820 in the Old Testament, and 592 in the New Testament; and these conditional sentences make up about one-fiftieth part of the Bible. Thus forty-nine fiftieths of the Scriptures are unconditional, and one fiftieth is conditional. All reverent minds must admit that this conditional part of the Scriptures, though comparatively small, has a real and true meaning.

It cannot be denied by any informed and honest man that such Scriptures as the following are conditional: "If His children forsake My law, I will visit their transgression with the rod, nevertheless My loving-kindness will I not utterly take from Him" (Psalms lxxxix 30-33). "If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (Isa. 1: 19, 20). "If ye know these things, happy are ye if ye do them" (John xiii 17). "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (Rom. viii. 13). "How shall we escape if we neglect so great salvation?" (Reb. ii. 3). "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7). See also such Scriptures as Lev. xxvi; Deut. iv. 29-31; vii. 29-31; vii. 12-26; xi. 13-32; xxviii; Ezek. xviii., xxxiii. Not only is it equally certain that the condition, introduced by "if," necessarily precedes the conclusion, which would not take place unless the condition took place first. If the conclusion in these sentences means eternal punishment, then Arminianism is true, but either the text itself, or the context and other Scriptures, prove that the punishment or chastisement threatened in case of disobedience, is temporal and corrective, and not eternal and destructive, for God gives His children eternal life, and they shall never perish, and though their voluntary sins separate them from His face, nothing present or future can ever separate them from His love (John x. 28-30, Heb. xxi; Isa. lix. 2; Rom. viii. 28-39). Thus the conditionality of time salvation is just as certain as the truth of the eternal word of God. **Baptists have always heretofore understood it so; nearly all Baptists understand it so now**; and this truth is in perfect accordance with Christian experience. And if the living child of God, having the indwelling of the Spirit of life and grace, which makes him alive, **is not able to obey heartily and sincerely, though imperfectly, the commandments of his Heavenly Father, his real state does not differ from that of those who are dead in sin.** Of course he can do nothing spiritual or acceptable to God except by that Spirit of grace; but that Spirit dwells in him (John xiv. 16, 17; Rom. viii. 9-17; 2 Cor. vi. 16; Eph. ii. 22); and he can do all things through Christ, who strengthens him (Philip iv. 13); and he well knows and loves to confess that he has nothing good which he did not receive from God, and that without Christ he can do nothing, and that, by the grace of God, he is what he is—a poor, hell-deserving sinner, SAVED BY GRACE—a brand plucked from the eternal burning (1 Cor. iv. 7; James i. 17; John xv. 5. 1 Cor. xv. 10; 1 Tim. i. 15; Zech. iii. 2). **And he knows just as well, both from the Scriptures and his own experience, that, in wilful disobedience to God, he does not enjoy that spiritual comfort he has in obedience.** All the children of God are as assured of these truths as they are of their existence; and bitter contentions over them is wholly unnecessary, unprofitable, unwholesome, and subverting. The ENTIRE scriptural truth about any matter unites, comforts and edifies the children of God; while a contention for a PART of the truth for the WHOLE truth divides, distresses, and overthrows them. Truth is spherical; we must look at it on all sides to understand it at all aright. Extremes are dangerous; let us avoid them as we would the verge of a fatal precipice. "Let our moderation be known unto all men—the Lord is at hand" (Philip iv. 5).

"God is the only independent and absolute Being in the universe; not for one instant does any other being cease to be, both naturally and spiritually dependent upon Him. All our sins come from our-

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selves alone, and with confusion of face we must take all the shame for them and not charge them in any way upon our holy Creator—upon His foreknowledge, or predestination, or the partial withdrawal of His Spirit of grace, for well do we know that such a blasphemous imputation would be the grossest of sins; while all our salvation from sin and its consequences comes from God, who deserves and will receive every particle of the glory of it.

While fear and hope are, in the conditional Scriptures, recognized and addressed as **strong motives to human action,** pure, self-denying LOVE is set forth, in the Scriptures, as the **higest** and **strongest** motive that can actuate any being; the motive which assimilates us most to the character of the Three-One God, who is Love, and who saves His people because of His eternal and infinite love for them. Without this divine motive in our hearts, our services cannot be acceptable to God, and we can never enter that "heaven above, where all is love," or, if we could enter the home of eternal love, we could not enjoy its holy delight.

Man is not an involuntary, unthinking, irresponsible **machine.** He **can and should be moral**—it will be better for him in this world; but it is far better for him to be spiritual, and to be thus prepared for heaven.

I believe that all right-minded Primitive Baptists will accept these scriptural truths. Such acceptance would put an end to the useless and ruinous strife of words on this subject. S. HASSELL.

We trust all can accept the above conservative Spiritual position of our precious brother Hassell and let us all be united in love. Peace is so much sweeter than a strife about words to no profit.

L. H.

ELDER J. M. WATSON'S LETTER TO ELDER D. BENEDICT ON THE SUBJECT OF GOSPEL MISSIONS

The Gospel was preached on the Lord's plan throughout the whole world, after the commission was given; but it was so done, under His special care and providence; and if His plan does not carry it throughout all the world **now,** it is because His power and mercy are not put forth to the same extent; and not for the want of human power, human benevolence, and human institutions, as modern missionaries would have us believe. None dare deny that the Gospel, under its greatest general dispensation, was withheld at particular times, from particular countries. The Gospel has not degenerated into the power of man, but is yet **the power of God,** and its going forth is according to Divine, and not human power. Nor have its spiritual blessings degenerated into human benevolence; therefore it still blesses "with all spiritual blessings," according as the subjects were chosen in Christ before the world began, and not according to human benevolence. The blessings of the Gospel are communicated **after** having been "made sure to all the seed," the elect, or chosen seed; not according as man's power, wisdom, or benevolence may devise, but according to the course of God's grace and mercy on earth. We are told that if we wait for the operation of God's grace in this affair, the world will not be evangelized. Then I suppose, we are not to wait in faith, praying unto the Lord to send forth more laborers, and for putting forth His power and mercy according to the Divine plan; but must devise plans of our own, and carry them out by human power, put forth by human institutions on the principle of general human benevolence at the cost of those millions of means which the Scriptures know nothing of. Thus we see that the missionary course now pursued, is calculated to lessen our confidence in the Divine plan, to oppose the operation of faith, in the providence of God, and to beget idolatry of heart, in relation to the institutions, and millions of dollars, which have been brought into requisition, to subserve the world's plan. The Golden Calf of missionism has been fully set up, and much idolatrous worship has been offered up to it. Besides all the foregoing, the modern missionary **spirit** is decidedly Arminian in its course and tendencies—is disposed to compromise with all errors—is the bond of union for all religious shams and devices. It matters not to the spirit, whether it goes forth through a Methodist, Presbyterian, Episcopalian, Pseudo-Baptist or Roman Catholic, in evangelizing the world. All unite in their means of human power, gold and silver, put forth through human institutions. Their machinery may differ somewhat, but it is to be feared, that the same spirit works them all. Moreover, this spirit has so little fellowship for the Lord's way, so little regard for world-displeasing truths, that it seems to be on much better terms with the world than with the unpopular truths of the Bible which it shows far more good will to pervert than to defend. Another characteristic of this spirit is, that in its efforts to evangelize the world, it looks more to the world for help than to heaven. It is very strange to look back and see how much opposition and how little help Primitive ministers derived from the world, and how much is now given, **professedly,** for such service! Surely it can not be the same gospel, but it is **"another gospel,"** that the world has fellowship for, in like manner as have all its ministers.

Take particular and unconditional election, predestination and effectual calling, with many other things which most modern missionaries are wont to take from the Gospel and connect all its blessings with time contingencies—free will, free agency, and moral power, and the world will find no fault therewith; neither will Satan oppose a gospel of this kind, but on the contrary will espouse its cause, transform himself into an angel of light, and raise up missionaries in all denominations to propagate it, and bring all this world's availables to help it on.—Griffin's History of Miss. Primitive Baptists.

Dr. Watson believed in Bible missions and Scriptural practice in caring for the ministry and contended for it yet the above article shows clearly

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that he opposed modern missions. A preacher can contend for the Bible plan in support of the ministry and not be tainted with Arminianism.

In hope, W. L. S.

MINISTRY

The Lord leads His ministers by a way they know not and delivers them from many sore trials that they may know the riches of His grace and His power and ability to deliver both in providing for them in natural things as well as in spiritual. Nothing can remove their doubts of the calling to such a high and holy calling but a manifestation of Himself to them as was the case of doubting Thomas. They can not live without His love and mercy, neither can they preach without His presence and power, "without Me ye can do nothing." How many times they implore the blessed Savior to give them unmistakable evidences that they are called to the work and especially when they are young in the ministry. I am sure there are four things that attend every one that God sends to labor in His vineyard. "First, they have an inward call from God, which is the Spirit's mighty work leading them into the work. —Gal. 2:8. Second, they are fit and qualified for the work by the great Head of the Church, who has ascended up on high, and led captivity captive, and received (ministerial) gifts for men.—Eph. 4:12. Third, the Lord, in His providence opens doors for them without their having to push themselves forward in the work, for He never sends a man, but He has a work for him to do, and strengthens and supports him in it.—Mark 16:20, Matt. 28:20. Fourth, when the Lord sends a man to preach, His power attends the word spoken by him that he is made manifest in the souls of God's people as the Lord's messenegr.—Thess. 1:5. Yes, brethren, when God, in His providence, sends him to stand up in His name, if the people have never seen his face before, the Lord by His Spirit makes him so manfifest in the souls of His people that they cry out, 'This is one of the Lord's sent servants,' and they make manifest their attachment to him by communicating to him what Paul calls 'their carnal things,' so that he finds that his Master has not sent him a warfare at his own charges. I may also add, the Lord both does and will bless such with seals to their ministry; for it is by them, as instruments in His hand, that He has ordained the ingathering of His people to Himself in His militant kingdom."

May we all be enabled to follow the cloud by day and pillar of fire by night, speaking the truth in love. W. L. SMITH.

Christ taught His disciples in this manner. "It is impossible but that offenses will come: but woe unto him, through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 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."

Here the lesson of forgiveness is plainly taught. How many of us are heeding it. This lesson is just as necessary as any other taught in the word of God. A failure to heed it will inevitably lead to trouble. A failure to heed this lesson is responsible for much of the trouble in the church of God today.

If we have been offended, and the offender repents, and we refuse to forgive, we then become transgressors and are subject to punishment. When we persist in this unruly manner, we should be dealt with by the church, and if the church is faithful to her Head and Master and does its duty, we will be dealt with. But often the church fails to do her duty in this respect, and trouble comes to her. We must forgive the repenting brother if we would be true to Jesus who has forgiven so much.

J. L. C.

ASSOCIATIONS VISITED

Dear Brother Hanks and Readers of the Gospel Messenger:

My wife and I left home on Friday before the fifth Sunday in August and went to McKenzie, Tenn., to her father's. We went from there to Old Union Church, our old home church, where we first joined. We had a good meeting Saturday, Sunday, Monday and Tuesday. Bro. Joel Tyson's son, Claud, joined and I baptized him Sunday P. M. Tuesday the church took the Lord's supper and washed one another's feet in obedience to the Savior's command. We had good congregations day and night. I left my wife and her people Friday and went to Oxford, Miss., and was with Eld. W. L. Smith and the church at Oxford on Saturday and first Sunday in September. We had a pleasant meeting. Sunday morning Brother Bell and his wife were baptized by Brother Smith. I went from here to LaFayette Springs Church Monday and Tuesday. Brother Frank Anderson and his wife joined the church Monday and I baptized them Tuesday. On Wednesday I went to Hopewell Church and a Brother Smith joined, and I was to have baptized him Thursday but it rained so we had no meeting. I went from here to the Hopewell Association at Airmount, Miss., but on account of the heavy rain on Thursday I did not get there until Saturday morning. Brother Smith, who joined at Hopewell, was baptized Sunday morning by Elder Smith. We had a pleasant Association. I went from here to Shiloh Church, near Coffeeville, Miss., and on Monday had services. From here I went to Ford's Well Tuesday, then to Charleston, Miss. Tuesday night and Wednesday we had services at the Presbyterian Church. I next went to Oakland and tried to preach at the Missionary Baptist Church Wednesday night. I next went to Pleasant Grove Church and had meeting Thursday and Friday. Thursday night we had services at the Missionary Baptist Church at Couro, Miss. I went from here

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to Memphis, Tenn., to the Tallahatchee Association on Saturday, Sunday and Monday, 3d Sunday in September. Here my wife met me and a number of brethren and sisters. We had a fine association. Eld. A. B. Ross baptized a brother Monday night. I went from here to Kentucky, near Benton, Ky., to attend a Council Meeting at Middle Fork Church Tuesday and Wednesday after the third Sunday in September. I then went to McKenzie, Tenn., on Wednesday night and stayed with my wife and people. Thursday morning I went to the Cumberland Association at Enon Church, about 40 miles south of Nashville, Tenn. I was there Friday, Saturday and fourth Sunday in September. We had a glorious meeting. I met a number of brethren and sisters I had not seen for several years. It was a treat to me to meet the dear saints here once more. I went Sunday night to Nashville and tried to preach Sunday night. Monday night I went to Atlanta, Ga., and was met by Elder Lee Hanks. I spent the night with him. He and I went to the Yellow River Association Tuesday morning, near Atlanta. I stayed two days, Tuesday and Wednesday. Here I met a large number of dear brethren and sisters whom I had never seen before, some from Pennsylvania and one elder from Texas. I went back to Atlanta and spent the night with Elder Hanks. He and I went to his, the original Upper Canoochee Association, which convened with New Hope Church, near Lexsy, Ga., Friday, Saturday and first Sunday in October. Here we had a good Association, and I met a number of brethren and sisters whom I had never seen before, and some I had seen eight years previous when I visited that country on a tour. We had a good sweet meeting here. From here I went to Cool Springs, Monday, there was a good meeting. Tuesday and Wednesday there was no meeting, as appointments failed to be circulated. I tried to preach at Bro. J. R. Giddens' home Wednesday night. The next morning his son took me to Eastman, Ga., before day to take the train to go to Americus, Ga., to attend the Harmony Association, near Sumter, Ga. At Americus I met Brother T. G. Webb, who lived near the church where the Association was held. He and his son took me home with them. So I attended the Harmony Association Friday, Saturday and second Sunday in October. It was a good association. Everything was pleasant and no discord that I heard. I met a great number of Old Baptists and Old Baptist preachers here, so it was good to be there. I visited three Associations in Georgia, one in Mississippi, and two in Tennessee. I met a great many on my trip that I never had met before, but on forming their acquaintance I learned to love them. I went from this Association to Marrs Hill Monday and had a good little meeting. From there I went to Shady Grove, had a small crowd, but pleasant little service. I went from there to Union Church Wednesday. But very few were out, but we had a good little meeting, and we that were there felt like it was good to be there. We went from there to Donaldsonville, Ga., Wednesday night, and had service at the church there. This closed my tour in Georgia. Thursday at four A. M. I boarded the train for the Greenfield Association, near Crutchfield, Ky., nearly 600 miles from Donaldsonville. Friday I attended the Greenfield Association that I had known for many years and a large number of preachers. It was a good, pleasant, sweet meeting. So on the trip I attended seven associations, and everything that I heard was harmony in all the preaching except one elder from Pennsylvania, at the Yellow River Association, preached Absolute Predestination of all things, good and bad, that come to pass, and denied there being a "Time Salvation." That was the only discordant note that I heard sounded. Being appointed to preach in the afternoon, after he had preached in the forenoon, I tried to tell what I understood the Bible to teach on that subject—that the Bible teaches in regeneration the sinner is **passive**, but in obedience the child of God is **active** (this is what all true Old Baptists believe and teach where we have traveled. L. H.) and is blessed in obedience, and that the Bible nowhere says that God predestinated all wickedness of the wicked and the disobedience of His children. That is going further than the Bible goes. I said: "We ought to be sure to go as far as the Bible goes and be careful to stop where the Bible stops." I told them that in all the division that had been in the Old Baptist Church they never had divided over what the Bible says, but it is always about what it does not say; that is, some preacher gets up something that the Scriptures do not say and makes a hobby of it and it causes confusion and division. So none of us ought to be hobby-riders, but preach the Bible and nothing more, and all take just what it says and nothing more and we will all be together as one united family. I met so many of God's precious children and heard so many of them preach the sweet doctrine of salvation by grace and exhort God's dear children to do their duty. He that does not exhort God's children to do their duty does not go as far as the Bible goes. Let us go as far as the Bible and no farther. It never exhorts sinners to be born again; but it does, in many places, exhort God's children to obedience. May God bless all that I met on the trip.

Your brother in hope of eternal life,

J. N. WALLACE.

(Primitive Baptist, please copy.)

I love the doctrine contended for by the Gospel Messenger. May the dear Lord spare, you, Brother Hanks, and Brother Hull, to continue to send it forth laden with the glad tidings, "Salvation by Grace and Peace through the Lord Jesus Christ." May you continue to labor for peace in the church of God and among His people everywhere. "Blessed are the peacemakers: for they shall be called the children of God." J. L. C.

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WANTS BIBLE PRACTICE

Pickering, Mo.

Dear Brother Cash:

Yours of July 29th at hand. And before we begin to talk we will lay down a platform by saying, "The Bible sets forth the doctrine of God by which He saves sinners and the manner of life the saved sinner should live. Now with this immutable, unchangeable system before us let us talk. You say you were at Atlanta and that you were agreed with the brethren who were there. Was not that meeting called at the instance or agreeable to the wishes of a man from another state? For whom you had published appointments and notice or solicitations had been sent to ministers over some parts of the state insisting on them being present. For what? That you might come to some agreement or plan by which **the churches should be governed.** Is it possible from some strange or unknown cause God's crucified and risen Son in the forty days he was with His apostles after His resurrection He forgot some emergency that might arise in the 20th century? It seems the conclusion was the churches were absolutely independent bodies and that no sister church had any legal right to interfere with her action. But you say, I do not believe that a church is so independent that she may do anything and allow the members to do anything and other churches may not object, and if they wish, withdraw from her. **But I believe on matters on which there is no agreement in our denomination that each church has a right to take a position and not be questioned."** Now my dear brother, with this version of church independence, I will mention a case which is a matter of record and I have it before me. There was a church which sought to lay a matter of aggrievance before a sister church and it was of such nature as to ruin a home. But the church said "No." However, under protest the complaining witness was allowed to make a brief statement and the door was shut and the defendant exonerated. Now I must insist, while a church is independent in so far as receiving, disciplining, and dismissing its membership, **it must be** in accordance with all other churches in doctrine and practice. God has but ONE church.

You say in regard to the matter of **"secret societies"** that it has been in the churches before you were born and was in the churches when you became a member, and that you were not going to advocate division in our churches on this subject. You also enclose a copy of a letter written by Elder J. H. Oliphant to Elder Hassel on this subject which represents, you say, "most of our ministers." That might be true and yet be wrong. Sometimes the minority is right. Yes, I know Eld. J. H. Oliphant, he is cousin to me according to the flesh. Born in same state, same county, and township. I was born about twelve years before he was. And I love him as a kinsman in the flesh and I hope in spirit. There is not a living mortal I esteem higher for the truth sake, never has been an unkind thought that I know of between us. But he is in harmony with you; he says, "To rigidly nonfellowship secret societies would be division in all the churches that I know about. I do not remember ever seeing any one excluded for it. I think Elder —'s churches have a little of it; it is in mine. I have preached for these people for fifty years with this matter just as it is now and feel unwilling to press it rigidly to the disorganization of things." Then Elder, if I understand you and cousin, you want things to go on just as they are. Because these humanly invented delusions crept into the church before you were born, or either of you were connected with the church. It is right and best thing to do in order to avoid the disorganization of things. Is it a fact that the perpetuity of Christ's kingdom depends upon these things? You have not given us one statement from God's word to prove it. Neither indeed can you. But our platform at the top of this article sets forth the **practice.** Come with me to Second Corinthians; sixth chapter, beginning at the eleventh verse. "O ye Corinthians, our mouth is open unto you, our heart is enlarged, ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same (I speak as unto my children) be ye also enlarged. Be ye not unequally yoked together with unbelievers: For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch **not** the unclean thing; and I will receive you, And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Now brother Walter, the storehouse is full of such admonitions and promises. But I am willing to lay my eternal destiny even on this **one.** I now feel sure my earthly stay is short and mother is more feeble than I. Please print this thing in the Messenger, as my last will and testament. And you write any objection or criticism you wish, **only of course in kindness.** Ask other papers to copy. However if you feel not to publish it, return it to me with reason why. As you said you had been plain that I might know where you stand. So have I been with you. I stand flat on the Black Rock Address, and feel sure that the church will be brought to the principles set forth in it before the end of time. Your poor brother,

(Signed) C. J. CARMICHAEL.

It is surely a time when every lover of truth should lay aside hobbies, malice, envy, jealousy, and put out everything offensive and strive for the things that make for peace. We need all true Baptists dwelling together in love. L. H.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the four Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor. Eld. J. H. Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff, Eld. J. L. Collings, pastor. Glen Rose, Texas.

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

EAST ATLANTA CHURCH

The time for Saturday meetings has been changed recently to eleven o'clock instead of two P. M. There has been several additions at this Church since Eld. J. A. Monsees has been Pastor. His Services has been a great blessing to the Church. His labors have ever been for peace. His preaching is received by all, who love truth. The Church also has regular appointments on the first Sunday in each month. It seems that most of the churches could have extra appointments during the month, which I am sure would be profitable to the cause. I do not think God's people can meet together too often. I fear that the majority do not assemble themselves together as often as they should.

Z. C. HULL.

I have just returned from Ft. Worth, Texas, where we had a pleasant little meeting. Elder H. C. Marcum was with us and did some excellent preaching. The brethren were all strengthened, it seemed, and built up by his words of consolation and encouragement.

Brother Walter Prewitt was also over from Dallas. We were glad indeed to have him with us and hope he may have a mind to come again. Brother and Sister Floyd were also present from Odonnell, Texas, as was also Brother Freeman and wife of Denton, and a sister from Los Angeles, California.

We felt much encouraged when two came asking a home with us, one by letter and one by relation. These were Sisters Kimbrough and Newton. They were gladly received.

We feel that God is wonderfully blessing this little church. O that He may continue to bless it and to give us strength and wisdom from above to feed the flock. That is my only desire, to feed and comfort His little ones. Brethren, pray for us.

J. L. C.

DESTITUTE PLACES

We receive many letters from brethren, who live in districts where there is no organized church, requesting ministers to visit them. Brethren, we should wake up and try to visit such places. God has a people among all people and we should be ready at all times to obey His commands, and con-

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sider the need of the Gospel in such places. There is no limit placed on the Gospel, when applied to quickened regenerated people. The regenerate is an inquirer and is susceptible to Gospel address. The Gospel is not to give life, but to sustain those that have life while they sojourn here below. It is their meat and drink. Let us consider this question seriously and prayerfully. Z. C. HULL.

The meeting time at Harmony Church, west of Milner, Ga., is changed to 4th Sunday and Saturday before in each month. All are cordially invited to attend.

LEE HANKS, Pastor.

Dear Brother Hull:

As a matter of church news I will say I baptized one at Bethel in October and received five by letter. I also made a ten day visit to Elder Swain's Association and some of his churches in Southeast Georgia in October and saw one received and baptized at Hebron Church. I enjoyed this trip very much and appreciate the kindness of the Baptists to me.

Yours in love, REES PRATHER.

LaGrange, Ga., 104 Fannin St.

CHANGE OF ADDRESS

Please state that my address is changed from Savannah, Tennessee, Rt. 4 to Sardis, Tenn., Rt. 3.

ELD. C. F. PARKER.

REGULAR SERVICES IN WEST END (Atlanta)

Arrangements have been made for regular services in West End (Atlanta) on each fourth Sunday at two P. M. The meeting is held in the Red Men Hall, corner of Gordon and West Hunter Streets. Take Walker West View car, go to end of car line, walk two blocks out Gordon Street and you are there. Attend these meetings. Your presence is needed.

Z. C. HULL.

ELDER JOHN GRIST.

Elder John Grist of Tennessee will fill appointments as follows:

Bethlehem Church (Cobb County, Georgia), first Sunday and Saturday before in January.

Collings Springs, Tuesday, Jan. 4th,

East Atlanta, Wednesday, Jan. 5th,

Ball Rock (Conyers, Georgia) Thursday, Jan. 6th.

Mount Paron, Friday, Jan. 7th.

Sardis, Second Saturday and Sunday, Jan. 8th, and 9th.

LaGrange, Georgia, Tuesday and Wednesday, Jan. 11th and 12th.

Mount Olive (near Opelika), Thursday, Jan. 13th.

From Opelika, Eld. Grist will go to Montgomery and fill appointments up until Jan. 20th, as may be arranged by Eld. Turnipseed. He will reach Montgomery Friday. Brother Turnipseed will meet him and arrange for him to visit all your churches. Eld. Grist will go from Eld. Turnipseed's country into the Choctawhatchie Association and fill appointments as will be arranged by Eld. W. J. Hull. Eld. Grist requests that Eld. W. J. Hull be with him during his tour in the Choctawhatchie Association. Additional appointments will be arranged in Southwest Georgia, if Eld. Grist can remain longer.

Brethren, circulate these appointments and give this dear brother a good hearing. He is a Godly man and his preachings will be to your comfort.

Eld. Hanks will be with Eld. Grist until Jan. 19th.

Z. C. HULL.

CHURCH CONSTITUTED

Dear Brother Hanks:

We constituted a church at Cottonwood, Texas, on Saturday before the 5th Sunday in October. The presbytery were Elders G. W. White, M. L. Barrett, W. Y. Norman, P. R. Burgin, M. W. West, J. M. West, the writer and deacon S. F. White. I think we had a sound, orderly presbytery. The church adopted the articles of faith of the Duffau Association and rules of decorum of old Shiloh Church that for thirty-three years worshipped at this place being constituted by Elders J. M. Baker and A. B. Baker. They chose the old name Shiloh. They called the unworthy writer to serve them.

Brethren, one and all, visit us at this place. The friends did all they could to make everything pleasant. Thank God for such noble friends. The meeting was indeed a pleasant one. N. A. ALLEN.

Luling, Texas.

CROSS ROADS CHURCH

The regular meetings at Cross Roads (near Buckhead) in November was very pleasant. We had Elders T. J. Head and H. G. Mitchell with us. They both preached to the comfort and edification of the Church. It is very encouraging to have good, sound ministers visit us. They always bring glad tidings of great joy. The Church agreed to make an effort to repair the house, so that it will be more comfortable. The membership is weak, but we can see a great interest manifested. We hope that the Lord will give us strength. Z. C. HULL.

Dear Brother Hanks:

We had a good meeting at Evansville, Ind., 5th Sunday night in October. I spent the night with Eld. Hunt and found him sound in the faith, order and practice of God's people. He spoke very highly of you and expressed a desire to see you and have you visit him again. We are still having good meetings with those dear Baptists in St. Louis. They want you to come as soon as possible and preach for them two or three days. Any time you can come let me know and I will meet you there. I feel like you ought to visit among Elder Inyart's churches soon. I think he is all right.

Yours in hope,

E. B. BARTLETT.

I shall be glad to visit St. Louis, Elder Hunt, and

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Elder Inyart's country almost any time the weather will permit. I love them all and shall be glad to see them again. L. H.

GOOD MEETING

We have been blessed to attend and enjoy many sweet and lovely meetings during the summer and fall, but one of the best I have attended was the annual meeting of the church at Harmony, of the Mt. Zion Association, Friday, Saturday and Sunday of the third week in October. This was indeed a spiritual feast throughout. The preaching was perfect harmony, and the effects were clearly manifest when four of God's dear children came asking a home and were received amid outbursts of praise to God, and in joy and gladness of heart for His goodness and mercy. Those who joined were Silas Ford, Rilla Davis, Harvey Oden, and Lonie Parker. We consider the Mt. Zion brethren a lovely band, orderly and orthodox in practice; and, since they set themselves in order years ago and cut loose from all irregularities, they have enjoyed the correspondence of all the orderly Baptists in this section. They are now in correspondence direct with the Old Wetumpka Association, the Lower Wetumpka, the Hillabee, the Flint River, the Mud Creek, the Sand Mountain, the Sequachee Valley, Lott's Creek. Some of the Fellowship brethren asked me at this meeting how they could get out of the condition they were in and come to the Mt. Zion, and I told them how. J. J. TURNIPSEED.

Montgomery, Ala.

Elder J. A. Taylor and I visited old Marr's Hill Church, near Edison, Ga., 5th Sunday and Saturday before in October. We served this church for a number of years. Elder Petty is now their efficient pastor. Our esteemed brethren, Elders A. J. McLeod and A. A. Garrett, were with us. Elder McLeod is a good humble minister, and is much appreciated. This is a great old church and has quite a number of good, faithful members. We visited the good homes of brethren B. D. Jones, M. Blackshear, L. J. Brooks, J. W. Harrison, Willie Bass and Moses King. These good members feel dear to us, as the precious of the earth.

Elder Taylor and I, while on our tour, visited old Elder Wm. Hollingsworth. He is in his 87th year, and has served Mizpah Church 55 years. This is a wonderful record. He has been a great man in Israel, but his work will soon be done. May God bless him. We visited our old home church, at Pelham, on this tour. We served this church ten years, and the dear Lord blessed our feeble labors. The congregation was unusually good, and we did not see more appreciation manifested on our tour. Many tears of joy were shed. We love this dear old church and the good people of Pelham. Elder A. J. McLeod is their efficient pastor. Much good material there. May God bless them. L. H.

A TOUR

Dear Brother Hanks:

It is raining this morning, and I spent last night very pleasantly with Brother and Sister Turner. I want to let you know how pleasant it has been with me since I have been in the bounds of the Mt. Enon Association in South Florida. This makes ten days in this part. I first arrived at Plant City and went to the home of Elder E. J. Devane which was pleasant indeed. I went to Mt. Enon with him. On Saturday there I met my sister in the flesh I had not seen in several years. I also met many others I had formally been acquainted with. Then on Sunday Elder Williamson, from Middle Georgia, was there. On Saturday a brother came to the church telling how great things the Lord had done for him. Oh, how I wish all of God's little ones could come home to their friends! After meeting I went to my uncle's, T. T. Taylor's, whom I had not seen in eighteen years. He is my mother's youngest brother. How much I enjoyed being with him and family once again! Then I went to Elder E. J. Harvil's home, and there I was embraced by him. He is one of the presbytery that helped ordain me. We had many things to talk about that were very pleasant. At the Association Friday, we met Elders Swain, Bird, Williamson and Bowen from Georgia, Elder Pickett from the Pilgrim's Rest Association, Elder Hunt from Alabama and a number of precious Elders of the Mt. Enon. We had a most pleasant and enjoyable association. Love and peace from all parts of the Association was there. Elders Swain and Bird will fill appointments in one part of the Association this week; and Elder Bowen and I will fill appointments in the other part, after which I will go to the northern part of the State, where my wife and children are visiting her father and many relatives. Then we will return to Southwest Georgia to our home. Brother Hanks, I was so glad I had the pleasure of meeting you and Elder Taylor and of hearing you both preach. I hope your tour through the Flint River was enjoyed by one and all, as I feel it was. We hope to have you brethren come again. May God bless you and all His little children here. Pray for me and mine.

Your little brother in Jesus, I hope,

A. J. McLEOD.

Climax, Ga.

The meetings at Shady Grove, Union, Sharon, Pisgah, Tired Creek, Trinity and Mizpah were all pleasant, and good churches. We met Elders Petty, Cook and Connell, too, who are members of the Flint River Association. This is a good, sound Old Baptist Association, free from hobbies or new measures. They are satisfied to be plain Old Baptists. They feel dear to us. L. H.

We had a pleasant meeting at Sardis 2nd Saturday and Sunday in November. They called us to serve them again, and we agreed to do so. A precious band. L. H.

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We attended the Lott's Creek Association, at Lower Mill Creek Church in Bulloch County, Ga., Tuesday, Wednesday and Thursday after fourth Sunday in October. There were about thirty preachers present. Visitors and correspondents were there from Conecuh River and Choctawhatchee Associations of Alabama; Primitive Western, Echeconnee, Ocmulgee, Upatoi, Flint River, Mt. Olive, New Beulah, Ebenezer, and Original Upper Canoochee Associations of Georgia; Prince Williams of South Carolina; Mt. Enon and Pilgrim's Rest Associations of Florida. It was a good association. Elder A. R. Strickland was their worthy and efficient moderator. The next session will convene with Anderson's Church Tuesday, Wednesday and Thursday after the second Sunday in October, 1921. This is a sound body of Baptists and have an able, sound ministry, free from hobbies. On fourth Saturday and Sunday in October, we visited Lower Lott's Creek Church and had a sweet meeting. Elder H. B. Wilkinson is their able, sound, safe and godly pastor, whom they love. The church has about one hundred and thirty-five members. They are good to their poor members and old afflicted preachers. This is praiseworthy and commendable. Elders Wilkinson, Jordan Cribbs, J. E. Strickland, and brethren Warnock and Denmark, licentiates, were present. The church is in a prosperous condition.

There is talk of organizing an Old Baptist Church in Statesboro, Ga. They have quite a number of excellent members and many warm friends in their enterprising town. Prospects are bright there for a good church. There are many poor people in town that have no conveyance that would be glad to hear the Gospel preached. L. H.

I have attended eight associations this season and met many precious children of God, both brethren and sisters, who have been so good and kind to me. I would like to mention all their names but space forbids; but you all know who you are, and God knows. May God bless each of you and graciously reward your kindness to His poor servant, if a servant at all. It has been my privilege to meet at these associations many of God's precious ministers and to hear many of them so faithfully and earnestly contend for the faith once delivered unto the saints. Some of them are old and feeble, some are young and strong, some are careful and fearful, some are brazen and bold, some are able ministers of the New Testament, some wise above that which is written. Plainness becomes the people of God, and faithfulness the house of God. We should be careful to maintain good works, and it is no more a good work to contend for the things which make for peace than it is to oppose and expose the things which lead to confusion and error, but in a spirit of love. We should not only instruct those who oppose themselves, but rebuke sharply and before the church those who need it that others may fear. Are we doing it? J. J. TURNIPSEED.

Editors Gospel Messenger:

Dear Brethren: If not asking too much, I wish you would place in the Mesesnger a notice that I am trying to get a historical sketch of the Mewborn family, which I feel I have succeeded in doing, since 1749. Now, I am trying to get my father's, Eld. Parrott Mewborn's, writing that was published in the Primitive Baptist, edited by Eld. Burwell Temple, at Eagle Rock, N. C. The article lacking was published, I think, in 1855 or 1857. It ran through three papers, and the heading was "The World Not Evangelized by the Preaching the Gospel Alone." Also, Number 17, vol. 20, 1856. The heading of this article is "The Rise of the Anti-christian and Beastly Powers and the Fall of the Same." This article ran through three or more numbers. I have the first numbers. I feel confident some Baptists have these papers. If they will take the time and pains to look them up, I am willing to pay them for them time and trouble and expense and return them as soon as I can copy them. Brethren, please do me this favor. I could write much of his prophecy that we see now. People said he was preaching lies and ought to be put in jail.

L. J. H. MEWBORN.

Saulston, N. C., R. F. D. 1.

I would be thankful if the Primitive Baptist, Zion's Landmark, Signs of the Times and other Baptist papers would copy this, and if they charge anything for doing send the bill to me at Saulston, N. C., R. F. D. 1.

L. J. H. MEWBORN.

Dear Brethren in the Lord, as I hope:

I see Brother Hull says he is publishing the Gospel Messenger at a loss. Can the readers stand still and see Brother Hull and his good paper go to the wall, or be lost? I am not financially able to do anything, though I will help some. Let every reader of the paper help some, and let's set a time to send it in, say in March or April, all at the same time. I would like to see a few lines from some one else on the subject.

In hope,

M. D. Daniel.

Lincoln, Ala.

The above letter from Brother Daniel is surely appreciated. I fully realize the discouraging conditions that exist in a financial way. However a little mite from those who are able would be a wonderful relief. I have received a few donations recently, and want to thank those who have been so kind. I am sure those who can help will be blessed. Brother Daniel's suggestion to set a time for sending in a donation is a good one, and trust the brethren will act accordingly. As I have previously stated, I am publishing the Mesesnger for you. It is your paper. The question for you to decide is: Do you want it? I hope to hear from other brethren on this subject.

Z. C. HULL.

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Eld. Lee Hanks:

Dear Brother: This beautiful Sabbath finds me with a desire to write a few lines to you (and all that read the Gospel Messenger if you deem it worthy of space) about the good meeting we had at our home church in Dundas, Ill., last Friday, Saturday and Sunday, September 24, 25 and 26; it being our associational meeting. The different ministers came to us from different parts of the country laden with sweet gospel truths and were blessed with light and liberty to proclaim the glorious plan of salvation by grace, which is a feast to a poor hungry child, who feels to be the least of all if indeed one at all. On Saturday, at the close of a very able discourse, one man, a poor trembling child of God, came asking us for a home in our midst which was joyfully granted. Oh! how our poor hearts were made to rejoice to see the work of God still being manifested in the hearts of His people. How sweet to see the dear ones walking worthy of the vocations wherewith they are called! Then on Sunday, the last day, there were two sermons preached much to our comfort, and, as we were giving each other the parting hand, this man's wife came desiring a home also with us and her companion. Oh! how our hearts did leap with joy as we heard her confess her unworthiness, and we felt assured that the work of grace had been performed there. Brother Hanks, our cups were overflowing and some of the dear sisters praised God aloud for His goodness and mercy bestowed upon us, poor weak, helpless creatures, who depend wholly upon grace. Oh! we all felt that it was good to be there, for the few little crumbs that this child gathered from the Master's table filled me to the utmost fulness, and I was made to say, "I know that my Redeemer liveth."

Brother Hanks, this meeting was one long to be remembered by us, for there was not one there but what seemed to enjoy it to the fullest extent and not a sermon preached nor a conversation carried on that I know of but what any sound Old Baptist could endorse. I feel that it was a great blessing, that all was a oneness throughout. I feel that we are thankful that we can meditate now upon such a meeting of love and peace. Yes, I feel that this meeting was to our church as the refreshing dew upon withered grass with a tendency to revive. Our people seem lifted and encouraged to press on a while longer—ever looking unto Jesus, who is the Author and Finisher of our faith. This was one time that we could grasp the roses that had been dropped among the thorns upon our pathway, and there seemed to be enough to nearly cover the thorns from sight. And, as evening came and the dear brothers and sisters had to say "Farewell" to us and return to their homes, it was a sad parting. We felt that we could say with the poet,

"How sweet the hours have passed away,
Since we have met to sing and pray!
How loath we are to leave this place,
When Jesus shows His smiling face.
But duty makes us understand
That we must take the parting hand."

When you read this, Brother Hanks, if you think it not worth the space in your paper, just cast it aside and pardon the one who wrote it, for I know it is imperfect like the writer. I never shall forget how I enjoyed your preaching at West Salem this summer. I still feast upon it and I hope you can come among our churches some time. My father's health has not been good since you saw him, but he seems somewhat improved now. I will say that we very much enjoy the pages of the Gospel Messenger, and feel that it is an able, loving defender of the truth. May you be spared long to preach and edit this paper to the satisfaction and comfort of God's people is my prayer.

An unworthy little sister in hope of a home beyond this vale of tears.

(Miss) IRENE INYART.

Olney, Ill.

P. S.—We will send you a minute of this Association as soon as we get them from the press.

Dear Brother Hanks:

Enclosed you will find a money order for $1.50 to renew my subscription for the Gospel Messenger for another year. I first subscribed for it at dear Bro. Purefoy's request in the fall of 1880, and have taken it ever since and hope to as long as I live.

I recall with pleasure yours and Bro. F. P. Branscome's visit to our churches and our "Mountain Home." We want both of you to come again. Our beloved Brother Daily, who, I think, was our pastor when you were here, has fallen asleep in Jesus. Hundreds of God's people are lamenting his departure as well as our highly esteemed Elders, Dr. C. H. Waters and Norton. So many of our gifted, faithful, dear men of God are called to their heavenly home, leaving many bleeding hearts and vacant pulpits. May our compassionate Lord and Master fill the vacancies with sound, able ministers, and keep our churches in peace, in simplicity and sincerity of the truth.

We sadly missed the above three noble ministers at our associations this year. For many years their glorious preaching, upright walk and godly conversation have been an inspiration to us. Yet the Lord is good. "His mercy endureth forever." We were blessed with fourteen fine ministers, seven of whom honored us with their presence the 4th Saturday night of the Ebenezer Association. Among them was our venerable Bro. Sylvester Hassell. "Bless the Lord, O my soul, let all that is within me bless His holy name," and "bless Him for His benefits."

In love to you and yours, I am, I hope,

Your sister in Christian fellowship,

LUCY G. BRUMBACK.

Stanley, Va.

We are glad to hear from this dear faithful mother in Israel.—L. H.

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Dear Brother Hull:

Enclosed you will find $1.50 for one year's subscription to the "Gospel Messenger," which I enjoy reading. I always enjoy reading the simple truths of the gospel. They edify us instead of destroying our peace. The sincere milk of the word will strengthen even those who are able to digest strong food.

I do so long to see our Church build up in the most holy faith and to be able to prefer others before myself. We must be born again to see these things; but after we are enabled to see our justification through Christ we should stand firm in the doctrine once delivered to the saints. I believe the communications through the Mesesnger sound the keynote of this doctrine that is, Christ as our Redeemer and service in His Kingdom.

Hoping that I may put the talent He has given me to use, so that when He calls me to account for the stewardship of the truth within me I may render more glory and praise to Him, I am,

Your sister in this faith,
KATE GREEN HESS.

Kirkwood, Ga.

Dear Brother in Christ:

I have just read my Primitive Baptist of Jan. 1, and read your article on the foolishness of the true gospel to the unchanged and the comfort and salvation it brings to the spiritually taught. I felt while reading it just like writing you a few lines in the way of endorsement. I still have the impression, although strangers in the flesh, I feel and hope we have been taught in the same school. Christ said: "It is written in the prophets all Thy children shall be taught of God, and great shall be their peace. Therefore, everyone that hath heard and learned of the Father cometh unto Me." Not a single failure. All taught. All that are taught go to Christ. All that are led to Christ are saved in heaven, without the loss of one. And it is all by free grace, a gift. "The gift of God is eternal life." That is what saves poor sinners, and that is the only way of eternal salvation. All the means and instrumentalities of men cannot save one dead sinner. For there is none other name under heaven given among men whereby we must be saved. I am persuaded that those who are taught of God do not believe or want any other Savior but Jesus. For they fully believe that it pleased the Father that in Him should all fulness dwell, and that He will not give His glory to another, nor His praise to graven images. Many shall say in that day, "We have cast out devils (saved sinners) in Thy name and done many wonderful works in Thy name." He will tell all such, "Depart, I never knew you." He knows no human being, or class of human beings, outside of the Triune God in the salvation of lost, dead and helpless sinners. I believe that all His children, when correctly taught, believe the truth just as you expressed it in your article. No, the preaching of the Gospel does not save the unbeliever eternally, but the believer in time. Belief is an evidence and fruit, and not the cause of salvation. Christ says the believer is already saved. "Whosoever heareth these sayings of mine, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed **from** death **unto** life." John, also, to encourage the believer, says: "Whosoever believeth that Jesus is the Christ is born of God." So, according to these true witnesses, it is too late for belief to be a condition of life or salvation. I believe, as you say, there is no middle ground between life and death, and it is impossible for the dead to act in any way to cause life. Men know this is true in nature, but when it comes to spiritual things it is foolishness to them; neither can they know them, for they must be born of the Spirit to discern and know spiritual things.

I wrote the above some time ago. My writings, like myself, are so imperfect, that I hesitate to send it after writing. I hope you will write more for the benefit and comfort of the readers of the Primitive Baptists. I believe it will be profitable to the household of faith. May the Lord preserve and bless you and all His children and save us from false doctrine and practice, and finally carry us all home to Himself to praise Him in glory forever and ever.

W. P. MERRELL.

Brother Hull:

I wrote this two years ago, and as I wish my address changed I decided to send it to you. Wife and I still love the principles for which the Messenger has all the while and is yet contending. I think I have read nearly every number since it was established. Have them yet. The truths it contains will stand when the angel declares, "Time shall be no more." Elder Hanks' questions and answers in the November number are rich in truth, also that old servant of God, T. J. Head. Yea, it is all rich in truths and comfort to the poor and needy. May the Lord enable you brethren to continue to publish and send out to the Lord's portion the sweet messages of love to His people to the praise and glory of His great and holy name for Jesus' sake. W. P. M.

Roopeville, Ga., Rt. 3.

Dear and Precious Brother Hanks:

In my troubles and sorrows my mind reverts to you, who are so kind and good and capable of giving good advice. Since you were here the death angel has come into our home and carried away our husband and father; and oh, how our poor hearts are saddened and darkened! But we must try to bow in humble submission to the will of Him who doeth all things well.

On the night of Aug. 28th, at 11:30 o'clock, the end came after much suffering. So intense was his suffering, until, Brother Hanks, I believe that death was a sweet relief; and, though he never joined any church of our faith and order, he loved our church and said, when Bro. Swain preached here in May,

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that if ever he felt like he was fit to join the church he wanted him to baptize him.

Brother Hanks, can't you come to see us soon? We would so love for you to be with us at our next meeting, which is set for communion also. I do want to talk with you and want you to visit our humble home. Bring dear Sister Hanks with you. When you can feel to remember poor, unworthy me in your prayers, do so, Brother Hanks, for I feel to need the prayers of all God's children.

Wishing you all success in all your undertakings, I am,

A little unworthy sister,
Mrs. P. L. SEGO.

Garfield, Ga.

Eld. Z. C. Hull:

Dear Brother: I read in the November number of the Messenger your good letter on secret orders, unlimited predestination, etc., which I consider both timely and according to the wisdom of God. I am glad that the Primitive Baptist people have a fearless ministry, not men pleasers, who oppose heresy in every form; and it is my humble prayer that they will all do their whole duty and never fail to declare the whole counsel of God. I have seen churches torn asunder by heresy and have been made to wonder why, yet I sometimes think I can see the works of Satan in it. If it were possible he would deceive the very elect.

Please change my address from Vero, Fla., to Wellborn, Fla., and send Gospel Messenger accordingly.

Your brother in tribulations,
J. M. JONES.

Trenton, Fla.

Elder Lee Hanks:

Dear Brother:

The Gospel Messenger came yesterday and, after reading your articles, decided the one copy was worth more than a year's subscription. You wrote just what the Baptists preach and believe in this section, and have ever since I have been connected with them, over fifty-five years; although we have some to visit our association (The Upper Country Line) who are on the extreme as to predestination, but, as they are in fellowship at home, we have to bear with them. However we would prefer not having them with us. I hope you may be blessed many more years to preach and teach the truths in rightly dividing the Word of Truth, which is comforting and edifying to the Lord's people. That more of them may read the Messenger I am enclosing check to assist you in publishing same.

Your unworthy brother,
E. R. HARRIS.

Reidsville, S. C.

Dear Brother Hull:

I received the Gospel Messenger and was very much pleased with it. I have just returned from Mt. Vernon Primitive Baptist Church, and lent my paper to one of the brethren to read, thinking that he would appreciate it enough to subscribe for it.

I certainly endorse the idea of yourself, Brother Hanks and Brother Hassell that we should do all we can for the unification of the brethren. Why is it that we cannot love one another? so that we can bear one another's burdens. It seems to me that all Primitive Baptists ought to know that Jesus wants us, whom He not only has redeemed, but has, through giving us eternal life, caused us to realize that He not only has redeemed us, but has also made us heirs of God and joint heirs with Him. Not only did He redeem us, but He is sitting on the right hand of the Father and is continually making intercession for our shortcomings and misdoings. We know this, for the Word of God so teaches us, and I know that this ought to cause us to try to keep the new commandment He gave us, "That ye love one another." We certainly do not show that we love Him when we are guilty of such wrangling and such acts that rupture that brotherly love that should prevail among us. His promise to us is, that if we abide in Him He will abide in us. We cannot abide in Him if we try to destroy one another.

My prayer to God is that we may so realize the fulness of His love toward us that we may be constrained to prefer one another before ourselves.

I have delivered by mail and in person the letters and subscription lists you sent me, and have the promise of Brother L. C. Evans, of Little River, to subscribe for your paper. I am sure if you can send me sample copies of the issue I received I will meet with better success in securing subscribers. I will be glad to get all the subscribers I can, because of my high appreciation of the purpose of your paper.

May God be with you and grant that you may see success in your efforts to unify the brethren and that the brethren will sustain you in that noble work. Brother Hull, pray for me, a sinner saved by grace, that I may abide in Him that He may abide in me, so that He shall be honored and glorified by my walk as His child.

Your brother in Him,
H. D. PATTERSON.

8 N. 6th St., Temple, Texas.

Some people are so troubled about the faults of others that they do not enjoy themselves as they could if they were to spend more time working at the beams in their own eyes. They try to keep the vineyards of others, but their own vineyards they have not kept. They want to regulate others, but do not keep under subjection their own body and confess their own faults. Let us all be followers of God, as dear children, and walk in love and confess our faults and strive for the things that make for peace. L. H.

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SALVATION BY GRACE

Elder Lee Hanks:

Dear Brother: Your kind letter of some days ago came in due time and found me in my usual health. It is encouraging to me that you think of me and number me among faithful and peace-loving ministers. My knowledge that you are among the excellent of earth, who leave all to follow Jesus, adds weight to your words, expressive of brotherly love. You seem to esteem me as being what I wish to be. But I am conscious of great weakness. I love to be loved for the truth's sake; and I love much all who prove by their works, their daily life, that they love God. I would love to be found walking with Jesus. I love the grace of God and the mercies of God, without which there would not be so much as a chance of salvation for me. I know that salvation is of the Lord and would not have it otherwise if I could. If salvation were by works I could not have hope, and utter despair would be mine. If the hope I have is not a good and sufficient one I am assured that I shall never have another. I am established in the doctrine of grace and preach it as a fact, and not as my opinion.

If one knows the true doctrine he will love it and rely on it. To know Jesus is to love Him, and to love Him is to obey Him. We rely upon Him for salvation, and still we delight in good works. Good works are the doings of believers. Believers' actions are not what constitute them believers, but by their fruits ye shall know them. The tree must be good before it can bear good fruit, so where is the reason for urging sinners to do good and thereby become good? If the orchard has in it a tree that does not bear good fruit, who would be so simple as try to change the quality of its fruit by cultivation and pruning? The result would be an increase of the same thing. Its fruit, by such care, would be enlarged and look better; but the taste and quality would not be in the least improved.

It is all right to preach reformation to sinners. They would be greatly helped and would help their communities by heeding such preaching. But it is wrong to tell them that reformation will produce regeneration, and lead to eternal salvation. That would contradict what Jesus preached. Reformation follows regeneration. "Ye must be born again." This birth must be from above; must be of God, by the Holy Spirit; not as a reward for things done by the creature. It is directly from God and wholly independent of the will of man. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—St. John 1:13. So far as I know we are the only people who hold fast to this doctrine, and preach in harmony with it on other subjects. Primitive Baptists are not right on all things at all times; for deceivers creep in among us and bring in damnable heresies. There are false prophets among the true prophets of God. One of the twelve apostles was a devil. And the apostles warned us against false teachers in our day. Some of them are easily discovered, while others do not come so clearly to the surface; hence the great necessity for watchfulness and prayer.

Great errors come in slyly and so gradually that often the evil doings of the little foxes are not observed till the little foxes have become great foxes. False doctrine is as an internal cancer which, unseen, is always eating its way to more dangerous or vital points. The churches often fail to observe the work of the little foxes, and as often fail to heed their true and vigilant pastors who stand day and night upon Zion's watch walls, exhorting them to take and cage the "little foxes that spoil the vines," while they are young. Or it may be that, during the pastors' vigilant watching in the night, the churches have slept. The pastor's call arouses them somewhat; but they are so drowsy or sleepy that they merely look upon the little foxes and reply: "These are little innocent creatures; they are too small to do much harm." Then they yawn and lie down to slumber again. If the faithful pastor continues to disturb them in their sleep, they will sometimes take sides with the destroying foxes and turn against God's anointed.

Paul said to Timothy, "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."—2 Tim. 2:16-18. This admonition remains good till now and will continue good until the general resurrection that is yet to come. Elder Hanks, I love your stand on this subject. If the dead in Christ rise not, then is Christ not risen. "If Christ be not risen, then is our preaching vain," and our faith is also vain. To teach that the natural bodies of the saints will not be resurrected, is to declare that Jesus Christ is still in the grave. If His precious body is still in the grave, He failed to conquer death, and we are all yet in our sins. Those who deny the resurrection of the dead are hope destroyers, causing the faith in some to appear as a mere fable. But Paul says: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."—2 Tim. 2:19. False teachers may "overthrow the faith of some," not all, but they cannot move the foundation of God." While false teachers are overthrowing the faith of some, the many will continue to sing—

> "How firm a foundation, ye saints of the Lord,
> Is laid for your faith in His excellent word!
> What more can He say than to you He hath said?
> You, who unto Jesus for refuge have fled."

Well, Brother Hanks, I have run away from what I intended to write, but such a course is common with me. I was glad to hear from you. May God prosper you in your labors in the Lord, which are not in vain. You and I, with many others, are nearing our journey's end. Our faces are now wholly

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toward the end. So many dear ones that we have so recently known are now on the other side of this life, and beyond all labor and sorrow. "There will be no weeping there."

Yours in a blessed hope,

F. P. BRANSCOME.

Your much appreciated letter received. Was glad to hear from you again. We have been having some pleasant meetings. The Baptists are in peace and are having some ingatherings here, for which we feel thankful. Our people would be very glad to have you visit our churches at any time. We all appreciate your faithful labors of love to unify the Lord's dear children. I think you have done more in this great work than any man I ever knew, and hope you may live many years yet to continue this much needed labor. It always makes me feel sad to see God's children divided, especially when both parties are sound in doctrine and only a small practical difference existing. Please send me the dear old Messenger. I am glad you are editing this dear old paper. I pray God's richest blessing upon you to uphold you in this great work. Let me know when you can visit us.

Your brother in hope,

H. H. GOODMAN.

Ashland, Ala.

Dear Editors:

The first time I ever saw the enclosed poetry was in Zion's Landmark about forty-five years ago. Old Brother Thomas F. Banks, then an old man, said that was the third time he had seen it in print. He said it was written before the Baptists had ever sent a Missionary, and it had a date, but I do not remember, but am sure it has been in print over a hundred years. While I committed to memory the poetry over forty years ago, I do not remember the date it was written. It was written by David Reistinger, who was eighty years old at the time he wrote it. I am sending it for publication at the request of many readers of the Gospel Messenger, and also ask the Primitive Baptist to copy.

Yours in hope of better joys,

J. R. CALLAWAY.

Manassas, Ga., Oct. 6, 1920.

To write a few things which have passed through my mind
To you as good people, I now feel inclined.
While Christians are searching their duty to know
The Devil is busy his work to pursue.
He is the spirit that tempted old Eve,
And his work ever since has been to deceive.
He comes to the Church with sympathy great
And stands up with boldness in matters of state.
Extensive benevolence he doth profess
For People and nations that are in distress.
A light to the heathens he longs to extend
And beg hard for money his Gospel to send.
He will rave and extort, and his note he will swell;
The heathens are dying and going to hell.
And when to the height of his passion he has got,
He sends a sub-agent around with a hat:
"Come brethren and sisters, come open your store,
Give unto the Lord, and He will bless you with more."
Such teachers he sends forth all over the world
To gather up dimes with banners unfurled.
To insure them success he gives them a hook
And sends them fishing with God's Holy Book.
So neat are they clad and so bright do they shine,
One surely would think them quite truly divine;
But deceivers you will find them, wolves in disguise,
And know by their bleating for money their cries.
They preach up man power, himself to retrieve,
And urge him to work, to repent and believe.
They use all the skill in the power of man
To add to God's glory, make broader His plan.
The only true Christian they secretly hate
And wish them expelled by the laws of the state,
Because they reject them with every new plan
And deny that salvation is purchased by man.
Their Bible societies, their tracts, and their schools,
Their authors and papers and all of their tools,
Which have been invented to give sinners a chance,
Are but traps to catch fools, you can see at a glance.
Another great genius quite lately has arose,
In which this benevolent spirit all flows,
To relieve the unfortunate drunkard of rum,
We are told they call him the temperance son.
A father he has or he is not a son,
For nothing is finished that has never begun.
God is not his father from record, we see,
A father he has, and the Devil is he.
His mother, the harlot of Rome, we conceive--
She gives her babe suck all his wants to relieve.
She calls good teachers for her little sonny,
Benevolent preachers who can bring in money,
With coats made of broadcloth and buttons that shine,
With shoes, boots, and leggings and linen most fine.
These teachers go forth, but strange, strange to tell,
They always carry the sheep shears, a bag and a bell.
When all put together and taken as one,
Society missions and temperance son,
They constitute holy, to stop at the least,
The body and spirit of John's second beast.

CALLENDER B. BROGDON

In memory of Mr. Callender B. Brogdon, who departed this life Oct. 30, 1920. He was born April 14, 1838, and was married twice. He was married the first time Oct. 9, 1862, to Miss Nancy H. Martin, and to this union were born five children, four boys and one girl, all of whom are living. The boys are C. B. Brogdon Jr., S. H., H. J. and W. C.; the daughter, Mrs. R. J. Edmondson. Mr. Brogdon's second marriage was Dec. 14 1887, to Miss M. J. Thompson, who survives him. Mr. Brogdon was not a member of the church on earth, but I am sure that he is a member of the church above. He

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was a great lover and a true believer in the doctrine of salvation by grace. There is not any one that can believe that doctrine until it is experienced, and I am sure he had an experience of grace, for he loved to hear the Gospel preached and loved to be associated with God's people. While he was able to attend church he was always faithful to come with his dear companion, Sister Brogdon, who is a member of the Old Baptist Church. Several have been the times that he has laid his hands on the shoulder of the writer and told him how he loved him for the work sake. This was a dear man with the writer. I loved him for Christ's sake. On one occasion while we were going from his home to church I asked him to relate to me what he felt like the Lord had done for him. He began by telling me that when coming home from the Civil War he felt a deep sense of his sinfulness and was made to mourn over his sin. He then broke down in tears and could not say any more only that he hoped Jesus had saved him from his sins. I advised him to go to the church and tell them what he had told me, and he said he felt too unworthy to belong to the church. From that day on I have felt in my very heart to have fellowship for this man as a child of God. A great deal of Brother Brogdon's life was a life of affliction, having been crippled nearly all of his life. But he was a useful man in the community, a great peace counsellor and a peace maker, and ready at all times to help those in distress. He was kind and affectionate to his companions and his children. In the death of our dear and aged brother the community and the family has sustained a great loss, but we hope that our loss is his eternal gain. God spared him to a ripe old age, and we believe that he has only been taken from a world of afflictions and trials to begin a life of immortal youth. He has exchanged this life of hardness and of suffering for the crown that awaits God's people above, where no more storm clouds will ever rise. The day following his death the humble writer conducted the funeral in the presence of a great concourse of sorrowing relatives and friends, after which his remains were consigned to the tomb near Fife, in Fayette Co., Ga.

May God bless the dear aged Sister Brogdon together with the children of Brother Brogdon and all sorrowing relatives and friends; and when our time shall come to lay our armor by, may we have a peaceful hour in which to depart and may our sleeping dust together with his be raised and immortalized and fashioned in the likeness of Jesus.

Written in love.

Your brother in hope,

F. L. FULLER.

EXPERIENCE OF ROY TUCK, WRITTEN TO HIS COUSIN, WHILE ON HIS DYING BED

Dear Mae:

I received your letter several weeks ago, and would have answered before now but have not been able to sit up yet. I am propped up in bed now, am so weak I can hardly write.

You spoke of my going to church. I had about promised myself that I would go, but then I was taken sick. This makes me feel that Providence intervened, that the Lord did not want me in the church. I am here stricken down, don't know what I am—feel to be "cast down but not destroyed." I can remember one time, when I was a small boy, being at Gum Creek, that I said to myself "I understand now why my father and mother come to church here instead of going to churches of other denominations." I saw myself a sinner, but felt that I had plenty of time "to get to be good." I promised myself that when I was grown I would be a Christian and do enough good to cover my sins so deep they never could be found. When I became a grown man, however, it seemed that I had only grown worse instead of better as I had planned. I felt to be such a failure. I thought the Lord was angry with me and would cause some terrible calamity to be brought upon me that would cause my death. I was afraid of everything. I had all sorts of ideas as to how it would be with me. Lightning and bad clouds frightened me, making me feel that they were sent to kill me. I would always get near some one else thinking perhaps the Lord would spare me for the sake of the person with me. I continued in this wretched condition for about three years; then I only grew worse; and, when I was cast so low down as to even doubt the existence of a Savior, my condition seemed unbearable. I felt that surely, if there was a Savior, he was not for me, else He would relieve me of the burden I had carried so long. From the depths of my soul I cried unto God for mercy. After this, when at church sometimes, the preaching would be so sweet to me, filling me so full that I would be embarrassed. It was so sweet to hear, but I could not believe it was for me. Then I decided to throw the whole burden away and go and enjoy life as other people seemed to. I laid it down for about a week very well, then it came back in full force. In a few days I read in the Landmark, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon in all His glory was not arrayed like one of these." I was made to realize that God could reach my case and could clothe my naked yearning heart with His love and mercy. Then I also read, "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" This removed my burden. I felt that the Lord was with me, that whatever He did was all right. I, no longer, felt to be an outcast, but did feel that God surely would take care of me. If He killed me, as I had so long looked for, that would be all right. Since this time I do believe that God has enabled me to feel His glorious presence at times. The sweet promises of Jesus comfort me, and sometimes I console myself this way, "If these promises are not for me, I can get as much enjoyment out of them in this world as any one."

Will stop now. You must come to see me. You may not have the opportunity long. Mae, you will please excuse such a poor letter. I have been three days writing it. Pray for me. Oh, how I do need it!

Sincerely,

ROY.

JAMES ROY TUCK

By request of the father and mother of Roy Tuck, I will write a few lines in his memory. Roy was born Mar. 20, 1881, and died Sep. 10, 1920. He was married to Essie Longshore Dec. 10, 1910. To them were born two bright boys, Elwyn and Stedman, who, with their mother, survive the deceased. He also left behind a devoted mother and father, Mr. and Mrs. R. B. Tuck, and the following brothers and sisters: H. F., Mell and Dr. Seab Tuck; Mrs. R. L. Cook, Mrs. Clyde Hannah and Mrs. Cleve Broach. In his short life Roy gave much to the world. His life, as a child, was full of sunshine, kindness and courage, which endeared him to all who knew him. Being an exceptionally bright boy, he developed early into manhood with its accompanying responsbilities. He was a model young man. He held responsible positions in a business way, and made rapid progress. Just when it seemed that success was assured, Roy was cut down and shadows dawned. In the long drawn-out illness which followed he was sorely tried, he was "weighed in the balance and was not found wanting." For five years he fought as only a brave man fights, trusting in the almighty arm of Him who alone is able to save. There was much for him to live for, there was much to give up; but God gave Roy that sweet spirit of reconciliation and the peace that passeth understanding. Through the trying hours and in the darkest valleys, his fath shone bright and clear; he desired to follow Jesus, his trust was all in Him. Owing to ill health and the feeling of unworthiness, he had not complied with his impressions until on Friday, Aug. 6—a month before he died—when, on his bed, he expressed his desire to unite with the Church at Gum Creeek, laying all he was or hoped or owned at the feet of Jesus. This was a wonderful and heavenly sight—a demonstration of the power of God's love to man. Though Roy was never able to be baptized, he felt relieved of a great burden. We feel to know that he is now basking in the sunshine of God's smiles, and will forevermore reign with Him in that beautiful land of perfect day. May God grant unto each of the bereaved family a reconciled heart in this and every succeeding trial and sorrow. All of them were so faithful to Roy in his sickness. I have never seen a greater devotion and willingness to sacrifice than they manifested. They can feel assured that they did what they could. May God heal the wounds in their hearts and sanctify this overwhelming sorrow to their good and His glory.

Submitted in love,

MAE UPSHAW BROACH.

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DEATH

After a sickness of several months superinduced by old age, J. M. V. Bulloch is dead. He died on the 19th day of November, 1920, and was interred in the Aspermont Cemetery on the 20th day of November A. D. 1920, bes de his bride of 59 years, who was buried on last Christmas day.

As a child of 4 years he was brought to San Augustine County, Texas, 80 years ago. He was a member of the Local Camp of Confederate Veterans, having served the "Lost Cause" in Lane's regiment. He came to Stonewall County 23 years ago. He was our County Treasurer for several terms. There is not a blemish upon his private or public record. Before the recollection of any of his children he gave his heart to God, through Christ Jesus, and united with the Primitive Baptst Church. His religous papers were "The Gospel Messenger," and "The Prmitive Baptist."These papers were never given to the waste basket or kitchen fire. He is survived by three living children—Walter of Lubbock, Mrs. J. B. Walker of Tahoka, Miss Joe, our present County Treasurer. Seven children and the wife of his youth have gone before.

He has "Passed over the River," and is now resting "under the shade of the trees" with his loved ones and Him who loved him and gave Himself for him.

E. B. FEATHERSTONE.

P. O. UPCHURCH

The subject of this sketch was born March 10, 1848, and departed this life at his pleasant home in LaGrange, Ga., Nov. 3, 1920, and was buried in the LaGrange cemetery on Nov. 4th, after suitable discourses by the writer, assisted by Eld. Rees Prather. His remains were taken into the church where he was a member and where he always delighted to assemble with the saints, and there a large congregation of friends from over the city solemnly assembled to do honor to this good man. On Dec. 1, 1869, he was married to Miss Zilpha V. Tomme, with whom he lived most happily until the end of his life; and the older they grew the deeper was their affection and seemingly stronger the bonds which united them until death clipped the tie and put them asunder. He manifested that noble character by his loving devotion to his church, his wife, his children, neighbors and friends. He was blessed with four sons and four daughters, three of whom are living: Mr. John Upchurch and Mrs. W. E. Deloach, of LaGrange, Ga., and Mrs. B. F. Carpenter, of Columbus, Ga. He joined the church at Lebanon, Troup Co., Ga., in 1893, and was baptized by Eld. Rees Prather. About the year 1904 he and his wife united with the church of LaGrange, Ga., by letter, and he acted as clerk for his church for a number of years until his poor health disqualified him. He was in his church a wise counsellor, and was very charitable in disposition. But now, he rests from his labors, and his works do follow him. We can say, in the language of the Scriptures, "precious in the sight of the Lord is the death of His saints." Wife, children, physician, neighbors and friends faithfully attended him to the end, but the summons came and he must go. May the gracious God whom he loved and served continue His blessings upon his aged and faithful companion and his devoted children is our prayer.

J. T. SATTERWHITE.

G. W. COWART

G. W. Cowart died June 9th, 1920, and had he lived until Oct. 2nd he would have been eighty years old. He was born about June, 1840. He was highly respected by all. Especially was he loved by his brethren and sisters of the church. He was united in marriage to Miss Martha A. Redding, and there were born to them seven sons and two daughters. One son preceded them in death. Sister Martha died a few years ago. They were both born in Emanuel County, Ga., but moved to Southwest Georgia. He died in Decatur County. He joined the church at Hebron the twenty-fifth of June and was baptized by S. M. Anderson on Sunday. His wife joined on June the twenty-fifth, 1881. They were devoted members. They were strictly honest. We miss them from among us. Their godly walk was praise enough for them with those that knew them. God bless their memory and their children.

S. M. ANDERSON.

C. E. GRIGGS

C. E. Griggs was born in the year 1855 and died March 25, 1920, making him just about sixty-five years of age. At about the age of eighteen years he united with the Primitive Baptist Church at Emmaus, Troup Co., Ga., and was baptized by Eld. Shaw Burson. In the year 1877 he was married to Miss Frances Barron; and to this union were born two sons, Messrs. Earl and Guy Griggs, who reside in Atlanta, Ga. About the year 1895 the companion of his first marriage departed this life; and, after about a year of loneliness, he married the second time to Miss Elizabeth Woodall, with whom he lived happy until the death of the latter, which sad event occurred in the year 1918. Brother Griggs was blessed with two devout companions. From what I have been informed of his first wife and from what I knew of his second wife, the writer could truly say that they chose the better part as did Mary of old, and they, too, were blessed with spiritual environment, for Brother Griggs was a gracious man. The writer was constantly asosciated with him for eighteen years, we being members of the same church for that period of time. Brother Griggs was a member of the Primitive Baptist Church at LaGrange, Ga., and had been ever since it was constituted until just a short time before his death. After the death of Sister Lizzie, his last wife, he thought best to go and live with his son in Atlanta, Ga.; so he moved his membership to a church in that city, of which he was a member at the time of his death. Bro. Griggs was an honorable man, a good loving husband, a gracious counsellor as a father the fruit of which is demonstrated in the lives of his two sons, who are known to the people of Atlanta as being men of unquestionable integrity. Brother Griggs did not accumulate a vast fortune in this world's goods, though he labored with energy and made an honorable living for his family. His church privileges were first of all with him. He was able in public exhortaton, and humble and fervent in prayer, and was a great advocate of family altar service. He bowed frequently at the close of the day in fervent supplication to Almighty God for His mercies and blessings. But that voice is stilled now and we cannot hear it in its audibleness, but we can bless his memory by trying to emulate his examples. While we are spared a few more days to mourn what we have lost by his departure, he rests in the arms of Jesus in a peaceful sleep, undisturbed until the blessed morning of the glorious resurrection, when with the blood washed throng he will come forth, both soul and body, fashioned in the glorious likeness of the blessed Savior, hence to join in praise to a triune God throughout an endless eternity.

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

Written by his poor humble brother,

W. F. ADAMS.

411 Hines St., LaGrange, Ga.

SISTER SUDIE BYRD

Sister Sudie Byrd, wife of Eld. J. J. Byrd, died at her home in Ariton, Ala., on the 22nd inst., at the age of sixty-four years. Sister Byrd suffered intensely several months before death relieved her with that dreadful disease, cancer of the uterus. It would be fulsome eulogy for me to add one word of comment to the life and character of this noble woman. Suffice it to say, she lived the life of a Christian and died in the faith of her hope; and her maternal devotion and care for her family crowned her life with the honor of being a faithful wife and a loving mother. She leaves a devoted husband, Eld. J. J. Byrd, who is extensively known as one of the ablest and most faithful ministers in the ranks of the Old Baptists, and two children to mourn her sad departure. It was the sad privilege of the humble writer to conduct the funeral services of this dear sister, in the presence of a large concourse of sorrowing friends and relatives. It was indeed a sad blow to poor Brother Byrd in his declining days and afflictions to be so sorely bereaved of his loving companion and helpmeet in life, but such is one of the sad events of life that attends all of our homes.

The wonderful providence of God is a secret unknown to man. But behind a frowning providence He reveals an omnipotent hand. God is just in all He does, though we are blind to the purpose and cause; His commands are binding, and His decisions immutable. Read them to be wise, believe them to be right, and practice them to be holy. They fill the memory wth joy, rule the heart with gladness, and guide the feet with safety.

May the Lord bless the bereaved.

M. E. PETTY.

Donaldsonville, Ga., Oct. 28, 1920.

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THE GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, FEBRUARY, 1921 No. 2

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be the king, as supreme:

Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

Honor all men. Love the brotherhood. Fear God. Honour the King."

Published Monthly

ELD ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates Single Copy 15c Ministers and Widows
$1.50 Per Year In Advance $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE COMMON SALVATION

"Brethren, when I give all diligence to write unto you of the common salvation, it is needful for me to write unto you, and exhort you that ye should earnestly contend for the faith that was once delivered unto the saints" (Jude 3).

Elder Silas H. Durand, who was born in Bradford Co., Pa., June 5, 1833, and died at Southhampton, Pa., Nov. 12th, 1918, was one of the ablest ministers and writers that ever lived in the United States. He often attended the Kehukee Association, and was heartily welcomed by our members. His preaching was very deep and experimental, spiritual and comforting. More than twenty years ago he published his early writings in a book called "Meditations or portions of the Word"; and since his death, his two surviving daughters, Mrs. Mildred Durand Gordy of Southampton, Pa., and Mrs. Edith Durand McCall of Winnipeg, Canada, have published his Autobiography and later writings in a book of 353 large pages, called "Fragments by Silas H. Durand," which his daughter, Mrs. Mildred D. Gordy, sends post paid for $2.50.

Elder Durand was a strong predestinarian, and no one who knew him well and heard him preach and read his writings would ever charge him with the slightest taint of Arminianism. On pages 73, 74, and 75 of his "Fragments," is published an article of his on the above subject, "The Common Salvation," which was first published in the "Signs of the Times," at Middletown, New York, in March, 1900. It is a masterly and accurate exposition of the third verse of Jude, and his views are the same as those given in my article in "The Gospel Messenger" of June, 1897, and republished under the title, "Salvation," in "the Gospel Mesesnger" of Jan., 1921. For the information and edification of our readers, I will now give some extracts from this article of Elder Durand's, as well as some similar extracts from other parts of this interesting volume.

He holds that the "Common Salvation," of which Jude speaks, is the gracious and **everlasting** salvation from sin and hell, by the atonement of the Lord Jesus Christ, of all the elect—a salvation common to the whole family of God. And he says, "There is no other salvation which is common, either to all men naturally or to the saints. Natural **salvation,** as **salvation** from wounds or death in battle, from shipwreck, from loss or destruction by earthquake, fire, flood or disease, from misfortune or affliction of any kind, cannot be called a common salvation, for all are not **saved from these things.** Nor can that **salvation of the Lord's people from terror, from a fleshly walk** or the loss or death that results from it, from stripes on account of transgression, which may be called a **time salvation,** be called common, for all are not **saved** in this sense. **Some do works after the flesh and die; some transgress and are visited with the rod.** His liability to wander from the right way, and yield to temptation in some of its many forms, and so suffer, is referred to by all the apostles, and is made the subject of faithful, earnest and tender **admonitions** and **exhortation.** But some do yield to the temptation for a time and suffer the consequences. There is an experience of the weakness of the flesh on the part of all the saints in some measure, so that every one that is received is scourged and chastised (Heb. 11:6). All must learn that they are dependent entirely upon the care and grace of God for the orderly walk which shall secure them this **time salvation** so that they will not depend on themselves, as Peter did, but upon the Lord. They must learn that we have the sentence of death in ourselves, that we should not trust in ourselevs, but in God who raiseth the dead. Some, through the faithful labors of brethren, are **saved** from death (James V: 19, 20). Ministers, by faithful labor in the Gospel, **save themselves and them that hear them from false doctrines and practice** (1 Tim. iv:16). All this is the work of grace. But some are left to see more fully, and experience more deeply, the corruption, depravity, and untrustworthiness of the flesh, even going so far in an ungodly walk that they are "delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." All for whom Jesus died are saved with an **everlasting** salvation, and shall finally be restored from all their wanderings,

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healed from all their backslidings, and brought home to glory, to the praise of the riches of God's grace. This **everlasting salvation** is common to all those who are sanctified, set apart, chosen, by God the Father. But the enjoyment of this common salvation, while here in the flesh, is more in some than in others. To enjoy an inheritance which must be divided, the heirs must be as one, must be of one mind and one soul. And so it is with the Lord's people when they are in the Spirit. Then they dwell together in unity, the unity of the Spirit, and find how good and how pleasant it is (Psalm cxxxiii). But when the **flesh prevails in the case of any,** and **they strive to walk by sight instead of faith, then their right to tha tsalvation is not fully enjoyed.** Sometimes their birthright is sold for some fleshly good, and they are deprived for a season of the light and comfort. But they cannot dispose of their inheritance, though they **suffer loss in their daily experience.** It was needful for them, therefore, that the apostle should exhort them to contend earnestly in their daily life, in their walk and conversation, for that faith, that doctrine and order of the Gospel Church, unto the obedience of which they have been called, and that they attend with care to all that pertains to the Church of the living God, seeking first the kingdom of God and His righteousness, above all worldly things. The grace which brought them salvation taught them all this proper Gospel walk (Ttius ii:11, 12). Jesus is our salvation here in time, and to eternal days." On page 178, Elder Durand says: "There can be no turning aside by any of His people from the way of holiness, and from the truth of God's salvation without an experience of pain. The **chastisement will surely be felt for every transgression.**" And on page 270, he says: "Of course the Lord does not regard sin in the same way that he regards holiness. Of course His attitude toward it is not the same. How could one have such a thought? He hates and abhors sin: His infinitely holy nature is absolutely and forever opposed to it; it is obnoxious to Him, and abominable in His sight."

I desire to add two remarks: The Lord, our Heavenly Father, does not unmercifully chastise His children (Psalm 103:13, 14; Isa. 3:9). And sometimes He suffers His obedient children to walk in darkness to teach them solemnly the sinfulness of their natures, and their entire dependence upon Him (Isa. 50:10; Job 2:31, 19; 8:25-27; 9:30, 31; 14:4; 40:4; 42:6).

S. HASSELL.

If you are in trouble, bereaved, poor, afflicted, heart-broken, feel homeless and friendless, tell it to Jesus. Cast all your care on Him, for he cares for you. What a precious friend He is! He never turns away a poor beggar empty. L. H.

If you have a sweet hope in Jesus and are burdened with a duty, go tell your troubles to an Old Baptist Church and follow the Savior in baptism. It is sweet to follow Jesus. L. H.

THE GOSPEL ADDRESS

It is our contention, and it is evidently in harmony with inspiration, that the preaching of the Gospel is for and to Gospel subjects who are born again, have spiritual life, spiritual hunger, spiritual thirst, feel poor in spirit, mourn on account of sin, love God, have a will wrought in them to serve God, have ears to hear, and hearts to understand. No alien sinner is thus spoken of in the Bible. The natural man possesses a carnal mind, which is enmity against God; for it is not subject to the law of God, neither indeed can be (Rom. 8:7). The Gospel is spiritual and belongs to spiritual subjects. "The natural man receiveth not the things (Gospel preaching) of the Spirit of God; for they are foolishness unto him: neither can he know them; because they are spiritually discerned" (1 Cor. 2:14). The sinner is dead in sins and cannot be taught spiritual things. A person must be under a government to be able to obey the laws of that government. A native of Asia cannot obey the laws of the United States until he becomes a citizen of the United States. An alien sinner is under the law of sin and death, and the Gospel law does not apply to him. He must be born of the Spirit, and in the spiritual realm, before he is capacitated to be taught spiritual things. It is not our business to teach the unborn how to be born, or to teach the dead man how to get life; but we teach those who are spiritually alive. The preaching of the Gospel is a stumbling block to the Jew, and foolishness to the Greek, but to the called it is the power of God and the wisdom of God. The Apostle in the following, tells to whom the Gospel belongs: "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent" (Acts 13:26). These were evidently God's children that **feared** God, and the Gospel was sent to them. John the Baptist preached repentance to Israel (Acts 13:24) and not to the Gentiles. The prophets were sent to a special people nationally. They had no Boards to send them to Gentiles to convert them into Jews. They did not hold revival meetings to make Jews out of Gentiles. They had no Sabbath Schools to teach Gentile children how to become Jews, or as a nursery to transplant a young Gentile into Israel and make an Israelite out of him. These were a typical people, and the anti-type must agree with the type. The Lord commanded Isaiah, saying: "Comfort ye, comfort ye my people, saith your God, speak ye comfortably unto Jerusalem" (Isa. 40:1-3). This address was to God's people. The prophet said, "Ho, every one that thirsteth, come ye to the waters" (Isa. 55:1). The dead sinner is not thirsting for righteousness, hence he is not embraced here in the address.

The true minister is spoken of as a "hunter" and "fisher." The hunter hunts for living game, and the fisher fishes for living fish. This is true spiritually. The Apostle was commanded to feed sheep and lambs, but nowhere to feed goats. The apostles

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were commanded to go teach, baptizing them whom you teach. The Bible nowhere says, "Baptize alien sinners." This was spiritual teaching and belonged to spiritual subjects among all nationalities—new creatures in Christ Jesus. To them the Gospel comes, not in word only, but in power and much assurance. The Apostle says, "We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 Jno. 4:6). "He that hath an ear, let him hear what the Spirit saith unto the churches." This was to the church, and this address was to those that had ears to hear among the churches. John 5:24 tells us the hearer and believer already has everlasting life, and is passed from death unto life. The Arminian quotes, "Whosoever will, let him take of the water of life (not life) freely" (Rev. 22:17). "Whosoever" is limited by **"will."** Jesus speaks of a people that **"will not,"**—have no "will" to follow Christ. This does not apply to that character, but it is to the person who has a **"will."** God's people shall be willing in the day of His power. "It is God that worketh in them, both to will and to do of His good pleasure" (Phil. 2:13). These were God's people, that He had made willing, that were commanded to take of the water of life freely, and did not apply universally. The sermon of Christ on the Mount was the Gospel preached to His disciples, and does not apply to any but His children. All the epistles were addressed to God's children, and do not have a universal application.

Andrew Fuller, who founded the Mission Baptists, advocated universal Gospel Address. Our people would not have his teaching then and they will not yet. Almost every Arminian creed will accept the doctrine of universal Gospel Address. They can see no difference between God's living children and the alien sinner. Where the Bible speaks of salvation here, for us to work out, or to save ourselves, they apply it all to eternity. Hence the confused state of mind they are in. History says: "Mr. Fuller maintains that the prophets, and Christ, and His Apostles, gave the most unlimited invitations to unconverted hearers of the Gospel, and so should all ministers do; that the obligations of men to repentance and faith are universal; that man's inability is not proper or physical, but only figurative or moral; that man is able to comply with all that God requires at his hand; that all his misery arises from **voluntary** abuse of mercy; and his willfull rebellion against God; that it is not a want of ability, but of inclination, that proves his ruin; that men have the same power, strictly speaking, before they are wrought upon by the Holy Spirit as after, and before conversion as after; that the work of the Spirit endows us with no new rational powers, nor any powers that are necessary to moral agency." "In accordance with this Fullerite principle, I myself heard the most learned Fullerite in North Carolina declare, in preaching upon Isa. 55:1, that the addres sof the prophet applied to every human being, for that all men thirst after something.

Many of Mr. Fuller's expresisons, in regard to the ability and power of the unredeemed mind, go far beyond the Arminianism of James Arminius, John Wesley and Richard Watson, who declare that the unrenewed will and all the other faculties of the unrenewed mind are dead in trespasses and sins. Paul declares the carnal mind cannot be subject to the law of God; that the natural man cannot know the things of the Spirit of God; and Christ declares the world cannot receive the Spirit of truth; and that no man can come to Him except the Father draw him. What shall we think then of Mr. Fuller's fine spun metaphysics about unrenewed human ability? It is the superficial declaration of the Roman Catholic Council of Trent that Divine commands necessary imply human ability, just as though man had never fallen. Though man has fallen and become unable to obey the commandments of God, the nature and law and requirements of God are unchanged and unchangeable. **The Gospel Addreses of the Scriptures are addressed,** we believe, **to Gospel characters—to those persons who have spiritual life, hearing, needs and appetites.** These limitations are either directly expressed or implied by the circumstances. Even the letter of the Word, where there is any fulness of narration, and the dictates of common sense teach this important fact. Inspired men could, far better than me, read the hearts of those whom they addressed; and they addressed hearers of different characters, and therefore used sometimes the imperative and sometimes the indicative mood. God's shepherds are directed not to create, but to tend the flock. **I cannot conceive what benefit can be supposed by a believer in sovereign and efficacious grace be derived from universally and untruthfully extending the comforting spiritual addresses of the Gospel to those dead in trespasses and sins.** Christ expressly forbids that pearls should be cast before swine (Mat. 7:6). Unles sthe Spirit of God first come and impart Divine life and light to the hearer, such addresses will be forever and totally vain. The imperative has no more power than the indicative mood, in the mouth of a preacher, to awaken the dead to life. No language or labor of man, and no fact in creation or Providence, independently of the Divine Spirit, has the slightest efficacy to take away the sinner's heart of stone and give him a heart of flesh." Hassell's History.—Pages 338, 339 and 340.

Some years ago one or more preachers in the North advocated universal Gospel Address, and they soon landed with the Mission Baptists, where that doctrine belongs. It is not safe for a man to conclude that he knows more than the Old School Baptists or Mission Baptists either. It is safe to remember that we see in part and understand in part. Let us live at the feet of our brethren. There are things we trust we can understand now we could not years ago, but we found it best to be still and know that He is God. We are all born infants. We preach the Gospel in the hearing of all, but the Gos-

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pel will find its subjects. There are no such conditions as, He that **will believe** or **would believe** will be the elect, or saved. Belief is an effect, and not the cause Every true believer is already born of God, has everlasting life before he believes. Let us all study to rightly divide the Word of Truth. We hope none will think hard of us for not publishing articles where their positions are not in harmony with the Bible and the Primitive faith. The Arminian world preaches law; but the true servants of God preach the Gospel (Matt. 5:1-16; Matt. 11: 25-30; Matt. 16:13-18; 19:23-26; John 1:11-13; 3: 3-36; 5:21-30; 6:29, 37, 38, 39, 40, 44, 45, 63, 65, 68, 69; 7:37; 8:43-47; 10:3, 11, 16, 27, 28, 29; 11:25, 26; 14:6, 15, 16, 17, 18; 15:16; 17:2, 3, 4, 8, 9-25; 19:30; 21:15-17; Acts 4:12; 5:20-32; Acts 13:26, 38, 39, 47, 48: 20:28; 26:16-23; Rom. 3:23-26; 4:4-25; 5:1-21; 1st, 2nd, 5th chapters; Phil. 1:6; 2:12, 13; Col. 1: 6:22, 23; Rom. 8th, 9th, 10th, 11th, chapters; 1 Cor. 13-23; 3:1-25; 1 Tim. 1:15; 2 Tim. 1:9; Tit. 2: 11-14; 3:5; Heb. 1:3; 5:25; 8:8-13; 9:1-28; 10:10-20; Jas. 1:22-27; 1 Pet. 11:25; 2:5-25; 4:11). Read all these carefully and see the perfect work of Christ in our salvation without the aid of men, and not "offers and proffers" (as Elder Gadsby said) to the alien sinner. Salvation is of the Lord, and He will have the glory. We are complete in Him. We are now telling God's children what the Lord has done and is doing for them; therefore they should glorify Him in their bodies and spirits, which are His.

LEE HANKS.

ALMOST PERSUADED

"Then, Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." Acts: 26-28.

The Apostle Paul had been brought before this great king to answer the charges, the Jews had made against him and after he had answered for himself and related such a wonderful experience, it caused the King to have great compassion on Paul. The influence was so great that the king was almost persuaded to be a Christian. The king must have heard Paul, for Paul said, "I know that thou believest," and said further that "I would to God that not only thou, but also all that hear me this day were almost and altogether such as I am, except these bonds."

Paul must have believed that King Agrippa believed in Jesus experimentally and he said to the King that he would to God that he was both almost, and altogether persuaded.

There is a vast difference in being a child of God and being a Christian. A Christian is a true follower of God. The Gospel has a persuasive influence on God's children. The Gospel does not persuade men to become children of God. There is no instrumentality on earth that will make children of God. This is a creative work, which is of God, but the Gospel in its simplicity and fulness is instrumental in making Christians out of children of God. It teaches them what to do; it points out to them their duty; it persuades them to be obedient children. Paul says, "Knowing therefore the terror of the Lord, we persuade men." God's children are no more threatened with eternal death. They are no more under the law of sin and death, therefore they cannot violate this law, because they are above the law, but they are under law to Christ and subject to all of its penalties and the penalties of this law are in time and not in eternity.

The Gospel is the power of God unto believers. It is a means of bringing God's children together in an organic sense. There must be a saving efficacy in the Gospel. The Apostle said, "It pleased God by the foolishness of preaching to save them that believe." This is a specific application. It can only be applied to the believers. It has no effect whatever on the dead, alien sinner. The commands of the Gospel are only to the believers. The Gospel is foolishness to the dead sinner. The carnal mind is enmity against God and not subject to His law, and neither indeed can be. "The preaching of the Cross is to them that perish, foolishness, but unto us, which are saved is the power of God.

The commands are to God's children. If not, where are we to apply them and if the Gospel has no persuasive power in it, why the admonitions given by Christ. God's children are creatures of influence; they are able to do right. God has given them the ability, and why should we say they cannot comply with conditions. Christ says, "Draw near unto me and I will draw near unto you." What does he mean by this? Is it not a fact that God's children can draw themselves away from Jesus in paths of disobedience? If ye be risen with Christ, seek those things, which are above.'" Do we find where we are admonished to seek the things of the world. When we seek the things of the world, are we not going contrary to His admonitions? Seek means to inquire; it means to do something. We should walk worthy of the vocation wherewith we have been called. There is some walking for God's children to do. Who is going to do the walking? There is some running to be done, "Let us run with patience, the race that is set before us." **Personal pronoun us.** The Gospel persuades men to run. The Gospel persuades God's children to be Christians, and if they ignore these admonitions and walk contrary to their experience, or desires, what is the result? They are beaten with many stripes. If we walk after the flesh, we shall die, not eternally, but die to the joys of our salvation in time, but to walk after the spirit is life and peace.

Many of God's little children that are living out in the world, are almost persuaded. If almost, why not altogether, that peace might abound in their hearts. If they desire to be baptized and walk worthy of the vocation wherewith they have been called, why should there be any delay? Today is the day of salvation. "Be ye not hearers only, but doers of the word."

It is one thing to be a child of God and it is another thing to obey His commandments. The natural man is active in the natural realm. He is pas-

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sive in being born into the natural realm. It is the same with the man that is born into the spiritual realm. He is absolutely passive in this new birth, but after he has been regenerated, and born of the spirit, he is under a new law, the law of Christ, and he is given the ability to obey this law. It is true that God's children never reach a state of perfection in this world, because they have a carnal nature about them that is imperfect, but it is their duty to walk after the spirit, that life and peace may abound and that they will be enabled to reap the joys of their salvation. Z. C. HULL.

JEWS AGAIN—RESTORATION OF

"That when the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers (Deut. 30: 3-5). Were prophecies ever and he will do thee good, and multiply thee above thy fathers." Deut. 30: 3-5. Were prophecies ever more literally fulfilled than those relating to the dispersion or scattering of the Jews among all nations? I think not. While that is undeniably true, Shall we now undertake to spiritualize or allegorize those Scriptures relating to the restoration or regathering of the Jews to their own land of promise? I cannot. Notice the last verse of the Scriptures just quoted, where the Lord said He would multiply them above their fathers, that is, He would cause them to be more numerous, more in numbers than their fathers, which is or has been literally fulfilled, for it is stated in Hassell's Church History that in the most flourishing period of their history there were about 5,000,000 Jews, whereas today there are according to the latest and most reliable statistics 14,000,000 or 15,000,000 Jews in the world.

Are we to suppose that the preservation of these children of Abraham, Isaac and Jacob, through the long course of ages and generations of men, and that too in spite of the severest persecutions and cruelties of powerful and determined enemies bent on their extermination from the earth in different countries, kingdoms, states and empires of the world for nearly two thousand years, is nothing but mere chance, or that which is common in the world of mankind? Nay, my brother, but let us see in this the wonderful, the miracle of all history, and the gradual development and revelation of a plan of the mighty God of Jacob concerning His ancient promise to Abraham, Isaac and Jacob.

If we spiritualize, or allegorize, the prophecies relating to the return of the Jews to their own land of Canaan, why not spiritualize, or allegorize, those prophecies relating to their dispersion? If we spiritualize or allegorize the prophecies relating to the future of the Jews, why not those relating to the future of the Gentiles? Is it consistent to apply the prophecies addressed to the Jews concerning their future and future history to the Gentiles, or vice versa?

So let us notice next a prophecy concerning the calling of the Gentiles, in Is. 10:10 and then the two following verses concerning the Jews:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious.

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Gush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Then note what Jeremiah, 23rd chapter, says. Thus:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

"And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, niether shall they be lacking ,saith the Lord.

"Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby He shall be called, THE LOR DOUR RIGHTEOUSNESS.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

"But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

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"And David, My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them.

"And they shall dwell in the land that I have given unto Jacob, My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever."

Next see Ezek. 36:24-31. "For I will take you from among the heathen, and gather you out of all countries and bring you into your own land." Now, kind reader, does this mean gathering Gentile or Jewish sinners into the Gospel Church? Does the Lord in this age first gather sinners into His own Church, and then cleanse or regenerate and do a spiritual work for them, or, in other words, cause them to be born again? We have not so understood the matter. Please consider the verses that follow: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them," etc.

Then consider Hos. 3:4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king: and shall fear the Lord and His goodness in the latter days."

Turkish Rule

It appears according to reliable history that Palestine, previous to the great world war, had been under the cruel and despotic government of the Turks for nearly 1300 years. Some twenty or twenty-five years ago there was an almost world-wide movement among the Jews to return to the land of their fathers—the land of Canaan—the land which the Lord promised to Abraham for a possession for himself and posterity. This movement and the reasons advanced for it is known as Zionism. For this the Jews have dreamed and longed and hoped and prayed, they say, for two thousand years.

In the fall of 1917, Great Britain declared to all the world that she favored Palestine as a home for the Jews, and that she would use her best efforts to bring about such a state. This is known as the Balfour Declaration, which caused rejoicing among the Jews throughout the world, for such purposes of a powerful nation had been unknown for thousands of years. War raged in the Holy Land in the year 1917, and in December, when the inhabitants of Jerusalem were in great distress, terror-stricken, and women and children hidings in dens, cellars and subterranean passages and momentarily expecting to be murdered or carried away captives into other lands, the allied army, under command of General

(To Be Continued)

G. W. STEWART.

The woman was made for the man, and, being made made of a rib, taken from his side, he could truly say, "Bone of my bone, and flesh of my flesh." The head was not affected more than it now had two bodies instead of one to govern or control; for Adam was first formed, then Eve. Therefore, the woman shall not teach or usurp authority over the man, and no man has ever hated his own flesh. So, in all the legislative activities without the woman he has been doing her all the benefits he did himself, which is still the divine order, because God has never changed. But we make many changes, and this is only another of the great departures from the Divine order, which will only hasten the revelation of that man of sin, which shall be revealed before the day of the Lord Jesus.

J. J. TURNIPSEED.

THE JUDGMENT SEAT

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5:10.

The quotation above is taken by many to mean that after death, in heaven above, the entire human family will be brought to the bar of God and be judged according to their works. It is said in Gallatians 3:11: "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith." So then, if that be the teaching of the Apostle, there is no salvation for poor sinners. The judgment seat of Christ, as referred to by the Apostle, is in the Church of God, the pillar and ground of the truth. The Church is a heaven below, a heavenly place in Christ Jesus, where the dear saints can meet with the assurance that Christ will be with them, and that to bless, enabling them to feast upon the sweet Gospel of His rich unmerited grace.

"Oh, to grace! how great a debtor!
Daily I am constrained to be.
Let thy grace, Lord, like a fetter,
Bind my wondering heart to Thee."

In 1 Peter 4:17, it is said, "For the time is come that judgment must begin at the house of God," and if it first began at us, the house or Church of God, showing clearly that the judgment is in the house, or church. In Luke 22:29-30, "And I appoint unto you a kingdom, as my Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom (Church)." Jesus said to Peter (in Matt. 16-19: "And I will give unto thee the keys of the Kingdom of heaven (church); and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shalt be loosed

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in heaven." We are told (in 2 Cor. 5:19, 20) that God was in Christ reconciling the world unto Himself, all His covenant people He has in all the world, in every nation, kindred, tongue and people. So the Apostle goes on to say that "We are ambassadors for Christ"—not man-made ambassadors, taught by the Spirit of Christ, called by His grace as under shepherds to feed the flock which He (Christ) purchased with His blood, the Church acting in the true spirit of Christ, in obedience to His law, to His body, the Church, the Old Baptists. The action of the Church is the having the Spirit of Christ. His action through the Church, which is His body, and stands approved in Heaven above. Christ organized His Church, gave it its laws and when His Church (may we say again?) is walking in humble obedience, all their acts stand approved by Him, and there is no appeal from their action, bound by no law but the law of Christ. We are told (in Luke 15:7) joy shall be in heaven over one sinner that repenteth. Now we think we have seen this fully demonstrated. A dear saint goes astray, and the church, in obedience to the law of Christ, withdraws fellowship from the wayward brother or sister, the wayward son or daughter lingers outside the fold, or church; but by and by they are made to see their wrong, and come before the Church, giving evidence of true repentance, with tears streaming down their face and saying to the Church, "I have sinned greatly, I beg your forgiveness, I want to come back home, I cannot live without you." With open hearts and arms, all, in joyous tears, gladly welcome them home. "Joy in heaven," Paul (in 1 Tim. 5:24) says: "Some men's sins are open beforehand, going before to judgment, and some men, they follow after." When the dear child of grace is born again, his sins are put away to be remembered against him no more. We do not think of being judged in heaven above according to our doings; but to be presented in the righteousness of Christ, complete in Him, washed in His blood, He, Christ, having borne our sins on the Cross, and He being made our Righteousness.

How much I desire to live right, God knows. But, dear household of faith, the writer does not trust in an arm of flesh, even since I have hope that the dear Lord cleansed my soul. I often make mistakes, and am often made to inquire, "Am I indeed one of God's little children? Why can I not live closer to Him? so I can but lean alone on the strong arm of God dependent upon His grace alone."

In much weakness to all the dear lovers of truth,

J. N. CULTON.

There is much complaint about hard times and scarcity of money. Just seek first the Kingdom of God and His righteousness is the Divine injunction. It is good to spend much time on your knees in prayer to God for help temporally and spiritually.

L. H.

Christ is head over all things to the Church, and man is head over the woman. Jesus, the blessed Savior, is the only Lawgiver to the Church, so man is the lawgiver to the woman. Even as the Lord of Glory is the only Head and Husband of the Church, so is man the only head and husband of the women; and, as everything must have a head, we should be content with the Divine formation, because we know that anything with more than one head is a deformity. Therefore woman suffrage, when exercised, brings about a deformed home, because it has two heads. Oh! that God's dear children would shun the appearance of evil, and cease to run greedily after Baal and say with Joshua, "As for me and my house, we will serve the Lord."

J. J. TURNIPSEED.

OUR OPINION

Our people believe that the Church of God is the only disciplinary body and she has the right to enforce the laws of her King as she has received them from Christ, her Lawgiver. We have no right to organize any body separate and apart from the Church of God as a legislative or executive body; that is evidently transcending our bounds.

Assocations are meetings for the gathering of the saints solely to worship God with no authority, whatever, over the churches, and should be conductd merely as a general meeting of the churches with and by the authority of the church with which the churches meet. Let the officers of the church, where such meeting convenes, be the officers of the Association, or meeting, or the church has the right to choose, at her discretion, an Assistant Moderator and Clerk for such meeting. This church will convene in regular conference and, at the proper time, hear from all the churches and invite the messengers to seats to act with her. They can appoint their regular committees as usual, but let it all be done by church authority. They can receive correspondence from the different Associations, if they choose. By this means they will have no separate constitution nor separate rules of decorum from the church with which the meeting is held. The churches will have no more right to take a trouble to this meeting, or Association, than they will to a regular monthly meeting. No church has the right to transmit her authority to any separate body of members. We have long doubted the propriety of having any separate body with constitution and rules of decorum from the church. Let all prayerfully study this matter. We do not want to force our views, but want to get as close to the Bible as possible.

We feel sure that it is wrong to use the Association as a disciplinary body and the withdrawing from Associations by the wholesale. Churches should labor with a church before they drop it from their communion. We should remember that churches can make mistakes and can repent and still be Gospel churches. If a member is excluded from a sister

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church no other church has the right to restore him. He owes the debt to the church that excluded him.

The grace of God that has saved us and prepared us for the service of God, fills our hearts with love, purges our conscience from dead works to serve God and we serve the Lord, not as bond slaves, but as God's freemen from a principle of love. While it is a duty to serve the Lord, we should feel it a sweet privilege to serve Him.

The land of Canaan was given to Israel as an inheritance. When they were willing and obedient, they ate of the good of the land, they enjoyed this inheritance; but when they refused and rebelled, they were devoured with the sword. Their obedience did not make them Israelites, dig the wells, build them homes, plant the vineyards and olive yards, but it is in obedience that they enjoyed the inheritance which was already prepared for them. Grace established the Church and prepared us for the Church, and we need His grace continually in walking in His service; while we cannot enjoy this inheritance in disobedience, yet we do not praise ourselves or feel worthy of the blessings. If a child leaves his home, he robs himself of the approval of father and mother, a good home and parental protection. When he returns, he again enjoys the good home as an inheritance. Hence he learns whatsoever he sows he shall reap. The prodigal son felt unworthy of the good home in store for him, and felt like he did not deserve it. I have found sweet joy, many times, in the precious service of God that I could not find in disobedience; but I have never felt that I deserved the blessings. I cannot preach or pray without Him, but I feel that I should go forward at all times and leave the result with the Lord. "Be instant in season and out of season." L. H.

"WE SHALL APPEAR WITH HIM IN GLORY"

Colossians 3-4

How sacredly, comfortingly, the children of God are given to know the things of Christ. The Holy Ghost glorifies our precious Lord Jesus Christ, and guides us into all truth (John 16:13-15). As we journey along in the house of our pilgrimage, such things we are led into, and such things are wrought in us by the Comforter that we know God is true, and, in the sweet confidence of our faith in Christ Jesus, we can join with the Apostle John and say: "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life (1 John 5:20). We are persuaded in our hearts that Jehovah's everlasting covenant of grace is ordered in all things and sure; and, by the power of the Holy Spirit working in our hearts, while tasting the blessedness of the covenant, our hearts are saying, "This is all my salvation; and all my desire." (2 Sam. 23:5).

God's promises are sure to all the seed. They are immutable, exceeding, great and precious; they are "yea" and "amen" in Christ Jesus, and unto the glory of God by us. Oh, the blessedness of the times when we are in sweet repose in the Lord our God, and the feet of our faith are set, rooted and grounded upon "the immutability of His counsel." Surely what He hath promised He is able also to perform.

Well, quite recently, I was thinking of the abundant assurances given to the people of God in the Scriptures of the eternal inheritance of immortal glory to which they are predestined (Eph. 1:11), and how the elect and ransomed of the Lord are, by the gracious ministrations of the Spirit, found in lovely hope of this inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for you (saith the Apostle), who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1:3-5. And also, I was musing upon the resurrection of the saints at the last day, how that in the day of Christ our bodies, which are the members of Christ (1 Cor. 6:15), shall be changed in a moment in the twinkling of an eye and fashioned like unto the glorious body of the risen and ascended body of our Lord Jesus Christ (Phil. 3:20-21). "For this corruptible must put on incorruption, and this mortal must put on immortality." So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? 1 Cor. 15: 51-55.

We shall be glorified together with our precious and glorified Head, and Husband and Savior, our precious Lord Jesus Christ. When Christ, who is our life, shall appear, then we shall, also, appear with Him in glory. We shall be like Him, and see Him as He is. We are predestined to be conformed to be image of the Son of God, and we shall, therefore, bear the image of the Heavenly One. Col. 3:4. 1 John 3:2. Rom. 8:29. 1 Cor. 15.49.

But, as I was in comfortable contemplations of the eternal glory that shall be revealed in us, I found thoughts arising, insinuations invading, plaguing my soul that this hope of the resurrection, of the everlasting blessedness of heaven laid up for the redeemed, was all, perhaps, a fiction, that I was founding my hopes upon idle tales. What did I know of the hereafter, of heaven, of eternal blessedness, of the resurrection of our mortal bodies to immortality and glory, and of Christ descending from heaven, at the last trump, with the voice of the archangel, and of the redeemed and glorified saints being caught up to meet the Lord Jesus Christ in the air, and so in immortal blessedness being forever with the Lord?

I mention again, I found thoughts roving abroad within me that, peradventure, all this hope, these expectations, these yet unseen glories were uncertain, that such a portion, such an inheritance was altogether too glorious for a vile sinner to inherit, that perchance it was all a fairy story, only a pleasing delusion.

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But the Holy Ghost, the Comforter, came to my relief by bringing to my remembrance so many verities, blessedness of Christ's Gospel, that my soul has experienced and which undeniably have been fulfilled in me, that I said, as I pondered over the things of Christ that I have handled and tasted and felt, "These are not vanities, but Divine realities." Thus far, what I have experienced has been what is declared and promised in the everlasting Gospel. Oh, I can indeed declare that the things of Christ are not cunningly devised fables.

Then, I began to reckon, if this, in Christ's Gospel, be true; if that, by heartfelt experience, I know is so; if forgiveness of sins, if justification, if access unto the Father by Mediator and High Priest, Jesus Christ our Lord, has such sacred consoling blessedness to me, a poor, vile sinner; if, with the Apostle John, I have the right, the power, to say (and I feel I have), "Truly our fellowship is with the Father and with His Son, Jesus Christ." 1 John 1:3. If so many things pertaining to our pilgrimage I have proved to be as portrayed, testified of, promised in the Scriptures; if they have all come to pass, and have been fulfilled unto and in me; then will all the matter that pertain unto eternity be found to be only a false vision? Can one part be true and the other a lie? Are the things pertaining to our sojourn and our pilgrimage while in this world true? and that which relates to our expected end, our destination, our eternal blessedness unreliable? I said, within me, it cannot be. If one part is true (which I verily know is so), then all is true.

And I felt some thrills of sacred delight in my heart in the riches of the glory of this mystery, which is, saith the Apostle Paul, "Christ in you, the hope of glory." Col. 1:27. Contemplate our fathers, Abraham, Isaac and Jacob. They were found desiring a better country; and, in faith, they were journeying thereunto. Their pilgrimage was in expectation of everlasting rest, of immortal bliss, to find an eternal abode in the city which hath foundations, whose Builder and Maker is God. Was this all vain? Would their expectation be cut off, and all prove to be a falsehood? Oh, no! Our God did not mock them. He revealed to them the existence of the heavenly country, and wrought in them desires after, and moved them to seek for the city that God had prepared for them. They believed in the Lord, and confessed themselves to be strangers and pilgrims on earth. Wherefore God is not ashamed to be called their God: for He hath prepared for them a city. Heb. 11:10-16.

I felt in my heart to be clinging to Jesus. His precious, cleansing blood is all my plea, and His obedience unto death, His righteousness, is my beauty, my glorious dress. All my acceptance is in the Beloved, and ,sometimes, I am singing:

"My beloved Intercessor
Stands before the throne of God,
Pleading for a vile transgressor
His atoning precious blood.
Precious Jesus!
Peace and pardon flow from Thee."

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. Let us, beloved of God, hold the beginning of our confidence steadfast unto the end. Surely the God of hope hath not deceived us in filling us with all joy and peace in believing that here is a far more exceeding and an eternal weight of glory awaiting us in the heavens, and our earnests, our foretastes thereof, are not a mockery. Did not Christ, our dear Redeemer, say, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also?" John 14:1-3.

Oh, to have such a knowledge of Christ, such heartfelt intimacy with Jesus, the Lamb of God, our dear Savior, that we may say with the Apostle Paul: "I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1-12.

Then, though now we have tribulations, conflicts, trials, yet we are given supporting grace. The ministrations of the Holy Spirit console and uphold us, and we can say that hitherto the Lord has brought us through the floods and the fires, He has covered our head in the day of battle. In all things we are more than conquerors through Him that loved us. Sometimes my heart is singing:

"My conquest is sure through His blood,
Though now there's a warfare within,
And Satan comes in like a flood,
To draw my poor heart after sin .
Fresh succor from Christ I receive,
Who did all my conflicts foresee;
And, through His rich grace, I believe,
He saved a sinner like me.
My sorrows must soon have an end,
The day of my mourning must cease;
And I a blest Sabbath shall spend
With Jesus, the Author of peace.
My soul is e'en now on the wing,
His glory refulgent to see,
Where I shall eternally sing,
'He saved a sinner like me.'"

The Psalmist testifies of His truth in the Lord saying, "Thou shalt guide me with Thy counsel, and afterward receive me to glory." Psalm 73-24. Can the immutable, eternal decrees of God be frustrated, fail. be broken? Can what is written in Rom. 8: 28-30 come to naught? Ah, never! Oh, no! Let us read these verses: "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called them He also justified; and whom He justified, them He also glorified." It reaches from eternity to eternity. Then may be found by the grace of our gracious God

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an "earnest expectation" waiting for the manifestation of the sons of God. Rom. 8:18-23.

FREDERICK W. KEENE.

501 Cleveland St., Raleigh, N. C.

TO THE HOUSEHOLD OF FAITH

Donaldsonville, Ga., Dec. 25, 1920.

Dear Saints of the Lord: This is indeed a sad Christmas, with me and my dear family. Oh! the event is too sad to relate. On the 11th instant, our sweet boy, Joe, was working around a syrup kettle, and he went to adjust a temporary rim on the kettle, when his foot slipped, and his whole body was submerged in the boiling cauldron of juice. We hurried him to the Donaldsonville Hospital, and all was done for him that medical skill and tender hands could do, but to no avail—he died in about twelve hours. Oh, the stroke seems more than we can bear—such a brilliant youth, just in the prime of life, and a finer specimen of humanity, I reckon, never walked on the earth, than he, to be snatched away, in such a horrible manner: and that too, in the presence of his sweet mother.

Oh! the dark clouds of gloom and distress, that are now hovering over our home, while the world is engaged in its usual Christmas glee, and while I do not want to be with those, thus engaged, in worldly mirth, and while my good kindred, in the Lord, and friends are, and have been so good to us, I am made to cry in the bitterness of my soul: "My God, my God! why hast thou forsaken me!" It seems that the Lord of mercy is clean gone from me. But I know that He doeth all things well—and I know too, that "all things," that is, all the providence of God—not the works of the devil, "work together for good to them that love the Lord—to them that are called according to His purpose." And I can truthfully say, with old Job, "Though He slay me, yet will I trust Him," for "To whom shall we go? Thou hast the words of eternal life." Let me beg all who read this, that have a praying mind or heart, to pray for me and my family, pray the Lord to reconcile us to His sad providence, now weighing upon us, and that we may be more faithful to His service.

M. E. PETTY.

P. S. Please send me the "Messenger," and I will try to pay for it soon. Come to see us and pray for us. M. E. P.

FROM ELD. W. J. HULL

I desire to furnish a brief sketch of my recent trip to my old home in Arkansas. I left my home at Headland, Ala., Thursday, Nov. 11th, and reached Belleville, Ark., Friday evening, Nov. 12th. I was met there by my son, S. M. Hull. From here I went Sunday A. M. to Paris and filled appointment at Titsworth Springs, near Paris. I met a host of old neighbors and friends. I lived in this community for many years, and reared my family. I visited my two daughters at Paris on Tuesday. I had an appointment at Brother Goldworthy's, near Short Mountain. At this meeting I met many of the brethren and sisters ,and a number I baptized many years ago. It was a very pleasant meeting. On Thursday I went to Ratcliff. There had been an appointment arranged at Brooklyn Church. This was a pleasant meeting. I met a host of brethren and sisters. I was given a hearty welcome. I served a church near this place for a number of years. From here I returned to Paris. It was a sweet privilege to me to meet so many of my old friends at Paris. Brother Albert Harkey and wife, from Stafford, Ark., met me at Paris. They drove about thirty miles in wagon to meet me here. I baptized Sister Harkey in 1883. This was my first baptismal service. I surely appreciated the respect and kindness shown me by Brother and Sister Harkey.

On Sunday, Nov. 21, I went to Paint Rock to conduct a memorial service. As per arrangement, which had been made for some time, this service was in memory of Brother Bretton Lee and his wife, who had been dead for many years. It was by special request of the children of the deceased that I agreed to go, traveling nearly six hundred miles. It was a meeting I will never forget. Brother Bretton Lee was born Jan. 5th, 1822, and died Sept. 2nd, 1895. Sister Martha Lee (commonly known as Aunt Patsy) was born May 7th, 1830, and died Aug. 2, 1912. This dear brother and sister were members of Little Flock Church, where my membership was and where I served as pastor for many years. I considered it a special privilege to comply with this request. These precious old saints are sleeping in the same silent cemetery with the wife of my youth and the mother of my children. I also have a son buried there, and my son's wife and many old friends. This made the service more effective, as it made my heart sad and called to memory days of yore. Here the Baptists and friends asembled from various sections of the country whom I had served and traveled among the greater part of my life. I fail to find language here to express my feeling here where I experienced many joys and sorrows. I am made to feel that my labors were not in vain at this memorial service. I used this Scripture as a text, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even 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, for this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep for the Lord Himself shall descend from Heaven, with a shout, with a voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Cor. 13:18. From the above I tried to strongly impress the thought that these fathers

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and mothers and dear saints that had fallen asleep in Jesus would awake in His likeness at His second coming. The congregation was strongly impressed, and a great interest was manifested. I could say a great deal more, but space forbids. After the close of the service, I went to the old homestead. Holland Lee had made provision for the entertainment of the host of friends and relatives. Ample refreshments were served. Owing to previous arrangements, I had to make my departure; but, before saying "Goodbye," all my expenses for the entire trip were placed in my hands. This will be a fond memory in my declining service. Strong solicitation was made for me to come again, and I hope to be spared to visit that old home country again, before I go hence.

I was conveyed to Magazine and, from there, went to Belleville. I left Belleville for home Tuesday, November 23, and arrived home Thursday, Nov. 25th and found all well. I am made to praise God for His preserving grace, and feel encouraged to press on.

W. J. HULL.

I EXCEEDINGLY FEAR AND QUAKE—
Hebrew 12-21

There was a man called Moses to whom the law was given on Mt. Sinai. This man was called of God to lead the children of Israel out of Egypt. When God appeared to him in the burning bush and said unto him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground, he, no doubt, obeyed the voice. But when God told him what he must be, he began to put up excuses, like the people of God do today. But God would not heed. And to prove what He said, He showed signs to Moses; but Moses said, "They (the people) will not hear me, and, besides, I am a man of slow tongue.' Moses was left without excuse for God gave him Aaron as a mouthpiece, or spokesman.

All are well acquainted with the history of the children of Israel after this, how God delivered them out of bondage with an high hand, brought them to Mt. Sinai, where God gave them the law through Moses; and, at this mount, when God came down to the people with lightning and thunder, with smoke and such trembling of the Mount that Moses said, "I exceedingly fear and quake." Moses was a meek and lowly man whom God had chosen to receive the law, which was to govern the children of Israel until the coming of the Messiah, which is Christ.

In order to bring this subject before the reader, it is necessary that the history of Moses and the giving of the law should be set forth. The children of Israel had already been delivered out of bondage, but were in the wilderness! and God purposed in himself to govern His chosen people by laws and commandments until they should enter the Promised Land, and then this same chosen people would be or was government by these same laws and commandments. But when these people disobeyed God, He turned them over to their enemies to be punished until they repented and cried out to God for mercy. Then He heard them and delivered them out of all their troubles. Just so today. God will suffer His people to be persecuted and punished until they repent and return unto Him and call upon Him and He will forgive their sins, for His ears are open unto their cries. For the sins of His people in ancient times, as well as now, He suffers them to be punished; for it is an awful thing to fall into the hands of the living God, for He is a consuming fire. So then, no wonder Moses quaked and feared when God with power came down on Mount Sinai.

The sight was so great and the power so full of God's glory that then, as even now, when God manifests His presence among His people, His Spirit felt it so great that even men of the world tremble.

No one should doubt the Word of God, as He speaks through His Son in these latter days by His Holy Spirit. God spoke in ancient times by the mouth of His prophets. So He speaks in this latter day through Christ and the Holy Spirit. The angels are created beings and praise the God and Father of our Lord and Savior, Jesus Christ. But Christ is the only begotten Son, who hath redeemed His people by His own blood, and is now at the right hand of God, making intercession for them and giving them a song which they should sing and placed their feet upon a Rock.

> "Angels in shining order,
> Stand around the Savior's throne,
> They bow with reverence at His feet,
> And make His glories known."

But next comes the best part of all.

> "But I can sing redeeming grace,
> For Jesus died for me."

This is a song the angels dare not sing; and, when we feel that God, for Christ sake, has forgiven our sins, and we meet together, and sit in heavenly places, and God appears in the person of the Holy Ghost; we exceedingly "quake and fear," not with slavish fear, but with fear and trembling, for we are yet in the flesh.

There is no way that men can approach unto God except through Christ, by His atoning sacrifice. This is done at a throne of grace that man may receive grace and obtain mercy, and no man can do this acceptably, except one that has been regenerated and his sins forgiven, and that of the Spirit of God, for no man can worship Him acceptably without the Spirit.

God makes His power felt and His glory known among the inhabitants of earth, and there is no living thing in this world but what shall inevitably bow to that Power. For all created things must crumble and go to dust, as is proven by past history. And so it will be to the end of time. God's people exceedingly "quake and fear," when God comes and makes His power felt and known; and then they flee to the Savior for relief, and for what Christ has done for them they hope, which hope is an anchor to the soul, both sure and steadfast.

With fear and trembling this little effort is made in honor of His name.

Yours in hope, J. M. F. BARRON.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the four Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor. Eld. J. H. Eld. J. L. Collings, pastor. Glen Rose, Texas.
Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff,

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

Our hearts are made sad to hear of the deep sorrow in the home of Elder M. E. Petty of Donaldsonville, Ga., in the loss of his son, Joe. He was taken in a very tragic manner. We are unable to find words to express our sympathy in such deep sadness. The Lord only, is able to reconcile us in time of sorrow. While it is true, we appreciate kind words of sympathy, but this alone will not reconcile. May the Lord bless you and your family, Brother Petty, and enable you to be reconciled to God's will. His will be done, not ours.

Z. C. HULL AND LEE HANKS.

We are informed that Elders F. P. Branscome and R. H. Pittman have combined their papers—the Messenger of Truth and Zion's Advocate. Both are good, sound, Old Baptist papers and will be sent out from Luray, Va., under the management of Elder Pittman. Elder Branscome will still remain as one of the editors. They are able, sound, godly men, and we wish them much success. L. H.

Elder Wm. Monsees, of North Carolina, preached at East Atlanta Church the third Saturday and Sunday in December, with his brother, Elder J. A. Monsees, their pastor. L. H.

Eld. John Grist of Tennessee filled his last appointment in this immediate section at West Atlanta Church. I was with him at several of his appointments. His preaching has been good. Brethren and sisters, who had the opportunity of hearing him, seem to have been wonderfully encouraged and built up in the most holy faith. It was a special privilege to me to have this dear brother in my home, owing to the fact that I knew him intimately during childhood. He has promised to visit this country again next summer. I have heard a number of the brethren speak so favorably of his coming again. I am sure that our churches need visiting preachers, especially when they come as Elder Grist has come, leaving off all hobbies and extremes and rightly dividing the word of truth and contending for the truth in a spirit of love. May the Lord continue to bless Brother Grist on his extended tour in Alabama.

Z. C. HULL.

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READ THIS

After reading an article from our friend Daniel of Alabama in which he suggests a general contribution to the Messenger which is a splendid idea, I wish to make an addition; let every subscriber appoint himself or herself an agent for the Messenger to get one cash subscriber and send in by the 1st of April. In so doing we can double the list and the company will have money to bridge over a full summer. The Missionaries have a number of papers published in Georgia and they also contributed two million dollars to the seventy-five million drive to carry the world for Christ, or run the Devil out of the world. The Old School Baptists have but one contending for salvation by Grace and are we going to stand idle and see it go dead for lack of friends? Economy is practiced in the management of the Messenger, all interested are busy on their jobs and Hull and Hanks are busy writing, proof-reading, or hustling around to get the paper out on time.

Have you a child or a friend in the west or elsewhere who enjoys truth? If so send the Messenger to them. I have been attending church pretty close for the past year and I have never heard the name of the Messenger called in a church. What is the **matter with the preachers?**

W. S. CLAYTON.

81 Kennedy St., Atlanta, Ga.

Elders John Grist of Tennessee and A. J. Banks of Augusta were with us at the regular meeting at Bethlehem, the first Sunday and Saturday before. Eld. H. G. Mitchell was present on Saturday. I was so glad to have these dear brethren with me at this meeting. Brother Grist and Brother Banks both preached very ably. It was my first opportunity to meet Brother Banks. He is very young in the ministry, however, the Lord is wonderfully blessing him in his preaching. We will be glad to have him visit this section again.

Z. C. HULL.

Editor Gospel Mesesnger: Can any of your readers give me any information concerning any one named Arledge anywhere that your paper circulates?

J. M. ARLEDGE.

3967 Trinity St., Los Angeles, California.

I left home Dec. 25th for a short visit with my father, Eld. W. J. Hull, at Headland, Ala. I arrived there same date at midnight. My father met me at Dothan and conveyed me over to Headland. On Sunday, the 26th, we went to New Prospect Church, near Headland. Owing to the inclement weather, the attendance was small, but attention good. My father is a member of this church, also the pastor. I was glad to have the privilege of being there. My father is serving four churches—New Prospect, Piney Grove, which is near Headland, the Church at Ozark and Consolation Church, which is about forty miles west of Dothan. He reports some additions. His health is good, and seems to be encouraged. His conversations were mostly on the existing condition of the church. He has a great zeal for the betterment of Zion. He is now past seventy years of age, but very active, and devoting his entire time to the work of the ministry. I thank God for His preserving grace. I trust he will be spared many years yet to preach the unsearchable riches of God's grace. I have been hearing him preach all my life, and it is the same "Old Story," but ever new. He has passed through many sore trials, but the Lord has been good to him. I am so thankful that he is so wonderfully blessed in his declining years. I appreciate the kindness bestowed upon him, and the great respect shown him by the Baptists in his country. Let God be glorified for His goodness, and may His abundant mercy continue with us.

Z. C. HULL.

Dear Brother Hanks: I send you my subscription for the Mesesnger another year, I like the Messenger very much. I hope the good Lord will bless you and Brother Hull to continue the good paper. Our churches are getting along very well, but not much ingathering at this time.

Brother Hanks, you must try to come to see us again as soon as you can. I would be glad to see you.

Hoping the good Lord will continue blessing you all and that you may be able to remember us in your prayers.

Your weak brother in the Lord, I hope,

J. H. RIVERS.

Shall be glad to visit your churches again.

L. H.

Mr. Harrison Broach, of Walton County, fell asleep in Jesus recently. He was a high-toned citizen, and bore the marks of an humble child of God. He never united with the Church, but he was a true Primitive Baptist at heart. The family has our deepest sympathy and prayers. L. H.

The Mesesnger Publishing Co.:

Dear Brethren: Please change my post office address from Haynesville, La., to Emerson, Ark., Rt. 2, Box 56. Dear Brethren, I do enjoy the many Gospel truths set forth in your good paper. It does me good to know there is yet a remnant spared to proclaim the truth, that was set forth by God, our Savior. I wish you and all a happy and prosperous New Year. I pray God's richest blessings upon us all.

Dear Brother Hassell: If it is the Lord's will that you may pay us a visit, I would sure love to see you and hear you preach some.

As ever, your brother in hope of eternal life.

E. F. EVERS.

Emerson, Ark.

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Elder Z. C. Hull:

Dear Brother:

Tonight, as I think of you, I am wondering how you are. I hope when these few lines reach you they will find you well and enjoying life.

Dear Brother, the year is almost gone. The twilight is here. It has been one of sorrow and pleasure all the way. A few times I have been, it seemed to me, upon the mountain top rejoicing in His sweet name and claiming Him as my Savior and King: but more times have I been, as it seems, in a dark valley or a barren desert. My prayer tonight is that He will continue at times to show His smiling face. Oh! if it could be that He could show His smiling face all the time, it would seem almost like heaven here below; but, oh! sweet day that will soon come to bring the dawn of a year, not like the one that is just to go, but one that will have no end for us, where we will be free from sorrow, and pain, and the cold, and chilly rain of a stormy shore will be felt no more. To enter on that bright and blissful shore above can only be by His free grace and love, and the price that paid our fare across the tide was the flowing blood from His side, and may we some sweet day rest with Him beyond the skies, where all the redeemed shall rest by His side.

I feel like I could write all night, but from some cause or for fear I might detain you too long I will close, asking you to change my address from Cappell, Texas, to 5303 Lindsley Ave., Dallas, Texas. When are you coming this way again? We would appreciate it so much if we could have you here in our midst again. Come when you can, and pray for me when at a throne of His rich grace.

Your brother in hope,

O. F. DEARING.

Elder Lee Hanks:

Dear Brother in Christ: The time of my subscription to the Messenger is about out, and I enclose one dollar and a quarter and twenty-five cents to go on the list of those who cannot pay. I am fearful that the people will not be able to sustain the paper. I suppose the great majority of the subscribers are farmers, and you know they are about ruined. But I do hope they will sustain you brethren who are laboring, and denying, and laying down your lives for the Master's cause and His dear children's comfort and instruction. These are trying and perilous times; therefore the great necessity of Old Baptists being one in faith and practice, loving and bearing one another's burdens. (May God grant it. L. H.) I view that true love is the foundation of all acceptable service to God and one another. "Love is of God, he that loveth is born of God and knoweth God." I do hope that the love of Christ will constrain His children in this dark and cloudy day to rally to the support of the dear Gospel Messenger and love that comes to our homes monthly to comfort and cheer our drooping spirits and strengthen us for the many conflicts of this life.

I feel like the many good letters from the dear brethren and sisters encourage me more and more to go daily to our Father and thank Him for His great mercies that He bestows upon me and mine, yea, and all the church of God, which He hath purchased with His own blood. Oh, that we all could be humble, at the feet of Jesus and one another.

I feel like the time is near at hand when Zion will have to greatly suffer and be denied many of the great blessings that we have enjoyed so long. It may be really necessary to draw us nearer to God and one another. The God of the whole earth will do right. He knows just how much suffering it will take to bring His children back to Him. Not one stripe will He lay upon us that we do not deserve. May it be His holy will to give His dear children grace to enable them to worship Him in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. I say again, I do hope the saints will rally to the help of the Messenger.

Yours in hope,

W. P. MERRELL.

Roopville, Ga.

Many thanks for your good, kind letter. Oh, how much we need to be sweetly united in love and not be striving about words to no profit, or condemning one another over frivolous matters. We need peace and unity in Zion. L. H.

Dear Brother Hull:

I have just finished reading your article in the December Messenger, and am so pleased with it. I desire to bid you God's speed in what you say, as it seems so timely, and savours of true revelation. Your light is shining so that others may be benefited and perhaps enabled to glorify God in their body and their spirit, and be encouraged to take up their cross and to deny ungodliness and worldly lusts and run with patience the race set before them. If I am one, we need renewed evidence day by day that our faith fail not. No doubt this is why we are exhorted in the Scripture "to forsake not the assembling of ourselves together, but exhorting one another, and so much the more as ye see the day approaching. And that, knowing the time, that now it is high time to awake out of sleep."

I have also just finished reading Brother P. D. Gold's article, "Obedience," and I am surely pleased with it and that you re-published it, and I wish every child of God could read it; for if it is not the true Gospel as taught by Christ and His apostles I do not understand the Scripture. We see so plainly that He did not write this to draw disciples after Him, but to fulfill the duties assigned Him by the God of heaven. May the Lord give us others to fill up the vacancy caused by the death of this man of God. I regret, however, that I have read very little of Brother Gold's writings and never heard him preach. But this article is enough to convince me that the Lord worked in him both to will and to do of His good pleasure. "I know we meet some preachers

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(says he) that cannot speak without all the time dwelling especially on predestination, but cry out against preaching that: "They that believe in God should be careful to maintain good works." Baptists generally hold to predestination, and I am glad they do. If they did not I should certainly want to go somewhere else to a people that do love it; for it is the doctrine of God, our Savior, but Baptists are often slack about entering into the goodly land by neglecting to perform good works and bring forth fruits meet for repentance, which the same God that teaches to observe." And which teaching seems to me to be what we are mostly needing at this time (if I should count myself as one to whom the Gospel is given). And when I see a faithful servant of God standing on the walls of Zion and crying aloud and sparing not to declare the whole counsel of God, and doing so in a way that convinces us that is not working to draw disciples after him. I feel to thank the Lord and take courage that the candlestick is not yet removed.

May the Lord enable you to continue to publish the Gospel Messenger, if it is His will that it should be continued, and not only enable you to continue it but keep you and its contributors, as He has kept Brother Hassell and Brother Stewart, humble and willing to labor for the good of Zion and not to draw disciples after them.

Unworthy if one,

ORIE BELLE ADAMS.

Oglethorpe, Ga.

Ozark, Ala., Dec. 17th, 1920.

Elder Lee Hanks, Atlanta, Ga.

Dear Brother Hanks: I wish you would say in the Mesesnger that I will assist all Old Baptists, who wish to locate in Dale County, Alabama, to get homes. I am not a real estate agent, but I am in touch with all property that is changing hands in this county, and my purpose is to get Old Baptists to locate in this country, as we have a good church here at Pleasant Grove, and Elder W. J. Hull is our pastor, and anyone wishing to come to this country, if they will write me I can put them in touch with owners of land who wish to sell and assist them in every way I can without charge or any commission whatever.

Yours very truly,

D. F. BYRD.

Elder Lee Hanks:

Dear Brother: I am trying to write you a short letter to let you hear from us. This leaves both of us in splendid health, from His blessing alone. We give thanks to Him who hath all power in Heaven and earth. Hope this will find you and Sister Hanks in the best of health. We have had our ups and downs since I saw you last, as is common among men, though still living with plenty to eat and a little to wear, for which we should feel thankful.

Elder Cribbs is serving the Old Church at Pleasant Hill. Would appreciate a visit from you at any time you can visit us. Our meetings are on 2nd Sundays and Saturday before. We had a glorious meeting on the 5th Sunday in October. Elders Woodward, Floyd and Bowen were present, and did some fine preaching; besides Brothers J. M. Collins and Pollock.

Old Sister Pruitt was received into the fellowship of the Church at a called meeting for that purpose, at the home of her son, Brother G. E. Pruitt, on Thursday night after the 3d Sunday in November. Brother Cribbs preached a good sermon, after which she was received into the fellowship of the Church with shouts of joy and clasping of hands. While prostrate on her back in bed, where she had been for some time, she stated to the writer that she was not able to be baptized now, if ever, but she wanted the consolation of knowing that she died in the Primitive Baptist Church. The dear old sister is 82 years old, had belonged to the Missionary order for a long time. But in her last days she has left the world and come to the true Church, the Primitive Baptist Church, that Jesus and the apostles set up.

Brother Hanks, if any Old Baptists want to buy land ,or rent a farm, send them this way. And now, last but not least, I liked to forgot to tell you, Brother J. M. Collins and Sister Mary Hunt were married last Sunday by Brother Floyd.

I am such a poor letter writer, I'll quit. Pray for us and come to see us when you can.

In hope,

Eastman, Ga. JNO. R. GIDDINGS.

Dear Brother Hanks: I received your card, and was glad to hear from you and glad to hear that you all had a good meeting at Stapleton. I enjoyed my trip down the country very much. We had a very good meeting at Mt. Carmel, and the people seemed to enjoy my efforts to try to preach. I went to Mt. Gilead on the fourth Saturday and Sunday and, though the weather was bad, we had a very good meeting. Brother Temples was there and said that he enjoyed the meeting very much. I promised to try to serve them through the winter. I cannot be with you on Thursday night before our next meeting, but hope to meet you at Brother Hannah's Friday night.

Hoping this will find you and family well, and asking an interest in your prayers, I am

Your little brother, in hope,

Augusta, Ga. A. J. BANKS.

Dear Brother Monsses: I was much pleased with your articles in the Gospel Mesesnger of September and October. I certainly feel that they are wonderfully instructive and beneficial. Am glad you are enabled to so correctly divide these wonderful truths.

I also very much appreciate Brother Hassell's editorials. He can say so much in so few words. It does seem that he is a great power behind the pen—so to speak.

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May the Lord continue to lead you and others, if according to His will and purpose, to cry aloud and spare not, through our periodicals as also from the pulpit. Show the people their transgressions and the house of Jacob their sins. I have much desired to speak of my approval of the articles mentioned is my reason.

ORIE BELLE ADAMS.

I thank you, dear sister, for your kind expressions of approval of my articles in the September Messenger. Such expressions help to take courage and press on, but the way often seems dark. Were it not for occasional smiles of Jesus, the fight would indeed be worthless, and whatever ground acquired thereby would be worse than barren.

I consider your article published herewith wholesome and timely, and I commend the same unreservedly to the reader.

This should have been published sooner, but was laid away and overlooked, and I hope you will pardon me for the same.

J. A. M.

Elder W. J. Hull:

Dear Brother in the Lord and Fellow Laborer in Our Master's Vineyard, I hope: I have not heard from you in some time, but my mind has often reverted to you and your companion and your labors, and tonight I feel just like I want to write you a few lines. Wife and I are here at home alone. The children are at school: one at Denton, the other at Austin. We are looking for them to come day after tomorrow, and I am sure you have an idea of how we feel. We are as well as usual, for which I feel to be thankful; and hope to be blessed of the Lord in the future as in the past, yet feel to be so unworthy of the least of His blessings.

I hope this may find you and your companion well, and also find your work prospering among your churches. My churches are just about holding their own; that is, all except the one at Fort Worth. That one is gaining in membership rapidly, and I hope is not losing any of its spirituality. The rainy weather, the past two years, has made it very difficult for me to visit the churches which I serve; but I have simply done the best I knew how and tried to trust the rest with the Lord. I am such a failure myself that I know there is no confidence to be put in the flesh. But we have so much to be thankful for, it seems we should be willing to devote more of our time to His service.

I pray for you and yours the choice blessings of our heavenly Father. Pray for me and mine when it goes well with you. I am, I hope,

Your brother in the Lord,

J. L. COLLINGS.

Glen Rose, Texas.

Elder J. L. Collings:

My dear Brother in the Lord, I trust, also in the Common Faith That Was Once Delivered to the Saints: Your good letter was like a cup of cold water to a thirsty soul. It caused my mind to revert to the days of yore, when we often sat together in heavenly places and the dear Lord would lead your mind out in the gospel field. There we received refreshments from the fountain that never runs dry. It causes me to long to see your face again.

Wife and I have been blessed with good health, and permitted to live in the House of the Lord, unworthy though, I feel. We are trying to serve four churches in the Choctawhatchee Association, all of which are in peace. We are waiting and watching for the coming of the dear Lord during this century; and, asleep or awake, we will see Him and be like Him. Bless His holy name.

God bless you and yours. Pray for us.

W. J. HULL.

Z. C. was at Headland 4th Sunday. He did some good preaching. W. J. H.

Elder Lee Hanks:

Dear Brother: As my time is out for subscription to the Gospel Mesesnger, I enclose two dollars to renew for another year. Fifty cents is for a little help in publishing the Messenger. If all the subscribers would send a little help it would amount to a good deal.

Do you remember Brother and Sister Brooks, of New Hope Church? You spent a night with us years ago, and went to my home church (Beesleys, (Overall). I suppose you remember my brother, George Beesley. He died the 23rd of November after a short illness. Oh, how we do miss him! His family and his church miss him especially. He was a useful member. He never missed his church meetings unless sickness prevented. It is strange to us, poor, finite beings that the good and useful are taken; but God knows what is best, and He doeth all things well. My dear husband is totally blind, and has been for three years. He never leaves the house.

I seldom have the pleasure of going to church meetings. We certainly do enjoy reading the Messenger and Primitive Baptist. I read them to Mr. Brooks. He is hard of hearing, but can hear me read. He was eighty-two years old in October. I am seventy-eight years old. Both enjoy reasonable health, for which I feel thankful to the Giver of all blessings.

Your health was poor when you were here. I am thankful you are still able to preach the Gospel. We enjoy yours and Elder Hassell's writings. When at a throne of God's rich mercies, please remember me and my afflicted husband.

MRS. J. M. BROOKS.

Route 1, Wartrace, Tenn.

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Eld. Zack C. Hull:

Dear and Precious Brother by the Adoption of the Blessed Son of God to the Household of Faith: We are all bound by the same cord of love of our heavenly Father; therefore His children are all united in sweet fellowship and love for each other. Henceforth, we, if we be the children of the most high God, are all one fmily. For some cause, dear brother, I often feel impressed to write a few lines to the dear people of God. I do enjoy reading the Gospel Messenger, and, as I read, my poor heart is in deep meditation on the love and goodness of a merciful God, who makes His love known and so sweetly felt in the hearts of dead and ruined sinners. The joys of this great and wonderful love are inexpressible by mortal tongue. I know, dear brother, I am a poor writer, but if the impression is of the Lord, surely it will be of some comfort to some one. I have been permitted to have a name among the dear people now for several years, and I have never regretted that day when I made the offering. I had nothing to bring. Only a poor sinner saved by grace, if ever saved, trusting God to be merciful to my poor soul, and I am glad to say that I have had many happy seasons and many times doubts and fears, but I will never forget that day. It was one of the happiest days of my life. When dear old Brother John Lord led me out of the watery grave, I thought surely all my troubles were gone, I felt so happy. I can witness with them who have felt the same to be true. It was not long before troubles sprang up as though some one would ask me if I did not know that I had gone and deceived those people. I knew that the dear Old Primitives were then the dearest to me of any people on earth. This came to me: "Things you once hated, you now love; and you know you have passed from death unto life by loving the brethren." Dear Christian friends, this told my carnal mind in a natural state just as it was and I realized from that moment that a God that had all power had dealt with my poor soul; for I had joined the Missionaries several years previous to this time, and I could see then that the same God that turned me from them had drawn me to His church, the one that was built upon the great eternal Rock, where I could see Him as through a glass dimly. I was reared by a Missionary mother, and had thought in my girlhood days that mamma was right, for she often would say that if such and such a one didn't do better, and so on, they would surely go to torment, but surely the Lord has taught me, dear people, that we will never get to heaven on our good deeds. Only in this world we reap our reward for our doings, let it be good or evil. That is the Lord's people and my dear kindred in Christ. One thing we know by experience that the natural mind cannot receive the things of the Spirit. The natural mind, in a carnal state, does not even know that there is such a thing as spiritual mind in existence; and those that have been born of the Holy Spirit cannot teach the carnal mind to know the things of the Spirit, for they are hid from the wise and prudent and are revealed unto babes, and it seems good in our Father's sight to do this. When our heavenly Father reveals His wonderful love to the subjects of His grace, then a separation must come. They are no more related to the world, and the lust of the world, for God has separated His people from the world and calls them out from among the carnal and natural minded to dwell in His kingdom and serve Him who has changed our vile bodies to be at peace with Him and love one another. Oh, how sweet it is to have a good, kind, heavenly Father, one who can subdue our sorrows and heal our wounds and drive away our fears, and can even make a dying bed as soft as downy pillows are, and we can, by the revelation of an all wise God, be able to carry all of our troubles to Him in prayer, if He will only indite the prayer in our hearts. It will surely be accepted by Him. There never was a prayer uttered in a pure desire of the heart only what the Father heard and answered, for His ears are always open to the cries of His children. We need not look for blessings coming down from heaven with our natural eyes. When our God made this world and everything that was made He made it in six days and the seventh day He rested. So we do not have any record of His working any more that I remember reading. So we understand that God in His written word says He created good and evil and those things are right here where He created them for the use of man. So in obedience to Him He rewards us with blessings, and in disobedience He pays us with the evil things that He says that He has created; so He saw that it was needful to create both good and evil. If God had not made anything good, He would not have had the dues to whom there was due honor. He knew just what to prepare for the needs of the people here on His earth. For the world and the fulness thereof belongs to Him. He even knows what we have need of before we ask Him, better than we know ourselves. Every one will be rewarding according to His works, so we have been taught by a merciful Creator. When we do the things He forbids us do we receive evil for it, though at the same time it is good for us. Dear Brother, I hope I won't intrude on your more valuable time. We know the half has never been told. When we are sick, and lonely and feel cast down in our weakness we can realize more of a Savior's love to us. My dear Husband went off last Sunday to the Lott's Creek Association to be gone two weeks, and, in his absence from home I feel to be blessed with the sweet presence of my blessed Savior to comfort me in my lonely hours. I want him to go wherever the dear Lord directs His mind to go. I try to pray to God to bless him with the good news from a far country to feed His poor thirsty children, those that are hungering after righteousness. In my closing remarks, I ask an interest in the prayers of all God's people. Dear Brother, it seems to me that the wives of the min-

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isters have the hardest time of all women. May God bless them one and all and give them a home in glory beyond this vale of tears. I am one of the least if one at all.

Yours in hope,
MRS. W. M. LEWIS.

Hazelhurst, Ga.

Dear Brother: I will write you a few lines to let you hear from me. This leaves me as well as you could expect, and I truly hope these few lines may find you and family all well. Dear brother, I don't know as I will ever see you in this world and I hope the Lord may enable you to pray for me, and, if we never meet in this world, I hope the blessed Lord may enable us to meet in that bright world above where parting will be no more. If I should live to see next March, being the pastor of Oaky Grove, I will be one hundred and three years old. My church, Oaky Grove, is about four miles from Mill Branch Church, northwest coast. Sister Lucinda Rich has departed this life. She sent for me to come, and when I entered the door she said, "Help me to praise the Lord." I said tell her daughter not to grieve after her, for her husband and grandmother had come after her and they were as white as snow, and she said, "I must go." Brother, a voice spoke to me last year and said, "Christ is coming again to receive His elect together."

Dear Brother, I will send you $2.00. Let my paper continue. Brother Gold has departed this life. Give my love to Brother Hassell. Give my love to all my sisters, brothers and friends.

With these few remarks, farewell.

Your brother in Christ, I hope,
ELDER JOHN WESTRY.

Rocky Mount, N. C.

Eld. Lee Hanks:

Very Dear Brother in Christ (if one so vile as I should use such an expression): Ever since I read your first article in the Primitive Baptist I have had great comfort in reading them. They are so kind, instructive, loving, gentle and deeply sympathetic, and above all so plain on the teaching of God's Word in every fundamental truth that it looks like every child of grace ought to relish them, no matter with whom they are identified. I have been a reader of the Gospel Messenger for several years. Its editorial staff is very able, and I like it better than any religious paper I know of. We hope the good Lord will still be mouth and wisdom for the writers in the future as He has been in the past.

My companion and I lived in Baxter Co., Ark., over fifty-three years, and had lots of good, sound Baptists among us. We had regular preaching most every month for over thirty years, and some of as able Gospel preachers as we ever heard. We were always glad for meeting time to come around. In April, 1918, I sold out and came to Rush Springs, Okla. We heard of a Baptist Church at Bowie, Texas, eighty miles from us, so in February I went I went down and met them, and found they were good, sound Baptists and able ministers; so in May of last year, their time to commune and wash feet. my wife and I went and met these good, loving, kind, tender-hearted brethren and sisters, communed and washed each other's feet. Oh! how we wished everyone could have enjoyed it as we did! Perhaps they did, for their cups all seemed to be full, and some ran over. If it is the good Lord's will, my wife and I intend to meet them next May and join them in their love feast. May the God of all comfort sustain, uphold, guide, direct and protect you the remainder of our days.

RACHEL AND I. R. ARNN.

Rush Springs, Okla.

The truth finds a hearty response in the hearts of all lovers of truth. He that loveth is born of God. Spiritual subjects receive and rejoice in Spiritual teaching. May God bless you. L. H.

Dear Brother Z. C. Hull: As my subscription to the Gospel Messenger expires with the December issue, I will send in my renewal for another year. I will send cashier's check for $2.00, and you may use the extra 50c to help you out a little in sending the paper to those you send it to free. I appreciate the Messenger under its present, nice management, and I truly hope all subscribers to it will soon be able to send in all their renewals, and that others who love to read a good, sound Old Baptist paper will subscribe for the paper and keep you able to continue its publication, as I feel sure it goes to the homes of many of the Lord's humble poor, who greatly enjoy reading it and who do not have the sweet privilege of attending the sweet services of the Lord's people at the church. I don't know of any encouraging church news to write to you more than to say the churches down here are at peace, I think, but we are not having any additions much for quite a while. I want you to give us some appointments this coming spring, if you cannot before. My membership is with the Church at Beard's Creek, Old Line Baptist. Our regular meeting time is the fourth Sunday and Saturday before.

May the Lord bless you in your efforts to send out a clean paper and bless all the writers for the paper. Pray for me and mine when it goes well with you.

Your weak brother in hope,
B. J. WOODCOCK.

Glennville, Ga.

We often hear complaints of coldness among Christian people. There must be a cause. We live too far from the precious Savior. How many members pray in their meetings, and exhort one another to love and good works? Live closer to God. L. H.

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THE OLD HYMNS I LOVE

There's the sacred music in those hymns,
Those dear sweet hymns of old,
With visions bright with heavenly light,
And shining streets of gold.

There's touching music in those hymns,
Those hymns of long ago,
And when the brethren rise to sing
The songs I once did know,

I rather want to take a hand,
I think of days gone by,
On Jordan's stormy banks I stand
And cast a wishful eye.

They seem to sing forever sweet
Of God's amazing love;
I love those hymns to now repeat,
They lift my thoughts above.

I want to hear those old hymns still
From old times meetings rise
Till I can read my titles clear
To mansions in the skies

We never used but very few books
In those old days. We knew
The words, the tunes of every one,
The dear old book clear through.

We never used trumpets then,
No organs built for show,
We only sang to praise the Lord,
From whom all blessings flow.

But now the organ is used by some
In this benighted day,
But I, myself, must say for one
I love the old time way.

And still I love those dear old hymns,
And when my time shall come
Before the light has left my sight
Or singing lips are dumb,

If I can only hear them sing,
I'll pass without a sigh
To Canaan's fair and happy land,
Where my possesisons lie.

JOHN D. CURTIS.

Messenger Publishing Co.:

Dear Brethren: I am reminded once more that the time is at hand to renew for the Messenger. I have been a subscriber to the Messenger for quite a while. It dates back to the time when Elders Respess and Mitchell were publishers. During this time there has been no discord or dissension. Everything that had a tendency to cause strife or confusion was excluded, and it has ever stood firm for the principles as set forth by the Savior and early teachers and I hope it will, under the new administration, still maintain the same high standard of purity that has ever characterized it in the past. I am truly glad that Eld. Hassell has been retained on the editorial staff. I see no change in the paper so far, only a change of dress. I hope the circulation will increase so that the paper can be semi-monthly, as our preachers are so far from us that they cannot meet us regularly. Thus the paper would fill in between. I will try to send you some subscriptions. I am old and infirm, having past my three score and ten. I feel that I am nearing the last mile post on life's journey. I am waiting and hoping for a better time beyond this vale of tears. My only hope lies in the merits of a crucified Redeemer. May God sustain you in your laudable undertaking in propagating the truth as it is in Christ the Lord.

Yours very affectionately, in hope,

J. R. HAILE.

Linville, Va.

A GOOD OLD LETTER

Dear Brother Hanks: I see a good article in the Primitive Baptist, Oct. 31, 1916, "An Earnest Appeal for Peace." I shall say it is good, every word of it, if I am not blind in the whole matter. I surely endorse every word of it. I love peace everywhere, especially in the Old Baptist Church.

I believe the Old Baptist Church is the only true church on earth. There are many so-called churches, but there is only one Church of Christ, and His people are all one. I feel too unworthy to live with good people. If I could not live with the Old Baptists I would have nowhere else to go. Brethren and sisters, just let me have a home at your feet, and I will be satisfied. Give me Jesus (all glory belongs to Him), and you may have the rest. Brother Hanks, I love to read all your good pieces, for they are sweet to poor me. Pray for me and mine.

W. M. TOWRY.

Huntsville, Ala., Nov, 1916.

Dear Brother Hanks: Enclosed find minute of our Association. I am in correspondence with Elder E. B. Bartlett, Middletown, Mo., and I find him standing in the ways and asking for the "old paths," where is the good way, and walking therein. If standing for the doctrine and practice of our precious Redeemer and Savior causes division, those who reject the truth are the trouble makers. I would love to see all of God's precious people united in doctrine and practice. God has but one Church and one Lawgiver. I am poor, lame, halt and blind: but I hope I love the Lord and desire the welfare of His dear Church.

Yours in hope,

OLIS McCALL.

Pickering, Mo.

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Elder Lee Hanks:

Very Dear Brother in Christ: I find myself wanting to write to you, but this thought is in my way: "Why does one so small and unworthy as myself want to write to one so great?" Well, I can't understand only that the God that you love and so sweetly proclaim His dear name is the God I love too. I am glad to say I am up again. Oh, how glad I am to be so that I can stay up! The day you left here and preached at Mt. Pisgah, I thought that my days on earth were at an end. I suffered such pains and strange feelings. But the next day I was much improved, and from that time on I mended; but I do believe that your visit helped me. Yes, that good, sweet sermon and the sweet prayer; for it seemed more than I could bear for you to come to Mt. Pisgah and not get to hear you preach. I tried so hard to get well enough to go; but when I found that I must stay in bed I just cried all night the night before you preached at Mt. Hickory, and surely the dear Lord directed your mind to come to our humble home. It seemed I could be reconciled to suffer, but not reconciled to miss the meeting. This I did regret, for I wanted to be reconciled to my lot, and I was blessed to be able to go to Mt. Pisgah the first Sunday and Saturday before in August, which was our annual meeting. I did not get there on Friday, but I did not believe it would have hurt me. One joined by experience Friday, and requested to be baptized Saturday morning, so I could not go the waters, as my family was afraid for me to worry about too much. Really they did not think I ought to try to go to meeting. At the water, another one joined. This was a great blessing, as I do believe. I missed it, but our meeting was good. I was made to feel so little on Saturday when Brother Satterwhite said to me, "I believe you are walking by faith, and not by sight." He said I did not look able to be there, but it did not hurt me, but did me good.

Well, Brother Hanks, we have lost another dear, good member. On the 23rd Sister Estes died. I have known her all my life, and if this good woman had an enemy I never heard of it. I was made to think while Brother Satterwhite was preaching that he could not speak too kindly of her. I never heard her speak a harm word of any one in my life.

If you ever have a mind to come this way, would love so much for you to visit us again, and, if not asking to much of you, I beg to be remembered in your prayers. Do remember my girls up there together with the ones at home. May the God who has always been your guide keep, guide and direct you through life, and, when your days on earth are ended, receive you up above, where all is peace and love forevermore.

As ever, a sister, I hope,

MRS. J. C. NELSON.

Stroud, Ala.

Dear Brother Hanks: I certainly feel like I have been to a great meeting to have the opportunity to read the Messenger. The doctrine it contends for, giving God all the honor and glory, is sound, for I know it all belongs to Him. I can say of a truth I know the dear Lord showed me how helpless and powerless I am, and it is wholly by revelation that we know the Lord. No other way. I am 59 years old, and if it had been left to me to seek the Lord, I could not have known anything about the goodness of God. I know I was dead to the knowledge of God. I am so thankful it pleased the Lord to quicken me into spiritual life and that I can trust in that hope that God's sustaining grace will lead me onward and upward where I can praise the Lord throughout all eternity with perfect love.

Your unworthy sister,

MRS. R. M. PARMAN.

London, Ky.

Elder Lee Hanks:

Dear Brother: I now write you for the renewal of my subscription, as my time for it is out. Will say I have been a subscriber for your paper, the Gospel Messenger, before it moved from Butler, Ga., and I still want to read it. So please find enclosed $2.75 for myself and for Elder John J. Pope, Tallapoosa, Ga.

SAM W. BROWN.

Rt. 3, Buchanan, Ga.

THE MYSTIC RIVER

There's a grim and mystic river,
Over which we all must go,
And this river, deep and restless,
Never ceases in its flow.

Old and young, alike, must cross it,
None can e'er this river shun,
But unto its dark, cold waters,
Time is bringing every one.

Those who cross this mystic river,
Never can come back again—
Come to tell what they have entered,
Whether joy, or endless pain.

We have seen this mystic river
Bear our loved ones from the shore,
And until we, too, pass over,
We can see them never more.

We have almost felt its waters,
For we've stood upon the brink,
And it seemed so deep and restless,
That in dread we'd often shrink.

But at times we've longed to cross it,
When we felt the Boatman near,
For we knew that this dear Pilot
Could our frail bark safely steer.

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We are told beyond this river,
Lies a city, fair and bright,
But to enter through its portals,
All must have their garments white.

Oh, this grim, this mystic river!
Over which we all must go!
It is deep, and cold, and restless,
Never ceasing in its flow.

NANNIE B. EDWARDS.

Box 47, LaGrange, Ga.

OBITUARIES

In Memory of Our Beloved Brother and Clerk, George W. O'Kelley.

GEORGE W. O'KELLEY

Whereas: It has pleased our Heavenly Father to remove from our midst our beloved brother and Clerk, George W. O'Kelley, on the 3rd day of October, 1920. age 29 years, 11 months, and 21 days. He united with the church at Mt. Paron, Sept. 4th, 1915, was chosen clerk May 6th, 1916, and also chosen clerk of the Oconee Association, Oct .11th, 1918;

Be it Resolved: By the church at Mt. Paron that we feel keenly our loss, yet we bow in humble submission to the will of our Heavenly Father, knowing that He doeth all things well, yet while we feel our loss, we feel that it is his eternal gain, for he has said many times that he was perfectly resigned to the Lord's will. We feel that in the death of our brother, George O'Kelley, that the church has lost a true and noble Christian. One that always contended for the faith once delivered to the saints. He always strove for the things that made for peace in the church, discharging his duties to his Lord and brethren to the best of his ability. As a citizen he was true to discharge his duties, he was a kind neighbor, and a devoted husband, a kind and affectionate father. So we feel that he lived the life of a Christian and died the death of the righteous.

Therefore, we extend to his wife, our sister, our heartfelt sympathy. Also his dear mother, brothers and sisters, and desire, if it is the Lord's will, that they may be prepared, by Grace, to fill his place here on earth and meet in the upper and better Kingdom, where there will be no parting, sickness, pain, or death, but all will be joy and peace throughout all eternity. So farewell, dear Brother, we hope to meet you again where parting will be no more. Sleep on, dear Brother, until Jesus comes again.

Be it further Resolved: That this token of respect be spread upon our church book, and a copy be given to the bereaved wife and one sent to the Gospel Messenger for publication.

This 4th day of December, 1920:

W. P. JAY,
G. M. HOLLIS,
W. T. ALLEN,
W. H. HARALSON,
Committee.

FRANKIE HARRIS SMITH.

Frankie Harris Smith was born in Clark County, Ga., Sept. 18, 1835, and was married to Jordan M. Smith on May 19, 1854. There were born to this union ten children, seven girls and three boys, all of whom are living: Messrs. W. L. Sanders, Ed Moon, M. B. Stephens, H. M. Smith, all of Marietta, Ga.; Messrs. D. J. Peacock, Crossville, Ala.; W. R. Morrison, Letohachee, Ala.; G. N. Stephens, Haleyville, Ala.; W. A. Johnson, Bedford, Ala.; J. W. A. and J. M. Smith, of Dublin, Texas, with whom she has made her home for the past ten years. There are 85 grandchildren, 127 great grandchildren and four great great grandchildren. Jordan M. Smith departed this life on March 3, 1910. Frankie Harris Smith joined the Primitive Baptist Church, at Old Shiloh, Clay County, Ala., in 1850. She kept her membership in this church 60 years, and, at the time of her death, was a member of the Primitive Baptist Church at DeLeon, Texas. She departed this life at Dublin, Texas, December 1st, 1920, at three o'clock P. M., making her stay on earth eighty-five years, two months and thirteen days. In the midst of a large crowd of people we laid her precious body away to await the call of our Savior, when they that are in their graves shall hear His voice and shall come forth. Sister Smith was a dear mother in Israel. Her loving and faithful life made her many friends. She was loved by all who knew her in the church and out of it. She was a strong believer in the doctrine of grace, and she believed that what God promised He was able and faithful to fulfill. Her experience, seventy years a Baptist, made her acquainted with all the false doctrines brought in to disturb the peace of the church. She said these new fangled doctrines did not suit her. While we believe her soul and spirit are with her Savior, yet her substance is not hid from Him. God will raise the dead, and Sister Smith will hear the voice of God and come forth in the likeness of our blessed Redeemer, and when she awakes in His likeness, she will be satisfied and so will I. May God in His mercy visit the offspring of her body as the sad news comes to them, and give them grace to say, "Thy will be done." All was done for her that human hands could do, but it was God who took her from us, and He knows what is best. Away from earth's deep sorrows He took her home to rest, so grieve not, dear children, as those that have no hope, but love and serve the God that grandma did, that it may be well with you. So farewell, dear children, I hope to meet you together with Sister Smith and that we will all be caught up together with the redeemed of the Lord to meet Him in the air. So shall we ever be with the Lord.

Written by her pastor,

J. J. EDWARDS.

DeLeon, Texas.

MRS. MARGARET A. E. BEST TAYLOR

Mrs. M. A. E. B. Taylor, daughter of William Best and his wife, Sallie Eliza Taylor, was born in Edgecombe County, N. C., Jan. 20, 1833, and died in Martin County, N. C., at midnight, Dec. 21, 1920, nearly 87 years of age. She removed, in 1866, to Mr. McG. Taylor's, whose first wife, Sallie Eliza, was her sister, and died in 1885. She very kindly reared her sister's children, and was, in her old age, treated very kindly by them and by their children. She was married to Mr. Taylor Feb. 24, 1892. He died in 1898. Sister Taylor united with Cross Roads Church in Edgecombe County the second Sunday in August, 1854, and was baptized by Eld. John H. Daniel, who died in 1872, and then she moved her membership to Spring Green Church, in Martin Co. She was thus a member of the Primitive Baptist Church more than sixty-six years, and a most faithful and devoted member, always attending her meetings when she was able to do so, and greatly enjoying the preaching of the Gospel, and delighted to entertain her brethren and sisters and friends at her pleasant home. She was very feeble in her last years, and could not speak above a whisper, and, being attacked by pneumonia, fell gently asleep in Jesus. Her pastor, Eld. B. S. Cowing, and I spoke briefly at her burial Dec. 23, in the presence of sorrowing relatives and friends. Her remains were interred in the family cemetery, beside those of her husband and sister.

SYLVESTER HASSELL.

BABY GARNER

With a sad heart I will try to write of the death of my litle baby. She was born April 24th, and died October 23rd, making her stay on earth five month and thirty days. She was a sweet baby to us all. We miss her so much, but hope her death will be to our gain. She was laid away at Newport burying ground. Brother E. F. Pollard held burial services. She leaves a father, three sisters and two brothers.

We could not wish it back again,
But say, dear babe, with God remain;
We'll try to gain that peaceful shore,
Where those who meet shall part no more.

Written by her mother,

PEARLIE GARNER.

Newport, N. C.

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EXTRACTS FROM OLD PATHS DEFENDED—1907

We preach repentance and remission of sins in the name of Jesus, and that only those who have been quickened by the Spirit are in any sense subjects of Gospel Address. ELD. P. G. LESTER.

We hold that it is not within the power or ability of alien or dead sinners to truly repent of past offences, turn to God and believe on the Lord Jesus Christ to the saving of the soul; therefore we do not preach to aliens to do that which we understand is impossible for them to do.

ELD. J. E. W. HENDERSON.

We have one Association in Missouri that got into the protracted meeting business under a certain gang of preachers, and they got to preaching that all men should repent and believe the Gospel. Our Association and one other dropped them from our correspondence. ELD. S. A. ELKINS.

We do not believe in exhorting alien sinners to perform spiritual service. ELD. J. G. WEBB.

The Old School Baptists in Ohio are a unit against instrumental music in churches, alien baptism, exhorting alien sinners to repent, or do the things God requires of His Church. I am speaking for all our sound membership and ministry. There may be a few ready to follow after every wind of doctrine and invention of men for filthy lucre's sake.

ELD. C. J. CARMICHAEL.

For a minister to exhort alien sinners to repent is Armininianism, and the Baptists of this country will not tolerate it. ELD. J. B. HARDY.

That Jesus Christ came at God's appointed time, and made a complete atonement for them (His elect) by the shedding of His precious blood, and that His Holy Spirit will as surely quicken each and every one of them as God is God; then, and not until then, are they subjects of Gospel address.

ELD. JOHN T. BLANCHARD.

We do not exhort alien sinners to repent. We do exhort all believers who sin to repent. Exhortation could not reach, or move, the dead. The voice of God alone can do that. But living transgressors can hear, and to them the word of exhortation belongs.

ELD. F. A. CHICK.

THE GOSPEL IN SHADOWS

BY ELDER M. W. MIRACLE

Deceased

The above is a book you will enjoy reading. It is nicely bound in cloth, and contains 34 chapters. The book needs no introduction to those who have read Elder Miracle's writings. He was a great gift, and was very deep in expounding the Scriptures. He harmonizes the old Scriptures with the new so plainly that anyone can understand the true meaning. The book is instructive, and comforting to God's children. Order the book, and if you are not satisfied, I will refund the money.

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Mr. M. L. Johnson, of near Logansville, was killed by an automobile not long since. He was a good man and expressed a desire to unite with the Primitive Baptists. He leaves a good, humble, Christian wife and several children. Sister Johnson is a devoted member of Sardis Church. This poor bereaved family has the sympathy of the brethren, sisters and friends. We trust the good people may care for them in their distress. L. H.

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THE GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, MARCH, 1921 No. 3

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

Mrs J L Hassell

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards that a man be found faithful.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

Published Monthly

ELD ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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Subscription Rates Single Copy 15c Ministers and Widows
$1.50 Per Year In Advance $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE FAITH ONCE DELIVERED TO THE SAINTS

Jude, in his third verse, exhorts believers to "contend earnestly for the faith once delivered unto the saints."

By "the faith" he means the doctrine of faith, the system of divine and eternal truth delivered by God to the Prophets and Apostles, and by them, in the Old and New Testaments, to other believers. This system of doctrine was never to be changed in the slightest particular, never to be added to or taken from, in all future time. These words of Christ by His Holy Spirit shall never pass away—are more durable than the natural heavens and earth. Denying or changing them is disloyalty to Christ and unfaithfulness to His people, and should be earnestly opposed in the outset, and the heretic or **schismatic,** after the first and second admonition, should be rejected, or excluded from the Church (Titus 3: 10). If this injunction of the Apostle Paul had been obeyed by the Old School or Primitive Baptists, there would have been no denial of the doctrine of God our Savior by any of our Churches, and no divisions among us. We would be united, and we would realize "How good and pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

These great and eternal principles of truth (against which no man can do anything, 2 Cor. 13:8, but, in opposing which he can only bring reproach upon his profession of religion, and harm himself and the human beings) are stated substantially in the most of the articles of faith of Primitive Baptists Churches, and were published comprehensively and clearly in The Gospel Messenger of August, 1901 and published since March, 1920, in almost every number of The Gospel Messenger. These principles are the teachings of the Scriptures, and are so plain that no wayfaring man, however simple and naturally unlearned, shall, under the influence of the Holy Spirit, err therein (Isa. 35:8). But, in some parts of our country, out of our own selves, presumptuous or misguided men have arisen, preventing or making nothing of the teaching of the Scriptures in regard to the second personal coming of Christ and His raising the bodies of all the dead (John 5: 28, 29; 2 Cor. 15:12, 58, Philip 3:20, 21; 1 Thess. 4:13-18); and the everlasting punishment (not the annihilation) of the wicked (Dan. 12:2; Matt. 25:41, 46; Rom. 2: 8,9; 2 Thess. 1:7-10; Rev. 14:10-11; 19-20; 20:15; 21:83); and in regard to the separation of believers from unbelievers in **men-made, Arminian, secret, oath-bound societies** (2 Cor. 6:14-18; Eph. 2:8-10; Matt. 5:34-36; John 18:20; 3: 20-21). We mourn over these sad facts, and beseech our brethren to return to the truth of God.

S. HASSELL.

THE UTILITY OF THE GOSPEL

There is a great use for preaching. Preaching does not impart life, but it revives, refreshes, instructs, comforts, feeds, strengthens, establishes, reproves, rebukes and builds up in the most holy faith those who have life. Preaching of the Gospel hunts and fishes out God's humble children who are in the world and serves as a magnet in drawing them into the Church of God. The true Gospel minister administers the ordinances of the house of God which cannot be legally performed by any one else on earth. They serve as presbyteries to organize Churches, to ordain deacons and preachers for the Church. Without true Gospel preachers we could never have another Church constituted, no more ordinances administered, and no more ordinations. God's children are all born infants and need teaching to properly educate them in the fundamental principles of faith and practice. Hence the great necessity of the true servant of God giving himself wholly to this great work. He that warreth entangleth not himself with the affairs of this life that he may please Him that hath chosen Him to be a soldier. God has not called His servants to be idle or slothful, but they should be diligent in this great work assigned them. Churches need true faithful pastors who should devote much time among the flock. Pastors should visit the homes of all the members and friends as nearly as possible. It requires time to do this great work. All members need visits from their pastors who can encourage, instruct, and comfort them on their pilgrim journey. The little lambs on the outside, need the pastor's visits to comfort and help them in their trouble, and encourage them to

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follow the blessed Savior in uniting with His church. The pastor should point out errors that would cause trouble and warn the flock against them. They should be taught to abstain from fleshly lusts that war against the soul, to keep themselves unspotted from the world, and to allow nothing to enter the Church that will divide or estrange members from one another. They should be taught the importance of love and good works in the house of God. The true pastor should not strive about words to no profit; but should be kind, gentle, tender, chaste in all his walk and conversation, and be an example to the Church of God. He should be kind and forgiving, and, if members or churches are in error, visit them and tenderly labor to reclaim them from error. They should not expect perfection in the flesh. All are imperfect, the true pastor has many hard struggles. The greater the gift the more persecution he will have. He will have enemies external and envious enemies internal. No one preacher can serve all the Churches; hence he should not be jealous of others. We need all true ministers at their post. We should labor in love to unify the Church upon sound Gospel principles. They should not harp on controverted points or sow seeds of discord. It is Christlike to overcome evil with good. The Gospel should be preached in the love and fear of God. Preach as though we were then in the august presence of God. We should not forget to ever emphasize the glorious doctrine of grace in our preaching. There is only one people on earth that preach it. Churches should appreciate their pastors and hold up their hands, so as they can render them more efficient service. The pastors have to make a great sacrifice for their Churches and members should not wait to have something to spare, but should be willing to make sacrifices for them. This should be a service of love. God's ministers usually have a hard time. If you want a good pastor, be a good Church. Prove that you love him by your kind words and acts. You need him, and he needs you. Many Churches are cold today for the lack of efficient pastoral service. A pastor cannot do his full duty unless the Church does her duty to him. We have many noble ministers that are not good pastors. Their gifts are useful and needed. All preachers should be at work in the vineyard of the Lord. Churches need visits from different preachers. It is good for the churches to have the benefit of all the gifts. Preachers should visit destitute places and preach the Gospel to them. If we never had any preaching in destitute places, we would have no Churches today. Once there was no preaching where our strongest Churches are now. We are neglecting those places too much. Our evangelists should spend much time in such places. We are glad to have true evangelists visit our Churches. They leave them in better condition and much strengthened. We have noticed that where the visiting ministers have gone the most, the Churches are in better condition, more spirituality, better established in the faith, and more additions to the Churches. We always gladly welcome ministers to our humble home and to our Churches. An interchange of the ministry does our cause good. It is not best for a number of preachers to attend one service, when only one or two can get to preach. It is better for them to have appointments at some school house or private home, where they can comfort a few of God's humble poor. If an Association is considered out of line, and we believe God has children there our preachers should go and preach in love, not to endorse error, but to save God's children from error. Paul preached the Gospel to the Church at Corinth, and they had disorder in faith and practice, and he preached in love to them. The Galatian Churches were believers in conditionalism, but Paul did not discard them, but labored in love to save them from error.

The most of the Churches of Asia were in gross disorder, and there was a tender faithful labor of love to save them from error. They did not draw dead lines against them before a labor of love was bestowed. There was no mob-law or destroying Churches by wholesale then. We do not believe in endorsing error, but we should lovingly labor with those who are in disorder. Let us not forget that Christ ate with publicans and sinners, and the self-righteous Pharisees condemned Him for it. Beware of the **home son** spirit. We should love the children of God no matter where they are. We have known Churches divided and good peace-loving ministers have bestowed a labor of love and reclaimed them from their error. This is a good work. We have known associations that were out of line, but by a kind and tender labor of love they have been restored to fellowship and correspondence. There are too many regulators and dead lines drawn among God's children. On the great essentials of faith and practice, our people are most generally agreed. There are differences of opinion on some points that are more of misunderstanding than a real difference. Preachers should not harp on unscriptural expressions that confuse. It is all right to define our position on points upon which we disagree and then stop. Let us talk about the many good things that are Scriptural, plain, experimental, upon which we are agreed. Our preachers should be chaste, honest, truthful, sober and have a good report of them that are without. They should use economy, and what time they are not in the service of the Lord should labor with their own hands, as Paul, for examples sake, for an honest living. Let us all endure hardness as good soldiers of Jesus Christ. He that will live godly in Christ Jesus, shall suffer persecution. All should avoid hard expressions. Overcome evil with good. All should labor together as yoke-fellows for peace. L. H.

All true Old Baptists are predestinarians and love the doctrine of predestination as taught in the Scriptures (Rom. 8:29, 30; Eph. 1:5; John 15:16; Acts 13:48; 2 Tim. 1:9). The desire of us all is to bear

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the image of the heavenly. When we preach these precious truths all of God's children can rejoice together. All of us believe that Jesus Christ came into the world to save sinners and He accomplished the work He came to do. This salvation embraces body, soul and spirit. Hence, man, in his entirety, will be quickened, spiritualized, and glorified in heaven. None believe that sin is eliminated from the flesh until death. There are two natures in every child of God, the old man and new man, the flesh and spirit, and these are contrary, the one to the other, so we cannot do the things we would. May we all lay aside all malice, envy, evil-speaking, hypocrisy, and may our hearts be filled with love, forbearance, forgiveness and henceforth be followers of God as dear children and walk in love. L. H.

JEWS AGAIN, RESTORATION OF

(Continued from last issue)

Allenby, marched triumphantly into the Holy City, and to the unutterable joy and delight of the captives and city, proclaimed liberty, peace and protection to all persons, parties, creeds, religious and sacred places, the enemy having previously evacuated the city. "Pious Jews uttered thanksgivings to the Lord God of Hosts, who had wrought deliverance in this great historic day" and with loud cries and outstretched hands they blessed the company of their deliverers, who advanced in a glory of light, for all Jerusalem was illuminated by the crimson light of the setting sun."

More Recently

In April, 1920, the allied powers, in conference at San Reno, gave Great Britain mandatory power over Palestine, and, accordingly, Sir Herbert Samuel, a statesman of great wisdom, ability and experience, and a Jew, was appointed High Commissioner or Governor over Palestine. Being thus duly appointed, Sir Herbert Samuel soon landed in Palestine, where he was hailed with joy by the Jews, and it is said as he passed from point to point and through the villages, colonies, and cities of Palestine, the people assembled in crowds along the way to receive him and that many of the Jews wept for joy because not since before Christ had they beheld among them in the Holy Land a friendly ruler of their own race who was recognized as such by the greatest nations and kingdoms of the earth. The new governor's task is a difficult and delicate one, because of the fact of so many different races, parties, sects and conflicting interests. There are about 600,000 Arabs in Palestine, about five or six to one Jew, and it is the purpose of Sir Herbert to govern and administer the government in a spirit of good will, justice, fairness, and impartially to all concerned, and the latest news is to the effect that in this he is succeeding nicely and is gradually gaining the confidence and esteem of all the people. But in pursuing this course the main point or purpose of the government will be kept steadily in view, namely, the acquisition of the land and country as a home for the Jews. Hence the land will be bought as it is offered by the present owners for sale, and this is now going on, and will greatly increase in the near future.

In July last a world conference was held in London, of which a member of the Supreme Court of the United States, Justice Louis D. Brandies, was Chairman. In this Conference forty different countries of the world were represented. Jews are now making up millions of dollars to buy the land of Palestine, and to build railroads and public highways there, to build houses, reclaim and cultivate the land, etc., while immigration in a limited way is going on all the time, but immigration will be limited and all this is true it is also a fact that in far eastern regulated in a reasonable, practical manner. While in countries the Jews are undergoing severe, horrible persecution—being driven like beasts from their homes and from place to place—robbed and murdered the old and the young, hence hundreds of thousands, if not millions, are ready and anxious to go to Palestine. So it appears that in the providence of God things, at both ends of the line, are working for the return of the Jews to their old home in the land of Canaan. Doubtless they are planning and working and regathering in a state of unbelief and carnality, but according to Ezek. 36:24-28, already quoted it appears that such is to be the case with those people.

In conclusion, praying the blessings of the Lord upon all the Israel of God, Jews and Gentiles, I now bid the readers of the Gospel Messenger farewell as associate editor, as I am afflicted, and often do not feel impressed to write, and as they now have a good large staff of correspondents to contribute to its columns.

With love to you all, I remain

Yours in a sweet hope,

G. W. STEWART.

SPEAK THE TRUTH IN HUMILITY

Humility should adorn the life of every Christian, and especially of all true ministers. "He that exalteth himself, shall be abased. He that humbleth himself shall be exalted." No minister should seek to be a leader, a regulator, a boss over other churches and ministers. Churches have rights to receive, discipline, forgive, restore and exclude their members, and, from their righteous decision, there is no appeal or redress. If they depart in faith and practice, sister churches should tenderly labor with them.

Members of the Church should observe the laws of our country. Lawlessness among church members should not be tolerated. Churches cannot afford to retain moonshiners in their fellowship. Preachers should labor to speak the same things, and not ride hobbies or use expressions that will cause confusion. All should strive for the things that make for peace.

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Primitive Baptists are most generally agreed on what the Bible teaches; but preaching and practicing what the Bible does not teach causes division. Conformity to Christ, adoption, fruit-bearing, salvation and belief are fruits of predestination and fore-ordination (Rom. 8:29; Eph. 1:4, 5; John 15:16; 2 Tim. 1:9; Acts 13:48); but sin and wickedness is of man. Primitive Baptists believe that all who die in infancy are saved by the grace of God, just like adults are saved, but none of the elect die in infancy. The wicked, or non-elect, are tares (children of the wicked one, or non-elect), and all come to maturity before they die. No minister should be so jealous as to seek the life of another, for he will fall on his own sword. He that diggeth a pit shall fall therein.

One church or association should not be a dumping ground for another; if a member is excluded from one orderly church, all of like precious faith should recognize the act. All who love worldly secret societies better than the Church of God should not be retained in fellowship.

The Bible does not teach that it is the duty of alien sinners to be born again, but it is the duty of all living children of God to be careful to maintain good works. Gospel obedience belongs to Gospel subjects. A person who makes no distinction between the passiveness of the alien sinner in being born again and in the reception of eternal life, and the activeness of the living child of God in time or gospel salvation, does not rightly divide the word of Truth, and he needs to study to show himself approved unto God, a workman that needeth not to be ashamed.

If a church has error in it, it should not be rejected until gospel labor has been bestowed to save. All should labor to save the erring and not try to slaughter them. Divorces and remarriage are becoming too common and should be condemned except for a Scriptural cause. If men will be better to their wives and wives more obedient to their husbands, there will be no need for divorce. Men and women should love one another before they marry, and then labor to let that love continue and increase. All need forbearance. None are perfect.

When Old Baptists are agreed on the great essentials of faith and practice, they should not divide over words to no profit or local forms and customs. Let us all speak the truth in love, and be followers of God as dear children and walk in love. We need each humble, loving member of the body at his post, round about the camp. If a brother or church make mistakes and repent, forgive them. It is Christ-like to forgive. It is not what one **has done** in the past. Is he living right **now**? We shall never find a brother, church or Association free from mistakes, while we retain our sinful nature.

Let us all be humble, prayerful, and ever overcome evil with good. Little children, love one another. Labor to get the beam out of your own eye first. May God bless you. L. H.

WANTS PEACE—CHURCH REVIVAL

The Gospel Messenger for January has just reached me and I can truthfully say that I enjoyed its contents immensely.

I look for a more earnest and faithful effort to unite our people to be made than has been made in years. There is a real need of this being done, when divisions occur there is more or less wrongs committed on both sides. If the contending parties would meet face to face and confess their wrongs to each other, I believe the most of the difference would be removed, and the rest of the difference would be of such small importance that love to God and each other would completely hide it from our sight.

I hope to see our people more closely united than they are. If we have misunderstood each other and thought there was a real difference, and we find there is no real difference, then let us come together as we should, and forgive each other and live as becometh the saints of God.

I am trying to serve Good Hope Church, this old Church had almost become extinct. Five or six months ago I began to preach for them since which time fifteen, I think it is, have joined the Church. Three joined at our last meeting and I hope others will do likewise.

J. S. NEWMAN.

Oh, how sad it is to see our dear precious people estranged from each other! "Let that mind be in you that was in Christ Jesus." How kind, tender, loving, and forgiving we are when thus influenced! Let all confess their faults one to another, and forgive, bury, and blot out the past and all return to Gospel order, and take the Bible as their guide, and henceforth strive for the things that make for peace. Overcome evil with good. How much we need one another. Let all henceforth use Scriptural expressions on controverted points, and in love enforce a strict loving discipline, and love Christ and His Church better than the world, and peace will be restored. L. H.

PREDESTINATION

One says: "It is not strictly following Bible language to say that God predestinates the disobedience of His children." Implying that such is somewhat, but not strictly, in accordance with the teaching of the Holy Scripture. I think the fact is, it is not following Bible language, nor the truth, to advocate that which is heresy. Brethren, how does it sound to say that it is not strictly following the Bible to advocate that which denies the holiness of God? For the Lord's sake, let us affirm the truth. It is all that will do us any good. And let us unite the Lord's children in peace. We desire to leave out the word, "strictly," as in the above language, and affirm that it neither follows the Bible language, nor truth, to teach that which denies the holiness of God, which the idea of the predestination of all sin certainly does.

One says that "God is the custodian of His own free grace, and gives it as He will, when He will,

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and to whom He will." Now, I am sure that all true Primitive Baptists believe this when applied to the sovereign choice and election of God in saving through Christ a portion of Adam's ruined and fallen race; for He declares "He quickeneth whom He will," which means, born of the Spirit, the raising of the dead (in sin), having reference to regeneration and referring in no sense to the obedience of God's children to the mandates of the Gospel. The way some express it they are evidently trying to teach that God's children have to go through the same process of quickening for every act of obedience, implying at least that they are still without life and are passive. I once heard a man illustrate the obedience of God's children by the steam engine, saying that when you turn the steam on, the thing moves, and when you shut it off, the thing stops; but Paul says, "God dealeth with us as with sons." Heb. Not as with machinery, or dead instruments. Moses said, "He is the Rock, His work is perfect." Deut. 32-4.

Can you think, dear reader, that the great God has ever had any part of His work to do over? If so, would it have been perfect? What He does is forever. When He quickens and gives life to a poor dead sinner, it is a perfect work, and is forever. What a glorious thought! All true Primitive Baptists believe that when the dead sinner is born of the Spirit and quickened into Divine life, he is then, and not till then, prepared to serve the Lord. But to enter into His spiritual worship by the emotions of the Spirit in the heart, we must have a special preparation for every occasion, by the grace of God; hence we are poor, helpless, dependent creatures upon Him to enter into His spiritual worship. "For they that worship Him, must worship Him in spirit and in truth."

Some seem to try to teach that the service of God and the spiritual worship of God are one and the same thing, but this is not the truth. Try it by the Holy Scriptures and the abundant testimony of your experience. We serve God by following the impresisons of the Holy Spirit in the mind; but can only worship Him by the direct operation of Divine grace in the heart; thus we are "made to sit together in heavenly places in Christ," and rejoice with joy unspeakable and full of glory.

We understand that the service of our God consists chiefly in the presenting "our bodies a living sacrifice, holy and acceptable unto God." The Apostle adds, "which is our reasonable service." Dear child of God, can you do a single wrong act without feeling condemned over it? If not, then you are the one to testify that the dear Lord has never yet withdrawn His blessed Spirit and teaching of His grace from you, even though, while down in the dark valley of despair, we feel that the Lord has forsaken us, as we so often do. There is no sweet unction of the Spirit in the heart that we long for, but its teachings and impressions of the mind is still there, "teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world," praying and trusting God alone to bring us safely and triumphantly through every trial, sorrow and affliction. He has declared His grace to be sufficient, and "His Word, His Spirit and His grace do all to duty lead."

He declared: "I will write my laws in their heart, and put them in their mind, in regard to the new covenant with the house of Israel." Notice it is written not only in the heart, but in the mind also; and don't tell me that this handwriting by the finger of God in the heart and mind of His children will ever be erased. I once heard a preacher set up the idea that God had two wills regarding sin and holiness—one he termed His secret will, and the other he termed His revealed will—trying to harmonize the holiness of God with the "absolute predestination of all sins," setting up the idea that it was His revealed will for men to do righteously and His secret will for men to do wickedly. Thus, one of His wills conflicted with the other. But it is written that "hidden things belong to God, and revealed things belong to us and our children." My answer to him was, that if it was possible that God had such a secret will, that it did not belong to us, nor our children, and that the wise thing for us to do was to leave those things alone that we know nothing about, which only tends to confuse the Lord's children. Let us confine ourselves to those things which are revealed, which I understand to be the Holy Scripture of the Old and New Testament. Then confusion will depart, and peace will prevail in the hill of Zion.

My dear kindred in Christ, the above is submitted in love, and, I am sure, with an eye single to the interest of God's dear children and to the glory of His blessed name, if I am not deceived, with no desire to hurt or harm anyone. I am nothing but a poor worthless and afflicted sinner, the least of all, if one at all. Our God has all power in heaven and earth and needs not the defence nor apology of puny man. We should strive for things that make for peace. How I often mourn and grieve over the sad, declining condition of our people!

Yours in hope of a better world,

H. A. BYINGTON.

Sparks, Ga.

All true Old Baptists are predestinarians as the Scriptures teach (Rom. 8:29-30, Ephfl 1:5; John 15:16; Acts 13:48) and believe in salvation wholly by grace and good works follow faith. Let us all use Scriptural expressions on controverted points and not agitate them and henceforth labor for peace. L. H.

ENDORSED

Dear Brother Hanks: We received the Gospel Messenger today, and read your article entitled "Our Opinion." I heartily endorse your opinion, let it be a union meeting of all Churches near enough to attend and let the same rules which govern the Churches also govern the union or Association, using the officers of the Church with which the union or

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Association meets, not allowing any outside matters or business to come up while in session. Let it be a union and communion of Churches, allowing other unions or associations to unite with us which are of the same faith and order, with emphasis on the **order** and **faith** both, and when it becomes necessary to enforce discipline, let it be done by the Church or Churches, and if a sister Church or Churches becomes heretical in faith or practice, let the orthodox Church or Churches labor with the erring to reclaim them and instead of the Association withdrawing, let it be done by the Churches.

We have never found any authority in the Scriptures for a body separate from the Church with a separate constitution, and rules of government. The Bible sets forth the Church as the highest and only authority of ecclesiastical government, and we should not try to dishonor its authority by substituting another body with a separate constitution and rules of government. I am of the opinion now that "The time is not far distant when Associations in their present form will be a thing of the past" among Old Baptists. Associations are a good thing when used for the right purpose, but many times some of them overreach their authority, simply because their constitution and rules of government allow it to be done, then to do away with their constitution and government, and let the Church take their places such things can be avoided. As you say we should not want to "force our views" but should try to get as close to the Bible as possible. And if some of our Associations have been overreaching their bounds, it is not too late to repent and get right yet.

We would love to see all the dear Old Baptist Churches united from north to south and from east to west, we are one people and why should we be divided? Submitted in love,

E. B. BARTLETT.

P. S. We see that many are very anxious to see the Gospel Messenger become a semi-monthly paper, we would like to see the same thing. I will suggest a plan by which this can be done. Let each and every subscriber put his shoulder to the wheel and work for new subscribers and each one who has a few dollars to spare, let them renew their subscription from three to five or ten years. I notice some are adding 50c and $1.00 when they send in money for the paper, as for renewals this is all right, it all helps Brother Hull to bear the burden. Let us all feel like the Gospel Messenger is our paper and that we must help to bear the burden. E. B. B.

WHAT, WHERE AND WHO IS THE CAUSE?

Dear Brother Hanks: So often we see articles and hear sermons on, "Is there not a cause," and that is all right so far as it goes, but it fails to point out the cause.

I want to tell the readers of our paper "Where, what and who is the cause," according to my understanding. Here is what it is: Hos. 5:6. "My people are destroyed for the lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no more priest to me." Israel was typical of the Church, and just as they refused to inform themselves and became puffed up in their ignorance, following their own inclination and ignorance to the disregard of God's law, so are some today failing to "study" and "rightly divide," and the result is the same with the churches that it was with Israel of old. Israel rejected as a nation unto this day. They are yet blinded because they rejected knowledge. "Wisdom is better than gold," "Be wise as serpents" and don't forget to be "as harmless as doves." True wisdom is to obey the Lord in all things.

When a Church has trouble or is destroyed, ignorance has done the work. True knowledge is righteousness, and ignorance is sin. Ignorance does not know right from wrong and therefore cannot act in faith to perform good works.

All are possessed with some ignorance ,and little knowledge; therefore it behooves us to add to our faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance brotherly kindness, and to brotherly kindness charity. This is what we need most of all. An educational campaign is addition. "Seek first." "Add." That is **wisdom.** Ignorance says, "Seek last," "subtract.' Wisdom says: "Bear ye one another's burdens." "Why do you not rather suffer wrong?" "If I will that he tarry till I come, what is that to thee?" "Keep **yourself** (not the other) unspotted." Ignorance says: "I will reverse the law." Scriptures are misgrounded and misapplied by ignorance, for example, in, "If eating meat makes my brother to offend." "To offend," is given the meaning, "take offence." It does not mean or say that "To offend" means to do violence to ones own conscience in this instance. My brother must do me a personal wrong before I can take offence at him. Indeed I have led him astray. If he violates his conscience by following me, even though my conscience was void of offence and I did not sin between me and my God. But in case he has not followed my example because he could not conscientiously do so, does that Scripture license him to hound, haggle, horn, undermine, and try to destroy me, because my conscience allows me to do something his does not allow him to do? Can he justify himself in being offended at me?

For example, my brother believes it is wrong to go into a storm house. He thinks it shows a lack of faith. I go into the storm house and feel that it is just as much my duty to do so as he does that he should go into the house out of the rain. This is no matter for him to seek to destroy me, because I am not as he. Perhaps he has a greater measure of faith, or perhaps he is wiser, or perhaps more foolish than I. Evidently we see the matter differently, but where is the room for him of the strong (?) faith to seek my destruction? Is he not admonished to bear with my infirmities? Again, the Scripture "to offend" would fail him even if it meant give "offence," for the yielding was to be done on behalf of the weak in faith and not to the strong. Truly this Scripture was given for a charitable protection of

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new heathen converts to the faith who were weak in the faith, and was not meant to be used as a sword in the hands of those who have been instructed in the Scriptures for a lifetime, that they might force all to conform to their opinion (too often narrow and ignorant) or be driven from the church.

Paul loved Peter, but he would not yield to him and his igorant followers for the space of a moment, when they sought to bring the Gentile Churches under the bondage of Judaism, and force them to conform to Jewish rites. The Churches would do well to follow this example, and while we should love and respect the really conscientious objector, yet we should not suffer him to destroy and disrupt the Churches by bringing the Churches into bondage of his opinion.

And here is where our trouble is. We have listened to the cry: "For the sake of peace yield to your brother's demands and conform to his notions." When we should have acted according to the cry of knowledge; "Do not destroy the tall cedars for the sake of the small, or the small for the tall." The small is nourished by that which is brought, by the tall, from greater depths than its roots can reach, and cast down upon it, so that it is more than paid for what the tall draws from around it.

Did Peter prefer charges against other disciples because they could not exercise faith to walk upon the water? Or they him because he assayed to do so?

Did Paul and Peter try to have each other excluded from the church because they differed from each other on circumcision and keeping the law of Moses? Nay, my brother, the Ark of the Lord, true knowledge, will adjust these little minor differences without destroying the members of the body of Christ; and this brings us to the "Who."

As already indicated he is the grumbler, the knocker, the fault-finder, the self-imposed regulator of other men's consciences, usually wearing a cloak of assumed humility; but when tested, found to be as stubborn as a Spanish donkey and as gifted in kicking. He alienates the affections of good brethren, causes division over trifles, and God has told us how to deal with him, if he goes to the extent of causing division. A busybody meddling not only in his home church but all others he can reach, magnifying molehills into mountains, would have us believe that the Church building will sink in the sand if a splinter is out of place on the steeple. He is a hobby rider, who avoids the danger of fire by destroying the building. The Quaker sums up the theme of his gospel in these brief words: "All men are wrong but me and thee, and thou art a little wrong."

As Saul fell on his own sword and his followers were destroyed and scattered, so will it happen to all the shedders of blood in Israel.

Let the Churches follow after knowledge today everywhere, and cease to bow to the will of those who lack the power of discernment, and the visitation of God will be upon us again, build, unify, strengthen, and uphold, and the power of love that ruled the friendship of Jonathan and David will take the place of coldness and indifference.

The man who would divide the Church over such questions as slavery, moderate drinking, the use of tobacco, the extent of regeneration, following a legitimate clean business, occupations, how or where one should spend or invest his money, insurance, or any other matter where personal liberty of action and conscience is the difference and none of the doctrines or practices of the Churches are expressly denied or overridden. I say the man who divides or alienates the affections of God's people over such is to the extent he does it, an enemy to the Church, whether he knows it or not.

Now, I have pointed out without doubt the **"What, where and who."**

Will you, my brother, join the Messenger in its labor for peace along these lines.

Yours faithfully,

Putnam, Tex. W. L. BARRETT.

WHO ARE THE PRIMITIVE BAPTISTS?

Writings of Elder William Brickey (Deceased)

Our Lord and Savior Jesus Christ, the one Shepherd of His flock, the great High Priest of His people, their Prophet, King and Sacrifice, said unto His apostles: "Go ye, into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. All power in heaven and earth is given unto Me. Go ye therefore." And to Peter, He said, "Feed My lambs, feed My sheep; and lo, I am with you alway, even unto the end of the world."

The Lord not only calls, qualifies and sends forth His ministers, but assigns them their field of labor, and also guides them into their field of labor by His Spirit and by His providence; and wherever he sends them He will provide for them there, so that they shall get their support from the people to whom they preach. They shall drink the milk from the same flock that they tend, and they shall eat the fruit from the same vineyard they plant. "They that are taught in the Word are to communicate to Him that teaches in all good things." And wherever the Lord sends His ministers, He will make room for them and support them among the people to whom they preach, and they go being sent forth by the Holy Spirit. But Modern Missionaries go being sent forth by a board of men. The Lord's ministers go trusting in the Lord's promise; the Modern Missionary, trusting the Missionary Boards. The Lord's ministers predicate the salvation of sinners on the blood of Christ; Modern Missionaries predicate the salvation of sinners on money. Oh, what a difference! as great as day is from night. The Lord's ministers have been traveling and preaching the Gospel on the Lord's plan ever since the days of Christ. Modern Missionary Baptists have only been preaching their Gospel on their new plan about one hundred years. The Lord said, "Take no gold, nor silver." The Modern Missionary says, "If we do not get the money we cannot go."

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The Apostle Paul said he did not receive the Gospel of men, neither was he taught it, but by the revelation of Jesus Christ. The Modern Missionaries have to teach their Gospel in theological seminaries. The Modern Missionaries say, "Give us money enough and we will convert the world." The Apostle Peter says, "Thy money perish with thee." Modern Missionaries say, "The heathens are dying and going down to death and to hell, because the Church will not throw in money to send a Modern Missionary to preach to them." The Apostle Peter says, "You were not redeemed with corruptible things, such as silver and gold, from your vain conversations received by tradition from your fathers; but by the precious blood of Jesus." The Modern Missionaries say that the blood of the heathen will be on the skirts of the Church, if she does not put in her money to send a Modern Missionary to preach to them. The Apostle Paul says, "That Christ might present the Church to Himself, a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Modern Missionaries charge the Church with the death of the heathen. The Apostle Paul says, "Who shall lay anything to the charge of God's elect?"

To show that the Modern Missionaries have departed from the original faith and practice of the Baptists, David Benedict says, on page 794 of his history of the Baptists, "that they adopted Fuller's exposition of the atonement." The Apostle Paul says (1 Tim. 6:10), "For the love of money is the root of all evil, which while some coveted after they have erred from the faith."

To show that Modern Missionism is a new thing among Baptists, David Benedict says, on page 995, that **"new men and new measures have run faster than the old travelers were accustomed to go,** and they have been disturbed at being left **behind."** Here is a frank acknowledgment by David Benedict, the great Missionary historian, that the Modern Missionary Baptists **have departed from the faith and practice of original Baptists.**

As proof that J. R. Graves did not so much as claim Bible authority for Modern Missionary institutions, he says, "The most that could be said for them was that the ends justify the means." Further, as proof that David Benedict did not claim Bible authority for those modern institutions, he calls them "machines," and they are to be discontinued as soon as the Churches will do their duty without them (page 994). Who will dare to come up and say that David Benedict, the great Missionary historian, was wrong? Who will dare come up and say that J. R. Graves, the great Missionary landmark was wrong? I take it for granted that none will presume to do so. Then it must forever stand an established fact, that the Modern Missionary Baptists have departed from the original faith and practice of the Baptists and have gotten up all these institutions (Missionary Boards, Conventions and Theological Schools) without Bible authority, and have reversed the Bible plan of preaching the salvation of the world on money and not on the blood of Christ.

For further proof upon this subject, we refer you to Judson's letter to the ladies of America. For overwhelming testimony to the point, we refer you to David Benedict's "Fifty Years among the Baptists." Is not their conduct much like that complained of by the prophet, where the Lord says, "The heads thereof judge for reward, the priests thereof teach for hire, the prophets thereof divine for money, yet will they lean upon the Lord and say, "Is not the Lord among us? None evil can come upon us." Further the Lord says, "They bite with their teeth, and cry 'peace' and he that putteth not into their mouths they even prepare war against him." Now say, Do they not make war against the Primitive Baptists, because we will have nothing to do with their Modern Missionary work? and cry **Anti-missionaries! Anti-missionaries!!** All because we will not put money into their mouths, or kiss their calves. And do they not hold that their Sunday Schools are doing more in the way of making Christians than the preaching of the Gospel is? Do they not boast of the great things they are doing for the Lord? And is this not Anti-Christian, and the language of the Lord's people quite the reverse? "The Lord has done great things for us, whereof we are glad." See the difference between these and Bible Christians. Do they not boast of having so many great and wise men among them? and is not this a vain boast? "For ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called." Do they not reproach the Primitive Baptists for being so ignorant and so poor? "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?"

There is no preaching that can be successful only as attended by the Holy Spirit; and the Lord has appointed all the means that He ever designed to be employed in the calling and bringing in of His people, the chief of which is the office work of the Holy Spirit in quickening dead sinners into life without which all other means will be ineffectual and prove abortive. Then we think it becomes those that believe they have a call from the Lord to travel and preach the Gospel of Christ to perishing sinners to take the way of the Holy Spirit and not the way marked out by a Modern Missionary Board to endorse the Lord's promise before they will trust them.

In the "Southern Baptist" of June 15, 1897, published at Bryson City, Swain Co., N. C., B. H. Carroll, D. D., says: "Every book, doctrine, promise, or fact in God's Word has been brought under suspicion and disgust by professors in Christian Colleges and Theological Seminaries." To show some of the results of the Missionary Schools in India, Mr. Bainbridge testifies and says, "that **out of fifty young men educated by many of these Mission Schools all, but two or three, graduate as infidels, and scoffers at all religion."** Elder Hassell says that "these seminaries are today the principal hotbeds of infidelity in Europe and America. Many of the pro-

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fessors in them, though paid to teach the Bible, are doing their utmost to undermine its teachings and authority." Will anyone dare dispute the testimony of Mr. Bainbridge? Will anyone dare dispute the testimony of B. H. Carroll, D. D.? I presume that they will not dare to do so.

The Lord guided the children of Israel through the wilderness, by the pillar of cloud by day and the pillar of fire by night, and they did not move nor go forward without its guidance. Neither should the Lord's ministers go forward without the guidance of His Spirit and providence. And if the Lord leads by His Spirit inwardly, He will lead by His written Word outwardly. Then the Lord's ministers must study His way, for other ways of going and preaching will be worth nothing so far as the salvation of sinners is concerned. But do not the Modern Missionaries tell their congregations that to put their hands deep down in their pockets is the nerve and sinew of their religion? and to pay their money over to a Modern Missionary cause is the greatest worship under the sun? The Catholics claim to pray away sins for money. Is there any difference in their claims? The Catholics claims to pray people out of purgatory for money. The modern Missionaries claim to keep people out of hell for money. Can you see any difference in their claims? Do not modern Missionaries collect money of unconverted people in this country and claim that they are saving the souls of the heathen with the money collected from unconverted people in the Gospel land? And do they not preach such doctrine to the heathens as this when they get there? If so, no wonder they are turning out so many infidels from the Mission Schools of India. Is the modern Missionary Baptist plan of saving souls with money any better than the Roman Catholic plan of saving souls with money? The Modern Missionary Baptists predicate the salvation of the heathens on money. Are they not alike in this particular? If money in the hands of modern Missionary Baptists will save the souls of the heathen from hell, or be a means of saving them, will not money have the same effect of saving souls in the hands of Roman Catholics? Wherein lies the difference, since they both alike predicate the salvation of sinners upon money? Is there more virtue in money collected by a modern Missionary Baptist than there is in money collected by a Roman Catholic for the same purpose?

We are all astonished when we hear the Church of Rome and the Pope claiming infallibility, and a right to alter, change, and amend the laws of God; but when we hear people claiming to be Baptists doing the same thing we are constrained to ask, "Has there another Pope arisen among the Baptists? Will the modern Missionary Baptists father on the Holy Spirit all these new plans and new measures? Theological schools to educate young ministers, Sunday Schools, nurseries of the Church for making Christians, Missionary Boards to examine and send out missionaries and assign them their field of labor, and to send out begging agents to raise money to support them?"

Whoever makes rules to govern the Lord's people in the worship and work of the Lord makes himself a Lord. If the Holy Spirit were to speak out on this subject, what would He say? He has already spoken, and here are His words: "Touch not, taste not, handle not, which all are to perish with the using after the commandments and doctrines of men." "In vain do they worship Me teaching for doctrines the commadments of men. They shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." Do they not heap up the teachers in these theological schools? and have not these college-made ministers been preaching the funeral of the Primitive Baptists for the last fifty years? and praying for their death? And have they not put in more time begging for money to save the heathen than they have preaching to the sinners around them? And why do they send their expert money-raisers to the heathen lands? and let them work among the young people there and hold "box suppers," and "ankle shows," and sell young ladies to the highest bidders to raise money to support their modern missionaries, while they preach to them, and let the heathen bear their own expense and let the money they collect from the people in this country be used to save the sinners of this country, and what is over let it be used to help support poor church members, worn out ministers, widows and orphans of our own Gospel land. But I think their new plan would still bear a little more trimming.

"What were the peculiar doctrines which in every age distinguished this unbroken body of witnesses? Under what form of church government did they exist? How did they observe the ordinances of God's house? Did they admit of human traditions? Did they recognize human legislation in the churches? And in what light did they regard, and with what measure of charity treat those persons and powers that opposed them with human and worldly organizations into which they sought to coerce men? The right answer to these inquiries would at once determine which one of all the opposing denominations in this, our day, can claim kindredship with those two witnesses, and are therefore the legitimate and only surviving heirs to the promises of the Lord Messiah to His Church."—J. R. Graves in his introductory essay to "Orchard's Hisory," page 5.

The rule (Gal. 6:16) by which we are to know the true Church of Christ from the false is their denouncing all innovations of men of every kind, and adhering to Scripture alone in all matters of religion, both in faith and practice, and in having no organic connection with any institution of men, whether claiming to be moral, political, or religious. She has never asked any favor of the world, only to give her her Bible and let her alone. The Church of Christ has never persecuted any people, but she has always

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been persecuted by all other professed churches. For proof that this rule has been the faith and practice of the true Church of Christ from the closing out of the Canon of the Scriptures till now, we refer you to the following quotations from Orchard's "Church History of the Baptists:" "The first and most fatal of all events to the Primitive religion was the setting up of a Christian Academy at Alexandria." (Page 65.) "They thought the Church should be kept separate from the world." (p. 86). "They believed in the sufficiency of the Scriptures to regulate a Christian Church" (p. 157). "They abhorred human inventions in worship" (p. 184). "Whatsoever is preached without Scripture proof they account no better than fables" (p. 235). "They admitted of nothing in the affairs of religion but the Bible" (p. 239). "Adhering to Scripture alone as a rule of faith" (p. 260). "We hold in abhorrence all human inventions as proceeding from Anti-christ" (p. 269). "They owned no other authority than the Scriptures" (p. 239). "They thought the Church ought also to be exempt from those institutions which human prudence suggested" (p. 336).

If the Christian Academy at Alexandria, in the year 170, did so much evil to the Church and the world, for out of this school arose the Roman Catholic Church, with all her means, measures, rites and ceremonies, look how many of the Lord's people she has put to death with fire and sword; all Protestants say she is Anti-christ (The Man of Sin); what will the same kind of schools do among the Baptists? "Oh," says one, "our Baptist schools are doing much good." Listen to what B. H. Carroll, D. D., says about them. "Every book, doctrine, promise or fact in God's word has been brought under suspicion and disgust by professors in Christian colleges and theological seminaries." Listen to what Mr. Bainbridge says about their Mission Schools in India. "Out of fifty young men educated by many of their Mission Schools, all but **two or three graduate as infidels and scoffers at all religion."**

Who would want to help undermine the word of God and His promises to His people, by supporting these schools? Who would want to help make infidels in India, by contributing to these Mission Schools there? And must the Primitive Baptists be called anti-missionary, because they will not help in such a work as this? Now, look and see what you will find in the church of the modern Missionary Baptists: Theological Seminaries, for educating ministers; Missionary Boards of Directors (with a life membership for so much money), to examine ministers and assign them their field of labor, and appoint them their salary; agents, to travel and collect money from the people to support them; Sunday Schools, for nurseries to build up their churches, telling the people that the churches would go down but for the Sunday Schools, and Sunday Schools would go down but for money. Look at their ministers all preaching on a moneyed contract for the churches. With all her train of means and measures which she has gotten up without Bible authority, can such a church as this be the Church of Christ, according to the rule? If the Bible rule cuts them off, if ancient and modern church history cuts them off, if their own mouths cut them off, **where do they get their claim to be the Church of Christ? Not from the Bible, not from church history, neither ancient nor modern, according to the rule.** Then let them that know answer.

(To be Continued)

CHURCH PERPETUITY

(By Elder T. S. Dalton)

Inasmuch as Campbellite preachers quote Benedict to prove that the Baptists started in 1607, I will quote at some length exclusively from Campbellite authority. I will first quote from Campbell himself: "I say, while all these sects are of recent origin, not one of them yet 300 years old, . . . the Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time." (Walker-Campbell debate, p. 262).

On the same page, Campbell says: "I now proceed to show that the Baptists have existed in every century from the Christian era down to the present day. First century, Anno Domini 33, we read in a well attested history of a large Baptist church which was formed and exhibited as a grand model, by the immediate agency of the Holy Spirit. "It is true," said Campbell, "it is not called by Luke a Baptist church, for all churches were imitators of this first church, and to have called it a Baptist church would have implied that there was a Pedo-Baptist church, too, which was a thing unknown in the apostolic age, as all ancient historians declare, (p. 263). On the same page, Mr. Campbell says, "The second church planted on earth was also composed of men and women who professed faith before baptism; consequently a Baptist church." "The third church of note, and in order of time, was the church of Caesarea, a church interesting to us, inasmuch as it was a Gentile church, or Gentile people composed it. This church was evidently a Baptist church." On page 264, the author says: "The testimonies of God are the foundation on which our faith and practice rest; therefore, when we quote other authorities, it is not as foundations, on which the faith of any should rest, either in whole or in part, but to silence the ignorance of foolish men, who ignorantly assert that the Baptist sentiments are novel, or that the sect is of modern date." On page 278, Campbell says: "Mr. R. is a great admirer of Mosheim's Ecclesiastical History, and would like Mr. Mosheim, bestow gratuitously the harshest epithets on the Baptists—yet this same Mosheim, with the mass of evidence before him in favor of the antiquity of the Baptists, whom he slanderously calls Anabaptists, is constrained to say that their origin is hid in the remote depths of antiquity. His words are, 'The true origin of that sect which acquires the denomination of Anabaptists, by their administering

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anew the rite of Baptism to those who come over to their communion, and derive the name of Mennonists from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is, of consequence, difficult to be ascertained." Mosh., Vol. 4, p. 424. This concession, from a noted enemy in a great measure proves (had I no other proof) the correctness of the proposition I assumed, and documented with so many extracts, viz., that the Baptists commenced on the day of Pentecost and have continued from that time till now."

I will now quote from Campbell-MeCalla debate, p. 386.

"But that upon the Presbyterian hypothesis, the Baptists were still in a better condition as to this peculiar power of office than the Presbyterians; for there were Baptists in all ages that never acknowledged the mother of harlots." It may be said Campbell made the above statements while he was with the Baptists. I have before me his book on baptism, edition 1851. On p. 409 he says: "Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power." On page 406 Campbell says: "In the year 1300, and for several centuries before, all the citizens of Germany, France, Spain, England, and, indeed, the whole western Romish Empire, with the exception of a few Baptists, were initiated into what was then called the church as soon as the parents could have the rite performed." I will next quote from Mr. T. R. Burnett, who is a Campbellite preacher and a debater of considerable note: "The Baptists have connection with the apostles through their line of succession, which extends back three hundred and fifty years, where it connects with the Waldensian line, and that reaches to the apostles' day. This is not a Baptist line, but the Baptists have connection with this line, and through it have connection with the apostles. We were talking about the successional connection. Baptists also have connection with the apostles in what they teach and preach." (Church Perpetuity, p. 314).

W. A. Jarrell said: "The president of the Campbellite College at Bethany, Va., wrote me: "The Baptists appeared first in Switzerland. Who founded the first Baptist church that ever existed cannot be determined." Again, the same writer says: "A. P. Cobb, of the first Campbellite church in Springfield, Ill., wrote me: "Was there a Baptist church when Luther began his Reformation?' Yes. In Switzerland, 1523. Large churches fully organized in 1525-30 in South Germany. Who originated the first Baptist church? I cannot tell.'" Says the same historian: "The pastor of the First Campbellite church, Ann Arbor, Mich., wrote me: 'Was there a Baptist church when Luther began his Reformation? Yes, the Baptists had large churches fully organized between 1520-30 in Switzerland. They were persecuted by both Zwingle and the Romanists. Who originated the first Baptist church that ever existed? I do not know." (Church Perpetuity, p. 59).

The Campbellites nor any other ites can find the origin of the Primitive Baptists this side of the apostles. The Old Baptists do not come from some reformatory movement. The sect was not reformed in apostolic times, and from no such reformation came the church of Jesus Christ. Thank the Lord, we have men that can find the church in the New Testament as a grand model for all after time. This church had Jesus Christ as her Head and Lawgiver then, and so it is now. The church was not of the world then, and so it is now. Her doctrine was not appreciated by the world then, and neither is it now. Her practices were not received by the world then, and so it is now. Her ministers were not loved by the world then, and so it is now. The church had none of the modern helps, and so it is now. Her doctrine was then that God chose His people in Christ before the foundation of the world (Eph. i. 4), and so it is now. Her doctrine was then that God purposed to save all He gave His Son by grace (John vi. 37-39; Rom. viii. 28-30; Eph. ii. 1-10), and so it is now. Her doctrine was that God called and qualified His own ministers then (Acts xxvi. 16; Gal. i. 1, 111, 12; Eph. ii. 7, 8), and so it is now. The doctrine of the church was then, that God sent His own preachers (Mark xvi. 15; Matt. xxvii. 19; Acts xxvi. 17), and so it is now.

The above article was published years ago and we send it to the Advocate believing that it will be read with interest by our people again as it was about 35 years ago. We entertain the same views now. These were views held by our Campbellite friends then, and we wonder if they would concede to us as much now?—Zion's Advocate.

Do the Scriptures justify divorce and remarriage? Ans. For one cause only—fornication or adultery. When a married person was guilty of such an offence the law of Moses stoned them to death. Under the law Christ when he or she thus breaks the marriage vow the violator is dead. If a man cannot put away an adultress woman and marry a chaste woman, how can a child of God leave a daughter of Babylon and unite with the undefiled dove—the Church? Our people rigidly oppose divorce and remarriage and allow it for a Scriptural cause only,

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the four Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturday before each month. Elder Lee Hanks, pastor.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor. Eld. J. H. Eld. J. L. Collings, pastor. Glen Rose, Texas.
Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff,

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

The address of Eld. F. L. Fuller has been changed from Gay, Georgia, to Hogansville, Georgia, Route 2. Those wishing to communicate with him, will address him accordingly.

Brother D. F. Byrd of Ozark, Ala., requests that if any of the brethren are considering making a change, he would be glad if they would communicate with him. He is anxious for Baptists to locate in his country. He can furnish you any information you desire.

The Upper Country Line Union was held with the Church at Greensboro, N. C., the 5th Sunday and Saturday before in Jan. I attended the Union both days and it was a glorious meeting. Much love was manifested. Elder R. H. Pittman of Luray, Va., came by my home and we went together. I love Bro. Pittman. He is a godly man. When the sweet Gospel is preached the walls of Jericho fall, and we get a blessing. All Gospel blessings are in time; they belong to the Church in time, they comfort the children of God in time. In obedience to the commands of God we receive these Gospel blessings, both the preacher and the hearers, if they are blessed of the Lord to preach and hear.

The regular meeting at Martinsville, Va., is the 3rd Sat. night and Sunday in each month. Eld. J. R. Wilson, pastor.

ELDER J. R. WILSON.

We recently visited Macedonia, Mt. Zion, Providence, Bethany, Bethlehem, Ephesus, Valley Grove, New Prospect and Smyrna Churches of the Hillabee Association of Ala., and Fish Pond, Bethel and Chana Creek of the Lower Wetumka. We visited the following good brethren: C. W. Bell, D. L. Carpenter, D. H. Carpenter, Elds. H. H. Goodman, H. G. Harris, brethren C. R. Morris, G. W. Stewart, Henry Hodnett, Foster Hand, T. J. Hamlet, W. A. J. Ingram, W. F. Foshee, R. K. Truett, F. B. Jarvis, O. L. Thomaston, Hugh Hardigee, J. W. Scarborough, R. W. McCreight, H. T. Neighbors, W. H. Holley, Eld. J. R. Monk, Sister Butler, Eld. T. V. Price, and Sister Forehand. The ministers I met were Elders H. H.

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Goodman, H. G. Harris, J. N. Parson, D. L. Riley, W. B. Denney, Burk, F. B. Eubanks, J. R. Monk, T. V. Price, J. J. Turnipseed, and R. B. Smith. These are all good sound ministers satisfied with the goodness of the Lord's House. They are sound in faith and practice. The most of the Churches are in good condition. At several places the brethren held prayer service before preaching. A number of the brethren gave good spiritual talks. There is something for each member to do. The Hillabee Association is a good sound body of Baptists and corresponds with the Beulah, Lower and Upper Wetumpka and Mount Zion Associations of Ala., and have an indirect chain of correspondents from the Atlantic Ocean to Texas. So has the Wetumpka. There are some other old Baptists in Ala,. who believe the same doctrine and have the same practice that are not in correspondence with these Associations and they have no correspondents West of them in the United States. This state of affairs ought not to exist. They should meet in love and adjust their misunderstandings. The Baptists that I visited are sound, conservative and peace-loving. I enjoyed the entire tour and appreciated so much the kindness of all those dear people and their dear, precious ministers.

May God bless them all. L. H.

Dear Brother Hull: Will you please announce in the next issue of the Gospel Messenger that my address is changed from Sharon, Tenn., to Bradford, Tenn., R. F. D. No. 1, so that my correspondents may know of the change. Enclosed please find money to pay for one year's subscription to the dear old Messenger. With best wishes and Christian love, I am,

Yours for better health and in the hope of the glory of God.

DR. EDDIE A. GULLEDGE.

MY VISIT IN GEORGIA AND ALABAMA

Elder Z. C. Hull:

I want to say through the Gospel Messenger that I left my home on the 30th of December to meet appointments arranged for me in Georgia and Alabama. I met all the appointments and am glad to say that in all my travels I never met a more true and faithful band of brethren. All seemed to be in one mind and one spirit with no hobbies, no discord among them, they seemed to be perfectly satisfied to be plain Old Baptists, earnestly contending for that faith which was and is still given to the saints. Preaching that alien sinners are saved and delivered from under the just penalty of God's just and holy law by the direct and immediate Spirit and grace of God. And in this glorious work of grace, the now penitent sinner is brought under law to Christ, now being in possession of what we usually term eternal salvation, with being brought into direct relationship with Christ. Now the joys of his salvation depend much upon his faithful obedience to His law.

I met several able ministers on my trip and spoke freely to them concerning my own faith and belief and am glad to say that I never heard a dissenting voice against my views, for which I feel to thank God and take courage. In the state of Alabama, I had the happy privilege of meeting dear old brother and yoke-fellow with whom I have spent so many happy seasons, when quite young in the ministry, viz.: Eld. W. J. Hull, the one that first took me by the hand and kindly led me out into Gospel field by the authority of the Church, which is one of God's noble men and one, too, that has been more grossly misrepresented and wrongfully accused than any one that I have ever known; but he brought this on himself by opposing designing men that have been guilty of trying to introduce strange doctrine and heretical views into the Church which always sows discord among brethren. Brother Hull has never preached what peace breaking brethren have accused him of preaching. I have heard him preach more than any man I ever heard in my life. After meeting so many precious ones and visiting so many homes where I was received as one of the family, I could but pronounce the blessings of God upon them. And I shall ever hold them in high esteem and hope to meet them again if it is in accord to God's majesty, I also hope to be remembered by the dear ones that I met on this trip.

I am, as ever,

JOHN GRIST.

Friendship, Tenn.

A GOOD LETTER FROM BROTHER J. F. McARTHUR

Dear Brother Hull: I have been thinking of writing you since reading Brother Daniel's letter in January issue of The Gospel Messenger, concerning the uplifting of your paper and asking a general call for the support of the Messenger. I love to read the views of all the brethren on Scriptures and hearing them expound the word of God. It makes my heart glad to feel that others have the same views that I have. Now, I want to say this to the brethren—we cannot hear all our ministers preach and the Messenger gives us light and knowledge of other's views and it upholds the principles taught in the Bible for the children of God to be governed by, especially the Old School Baptists, and if I believe in anythings, it is what the Old Baptists advocate. I have many fears and doubts and I am very weak, nothing but a vile sinner. I feel sometimes to be one to myself, however, I love to hear the brethren preach and tell my feelings better than I can. This makes me rejoice that someone else has the same feeling that I have and that Jesus came to call sinners and not the righteous to repentance. Dear brethren, we help traveling preachers when they visit us (it is our duty) when they come among us with the same Gospel, we believe and practice and it does us good when they preach the same that Jesus taught and told His disciples to teach and observe. The Gospel Messenger upholds these same teachings. It is our duty to help bear its expense just as much as visiting ministers. In so doing, we are upholding the Gospel, which we are exhorted to do. Eld. Hull is not pub-

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lishing the Messenger for a profit. Instead of making a profit, he has been publishing the paper at a loss. He has a family to care for, the same as we and surely every reader would be glad to help a little. The most of us are poor, and I am glad we have the Gospel preached to the poor.

Brother Daniel's plan was to send in a donation in March or April. My plan is for us to send in what we can now. If we can send it now, do so, or if we cannot send it in March or April, send it when we can. All Old School Baptists believe what the Messenger contends for and as long as it stands aloof from Arminianism, organized societies and all such things, it will have my best wishes.

What I have written has been written according to my feelings. If you feel like this letter is worthy of publication, you may publish it. If not, it is perfectly all right. My prayers are that it will be received in the same spirit, in which it is written.

J. F. McARTHUR.

294 Central Ave., Atlanta, Ga.

Wayside, Ga., Jan. 24, 1921.

Eld. Z. C. Hull,

Dear Brothher: Find enclosed P. O. money order for $1.50 for which please send the Messenger to Brother J. P. Green at Gray, Ga. I think perhaps I can get one or two more subscribers. I want to see all the Primitive Baptists take the dear old Messenger, for indeed it is a Messenger of peace and love to me.I do hope the brethren will come to the aid of the dear Messenger and lift it out of its financial distress. I do hope and trust that you will be blessed with health and spiritual strength to contend for the truth as our dear Lord and Master taught it.

Your brother in hope of life eternal,

T. J. BAZEMORE.

Ft. Valley, Ga.

Elder Zack Hull:

Dear Brother: Find enclosed Post Office Money Order for $1.50, to renew my subscription to The Gospel Messenger. Realizing the financial crisis that is upon us we might bring ourselves to believe that me could leave off our papers, but let us go out into the business world and hear what is said. Any Old Baptist that is in good standing with his people can be depended upon to maintain any obligation he assumes and how can we be less faithful to uphold what few papers we have that are published in defence of the Order and Principles we love. I believe there is noting in print, the Bible excepted, as good as Old Baptist papers in all of our homes and as we have been made to love the order of the Lord's House and His teachings. Let us uphold the hands of those that are contending most earnestly for the paths through the press. May the Lord continue to uphold and to bless the efforts of any of His little ones that are in accord with His will and pleasure.

Your brother in hope,

WALTER A. WHITE.

Forest Park, Ga.

Elder Lee Hanks:

Dear and beloved brother in the Lord: If you will allow one so unworthy to address you. I don't know why it is that I feel so impressed to write you (if it is an impression), but last Sunday and Monday it seemed I could hardly keep from writing you, but my unworthiness and imperfectness kept me from writing, and I still feel unworthy to address as humble and God fearing man as I feel you to be. I realize that I am imperfect, and without the Spirit of the Lord I can do nothing that will be acceptable with God. Brother Hanks, I believe I have had, at times, that sweet assurance that I could meet God in peace and I have had this feeling, too, that Paul tells us about, "A fearful looking for of Judgment." I say and do things I ought not and leave undone things that I ought to do. But it is not because I love to do wrong the reason I do wrong. I reckon it is because of sin that dwells within. Oh, my dear brother, I hate sin and I long to be freed from sin, I want to live a Christian here. But it seems I can't live as I would desire.

Brother Hanks, I want to tell you about our sad disappointment at Elam, Christmas day and also Sunday, because you were not with us. Several were there that have not been there in a long time but hope, if it can be the Lord's will, that you will be with us again soon. We enjoyed a sweet sermon by Brother Caldwell on Sunday.

Pray for me and mine. If not asking too much, I would love to get a few lines from you, if you have time to write.

Pray for me and mine.

Yours in humble love,

MELISSA STEWART.

Stinson, Va.

Messenger Publishing Company,

Dear Brethren: You will find money order inclosed for $1.25 to pay my subscription for 1921. I am in full sympathy with the purposes of the Gospel Messenger and what it has always contended for. I do not want to miss a copy. My purposes in life has been the same things and now I do not know of a brother in the bounds of our Association that is on extremes on predestination. We believe that God's attitude toward sin is one of suffering and not causative. I wish you good success in the publication of the Messenger and that it may continue to unify, edify and comfort God's dear children, and that the Editors, Associate Editors and Publishers may be so endowed with the spirit of peace and Divine wisdom that our paper may continue, as in the past, to be a great blessing to the churches and the lonely saints scattered abroad over this great land and nation.

Your very feeble and unworthy brother,

J. T. STINSON.

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Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ, grace unto you, and peace be multiplied," etc. 1 Pet. 1:1-2.

Peter tells us why he addresses some of like precious faith. Because he is an apostle of Jesus Christ, and therefore called of the Father to comfort His redeemed, whoever and wherever they might be found. Many of them at that time seemed to be scattered through different parts of the country, and liable to become discouraged and to follow the pernicious ways of the heathen nations, among whom it seems they were. But they were the Lord's children and born of the Spirit, for He says in speaking of them "Elect according to the foreknowledge of God, the Father."

And if there was and is no danger to those the Father covenanted to redeem from all iniquity—of becoming neglectful of the loving obedience whereunto they are called—it would have been unnecessary for the apostles to suffer persecution and death in an effort to warn and save them from the foolish and hurtful lusts so prevalent in the world and has been ever since the serpent beguiled our mother, Eve, in the Garden of Eden.

And Paul tells us, "If I am one of these hurtful lusts," and says, "Which while some coveted after (some for whom Christ died, and whose Spirit had made them free from the law of sin and death) have erred from the faith and have pierced themselves through with many sorrows. Because they drown men in destruction and perdition." 1 Tim. 6: 6-11. Not eternal death, perdition and destruction (as we understand it), but timely loss, ruin and death. And Paul further warns Timothy to flee these things and follow after righteousness, godliness, faith, love, patience, meekness.

It is a cross to the flesh to leave it in the background, and therefore be mortified, for it loves the very things the Spirit of spirits forbids us following after.

But, says Paul, "If ye through the Spirit do mortify the deeds of the body, ye shall live" (live in union and sweet communion with our Lord and Savior Jesus Christ, verily a land flowing with milk and honey). Yes, where we suck honey from the Rock and oil out of the flinty Rock. Butter of kine, and milk of sheep, and fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and to drink the pure blood of the grape. Back to the time when we knew nothing of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death. We were as a strong man, armed, keeping his palace, and our goods were in peace. Luke 11:21. But when a stronger one came upon us, as was the case with Paul as he journeyed to Damascus, he takes away all our armor wherein we trusted, and divides our spoils.

This we understand to be the operation of the Holy Spirit in regeneration, or new birth, which brings us to a knowledge of our sins and of our entire dependence on the Lord for wisdom and the Spirit of life to guide us in the way of all truth. Without which it is impossible to please God, because we in an unregenerate state are wholly carnal. And Paul and our experience and all Scripture teach us that the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:7. But when the Spirit comes into the heart, which it does in the new birth, it takes up its abode, and we have two natures, one carnal and the other spiritual. And Paul exhorts us to walk not after the flesh or carnal nature, but to walk after the Spirit, or inner man, "Which after God is created in righteousness and true holiness." Eph. 4:24. "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, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

This and all Scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness. For what? and to whom? It is to the man of God, the individual in whose heart the Holy Spirit has taken up His abode, and made them free from the law of sin and death, but under law to Christ, and have the Spirit, or Comforter, to guide them in the way o fall truth. Yet we have this old Adamic nature in our members, this carnal mind which is enmity against God and continues to hold out inducements for us to walk with it in the ways of the world.

And Paul said of himself in this dilemma, "When I would do good, evil is present with me." Therefore Paul saw the necesisty of warning his brethren night and day; for he says, "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But there is condemnation to the new creature in Christ Jesus when we, if I am one, walk not after the Spirit but after the flesh. Therefore we are reminded by the faithful apostle again: "Present your bodies a living sacrifice, holy, acceptable to God, which is our reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind," etc.

"That ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul. Having your conversation honest among the

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Gentiles (the nations round about us), that, wherever they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Pet. 11: 9-12. We cannot show forth the praises of the Lord when we are cast into outer darkness. The children of Israel could not sing the Lord's song in a strange land. Therefore they bewailed their destitute and forsaken condition, saying: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, 'Sing us one of the songs of Zion.' How shall we sing the Lord's song in a strange land?" Ps. 137.

These, the Lord's chosen people, were taken from the land the Lord had given them, a land flowing with milk and honey, of which they freely partook when they obeyed God and kept His commandments. To have no other gods before them and refused to heed the warnings of the prophets, which the Lord sent to save them from the hands of their enemies. He turned them over to their enemies for the destruction of their pride, and self-reliance and their worldly aspirations, which were not according to knowledge.

I often get where I can't sing the Lord's song, and this is the result of my disobedience to the law of the Lord in Christ Jesus concerning His people; but I am made to rejoice again when I have been brought through afflictions, temptations, and persecutions to wean and turn me from the idols of timely objects to trust and rely on the only true God and our Savior Jesus Christ, and can again say in the language of 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, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein we greatly rejoice, though now for a season, if need be, we are in heaviness through manifold temptation." 1 Pet. 1:3-7.

Unworthy, if one of the redeemed,
ORIE BELLE ADAMS.

Elder Z. C. Hull: I thought I would give you a few thoughts on the Scriptures found in the first verse of the fourth chapter of Paul to the Ephesians. It reads thus:

"I, therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called." In this language we see the Apostle exhorting the Church in that he would beseech them to do a thing. And that thing is to walk worthy of the vocation wherewith they are called. The word, "therefore," signifies a reason set forth, which we find in the preceding chapters, which we think was a sufficient incentive for them to do what the Apostle asked them to do. Now, if it is true, they had ability to walk worthy of the vocation, which vocation presents a business for them to follow, or look after.

In the first chapter of this epistle, he tells them they were saints (which means those who serve). They were chosen of God in Christ before the foundation of the world, that they should be holy, without blame, before Him in love. Having predestinated them to the adoption of children by Jesus Christ our Lord, and blessed them with all spiritual blessings in Christ Jesus. Then exalting Christ as the Head and they His body, the fulness of Him that filleth all in all. Then showing them their depraved state, and showing the great love of God in their extremity to be quickened together with Christ—showing the vital union with Christ and them and then showing what Christ had done for them. They who were aliens and strangers to the covenant of promise, but are brought nigh by the blood of Christ and made fellow heirs with the Jews, unto whom were given the oracles and covenants and promises, and now they are built upon the foundation of the apostles and prophets, Jesus Himself being the chief corner stone, they being Gentiles after the flesh. God calls and qualifies Paul to be their apostle, and He shows His authority for the same in that wisdom was revealed to him; for we hear him saying in another place that the Gospel that was preached by him was not received of man nor was taught him, but was received by the revelation of Christ.

God had revealed to him the things that would be profitable to the Church in all ages. How thankful we should be that in the great wisdom of God He revealed such truths as are found in the Scriptures. Hence the Apostle Paul would beseech the Church at Ephesus to walk worthy of the vocation wherewith they were called. The wonderful working of God in the salvation of His people thus set forth for them in this epistle to the Ephesians should be a wonderful incentive to get active in the service that the Lord has called us to. The crowning principle that should actuate us in the service of God is **love**, love to God, to the brethren, to the cause we have espoused; and this love is characterized by meekness and longsuffering, gentleness, goodness, charity.

The Apostle has told us in another place that the grace of God that bringeth salvation hath appeared to all men, teaching us that we should live soberly, godly, that denying ungodliness, and that, too, in this present evil world. The Apostle in this same chapter sets forth the different gifts that Christ has bestowed in the Church, for the growth of the children in grace. Now, to walk worthy is to do and teach the truths that are taught in the Scriptures. This applies to the whole Church, which consists of elders, deacons and laymen. Each and every one has a place to fill, as the members of the body.

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Hence the Apostle charged the elders at Ephesus to take heed to themselves and all the flock, over which the Holy Ghost had made them overseers. Here is a great responsibility resting upon the elder in the Church. Therefore, he is to study the Word of God, that he may be able to rightly divide the Word of Truth. For there is a variety in the truth, and all should be expounded to the church by the elder. He is commanded to be instant in season and out of season. The task is easy when it is in season, everything propitious; but when out of season, the task is so heavy that he will shrink from it, and thus, as an elder and example to the flock, does not walk worthy of the vocation he is called to. So the deacon should use the office of deacon well, but, if he neglects his calling, he will not have purchased to himself a good degree and great boldness in the faith. The laymen in the church should not neglect the assembling of themselves together, but should meet often and show by so doing the sacrifice is one of love, love to God, love to the brethren, love for the cause. Controlled by this principle, they are ready to bear each other's burdens and to minister in all their substance in case of need, responding to the call of the deacon to relieve the necessities of the poor of the flock and the elder in his ministrations to the Church.

It is different with him than the rest. The command that he should thus minister is imperative, and he dare not disobey. He may be to blame for not declaring the whole counsel of God, showing the **deacon his duty and the Church its duty to him, that his hands be loosed from the cares of the world that he may give himself wholly to the ministry of the Word.** He should be given double honor for the work's sake, and not turned loose, as is often the case, in old age to shift for himself like an old horse that is worn out in service and turned out to grass; if he lives all right, and if he dies, nothing worse, she is worn out any way.

To walk worthy is to keep one's self from idols and every evil way, keep himself unspotted from the world. The church is not of this world, and should not engage in anything that is of the world, such as the institutions of men, **secret or otherwise.** What the Lord has commanded in His Word is our duty to perform, for **He will not do it for us.** His work is perfect in fiting His people to perform everything He has commanded. All do not have the same duty to do; but when He impresses one to duty, His Word has that set forth, already established, so we make no mistake in following impressions that are defined in the Scriptures. We know we cannot do a scriptural service without the Spirit. But God is a spirit and dwells in His people, and is, therefore, a present help in time of need and trouble.

The above is so much like myself, imperfect, but I have penned the same in the interest of God's humble poor. May the Lord sanctify it to the household of faith is the desire of your unworthy brother, I hope, in the Lord. T. J. HEAD.

291 Oak Street, Atlanta, Ga.

Elder Lee Hanks:

Dear Brother in Christ: My last to you was at Wauchula, Fla., where I stated Elder Bowen and myself were to fill appointments as mentioned. We went to Mt. Carmel on Tuesday. On account of rain we were met by only a few, though we feel the Lord was good to us. Then after spending the night with a Brother and Sister Long, Brother Long took us to Corinth, where we were met by Elder Carlton and Elder Hancock, their pastor, and a lovely band of Baptists. We enjoyed a sweet meeting, though I was taken somewhat ill that morning and continued that way the rest of the week. But I was not so ill but what I continued on to all the appointments, and tried to preach. I feel the Lord lifted me above my ill condition and I was blessed to speak of what I felt to be the goodness and mercies of God to His dear children. Elder Hancock conveyed us to Elam the next day. There we enjoyed another good meeting. We went the next day to old Eld. T. J. McMullen's home church, where we met Elders Bird and E. J. DeVane. This was indeed a meeting of joy. We then went to Brother McMullen's home for dinner. He and my father were old soldiers in the War between the States. He told of many things he and my father went through with that were interesting to me. Then he joined us and we went to Brother Hack English's, where we spent the night. He was an old acquaintance of my father. The next morning he took us to Pleasant Grove. This was the annual meeting time. Elder Gilbert is their pastor. There Jesus appeared in the midst and smiled upon us, so that our hearts were filled with joy to overflowing. Then Elders Gilbert, Bowen, McMullen and I went out to a Brother and Sister Carter's home and spent the night. Elder McMullen offered prayer and talked to us of the love and mercy of God. I never will forget the joyful meeting we had at his fireside. Oh, that God's children would practice this when they meet together instead of talking of things to no profit. I intended to go to the East Coast and visit in the Pilgrim's Rest Association, but I received a letter from my wife stating that my mother had fallen from her chair and broken her leg. She had been an invalid for many years. I then returned to the northern part of the State and found my mother in a very sad condition. I saw she was not likely to live long, and I spent the remaining part of the week with her. Oh, how sad it was to see poor mother! She had been so sweet and kind to suffer as she was. One evening as my youngest sister, and my aunt, and myself were sitting in the room with her, she began to tell us of the dealings of the Lord with her, how she was shown the church and was carried through the stream of water in baptism, and she was permitted to lie down on a soft bed and rest. While she was resting, she said, "I saw a beautiful house; I thought it was the house of God that was built of God," and she said she thought this was where she would be some day. She spoke of the pain and suffering she was undergoing now. She said, "Oh that I could be a dove and fly away!

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The Lord can make a dying bed as soft as a downy pillow." She turned to me and said, "Andrew, I want you to sing and pray for me." Oh, my dear God, what feelings did I have to come over me! I got a book and I said, "Mother, what songs do you want sung?" She said, "Sing, 'Amazing Grace,' and then 'How Sweet the Name of Jesus Sounds!" I sang these for her, and then I said, "I have one I want to sing for you. The title of it is, 'I am bound for Canaan.'" She said, "Oh, what happy time it will be when God's little children all meet above!" I then tried in my weakness to offer prayer, and when we arose from prayer she said, "God grant that this prayer be answered." I then returned home, back in southwest Georgia. On last Saturday evening I received a message that mother was dead. I boarded the train and got to Greenville, Fla., at six o'clock the next morning. There I met my brothers and sisters, who were bowed down in grief over the loss of our sweet mother. Oh, how sad to think we have no mother! We cannot hear her speak to us in that sweet and gentle voice any more. We cannot see those beautiful smiles that she always met us with. But, oh, blessed thought! She is sweetly resting in the bosom of Jesus. This leaves me to wander here below through sickness, pain, sorrows and grief. I am made to say,

"While sorrows encompass me round
And endless distresses I see,
Astonished I cry,
'Can a mortal be found,
Surrounded with troubles like me!
Oh, when shall my sorrows subside!
Oh, when shall my suffering cease!
Oh, when to the bosom of Christ be conveyed
To the regions of glory and bliss!"

Mother was buried in the plain old way, as she requested. The two songs I sang for her on her death bed were sung at the grave. Elder E. S. W. Holland conducted the funeral services in a very satisfactory manner. Mother's age was seventy-seven, seven months and eighteen days. She was a member of the Primitive Baptists fifty-two years. She lived sacred to her church. She loved that good old doctrine, salvation by grace. She leaves nine children,—five boys and four girls. The Lord saw fit to call away from this world before her, one son, and one daughter and Father. It is hard to say, "Farewell, Mother! But the will of the Lord be done." Oh, the thought of the resurrection morn gives my soul solid comfort! There we will have a glorified body like the Son of God, and all be united in one body, a celestial body, to occupy that celestial city, that is not made with hands, but is built in the heavens.

Brother Hanks, your visit to the churches in the Flint River was greatly enjoyed. I certainly did enjoy your preaching. I wish I could hear you preach oftener. Come and see us again. We would be so glad to have Brother Hull visit us. Remember poor me at a throne of grace.

Your little brother in hope,

A. J. McLEOD.

Climax, Ga.

Roopville, Ga.

Brother Hanks:

I didn't finish my letter yesterday. I want to add a little more. I was on the disorders of Corinth. beside the errors I name they had Arminianism in the deepest dye. It seemed that three-fourths were trusting in man: Paul, Apollos and Cephas. Through their preaching (I think) they thought to go to heaven. About one-fourth were trusting in Christ.

But Paul did not tell them to go and be baptized again. That baptism is a remedy for a **cure all** for all their diseases. Nor declare against them and leave them. No, he did not tell them that it would be gross disorder for him to affiliate or preach among them. No, but he was guided by the Holy Spirit, in love, set about to reclaim them, by pointing out their errors, and opening their eyes to the truth. I don't think rebaptizing cures any error. That was not the purpose for which it was instituted. I mean Bible, Church baptism. I have heard brethren (or one) say that the command of Christ to that erring church, "Repent and do thy first works, meant to go back to where they left the right way, meant undo all acts whether right or wrong. I think that is manism straight. I think the first works are the works that Christ and the apostles established them in. They had left their first love, go back there, but don't exclude all the little ones whom you have baptized. The innocent ones go back with the guilty, and as long as they "Stand fast in the liberty wherewith Christ hath made them free," they are as much a part of the Church as the ones that left. Repentance, and not baptism, is the Bible remedy. I have had to contend earnestly that a Church has no right or authority to receive members from another P. B. Church without the other Church's authority, knowledge or consent, on confession from real or supposed disorder, without Gospel labor. I told the brethren that if such practice was to become general it would set aside the Bible and all discipline.

This way, I go to town today and get drunk, curse and swear, get in prison, get out tonight, go to Hopewell tomorrow, join on confession, Bethany is notified of my disorder. He belongs to another Church, we have no jurisdictian over him; go to Hopewell, they have no authority to deal with me for a crime committed before I was a member with them. Therefore we could not (as commanded) withdraw from every brother that walked disorderly. We labored, they finally undo the wrong. Look at the departures of the Churches of Galatia, after being established in the faith of salvation by grace through Christ, they being bewitched by false teachers, go back into Arminianism. Did Paul tell them that he could not preach among them while

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they were in such disorder. No. Look at the great reasoning found in first three chapters, yea, in the whole epistle. Enough to convince any true child of grace, and cause him to repent from their trust in works for salvation.

Now I understand from your letter and accounts of your works in the paper, you have been doing exactly as Paul did, and I believe, from the evidence, that the Lord has blest your labors as He did Paul's. "Blessed (already) are the peace makers." Where there is a great gift, and much is given there is much required. Then go on in the work that God has laid upon you, and fear not what man can do. The Lord is your Shepherd; He will supply all your needs. I don't believe that I envy the great gifts among the saints, but, if not deceived, I do thank God for them. My own (if I have any) is so very small and weak, that I am thankful indeed that He has blest His church with these greater gifts.

Read again those three chapters and compare them with your labors in the Lord. I think it will strengthen you for the work ahead of you. There is one more point I wish to notice here. The Church alone is the Bible disciplinary body. She should recognize no power on earth but Christ above, the power that He delegated to her. I don't find where He delegated power or authority to send two or more of her members to another body to prescribe for her faith and walk. **I would love Association** of God's children when the **sole object is to worship** God, and bind the saints closer to God and one another. I did want so much to organize our little body on Bible grounds alone. **I wanted no constitution, or formal correspondence. All the Churches simply send messengers with messages of the standing and conditions of the Church.** The Moderator of the church where the body meets, act for the body. Invite all orderly Baptists to seats, and be one with us; appoint a committee to arrange the order of public worship, and set a time and place for next meeting. I don't think that sort of association would be an institution of man. But a regular constituted body to dictate to the churches, is of man, and that is the reason (one of the reasons) that cause so much trouble among our people all over the United States. I know according to the laws of nature that the time of my departure is near. I do wish I could adopt (in full) the declaration of Paul: "I have fought a good fight, I have kept the faith, henceforth there is a crown of righteousness laid up for me, and not for me only, but unto all them that love His appearing." I feel that I have been a poor weak unprofitable servant, if indeed one at all. I don't try to serve any churches as pastor; don't keep any way of conveyance; but can get a way, when I request it, of my children. The income from the farm amply supplies all our temporal needs. The Lord is good, and has been all along, and of tender mercy and very pitiful to us poor old sinners.

"And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

Oh! that the Lord would bring again the captivity of His people, so Jacob could rejoice and Israel be made glad.

In this section at present all are in peace. I am truly glad to get your letters, but can't require an answer.

Your poor brother,
W. P. MERRELL.

Statesboro, Ga.

To the Editors and Publishers of The Gospel Messenger:

Dear Brethren: I am sending my subscription for the Messenger. I wish to say to you that I have been taking the Messenger ever since Elder Bazemore began its publication, and now, in the last end of my life, I cannot afford to do without it. It is now just what it was when Eld. Bazemore began to publish it, just what it was in the hands of Elders Respess, Mitchell, Henderson, and Hassell, and I am sure it has ever set forth the same principle and practice taught in God's word. I hope you dear brethren who are in charge of it now will be sustained by God's grace in holding up to the standard of truth, while it is in your hands. **I cannot see why any Bible Baptist,** everywhere, **cannot subscribe** to the **doctrine** and **practice** it sets forth. Some claim to be Primitive Baptists though, that want more than the Messenger stands for and more than the Bible authorizes to believe and teach. The pastors in the prophetic age caused Israel to error and led them astray, is it not true in this day? My prayer is, Lord, have mercy on us all and lead us and guide us in the right way for Christ sake, Amen.

Your brother in hope,
H. TEMPLES.

We so much appreciate this good encouraging letter from our dear old able and godly father in Israel.
L. H.

Fort Branch, Ind.

Dear Brother Hull: I am in my eightieth year of age now. I have been an unworthy member of our old Regular Baptists 65 years. I was ordained to the eldership in the ministry, July, 1869, third Saturday, the day of the total eclipse of the sun, the saddest day of my life. I have contended that sinners can neither assist nor hinder Him in the eternal salvation of them. That as we inherit our humanity unconditionally, so we inherit our Christianity freely, without works. For all **inheritances** are free as pure gifts. Heaven, itself is all an **inheritance,** incorruptible, and undefiled, and that fadeth not away. All blessings from Heaven, then, are **inherited in Jesus' name** and for His stake. Salvation's plan by **heirship,** then, confirms the doctrine of **grace.** There is a **"Reward** of **inheritance** given saints in obedience (Col. 3:24). It is **forfeited** in **disobedience,** and chastening merited.

The duty of sinners and saints are debts **owing** and past due for blessings they have had in **advance**

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of **obedience.** Hence both **moral** and **religious obedience** has its **reward on earth** and in **advance** of its performance. **He rewards** in **Heaven** for it. Debts come due for **reward** the debtor had in advance. We sing, "Oh, to grace how great a debtor daily I'm constrained to be." Once Eld. Hassell published a short article for me with his expressed approval with the title "Forbearance, Long Suffering." I wish you would republish it. In it I treated of God's law of sufferance given us. During all my life I have **never had membership in any secret society.** I have been solicited to join them, but I thought God had never made it my duty to do so.

God has instituted and ordained three kinds of government on earth: First, family government; second, State government and third Church government. If I belong to these three and do my duty, I do all He requires. The true **Church of God has the Bible for her statute book.** It thoroughly furnishes the man of God unto all good works; **so if I am in God's Church legally, and live up to her Bible, I must be doing my whole duty to God and man.** Then I have as great liberty to do good as any man on earth. Who has any advantage over me to be useful and serve God? I have persuaded some members of secret societies to quit them, the Church is enough. It is true many (I suppose) who belong to secret societies, are in our old Baptist Churches in this country that a majority of the members have and would again vote to let it remain so. Now ought I to leave the church in that case? Or ought I to bear it ,and remain in it as a member? (Withdraw thyself from every brother that walketh disorderly. 2 Thess. 3:6.—L. H.) Can I be justified in suffering it? If so, how? If you will come and live among us, you will understand it better. I request you and others would write on the law of what God requires us to suffer or bear with.

Your poor servant,
JOHN T. OLIPHANT.

Remarks: Our esteemed brother Oliphant shows that secret orders are unscriptural, not a good work, not needed in the service of God (the Bible thoroughly furnishes unto all good works) and do not belong to the government God has set up. We deeply regret that any who are members of the old Baptist Church should love an **antichristian secret society better than the Church of God.** There is a host of good humble Christians in the North who love the doctrine of grace, and the few who have united with the worldly religious societies, should be tenderly labored with, and if they prefer those societies to our fellowship, we should not let the lawless in the Church, control the Church by their lawlessness. The law is made and we have no right to amend the perfect law of our Lawgiver. False religion is a public offense against the body and all who ignore Christ's law for a worldly society should be withdrawn from. If thy right eye offend thee, pluck it out and cast from thee; or if a foot or hand cut them off and cast them from thee. How can two walk together except they are agreed? Achan, his household, and the Babylonish garment had to be slain and removed from Israel before they could fight the batle of the Lord. Saul wanted to spare Agag, etc., and he incurred the displeasure of God for his unrighteous act. If Old Baptists had not removed all of Mr. Fuller's machinery, the Old Baptist Church would have lost her identity. Secret orders are offensive to Zion, cause division, it is a false religion, and if it seems evil to them to serve the Lord, let them choose which of those idols they will serve, but as for us and our house, let us serve the Lord and stand like Elijah against all the false worship of Baal. Let the brethren tenderly labor and withdraw from all who refuse to forsake their idols. Will they exchange our fellowship for those societies? Think who their brethren are in these lodges (2 Cor. 6:14-18; Eph. 5:11, 12; 2 Thess. 3:6; Rev. 22:18). They are wrong and it is wrong to fellowship a wrong. L. H.

Dear Editors: I will undertake the great task of writing some of my thoughts this morning, leaving it to your prayerful consideration, for publication, if you feel that it would be meat to the household and glorifying to the "Triune God." If indeed it should not be it would be worthless. Asking you to forgive my unworthiness and look over my weaknesses of spiritual light and physical strength.

Let us strive to edify one another. This life is too short to spend our time in seeking our own and not another's wealth. 1 Cor. 10:24.

God has called us to peace. Then how shall we love Him if we do not love those begotten of Him (i. e.) the children of adoption. Let us confess our faults one to another and pray one for another. Let us speak of the things which He hath done for us. He hath made us accepted in the Beloved. That we might be made the righteousness of God in Him (Jesus Christ), let us remember that without the Spirit we can do nothing that would be glorifying to God. Christ hath borne the heavy load and paid whatever His people owed. That salvation might be to the ends of the earth.

You who were sometimes afar off are made nigh by the blood of Christ (if Gentiles). I will call them my people who were not my people, and her (the Gentile Church) beloved which was not beloved. This is, as I see it, bringing all nations, kindred, and tongues together under the one faith. Believing that there is only one Lord, one faith and one baptism, one God and Father of all, who is above all, and through all, and in all. Then it is the one belief in Him that we are all one.

If I should define the word faith, as I see it, I would say it is belief on the Lord and Savior Jesus Christ. For it is impossible to believe without faith in my estimation. Then how can we have faith? The Scripture says, "Faith is the gift of God." With a careful consideration we can almost point out that faith and Jesus Christ are one. By faith the worlds

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were made. Christ was the gift of God (John 3: 16). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1, also Romans 3:24, 8:33; Acts 13:39). "For the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations of the earth be blessed."

Though man cannot or could not die on the cross for the sins of the people, because he was or is not mighty as God, (I have laid help on one who is mighty)". Yet he has to have the same faith (which is the gift of God) to be justified. Not that he is not justified until he believes. But justification was wrought in the eternal mind of God for all of them that should believe on Christ.

Without faith we cannot see; but by faith we are made to see and rejoice in the things that were and are to be even the hope of glory.

Without faith we cannot please God. Being so imperfect myself, feeling that if I am one of God's people I am the very least of all. I am submitting this with much fear that I have erred from the truth in many places. I do not wish to mislead any one. I will only leave what I have said to your prayerful consideration. I feel sure that you have more words of edification and comfort from others which should be published in preference to mine.

Asking an interest in the fervent prayers of all the saints of God for me as a poor unworthy sinner. May the grace of God be with you all, together with the comforting presence of the Holy Spirit to instruct and bring to your remembrance all things.

I am an afflicted sinner,

LEO BAGLEY.

Route No. 2, Nichols, Ga.

CHURCH GOVERNMENT

In my meditation concerning the signs of the times, and viewing with some degree of interest and sadness of heart the present and future state of the Church on earth, and knowing that man is finite and fallible, it is through fear that I offer to the children of the Lord's kingdom scattered abroad a few thoughts upon the most vital subject and important law of the New Testament, given by Jesus Christ for the government of His Church on earth. Feeling to be the least qualified of my brethren to write anything that would be of interest or profitable to the Church, I want to now trust it will not be considered presumptuous for so doing. "Moreover if thy brother shall trespass against thee, go and tell hi mhis fault between thee and him alone." Matthew 18-15.

Now this is the law of the Head of the Church, His spouse, the bride, the Lamb's wife. It is short, comprehensive, and easily to be understood. It is a perfect law and safe rule by which the church shall, or should be governed, pertaining to all disciplinary matters. We feel safe in saying there are today and have been all along down the line both real and imaginary offences, but in either case the obligation is as binding on the offended party to go to the other. If the offended party fails to do this, but goes about telling it to others, then he becomes a transgressor and subjects himself to Gospel dealing in the Church, because he has failed to take steps for reconciliation and has ignored the law. To pursue any other course is wrong, and sooner or later will cause trouble in the Church. Owing to the weakness of the flesh, the offended, whether real or imaginary, often seeks to justify himself, and, feeding the evil imaginations of his heart in talking of others (both the world and members of the Church) and will go so far as to declare non-fellowship for his brother. This is a sore evil in the sight of the Lord.

If the offence is real, the offended, in so doing, has committed a grave offence, as already stated. If, on the other hand, the offence is imaginary, the offended brother has not only committed a grave offence, but has done his brother an injustice, without cause, when the supposed offender is perfectly innocent and has no knowledge of the matter. This is another sore evil in the sight of the Lord, and often creates confusion, wounds that are difficult to heal and forms factions that are difficult to unite. Are these things not so? and how many are guilty? "Oh," says some one, "I have not said anything about Brother James only to my companion or my pastor." That does not alter the case at all. You should not have done that, and are not at all justified in so doing, but should have gone to your brother, as the law directs.

To illustrate the baneful results for a failure to comply with our Lord's directions, I present one case out of many that came under my observation in my home Church, about fifteen years ago, between two brothers, whom I will represent as "M" and "T." It was by mutual consent of farmers then that stock of all kinds run at large during the winter months. Brother M. owned a vicious beast that gored to death a colt of Brother T. Brother T., of course, felt damaged and hurt by the loss of his colt. Now, both of the brethren were very stubborn in their nature, and especially to each other. So it was not long before reports became current that Brother T. was going to sue Brother M.; but, he being sick, the matter was not mentioned at all. Brother T's next step was to arbitrate the matter, without ever having made any demand on Brother M., so they both told me. The case was not arbitrated, as Brother T. finally got his money as agreed upon between them. At the time of the agreement between them, Brother T. accepted a due bill, and, in two months time, attempted to sue Brother M. at common law, but the matter was adjusted without a case in court. I will not dwell upon the deplorable condition of the Church after that. Will just say one of them died and the other was expelled. All this trouble brought about by a failure to observe the law of our Lord.

During my life as a Baptist of forty-two years, nearly all the church troubles coming under my observation had their origin in the failure of the of-

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fended to comply with the law. At first, it may be a small matter, just between two; but as the offended party goes to one, then to another, adding fuel to fire until finally the whole Church has become involved, factions are formed, the Church destroyed, when, if at first patience and forbearance had been exercised, kindness and brotherly love manifested, all this heart rending state of grief, sorrow and sadness would have been avoided. Let us not forget the expression, "If thy brother" (in the singular) "shall trespass against thee" (in the singular).

Now, as Matthew 18-15, 16, 17 contains the whole law, or rule, for church government, then it is applicable to each Church (in the singular) as it is to individual members of the Church. That churches do wrong and sin, or transgress, against sister churches, there can be no cavilling. Remember the first one addressed in Asia, and she was commanded to repent for wrong doing. "Oh, well," says one, "that was John writing to her. "Yes, that is true, but he was very particular to write as directed by Him (Christ), who walked in the midst of the golden candle sticks. And Christ is dwelling in the candlesticks today, because the tabernacles, or temples, (our bodies), are the dwelling place for the Holy Ghost (1 Cor. 6:19). If churches did wrong in the first century, they do wrong now; and if they were commanded to repent then, they are now. His message to Ephesus was unless she repented He would come quickly and remove the candlestick (the Church.) Then He was displeased because she had done wrong, and that was sin.

"Oh, but," says one, "the church is a sovereign —granted—having the right to receive and expel members—but the word of truth tells what kind of material,—bringing forth meat, fruits for repentance, or give a reason of their hope in Christ and also furnishes a rule by which to deal with members before expulsion; hence she is not a law-making body, but an executive body, to execute the law of her Lord.

Those seven churches of Asia had sovereign rights, too; but had no right to make a law that would conflict with the law of Christ, neither has the Church today. And whenever she assumes to make a law today that will conflict with the law of Christ, she may expect, in some way, to be rebuked by the righteous judgments of the Lord.

I ask the very pointed question: How long would an Old Baptist Church hold in church fellowship a sister church who received alien baptism, allowing her pastor to baptize without church authority, holding members in fellowship who were continually getting drunk, and, maybe, making and selling whiskey, committing murder, fornication, theft, arson, bearing false witness, brother going to law with brother? All this in violation of the law of Christ. And, again, expelling members without a hearing, and without any labor at all, and, also, adopting resolutions of non-fellowship for members, in advance of any expression or act on their part? Should a church be guilty of such practice, then she becomes a transgressor against Christ; and, in transgressing against the Head, she transgresses against the body (the Church), and any one church has the right to go to her with a grievance and labor with her just the same as one brother should go to another, for the principle is the same. If no reconciliation is affected, then she is to go again, but next time taking with her other churches, just the same as an offended brother going the second time carrying with him two or more witnesses. If, after investigation and Gospel labor, there is still no reconciliation, the church, thus laboring, may proceed to depose her, that is, by withdrawing church fellowship from her, and just the same as withdrawing from a single member, and declaring her authority as a church null and void.

J. A. ADAMS.

(To be Continued)

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THE GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, APRIL, 1921 No. 4

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify" Jesus Says:

"I am the true vine, and My Father is the husbandman.

Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

I am the vine. Ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

Published Monthly

ELD ZACK C. HULL, PROPRIETOR AND PUBLISHER

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Subscription Rates $1.50 Per Year — Single Copy 15c In Advance — Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE CERTAINTY OF THE ETERNAL SALVATION OF ALL THE CHILDREN OF GOD

I have been requested to write an explanation of Hebrews 6:4-6, which with Heb. 10:26-31, seems, to the unattentive English reader, to deny the final salvation of all believers in Christ.

I will first say that there is no Greek word meaning "if" at the beginning of Heb. 6:6. That word is **"kai,"** which means "and." The passage, literally translated is—For it is impossible (in regard to) those having been once enlightened, and having tasted of the heavenly gift, and having been partakers of the Holy Spirit, and having tasted the good word of God, and the powers of the coming age, and having fallen away, to renew them again to repentance, crucifying again to themselves the Son of God, exposing Him to disgrace." It is plain, from this literal translation, that those described in the fourth and fifth verses, may fall away, or apostatize fully and finally from their profession of faith in Christ; may be guilty of the unpardonable sin of blaspheming against the Holy Spirit, committed by the corrupt and scornful Pharisees, in seeing the Divine and beneficent works of Christ, and yet ascribing them to Beelzebub, the prince of devils; or, rather, may, like Judas Iscariot, have been intellectually enlightened in regard to the Gospel of Christ, the coming Christian dispensation, and may have even possessed the miracle-working power of the Holy Ghost (Matt. 12:24-37; 10:4-7) who betrayed Christ, and hanged himself, and went to his own place (Matt. 26:14-16, 46-50; 27:3-5; Acts 2:25). The humble graces of the Holy Spirit, faith, hope and love, given to all God's children, are far more excellent and important than the brilliant gifts imparted by the Spirit to a few members of the visible church, some of whom may be destitute of His saving grace (1 Cor. xii-xiii). It is evident that the persons mentioned by this Apostle in Heb. 6:4-6 and 10.26-31, were only nominal professors of religion, and were not the children, though they professed to be the children of God—have, as Elder William Pollard, pastor of the Covenanted Baptist Church of Canada, said to me, at Appin, Ontario, in June, 1892, "Light in the head, but malice in the heart," were not, and it is nowhere said that they were, the elect, redeemed, and regenerated children of God. The language of the same Apostle in Heb. 6:9-20 and 10:39 is similar. That the elect, redeemed, and regenerated children of God, true believers in Christ, cannot finally apostatize and be lost is clearly and perfectly demonstrated by 2 Sam. 23:5; John 10:11-30; Isa. 35:8-10; 54:17; 55:12, 13; Jer. 31:3; 33:37; 32:37-41; Mal. 3:16-18; Matt. 1:21, 25:24; John 3:16, 6:37-40, 44-68; 11:26; Acts 13:48; Rom. 8:28-29; Eph. 1; 1 Peter 1; Philip 1:6.

1 Thess. 4:13-18; 2 Thess. 2:13-17; 1 John 4:11-12; Rev. 1:5, 6; 5:8-10; 21:27. By His language in Heb. 10:26, "sinning wilfully after we have received the knowledge of the truth," He does not mean believers sinning against light and knowledge, for we all do that, and, if he meant that, certainly David and Peter would have been lost, but He means, as He says in the 39th verse, "Shrinking back into perdition," utterly and finally renouncing our profession of faith in Christ, and going back to the law or ourselves for salvation, or even to infidelity and atheism, and sinking not only into temporal death, which the law of Moses imposed, but into the much sorer punishment of eternal death. Christ came to call, not (professedy) righteous but sinners to repentance (Matt. 9:13). He addresses men according to their professions, and judges them out of their own mouths (Matt. 25:24-30).

My explanation of the passage in the 6th and 11th chapters of Hebrews that I have given is abundantly confirmed by the Scriptures that I have cited, and it is the exposition given by the soundest and oldest predestinarians that have lived since the Apostolic age, such as John Calvin of Geneva, John Owen, Chancellor of Oxford, and John Gill, of London.

To believers in Christ to whom He gives repentance, He also gives forgiveness of sins (Acts 5:30-31).

S. HASSELL.

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JESUS IS THE DESIRED TREASURE

There is a sweet hymn that says:

"Jesus is all I wish or want,
For Him I thirst, for Him I pant,
Let others after earth aspire
Christ is the treasure I desire."

I love this sweet sentiment, and I want to be able to say this from the very depths of my soul. What greater treasure could I desire than Jesus? If I possessed the honors and wealth of this sinful world, what are they compared to my blessed Jesus? Our education, wealth and worldly honors will soon come to naught. They are but trash, but when we have Jesus we have more than a thousand worlds. His riches are unsearchable. To heir an estate here will last us but a few days, and then we die and leave it all. The body returns to dust and what are we benefited? Lazarus who lay in rags at the rich man's gate was rich. He was a child of God, a joint heir with Christ, he had heavenly riches that the world cannot give nor take from him. This riches is given by Jesus, the Lord of lords, and King of kings. You may be hated, persecuted and name cast out as evil, like your blessed Savior, and fill a pauper's grave; but, if you by grace, have an inherest in the heavenly, unfading inheritance that is reserved in heaven for you, you may rest assured that you are reserved for it and this legacy is sure. Oh, think of that unceasing never ending home! God is your Father, Jesus Christ your Elder Brother, and the Holy Spirit, the Comforter. You will be eternally associated with the holy and happy fraternity of angels. There will be no pain, sickness, sorrow, nor death. We love to sing, "I am going home to die no more." I love to think of the joys and riches of heaven. My heart often aches now, but if I am His, when I get home with my blessed Jesus my heart will ache no more. I will shed no more tears. I will have no more enemies, I will never sin any more. My old body will come forth in the glorious likeness of Jesus and bask in His smiles forever. I shall not be here much longer, but the little time allotted me I desire to live close to Him who has done so much for me. He has borne my griefs, carried my sorrows, paid all my debts, healed my diseases, purged my conscience from dead works to serve the true and living God, and given me a sweet hope which is an anchor of the soul both sure and steadfast. He has given me a sweet home in the dear old Church of God, where I can (though feebly) glorify Him in my body and spirit which are His. What more do I need, if I have Jesus? Yes, above all things give me Jesus, I trust I hunger and thirst for Him. He is my wisdom, righteousness, sanctification, strength; a very present help in every trouble. He is all I need. The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside still waters. He restoreth my soul. We are having a hard time to pay debts and buy food and raiment. Many are poverty stricken and cannot see any way for relief. Jesus tells you what to do. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added." David said, "I have been young, and I now am old; yet I have not seen the righteous forsaken, nor His seed begging bread." It may be that this panic will teach us a lesson, and bring many of us to our knees, and make us beg Him for all needed blessings, temporal and spiritual. We have been too carnal. Our love has waxed cold. We have let the service of God be a secondary matter too much. There has been too much theorizing, hair-splitting, striving about words to no profit, biting and devouring one another, instead of striving for the things that make for peace. Let us all awake to our duty, and exercise more love, more forbearance, more long suffering and more brotherly kindness. We are all poor needy sinners and without Him we cannot perform any spiritual service. We make mistakes daily. Let us confess and rectify our wrongs, and remember that we are brethren. Let us all serve the Lord daily; and try to live each day, as though it was the last. Don't be stubborn and rob yourselves of so much sweet joy in the service of God, by living after the flesh and dying to your privileges here. Brethren can do wrong and forgive one another, and repent, and it is Christ-like to forgive and restore them. God has fashioned our hearts alike; now do not let this old sinful fleshly nature of ours, cheat us out our sweet spiritual privileges here. We are all baptized into one body by one Spirit, and so much need the unity and fellowship of all the members. May God enable us to crucify the flesh with its affections and lusts, unite us all in love, and look by faith, to that blessed day, when our vile bodies shall be changed and fashioned like unto His glorious body.

L. H.

ELDER NORTH AND ELDER SOUTH

North. No, we do not approve of Secret Orders in the Churches, but we tolerate them.

South. Why do you tolerate something in your Churches that you do not approve of?

N. We take the Bible for our guide and Secret Orders are not even mentioned from Genesis to Revelations, therefore, we conclude that we have a right to tolerate them.

S. Neither does the Bible mention gambling, bootlegging, train-robbing, prize-fighting, shooting craps and many other evils. Why not tolerate them?

N. Oh, such things would bring everlasting disgrace upon the Church.

S. Are not Secret Orders religious bodies?

N. Yes, I suppose so.

S. Is not the religion practiced by the lodges Arminian religion?

N. I suppose it is.

S. Are you willing to tolerate an Arminian religion in your Church?

N. No, we do not tolerate the religion of the lodge in the Church, we would not think of doing such a thing.

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S. But you **do** tolerate members in your Church who belong to the lodges do you not?

N. Yes, we have some members in our Churches who belong to the lodges, some of them attend the lodges, and some only hold insurance policies in the lodges.

S. Is it not a fact that those members of yours who attend the lodges(as you admit) affiliate with the other lodge members in their arminian form of religion?

N. Oh, I guess they do.

S. Did you ever see the lodges bury their dead?

N. Yes.

S. Did you ever see some of your Church members, who belong to those lodges, marching with the other lodge paraphernalia?

N. Yes, I have seen them do so, and I did not approve of it at all.

S. You did not approve of it and yet those same members come to Church and you commune with them, do you not?

N. Yes, I commune with them.

S. Do you have fellowship for secret orders?

N. Oh, why do you ask me such a question? I don't know of any Old Baptist Church in America that fellowships secret orders.

S. You admitted to me a while ago that you held secret order members in your Churches, did you not?

N. Yes, we have some in many of our Churches.

S. Do you have fellowship for them?

N. Why, certainly I do.

S. Can you explain to me how you can fellowship a lodge member in your Church and not fellowship his arminian form of religious worship?

N. I do not fellowship his arminian form of worship, I only fellowship him as an Old Baptist.

S. Then you have a member in your Church holding a religion which you can fellowship, and, also, holding to a religion which you cannot fellowship.

N. Oh, er-I-I-never looked at it that way, but all of our members who belong, do not affiliate with the lodges—many of them hold insurance policies in the lodges, and never go about them, and don't know what is going on inside. I hold an insurance policy in the Modern Woodman Lodge, myself, and I never go to the lodge, and never partake with their religion, neither do I attend their funerals. I only pay my dues as they become due to keep from losing my policy.

S. You keep your dues paid up promptly do you not?

N. Yes, I keep them all paid up.

S. Do not those insurance lodges have an arminian form of worship?

N. Yes, to tell you the truth they do, and that is one of the reasons I never go about them, just pay up my dues and stay at home.

S. Is it not a fact that those insurance lodges would go out of existence, if it was not for the money paid on those insurance policies?

N. Why, I guess so. But I had never thought about that before.

S. I believe you admitted, a while ago, that those insurance lodges hold a form of arminian worship, did you not?

N. Well—Yes, I think I did.

S. Did it ever occur to you when you were paying up your dues that you were helping to keep that insurance lodge in existence and thereby helping to promote its arminian form of religion?

N. Why, no, I never thought of such a thing. I will think the matter over.

S. Do you think it is right to tolerate such evils in Old Baptist Churches?

N. We do not tolerate the evil, we only tolerate the members.

S. You tolerate the members who belong to the evil, is that what you tried to say?

N. Well, yes, but I just did not want to say it.

S. I suppose that you have some very prominent members in your Churches who belong to those lodges, do you not?

N. We certinly do, and we have great respect for them too.

S. Do these members attend the lodges?

N. Well, Yes, I think they do.

S. Do they attend Church regularly?

N. Yes, only, of course, when their lodges have something special on hand, then you know they feel like they must be at the lodge.

S. I suppose they make you good members do they not?

N. Yes, they ecrtainly do, and we could not do without them. They are very prominent in the Church, and we can bid them "God speed."

S. I believe you admitted a few minutes ago that these members attended the lodge, did you not?

N. Well, yes, sometimes.

S. Do they march with the rest of the lodge members, wearing at the same time their paraphernalia?

N. Yes, I confess I have seen them myself and I wish our members would not do so. I don't like that part of it.

S. What part of it do you like?

N. Well, I don't like any part of it.

S. But you said you bid such members as they "God speed." How can you do that?

N. Oh, I bid them Godspeed as Old Baptist members.

S. Then, as I understand you, you have members in your Churches whom you bid "God speed" as Baptists, and do not bid "Godspeed," because they are something besides Old Baptists?

N. Well, I don't want to talk about this subject, I wish such things had never been tolerated at all.

S. Wait just a minute, you told me at the beginning of our conversation that you used the Bible for your guide, or words to that effect, did you not?

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N. I don't care to discuss the subject with you any further.

S. Please answer me this one question, Where, in the Bible, can you find your Scripture for holding a member in your Church who holds to a religion which you cannot fellowship, and to one that you can fellowship? And where will you find the Scripture for holding a member in your Church whom you can bid "God speed," because he is something else besides an Old Baptist?

N. I know it was wrong to let these imitators get into our Churches, but I am not responsible for it, and can not help it. They were in the Churches before I was born, and were in them when I joined the Church, so I do not see anything else to do, but to "tolerate" them as we have always done.

S. You admit then, that it was wrong to let them come into the Churches do you?

N. Oh, yes, it was wrong to let them come in, and those who let them come, are the ones who are responsible for their evil effects, not me.

S. Does not the responsibility of discipline rest upon the present members of the Churches and not those who are dead and gone?

N. Yes, I suppose so.

S. Then are you not in some way responsible for allowing those inventions which you acknowledge are wrong, stay in the Church?

N. Well, I had never thought about it in that way before, but they have been in the Churches so long, I don't feel like doing anything to get them out, it might cause trouble.

S. I believe you admitted a moment ago that it was wrong to let those things come into the Churches did you not?

N. It was wrong to let them come, I believe it was.

S. Now I will ask you for my own information, is it right to keep a wrong thing in an Old Baptist Church?

N. I confess you are getting me in a close place, I don't know just what to say.

S. Does committing two wrongs make right?

N. No—but, we just go on and tolerate them anyhow.

S. Is it not a fact that those orders are causing trouble, and in many places divisions among Churches and Associations?

N. Well, I confess there are divisions and trouble. But I don't think the secret orders have been the cause of our trouble and division.

S. Then what do you think has been the cause of our trouble and divisions.

N. Well, to tell you the truth as I see it and believe it, I think that those who are opposing secret order members in our Churches are the real cause of all the trouble.

S. I will ask you if it is not a fact that those orders are worldly institutions?

N. Yes, I will admit that to be true.

S. I believe that you have already admitted, also, that they were wrong and that they produced evil effects, and that it was wrong to allow them to come into the Churches, and that they have an arminian form of religious worship, and that you could not fellowship their Arminian form of worship?

N. Yes, I admit all of that.

S. Then I will ask you, is it right to oppose that which is wrong in the Churches?

(To Be Continued)

E. B. B.

"CHOSEN TO BE SAINTS"

"Ye are a chosen generation, a royal priesthood, an holy nation, chosen of God, and precious." "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance. These are the generation of Jesus Christ, of whom He says, "Ye have not chosen me, but I have chosen you." "Blessed is the man whom the Lord chooseth and causeth to approach unto Him." "It is the Lord's doing and it is marvelous in our eyes." "Not by works of righteousness which we have done, but according to His mercy He saved us, not according to our own works, but according to His own purpose and grace." "We are not our own, but bought with a price, and purged from dead works, to serve the true and living God."

J. J. TURNIPSEED.

Discriminating grace, in predestinating that ignorant Peter should be conformed to the image of Jesus, choosing him that he should be holy and without blame, before God in love, did not injure the other fishermen, or make their cases any worse. There was not a thing internal nor external about Peter to merit his salvation or to induce God to save him, if so, it would have been fatal to the doctrine of grace. Grace is the cause of every poor redeemed sinner seeking the Lord, mourning on account of his sins, repenting, praying, and believing in Christ as his Savior. Grace leads his roving feet to tread the heavenly road. L. H.

What do the "Raven" and "Dove," that went out of the ark, represent? The raven that never returned to the ark, but could remain out and feed upon dead carcases, as their nature is, doubtless represents carnal formal religionists that feed upon the dead doctrines of men. While the "dove" represents the poor convicted soul that could find no rest for the sole of her foot, in the dead doctrines of men, and when she returned, the first time, Noah reached out his arms and took her into the ark. How sweetly, when all hopes, in fleshly works were gone, Jesus reached out His arms of mercy and took us into sweet union and loving fellowship with Him. When the "dove" went out the second time and returned with the olive leaf (an emblem of peace) in her mouth, represents the true minister of the Gospel preaching peace by Jesus Christ. L. H.

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WHO ARE THE PRIMITIVE BAPTISTS?

(Continued from Last Issue)

Some may think that the Missionary Baptists do not predicate the salvation of sinners on money. Here is what Mr. Judson says, "Some, yea, many precious souls might have been saved had they not been afraid of being thought unfashionable and not like other folks" (Beebe's Editorials v,ol 1, p. 22). Further, listen to what the Virginia Tract Society says: "Let each brother or sister who reads this, ask himself or herself how much he or she can lend the Lord, on security of His eternal promises of immortal glory (!!) and on the interest borrowed on the constant dew of Divine grace." "Come, fellow Christians, do not put it off till next week, or next fall. Open your pocketbooks, take out five, ten, twenty, or fifty, if you please; and forward at once to George Steel, Treasurer" (p. 298 Beebe's Editorials, vol. 2). Again here is what "The Christian Index" says of a dying child who put in her little stock of money to be devoted to the Missionary cause: "Blessed legacy! May the news of its glorious effect be conveyed to her in that paradise above by the heathen redeemed under heaven, through its influence" (vol. 2, p. 529). Some may think that the Missionaries do not go quite so far with their money god as the Roman Catholics do. Lend me your ears a minute. "But the New School will sell birthrights in their religious societies for a stipulated sum, to the poorer class a simple membership for what they can pay, a life membership to him who can pay more, a directorship to him who can pay a still higher price, and Dr. Ely did go so far, when on a tour of religious mendicancy in Orange Co., N. Y., as to sell for **twenty dollars an everlasting life membership in the Sunday School Union for a Mr. Powell, who had been dead at that time about two years.** This fact was announced in one of the public newspapers of that county, probably with the view of inducing others to come and buy an everlasting religious inheritance for their deceased relatives and friends" (Beebe, volfl 1, p. 348). "Mr. Bainbridge allows himself to go so far as to think that the Apostle Paul made two mistakes that greatly impede their Modern Missionary work; first, that he did not marry; second, that he did not arrange some plan to get his support without working for it" (Hassell's History). Does Mr. Bainbridge think that the modern Missionaries have remedied Paul's mistakes by getting up all these human agencies? Oh, how wise! And, oh, how great men have become of late! I did not know that men had the right to alter, change or amend the laws of Christ to suit their religious notions. But what is it that money cannot do?

The Southern Baptist Convention, at Richmond, Va., does not claim any **farther back than 1814 in the U. S. and 1792 in the known world, Andrew Fuller.** David Benedict's history of fifty years among the Baptists says "That here in Philadelphia arose **the first convention** to send the Gospel to the heathen in 1814 (p. 47); and on page 59 he says that **fifty** years ago (1814) **not an agent was seen in the whole Baptist family for the purpose of collecting money** for any benevolent purpose, and no one dreamed of so soon seeing so many agents in the field for performing our denominational work. On page 70 again he says, "When I look back I can hardly realize the changes that have taken place in our denomination." So it is plainly seen here from Missionaries themselves that they only claim back to the year 1814, and have set up all these new things since then.

(Romans 9:23) "And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." As to who these vessels of mercy are, none but God knows. This is one of the secrets of the Lord, the mystery that is kept hid until Christ is revealed in the hearts of the vessels of mercy, the hope of glory; and thus the riches of His glory are made known to the vessels of mercy, that they, through His poverty, might be rich, heirs of God and joint heirs with Christ, and to be where Christ is and behold His glory. Oh, the riches of His glory! (1 Cor.) "The hidden wisdom, which God ordained before the world unto our glory," "and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God" (Eph. 3:9). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory" (Col. 1:27). Second. "Which He had afore prepared unto glory." These vessels of mercy were chosen in Christ before the foundation of the world (Eph. 1:4), were predestined unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His people (Rom. 8:29, 31). He loves them with an everlasting love and Christ says they shall all come to Him and He will in no wise cast them out (John 6:37). How shall they all come to Christ seeing they are dead in trespasses and sins? "You hath He quickened." "I have come that they might have life." "I give unto them eternal life, and they shall never perish." Thus their death in sins is removed by the gift of eternal life by Christ. They are under the bondage of Satan, and how shall they come? Christ is the stronger and binds the strong man, and divides the spoils, "and the vessels of mercy come," but they are unbelievers, and how shall they come? Their unbelief is overcome by the gift of faith. "Christ is the Author and Finisher of their faith." But they have a legal spirit and how can they worship God? Their legal spirit is overcome by the gift of the Holy Spirit. And so the vessels of mercy come to Christ, and, with loving kindness, the Father draws the vessels of mercy to Christ. "I drew them with cords of a man with bonds of love" (Hosea 4). "And the love of God is shed abroad in their hearts by the Holy Ghost" (Rom.

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5:5). "We love Him, because He first loved us" (1 John 4:19). The vessels of mercy are "the workmanship of God created in Christ Jesus unto good works" (Eph. 2:10) . They are sanctified by God the Father, preserved in Jesus Christ, and called. God gave the vessels of mercy grace in Christ Jesus before the world began. God saves the vessels of mercy, and calls them with an holy calling, not according to their works, but according to His own purpose and grace. And all things work together for good to the vessels of mercy. "Their light afflictions, which are but for a moment, worketh for them a far more exceeding and eternal weight of glory." If they suffer with Him they shall also reign with Him. If they are made partakers of His suffering, they shall be made partakers of His glory. The command to the apostles was: "When they persecute you in this city, flee into another. Verily, I say unto you, ye shall not have gone over the cities of Israel until the Son of man be come" (Matt. 10: 23). And they were vessels of mercy, also chosen vessels to bear Christ's name to the Gentiles. "And when the persecution arose the disciples went everywhere preaching the Word (Acts" 8:4). And from then until now the vessels of mercy have been persecuted, and driven from city to city, and from kingdom to kingdom, and they have gone preaching the Word everywhere (See Orchard's "History of the Baptists"). These persecutions have not been waged against the vessels of mercy by non-professors alone, but by different sects and denominations of professed religionists, who believed they were and are doing God's service by killing the vessels of mercy (John 16:2). Nay, in all these things, they are more than conquerors through Him that loved them (Rom. 8:37). Christ is of God made unto the vessels of mercy, wisdom, righteousness, sanctification and redemption, so that they are complete in Him and can lack nothing that is for their good and God's glory. The world knoweth not the vessels of mercy; the world is not worthy of them (Heb. 11:38. Read all the chapter). When Christ had finished His sufferings He entered into His glory, and when these vessels of mercy shall have finished their testimony of witness bearing and suffering they shall enter into the riches of the glory that God has made known to them. These vessels of mercy are the objects of the Father's love, while they are not-entities in themselves. "Before I formed thee in the belly I knew thee, and before thou cometh forth out of the womb I sanctified thee and ordained thee a prophet unto the nations" (Jer. 1:5; Ps. 139:16). Having spoken doctrinally of the Lord's way of bringing the vessels of mercy into His visible kingdom, I will now speak a few words of His practical way of bringing in the vessels of mercy into His visible kingdom. The Apostle Peter preached to the great congregation on the Day of Pentecost and there were about three thousand of the vessels of mercy brought into the visible kingdom (Acts 4:32), "but when they believed Philip's preaching they were baptized, both men and women" (Acts 8:12). "Philip preached Jesus to the eunuch, and he believed and was baptized" (Acts. 8:35, 37, 38). Paul preached at Antioch, and as many as were ordained to eternal life believed (Acts 13:48). "Paul and Barnabas both went into the **synagogue together,** and so spake that the multitudes believed" (Acts 14:1). Lydia attended unto the things that were spoken of Paul and was baptized, and her household Acts 16:15). **These were all vessels of mercy.** When Paul preached at Corinth, many of the Corinthians believed and were baptized. These were also vessels of mercy (Acts 18:8). "Knowing, brethren, beloved, your election is of God, for our Gospel came not unto you in word only, but in power and in the Holy Ghost, and in much assurance" (Thess. 1:45). And Paul said unto the Romans, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith" (Rom 1:16, 17). "They shall come from the East and from the West" (Luke 13:29). "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 everyone that is called by My name; for I have created him for My glory; I have formed him; yea, I have made him" (Isa. 43:6, 7). And from the apostolic age to the present, the vessels of mercy have been preaching the Gospel of the kingdom in all nations and kingdoms, where they have been scattered and driven, and will continue to do so until the end of time. So it shall come to pass that all the vessels of mercy will be gathered into God's kingdom above, there to behold and enjoy the riches of His glory, beyond reach of Satan's rage and the malice of wicked men; and so shall they ever be with the Lord. And that repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem (Luke 24:47).

Repentance may be considered legal and evangelical. Legal repentance sometimes applies to nations as nations, and the things to be avoided as temporal calamities if the command is not obeyed, as we read in I Kings 8:50 and in Ezekiel 18:30, also in Jonah 3:10. Sometimes it applies to individuals. Sometimes great calamities are avoided by nations and individuals repenting of their outbreaking sins and wickedness and humbling themselves before the Lord. **Evangelical repentance is the internal work of the Holy Spirit, turning the heart and affections away from sin and wickedness to Christ and holiness.** When this work is effected by the Holy Spirit, remission of sins follows. Christ was exalted a Prince and a Savior to give repentance unto Israel and forgiveness of sins. And the ministers of Christ are to point quickened sinners to Christ and tell them that if they need repentance Christ forgives their sins. If they need faith, Christ is the Author and Finisher of faith. And whatever the conscious sinner needs is found in Christ, for in Him all fulness dwells. And the preaching is to be done **in the name**

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of Christ. "We are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be you reconciled to God.' And the ministers of Christ will preach these glad tidings in faith, believing and trusting the promise of the Lord, that the Lord will be with them, and that the Gospel will not come unto the living vessels of mercy in word only, but in power, and in the Holy Ghost, and in much assurance. And this preaching is to be done among all nations; hence the command: "Go ye into all the world and preach the Gospel to every creature.' With this command is annexed: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." "We preach Christ unto the Jews a stumbling block, and unto the Greeks foolishness, but unto **them that are called,** Christ the power of God and the wisdom of God." The preaching of the Cross is unto them that **perish foolishness,** but unto them that **are saved it is the power of God.** How closely the Lord has joined the preaching of the Word and the Word preached. I shall not say, but certain it is, that sometimes one is used and sometimes the other when the same thing is expressed (that is the power of God to the believer). "What God has joined together, let not man put asunder.' Holy men of God spake as they were moved by the Holy Ghost.' "By them that have preached the Gospel unto you with the Holy Ghost sent down from heaven." The prophets were moved by the Holy Ghost to prophesy. The apostles were inspired to write and preach by the Holy Ghost; and may we not venture to say that the Lord's called ministers are moved by the Holy Spirit to preach the same Jesus that the prophets and apostles preached and the same Scripture that they wrote out for our comfort and learning? The Word preached did not profit them, not being mixed with faith in them that heard it. The preaching of Christ by the apostles was to unbelieving Jews a stumbling block and to the unbelieving Greeks foolishness. When the apostles preached some believed and others mocked.

The dead sinner has no faith, and cannot please God. "Faith is a fruit of the Spirit, and comes by hearing, and hearing by the Word of God." "Preach the Word," is the command. "The dead shall hear the voice of the Son of God, and they that hear shall live.' (Not the voice of the preacher. L. H.). "O, ye dry bones, hear the Word of the Lord." (These dry bones are the house of Israel—Ezek. 37:12) the prophet Ezekiel was commanded to speak unto Israel, whether they would hear or whether they would forbear (Ezek. 2:5,7; 5:11; 4:27). Israel, refusing to hear, did not excuse the prophet from speaking the Word of the Lord unto them. The Lord said unto Ezekiel, "Be not thou rebellious, like that rebellious house." So the Lord's ministers, refusing to preach as the Lord has commanded them, are rebelling against the Lord's commandment, "Preach the preaching that I bid thee."

WILLIAM BRICKY.

FORBEARANCE AND SUFFERANCE

By Eld. J. T. Oliphant

God's law of forbearance and sufferance with errors of Gospel Churches, that by majority tolerate and hold in them some heretics, disorder and members guilty of immoral practice is most needful and greatly useful to provide for the good, orderly, upright and righteous members to remain in such Churches. I dare any man to show us in the Bible a law or command to righteous members that they shall secede, break their Church covenant and leave the Church without Gospel labor. It has been too often done in Churches near us. Forbearance and sufferance is needed to give plenty of time to kindly and lovingly use Gospel labor to reclaim erring members. And it is a law exceedingly useful to us, that we may bear and rightly suffer peaceably each other's faults. And rightly bear silently very many grievances and minor offences wherein it would be less injury to the Church, than it would to have a public trial, and the shame and sad trouble of a racket in the Church. It is more Christ-like to suffer such matters, and Christian graces shine the brightest by what they meekly suffer in that way for Jesus' sake.

The Church at Corinth was a local Church of God. It was so addressed in both epistles. Some of them held the doctrine of preacher instrumentality in their own salvation; and the doctrine of no resurrection of the dead—a denial of Christ's resurrection, etc. The righteous good sound members suffered it a while until it could be corrected by Paul's teachings. Of the seven Churches of Asia, the Lord brought withering and bitter indictments against as many as five of the seven for corrupt doctrine and practice, and rebuked and severely threatened them. But He did not command any of the righteous whom He approved to leave or get out of their Churches. But ordered them to stand firm and steadfast in their faith and profession, holding it fast. Even where there were few names in Sardis Church whom He approved, they were to stay in the Church and bear, and suffer and labor for the right way (See Rev. 2, 3.) (Be sure to put the error out, or the candlestick will be removed. L. H.) A brother or sister who bears with evil and wrong practice of the members, or wrong acts of the Church, is not deprived of laboring Scripturally and charitably with such members, and making known publicly that they are opposed to such acts of the Church, showing the reasons and Bible arguments why they are wrong. They help to make such brother or sister then more manifestly excusable and blameless in suffering such wrongs.

J. T. Oliphant.

Remarks.—The above is good and commendable. In personal differences there should be much tender love, forbearance, forgiveness; and where one departs from the faith and practice of the Church, there should be a labor of love before a withdrawal of fellowship (Tit. 3:10). The orderly members should not quit the Church, but should labor with

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the disorderly and after which, if they persist in their false principles, "Withdraw yourselves from every one that walketh disorderly" (2 Thess. 3:6). Have no fellowship for them (Eph. 2:11, 12); be not unequally yoked together with them, wherefore come out from among them, and be ye separate (2 Cor. 6: 14-18; Col. 2:21, 22). Don't leave the Church, or order. Stay in the Church and put the disorder out. The identity is in the order whether many or few. The Old Baptists put out the disorderly majority, 1832, and the identity of the Church was with the order. L. H.

SACRIFICE

I have been thinking for sometime upon the duties of the Lord's people and what it takes to constitute acceptable service to God. There are so many of the Lord's people that render no service only what is convenient, and seem to think (judging from their conduct) that their religion ought not to cost them anything. They seem to think as salvation is free and altogether of grace, that their service to the Lord should be without scrifice. I have been preaching to the brethren for over thirty years that God will accept no service without a sacrifice on our part. Under Moses' law all service required a sacrifice, and Jesus says: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." This self denial means sacrifice on our part. David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." It is a fact that we are living in perilous times—time of strife and confusion. Is there not a cause for these conditions? Is it not a fact that a large part of the Lord's people are given over to the spirit of **greed and covetousness?** Why do I say this? because it is easy to see that many of them make no sacrifice to attend their meeting: they only go when it is convenient, and when they can spare the time from their business. They only give to the support of their Church and pastor just what they can spare out of their business, and sometimes they will give what they call, "The widow's mite." Just because it is a small piece. Does not all this show a love for the world and the things of the world? Now the Scriptures say, "Love not the world, neither the things of the world."

Now, when you get down to the bottom of all this, is it not easy to see the spirit of **greed and covetousness?** Some may say, "This is a very grave charge." But brethren, let us examine as to what our real life is before God, and see how we stand before Him. When we go to Church just when it is convenient, and the time is no loss to our business, and when we contribute to the support of our Church and that of our pastor, just that amount that we can spare without any loss to our business: such service is a lame sacrifice, and is only formal and vain at its best. I might say it is mockery. No wonder so many of the Lord's people are cold and lifeless: there is nothing in such service for them. Read what the "widow's mite" was, "It was all her living." Do we give all? Are we willing to give all. Why not? Is it unreasonable for us to give to our Church, and to the poor pastor all of our living? It was not in the days of this widow, neither is it now. If more of the Lord's people would serve Him with all of their living, as this widow did, there would be more life in the Church, more spiritual enjoyment, because God would bless them as He did that widow. For of all that went up to this service she received the greatest blessing. The money conditions of the world, just now, are such that many of the Lord's people have not got this spare time and spare money to pretend to serve the Lord with, and many of us will be put to the test, and many will be tried on this point. Please suffer a word of exhortation, Don't let us prove ourselves **covetous** and a **lover** of the world by neglecting our whole duty to God. Remember that "Covetousness is idolatry," and is a great sin in the sight of God. If we give the time to our Church that is a loss to our business, and if we give money to support the poor that we need to buy bread for our own family, and if we give to our pastor the first of all our income; then we have done no more than our duty. In these trying times let us trust God, and let us look well to the interest of our Church. Don't let our Church go down, because it will take a sacrifice on our part to keep it. Don't let the poor of our Church and our pastor be neglected, because it will take some of our provisions and money that we need in our own home. But let us cheerfully give of our living to support the cause of our Master. And again I want to say, "Don't let us neglect our religious papers; they are a blessing to our cause; they feed many of the Lord's poor, that can't be reached in any other way. Did you ever think of the sacrifice the editor has to make to send out his paper? He doesn't run it to make money, but it takes some money to run it. Just like it takes money to keep up a church. It took money to supply the needs of the Church in the days of Christ and the apostles, and it takes it now. If you pay for the Messenger, you may not have the money to spare out of your business, but make a sacrifice to maintain this worthy cause. Some may say, "If it is right for me to give at a sacrifice of all my living to support the Church, the poor, the pastor, and our religious papers, what am I to receive?" Now, listen, "And every one that hath forsaken houses, or brothers, or sisters, or fathers, or mothers, or wife, or children, or lands for My name sake, **shall receive an hundred fold** and shall inherit eternal life." Is not this enough? We think so. Can't we believe God will make good this promise? we have no reason to doubt Him. Yes, He is willing and He is able, and all the children of God that live up to the commandments of God, both in the letter and Spirit, find joy and peace of soul that make them know that the Lord is faithful that promised.

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We are to serve the Lord by serving our brethren. "For inasmuch as ye have done it to one of the least of these my disciples, ye have done it to me."

REESE PRATHER.

LaGrange, Ga.

Elder E. B. Bartlett,

My dear Brother in Christ: Brother Inyart received a card or letter today from sister Cannon of St. Louis, stating that you had been bad sick with pneumonia fever, of which we are all so sorry. It really pained me, or grieved me, when I heard the sad news that you had been so sick. I do hope and trust that ere this letter reaches you that you may be better. May the God of mercy and truth restore you to health, and may His richest blessing rest upon you, that you may go forth and proclaim His sweet and everlasting Gospel, that Jesus is the only Savior of such poor sinners as I. May you be able to comfort the feeble minded and to support the weak, such as I feel to be; that you may yet be spared, strengthened and encouraged by God's grace to once more preach to the children of promise, glorifying the great God of Heaven, and dear, sweet Jesus. Oh! how His dear name illuminates our souls and burns within. Bless His great name! Bless the Lord, O my soul! May your voice yet be heard as one that crieth in the wilderness, and as one that speaketh to Jerusalem, crying unto her, the redeemed, that her warfare is accomplished, that her iniquity is pardoned, for she (the bride, the Lamb's wife) hath received of the Lord's hand double for all her sins. Oh! what cheering words, "that our iniquity is pardoned and we have (now) received of the Lord's hands (not of puny man) double for all our sins." How great is His mercy to them that fear Him! His mercy is from everlasting and endureth forever. According to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost. Jesus Christ is our Savior, Oh, blessed thought! Our Savior. Let us extol His sweet name with our tongues, and sing praises unto our dear Lord that "My Beloved is mine and I am His." May the good Lord spare you and restore you to health soon, and permit you to visit us again when it is His will to do so.

Your brother, I hope,

G. A. RIDLEN.

Olney, Ill.

Remarks: My dear Brother: I do not feel worthy of the love and respect you have for poor me. My sickness was catarrh of the lungs and bronchitis, instead of pneumonia fever. Many of the dear Old Baptists who came to see me and others who wrote letters of inquiry, and one good sister in St. Louis called over the long distance telephone, asking about me. May God bless the dear ones who were so anxious about me while sick. I am much better at this time, Dec. 31, 1920, and hope to be able to fill my appointments soon.

Pray for me,

E. B. BARTLETT.

Elder J. J. Turnipseed:

My precious Brother: For a good long while I have had a desire to write you. I still think often of that grand meeting where I last had the great privilege and pleasure of meeting you, and hearing you and all of the dear preachers who, by the grace of God, so ably proclaimed the good things to His little ones together. Dear brother, the more I hear you and the more I read after you, the stronger my love grows for you. I just know you are one of the Lord's chosen, called and qualified servants. May His strong arm ever shield and protect you and cause you to never tire, but go on telling with both tongue and pen the good things He has given you for His people. I have read and reread the Gospel Messenger for both Jan. and Feb., until some parts of the paper are most worn out. Either of those two numbers are well worth the price of a year's subscription and more. When I received the Feb. Messenger a few days ago and read your two short pieces on "Woman Suffrage" and kindred subjects, I felt almost like hugging you and felt that I could hardly refrain longer from writing to you. Then I read again and again what you had to say in the Jan. number on infant salvation, the good meeting at Harmony and other things. Surely you must be right in your view of the good seed and tares. At least it is most comforting to me. I have two sweet little infants in Heaven. One little girl lived only about eight or nine hours in this old world, but the little boy lived one and a half years and I fairly worshipped him.

I know that he was a sinner by nature, for his father was and is still such a great sinner. But Jesus died to save sinners, and He saved my little boy and girl, too, and took them home to Himself, not suffering them to remain in this world to grow up and practice sin as his father has done. This occurred about a month and a half before I joined the Church. I had so long had a great desire to be with His people, but had so stubbornly fought and rebelled against it, and I felt like the Lord had taken my precious darling baby because I had so rebelled, and had worshipped the baby boy instead of the Lord. Then, after six long miserable weeks, when I could hold out no longer I offered my unworthy self. The dear brethren received me with joy, seemingly, though I could not understand why. I was baptized next day and Oh, what calm, sweet peace and ease of mind, perfect ease, after being so many months under such awful burden as I had carried! I was now perfectly reconciled and willing for my baby to be with the Lord, instead of me, and I would try thenceforth to do His bidding instead of rebelling. In a few more months another little boy was born to me, then I felt that in my feeble effort to follow the Lord He had given me this one to take the place of the one He had taken away in my rebellion. This one is now in his seventh year and a great "Daddy boy," but I have never worshipped him as I did the other. The Lord taught me a lesson that I cannot soon forget.

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Now I want to write you a copy of a dream as a good sister wrote it to me. Would like to see your interpretation of it in the Gospel Messenger. She wrote:

Brother S. E.: I want to tell you a strange dream I had not far from the time you and brother Hathorn were here. I dreamed that husband and I were away from home about ten miles, and everyone where we were, became uneasy, and there were many people there. I thought the sky became hazy in the east, then heavier and thicker clouds. We kept looking and it became two great monsters arising out of the sea. I thought the people said they were the greatest monsters that ever had been. I thought they resembled two great ships with faces round like a clock's face, and they were liquid, and we could see their faces turn half way round and back. Their eyes were as round as the keyholes in the clock's face. All the time we could hear them saying "Come here, come here." They were in the far east and the two were wired together, and roped, till it was most solid all across the east from northeast to southeast, and we all knew it was solid destruction coming; that it would destroy everything in its wake. West of us, in sight, were two men and a woman. The woman had on a wrist watch. They were sitting around a table and she leaned forward and showed them the time of day, and said those monsters would be here (as I remember) about three o'clock. I knew it would overtake us before we could get home, but what if it did? For it was certain destruction coming anyway. Do you think it is concerning the League of Nations? I thought so, when I awoke." Yes, and I most sincerely do think so, too. I verily believe it is a warning from the good Lord to this spiritually minded sister of what is soon coming upon us all. I know so little that sometimes I fear that I don't know anything, but from my weak understanding of this dream and the little I hope I can see in the Scriptures this dear sister must have seen the second beast, or the power of the second beast, that should rise out of the earth (Rev. 13). It seems to me like these two ships (twin ships) might easily represent the two horns or powers of the beast, and we might call one the ship of state, or political power, the other the ship of church or religious power. Why not just call one League of Nations, and the other, Union of Churches, or Interchurch World Movement? They were wired and roped together as they moved on toward us, and in like manner the League of Nations and the Church Movement is being wired together. If I can understand the signs of the time, Union of "churches" and state is surely coming in the near future, and then it will be "solid destruction," as the sister saw, to our liberties as the church and people of God. As water flows into, around and over the land and everything in it, so those twin liquid ships, or powers will flow over our beloved land and we will be overwhelmed in it unless, by the grace of God, the old ship of Zion is able to stem the tide and ride over the flood as did the ark of old. But I have no hope that we shall escape the awful persecution that is coming for we learn that this beast shall exercise all the power of the first beast. He has two horns like a lamb. This lamb-like appearance is to deceive. As he comes up out of the earth, his horns, which are made to appear harmless as doves, naturally come into view first, so the people of the earth are deceived and in the power of the beast before they can see what a hideous monster he really is. This sister and those with her heard those twin ships calling all the while "Come here, Come here!" Isn't that just what we hear the League of Nations and the "Church Union" saying every day we live?

But after the people are all deceived and the beast has power over all it will not be an invitation or persuasion, but he will command and force obedience. He will rise up boldly out of the earth, show his monstrous form, and speak with the voice of a dragon. They are now doing great wonders in the sight of the beast (Rome) and saying to the people that dwell on the earth that they should make an image to the beast—an imitation of Catholic Rome, as she was in the height of her persecuting power in the dark ages. Somehow I can't understand that old Rome will come into full power again, but as Protestantism has ceased to protest, so much so that one seldom hears a modern religionist say anything against the old Mystery, I think it will be some kind of a combination of false ites and isms to form the second beast coming out of the earth, man made, not coming down from God, as His true Church. We might just call it a kind of cross-breed between Romanism and Protestantism, an image to the first beast, or Protestantism modified and made more nearly acceptable to the old mother of harlots and abominations of the earth. Paying back that they have borrowed from her. Guess I will stop off right here for fear that I am only exposing my ignorance. Much more might be said on the dream and the Scripture referred to but for the reason just stated I will leave it for you to say. Would be glad to have a personal letter from you, or, if you think it worth the space you may publish this in The Gospel Messenger, with your views or remarks which I am especially anxious to see.

Don't forget you promised to visit us again this year. Brother Davis and I haven't forgotten. We will be on the job, the Lord willing.

May God bless you forever,

Your little brother in hope and love,

S. E. COPELAND.

Guntersville, Ala., Feb. 13th, 1921.

Remarks: The dream of this sister, is only one of the true and vivid outlines of the approaching destructions of the freedom, both politically and religiously, for, the centralized forces, in the League of Nations, and the League of denominations will most surely present two of the greatest monsters that any of us have ever beheld, and they coming out of the same head (director) are bound together,

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by all the wires (devisings) of the deceived advocates of such a movement, and as we see the approach of it, the great mass of support is an entwined solid thing. And the two faces being distinctly separate, only shows the religious principles it will bring, and the political power to enforce them. God pity His humble children, and cover them with the hand of mercy till such an enemy of power be overthrown, which shall be. J. J. T.

Elder Lee Hanks:

Dear brother in Hope: I received your highly appreciated letter today. Was glad indeed to receive such Gospel comfort and instruction. I was a little surprised to receive such a long one. I was fearful that my imperfect scribbling would weary you, and take up your valuable time. But I believe that you (like myself) love to write about the things that concern the welfare of our beloved Zion. For if I know my own heart, I love Zion above my chief joy, I love her bulwarks and palaces; because there is, or should be, peace in all her borders. "Yea, we have a strong city, salvation will God appoints for walls and bulwarks." Yes, the walls are so very strong and well built, "That the gates of Hell shall not prevail against her." No, the gates of persecution, false doctrine and practice, make raids and besiege, harrass and distress the inmates; yet salvation is the wall and hiding place from every wind of falsehood. "The righteous run therein and are safe." Our righteousness, wisdom, sanctification, and redemption, and final glorification, is all in Jesus. He has paid it all. He has and will set the prisoners free. Justice found a ransom in Him. He satisfied every demand of God's holy law. He bore all the sins (of the true Zion) in His own body on the tree. He there and then obtained eternal redemption for them. Yea, perfected them forever, delivered and died for their offenses, was raised again for their justification, ascended at the right hand of God to intercede, and give them repentance and forgiveness of all their sins. He sends the Holy Spirit to quicken them into life, yea, create them in Christ **unto** good works, gives the earnest of His Spirit **in their hearts**, and is formed in them the hope of glory. He says, My grace is sufficient for them, bestows His love on them, after He has, by His loving kindness, drawn them to Himself. He alone gives them eternal life, and tells them, they shall **never** perish. They are bought with a price. Yea, He hath purchased them with His own blood. Yea, they are all His purchased possession and will ever be to the praise of His glory. He will come again after them, and change their vile, sinful bodies, and fashion them like unto His glorious body. They shall ever be with Him in Glory. At the end of this dispensation, He, Jesus, will come in His glory and all the Holy angels with Him, and place all these people that I am writing about, on His right hand, and His enemies on the left. Then He will tell His redeemed people, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." He then knows that they had been obedient—they felt to be unconscious of having done any good works—but had ministered to the Saints. Then (at that time) He will say to His enemies, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." These shall go away into everlasting punishment; but the righteous into life eternal. Brother Hanks, I don't think I have written a thing that I thought I would. I was thinking of the trials and persecutions that you have to undergo, and the strong arm that holds you up, in the discharge of the duties required of His servants. God has promised to be with them all the way, even to the end of the world. Jesus says to them, **All** power is given unto me in heaven and earth, go ye therefore, and teach, etc.

With that assurance you can go on regardless of what man says or does. No, we have no boards, conventions, conferences or popes to send and prescribe for us, and tell us where to go and what to teach. Yes, the Gospel (according to history) has always been carried from country to country by persecution. Fleeing from the wrath of man which the Lord turns to His praise and restrains the remainder to His own praise and glory. His work goes on, undisturbed by men or devils. I have studied the points of discipline you mention. I think they are founded on the word of God, and the faith and practice also by church history. No, if disorder unchurched a church there would be no church on earth today. There was a gross disorder among the Baptists from 1792 to from 1832 to 1840. Not a single Church but was in disorder directly or indirectly. And if a Church can't do a legal act while in gross disorder, then all are dead without a remedy. Yes, all would have died before the Apostles did. An element at Corinth denied the fundamental doctrine of the resurrection, also the worst kind of a fornication. The Apostle didn't unchurch them but labored to save them, and the Lord blest his labors to their salvation. Rebaptizing would not have cured the disease, but would have aggravated it. Many other instances in Holy Writ. May He save us from ourselves. W. P. MERRELL.

Roopville, Ga.

"I have finished the work which thou gavest me to do; by the work is meant obedience to the will of God; the destruction of all spiritual enemies, as sin, Satan, the world and death; and the redemption and salvation of His people, which was given Him to do. He did not take it upon Himself, but being called to it He readily accepted it; it was appointed, and cut out for Him, in the council and covenant of grace; He was thoroughly acquainted with it; and though it was difficult it was pleasant and delightful to Him, nor did He leave it until He could say it was finished; as it was by Himself alone, without the help of man; and is so complete that nothing can be added to it; and so firmly done that it can't be unravelled by men and devils; He speaks of it as done, because the time of the accomplishment of it."—John Gill.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the four Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturdays before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Newmon Church, meets second Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor. Eld. J. H. Eld. J. L. Collings, pastor. Glen Rose, Texas.
Newborn, Clerk, Snow Hill, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas, meetings each fourth Sunday at three o'clock, P. M., in the hall on 10th and Beckley, Oak Cliff,

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

Glass, Ala. The Church meets on the third Sunday and Saturday before. Eld. B. F. House, Pastor. Address, LaFayette, Ala.

SPECIAL NOTICE TO SUBSCRIBERS

It has been almost impossible for us to get the paper out so as to reach subscribers by the first of the month. If you should fail to receive the paper by the 10th of the month, notify us so that we can send you an extra copy. It seems that quite a number of each issue fail to reach subscribers. We are having a few extra copies printed to supply those who fail to receive the paper.

Elder B. F. House of LaFayette, Alabama, filled appointments at East Atlanta Church the third Sunday in February and Saturday before. His preaching was very able and it seemed to be unanimously received by everyone that had the opportunity to hear him. We surely appreciate the visit and trust that he will have a mind to come this way again soon. Z. C. HULL.

Elder Z. C. Hull will be in Chattanooga, Tenn., the first Sunday in April; Nashville, Tenn., Monday night. Will go from there to Newark, Ohio, thence to Cleveland, Ohio. Will go from there to Indianapolis, Ind., from there to St. Louis, Mo. Thence to Dallas, Texas. He will fill appointments as may be arranged by private correspondence. Elder Hull is a sound and peace loving minister. We recommend him to the brethren. LEE HANKS.

THE PAPER ENJOYED

5128 Master St., West Phila., Pa.

Messenger Publishing Co.:

Gentlemen: Enclosed please find a money order for $1.25 for a year's subscription to your paper. I know not whose hands this letter shall fall into, but will say that I enjoyed reading the issue of November, 1920.

The sentence, "Let us labor to unify" appeals deeply to me, and I am persuaded that there is too much of "putting away" (Malachi 2-16) for not contending for certain coined phrases of men since the Apostles' days. The form of sound words are given us in the Scripture and furnish all that is necessary to clothe our thoughts with, and no doctrine of any

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men that conflicts with the Scripture will stand the test of the Spirit.

There are certain principles of doctrine that are necessary to distinguish certain peoples, but no divisions should be brought about because we don't all see clearly the meaning of certain Scriptures.

The Church is built upon the Rock Christ Jesus. Salvation is by grace. The sinner is the subject of this grace, now and through all eternity. The sinner is of the race of Adam; male and female and are saved, body, soul and spirit. Redemption (which we are waiting for) is of the body. Too many of us have our swords unsheathed, dividing time and eternity, soul and spirit, old man and new man, and we get the little lambs confused, and we see the under shepherds wrangling and wrestling to their own destruction; the hard and deep sayings of the Savior and the Apostles.

Jesus told the Jews; "Is it not written in your law (Moses) I said, Ye are gods." This appears to me, that men would be gods, in that they would attempt to speak the mind of God, as though they were equal with God. The Scripture cannot be broken.

I see a great company wrestling about whether God's predestination is absolute or limited. Whether the man is born again or a part of him is born again. Whether the dead are raised up or whether there is no resurrection of the dead. They were struggling about this subject when Jesus was on the earth, and the question is being still argued.

Brethren, let us strive for the things that make for peace in Zion, the perfection of beauty out of which God shines,

"Let us labor to unify."

Yours in hope of all that is promised.

J. M. FENTON.

P. S.—Autobiography and later writings of Elder Silas H. Durand, contain wholesome instructions to the household of faith.—J. M. Fenton.

We see in part and understand in part now. None are perfect. Let us have forbearance and all use Scriptural expressions and avoid hobbies. We need each other. L. H.

We have had continuous illness in our home for the past two months. Have recently had a case of pneumonia, however, we are very thankful to the Lord that our lives have been spared thus far. We have passed through some very dark seasons. Our little boy, who had pneumonia has been very low, but is now recovering, and we feel like that he has passed the dangerous period. We have tried to trust in the Lord. He is merciful and if it was not for His mercy, and preserving grace, we could not endure the many storms and trials of life. If we could only put our trust in Him at all times, I am sure the way would not be so gloomy, but owing to our many imperfections, it seems that we are unable to trust in Him as we should and serve Him in an acceptable manner. We ask a special interest in your prayers.

Z. C. HULL.

Elder B. F. House, of LaFayette, Alabama, is authorized to receive subscriptions for the Gospel Messenger. We appreciate the interest Elder House has taken in the Messenger and all in his country, who desire to renew or subscribe for the paper, may hand their subscription to him. Z. C. HULL.

Dear Brother Hull: On account of the death of my wife which occurred on the 13th of Dec., 1920, I had to break up housekeeping and come and live with my daughter at this place, and for this reason please change my address and send the Gospel Messenger to Box 247, Wetumpka, Ala., instead of Opelika, Ala. While I have a good home and will be well cared for, yet this does not and cannot fill the place of a companion. The Psalmist says: God is our refuge and strength, and a very present help in trouble; and it is in trouble that we need help. When Peter was sleeping between two soldiers and bound with two chains and Herod intended to bring him out the next day to go through with a mock trial and execute him, surely he was in trouble, and the Church was also and for this fact they were up late at night praying, especially for Peter, and the Lord heard their cry, and He has not undergone any change. Pray for me.

Yours with many trials,

J. S. BAXLEY.

Eld. Zack Hull:

Dear Brother: I am enclosing you check for $1.50, which pays for my Messenger to July, 1921. I want to ask you to please forgive me for not sending this check when my paper expired. It was pure neglect upon my part. You asked if I were an old subscriber. Yes, quite an old one. I subscribed for it in 1892, which makes twenty-nine years, and it ran over longer this time than it ever did before. I am a Progressive Baptist, but I certainly enjoy reading your good paper, and I have not one spark of prejudice in me. I do not like the name, "Progressive," and I do not like the name, "Old Liner." I like the name, "Old Baptist," because this is what I am. Salvation by grace and practice and experiences in harmony with this sweet doctrine. "No man can come to Me except the Father which sent Me draw him." This shows very conclusively that poor human beings cannot go to God within themselves. "Salvation is of the Lord," so Jonah says. The Lord found him in a waste howling wilderness, and this wilderness represents sin. Old Jonah did not say that salvation is of some great evangelist, but of God, who hath all power in heaven and earth. I am so glad I can trust in Him for all things that cometh down from above. Excuse me for writing these few lines. May God help you in your great work.

Your brother, I hope,

T. M. HAYGOOD.

Culloden, Ga.

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A GOD BLESSED FAMILY

Of William R. and Susan D. Revels

Hearing of so much murmuring and complaining among the people of today, I am impressed by some spirit, unknown to me, to give a sketch of this family and their trials.

I will here give names and births:

William R. and Susan D. Revels were married Jan. 31, 1878; unto them were born the following children: Mary Eliza, born Nov. 21, 1878; Alpha Gertrude, born Jan. 16, 1881; Della E., born April 2, 1883; William Staton and Mamie Eaton (twins), born April 16, 1885; John Alfred, born July 24, 1887; Martha Virginia, born Sept. 10, 1889; Lizzie Ann, born Sept. 3, 1893.

Dear brethren, sisters and friends, about the time these twins were born, this dear brother was compelled to be by the bedside of his dear wife, expecting her to die, with a heavy doctor's bill, and his way of support was working at forty cents a day. With his means almost exhausted and almost penniless, not knowing what to do, he left the house and went out in the yard, . While wondering what course to pursue, it seemed that he almost heard a voice speak, telling him where to go for aid, which almost lifted him. So he straightway went and told his business. The person asked him if he brought a cart, and he said, "No." He was not refused supplies; he got a barrel of flour and a barrel of pork, and continued to get whenever he went for it. This brother was about four years in debt, but continually striving with an honest desire which enabled him to meet most of his debts. He told me not many days ago that he had enough doctor's receipts to pay for an automobile. This brings to mind the sayings of Elder J. N. Rogers who I have often heard say, "The Lord would open a way for the man who honestly strove to pay his debts, otherwise a man who shirked nor tried to pay his debts would never have anything with which to pay."

Now, brethren, sisters and friends, let us consider, who has any cause to complain in this day and time? We don't have to go down in Egypt to get corn as the people of old; we don't learn that there was anything called for but corn, which was carried on the backs of camels, and there was no murmuring and complaining. In this time, the people's hearts are hardened with the Lord's blessing bestowed upon them. There are more food-stuffs in the land than has ever been known before.

Again back to this family. I will here give dates of their uniting with the Primitive Baptist Church at Smithwick's Creek. Alpha Gertrude Corey, Oct., 1904; William R. Revels, Nov., 1904; Susan D. Revels, Nov., 1904; Mamie F. Harrington, July, 1912; Martha V. Rogerson, Feb., 1915; Della E. Revels, June, 1916; Mary Eliza Ward, July, 1918; John A. Revels, Aug., 1918. All of this family are living and getting along well.

Dear kindred in Christ, I wish here to state a little of my condition. I am almost blind, and have almost no hope of ever seeing you again on this earth. I had to give up the position I held in the church, as deacon, but have been enabled, with weeping and rejoicing, to see and administer the New Emblem of a Sacred Body, white as snow, which is spoken of in the Scripture, New in Heaven. Still this was only a dream or vision, and occurred since I had to give up my position here on earth, but it was the most pleasant experience of my life. I am blessed with a kind companion, a loving daughter-in-law and my youngest son, who kindly administers to my needs.

Now in conclusion, may the God of Heaven kindly protect and guide us all through this world of murmuring and complaining, and receive us unto Himself where we shall see Him as He is, and as David said, "We shall be satisfied, "World without end. Amen."

KADER LILLEY.

Written by my daughter-in-law, Mrs. Eason Lilley.

P. S. I have a few more pamphlets, of my life and experience, which are free for the asking, if any person wishes one.

EXPERIENCE

Dear Christian People: When I fell down in darkness and sorrow and didn't know what to do, I was made to seek some secluded place to try to pray and ask God's mercies on me, a poor begging sinner. I do hope that Jesus has shown me glorious rays of light when in these dark, gloomy conditions. I continued in this condition—I desired to be baptized and live with those dear old Primitive Baptist people for about twenty-eight or thirty years. During those years I was married. My husband was a member of the Primitive Baptist Church and the dear brethren and sisters would visit us, and oh! I did enjoy their company. But, during this time, confusion began to arise among those dear people and division among them that did not look Christ-like, and I felt that something had gone wrong with them. Peace, blessed peace, was what my poor aching heart and troubled mind was seeking; and oh! how I did hate to see those people in this condition, some of them very old and all torn up. It was sad to think of. But I continued in the desire to be baptized, and, in the year 1907, on Saturday before the first Sunday in July, I joined the smallest division of the Church and was baptized by Eld. English. I am unable to tell why I went with them, but I lived with them until they died out of existence. Then I was as though had never joined and was without a home again. My trouble seemed like mountains before me, but dear Jesus, the sinner's friend, was all I could look to for comfort. There were about four years of this time I seemed as a wanderer, knowing not where to go; but during the four years we moved to Ft. Valley, Ga., and all were strangers to me. I only knew three or four people; but soon became acquainted with the people and found many good friends and neighbors,

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among whom were some good old Primitive Baptists. There was not a Primitive Baptist Church in Ft. Valley at that time. But the dear, good Lord saw fit to impress some of the ablest preachers that live among the Primitive Baptist ranks to come to Ft. Valley and preach at different times. As time went on what few members that were living here, and others moving here, and getting their letters from the church where they were members, came together and constituted. Elders Henry Swain and Monsees were at the constitution of this church, and the church called Bro. Swain to serve it. He is still serving it and we feel very proud of him. He has preached us many able sermons, and he has comforted us many times at our homes on different occasions of sorrow and distress by his spiritual conversation. It has been my blessed privilege, by the mercies of God, to be given a home with those dear people who compose this church. I was baptized by Eld. Henry Swain on the first Sunday morning in May, 1917. That was one of the happiest days of my life. It seemed to me that it was the most beautiful day that I ever spent in my life. Everything and everybody seemed to me to be praising God. Blessed be the name of the Lord, for His goodness and mercies endure forever. Since this time I have had sorrows and afflictions. But, dear Christian readers, how can I sink beneath a load of sorrows and troubles with the everlasting promises of dear Jesus? He is my only source of comfort in the darkest hours of sorrow and troubles. My two sons were called to serve our country in France. When I had to see them go it seemed that it was more than I could bear. But my only source of comfort was my dear Savior, the Lord Jesus Christ, whom I tried to pray to as best I knew how to take care of my dear boys and bring them safely back to me; and He blessed me and comorted me with the hope to believe that He would bring them safely back and they came back all right, without a scratch or bruise. Dear Christians, you cannot realize how thankful I feel and how my poor aching heart did rejoice that the dear good Lord answered my poor feeble prayers. My dear reader, I feel like my best effort is nothing. Oh! the good Lord has been so good to me. How can I doubt Him? No, never. I only doubt myself, for God is good. His goodness and mercies endure forever. Glory to His name! Praise the Lord! Praise His matchless name, for His goodness and mercies endure forever. Dear brothers and sisters, if you will allow as unworthy a sinner as I feel to be to call you that, we should endeavor at all times to strive for peace and love and esteem each other higher than ourselves. You know that God is love and He so loved the world that He gave His only begotten Son to suffer, bleed and die on Calvary's rugged cross that we might live. He knew no sin, yet He died for our sins; and we are taught in His blessed Word to obey and keep His commandments and to love each other and "Love thy neighbor as thyself." My dear brothers and sisters, let us be careful not to drift into those idle fancies and fashions of this sinful world. Remember to walk in that straight and narrow path that leads to life everlasting and keep ourselves unspotted from the world.

LIZZIE ROBINSON.

Ft. Valley, Ga.

Part of first lost.

CORRECTIONS

March number of Gospel Messenger, Page 6, has a typographical error. It should read, "Primitive Baptists believe that **all** who die in infancy are saved by the grace of God, just like the adults are saved, and are God's elect, but **none** of the **non-elect** (tares, children of the wicked that come to maturity) die in infancy. An omission or addition of little words makes a great change in meaning.

LEE HANKS.

THE WORLD

1 "In this world of frills and fashion,
Where the churches are so fine,
And the classic mighty dollar,
Is the only pious sign.
There is a rule that never faileth,
And you can always find it true:
Where the dollar rules the pulpit,
There old Satan rules the pew.

2 There may be a lot of singing,
And an awful lot of prayer,
And the sermon may be answered,
With an amen here and there
Just as sure as Joe's a Dutchman,
Or old Shylock was a Jew;
Where the Dollar rules the pulpit,
There old Satan rules the pew."

—Selected by J. D. Curtis.

THE CHURCH

1 But the faithful true Old Baptists,
Believing what the Lord has said,
Then He will be with all His preachers,
And they surely shall be fed.
Thus they go without a salary,
Traveling forth from place to place,
Telling us the same, sweet story,
Sinners saved by sovereign grace.

2 When their days on earth are ended,
At His table they'll sit down,
Then no more to leave their families;
But with Jesus wear a crown.
Now we will sing, "O Lord, revive us,"
All our help must come from 'Above,'
But we pray the worldly minded
May their faults and folly see.

J. D. CURTIS.

Mansfield, Ga.

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Dear Brother Hanks: If we have a sweet hope in Christ and sometimes think it small we should not be ashamed to own His name and crown Him Lord of all. We sometimes get in doubt, being surrounded with fears, and think our hope is little; but, in the midst of gloom, when we think our hope is so little, we would not give it for ten thousand worlds like this. Then, dear brethren and sisters, we should not be ashamed to say we have a little hope, for if we have a hope at all it is greater than the world, and we should say we have a sweet hope in Christ, which is "an anchor of the soul, both sure and steadfast," unmovable and which cannot be shaken. I meet with many trials and hard sayings which make me feel very sad at times, and then my life is so imperfect. Oh! I make so many misteps in life. I do so many things that I ought not and leave undone so many things I ought to do. It makes me wonder many times with a sad heart if I am only deceived in myself. Would a child of God do as I have and make so many mistakes? And when I feel impressed to stand before the Lord's people and try, in my weakness, to proclaim the unsearchable riches of Christ, it makes me fear and tremble because I feel so weak. Then I can say with Paul, "Oh, wretched man that I am!" But Paul says, "When I am weak, then am I strong." But when I think of that sweet hope which was given me in Christ, if I am not deceived and of the imputed righteousness of Jesus and remember He paid it all. Then I am not ashamed to proclaim that good old doctrine of grace which is so much despised by the world. Yes, I want to honor my heavenly Father, but I fall so far short; and when I go to the house of devotion to worship and see my brethren and sisters I don't feel worthy to be with them, and am not satisfied away from them. Oh! if they will just let me live at their feet, I will be satisfied. May they not entreat me to go back and, "Whither they go, I will go; and where they lodge, I will lodge: their people shall be my people and their God, my God." So may the sweet and soul-cheering presence of Jesus shine in our hearts above the brightness of the sun and revive our drooping spirits to a deep sense of our duty, and may the sweet sustaining grace of our Lord, Jesus Christ, be with us and direct us in the way of all truth and help us to walk in shining paths of righteousness, and may we ever contend for the faith once delivered to the saints and rejoice in the hope which was given us in Christ, and may we run with patience the race set before us. So please cast the mantle of charity over my imperfections and forgive my shortcomings.

Submitted in love from your unworthy brother, if one at all, CHARLES F. CROW.

Shade, Ky.

Misplaced—hence delay.

EXPERIENCE

Mr. George Hurst,

My very dear Brother: As you have asked me several times to write concerning my hope or giving my reasons for a hope in Christ, I will do so today, the Lord permitting.

When I was about twenty-three years old, I found myself at times very much grieved over my sinful condition. I continued thus for three years. One beautiful Sabbath morning I was so cast down and felt so sick of sin until I did not want to be in any company. After I cleaned up the house and dressed my three children, sending them out to play, I walked down a long lane where no one could see me, to find a secluded place to beg the Lord for mercy. I fell on my face, in some thick weeds, and tried to pray, but found no relief. That night two preachers came to sit with us a while. I sat behind my dear husband, so he could not see me shed tears, for I could not help it, when I heard any one talk of the mercy and love of God. Previous to this, Mr. Heard had noticed my reading the Bible often and said to me: "I want you to quit reading the Bible, for I think you are losing your mind." When the preachers left that night, my husband walked down the street with them, as I thought, and I picked up the Bible to see just one little passage, when my husband stepped in and said, "There you are reading the Bible again, and I told you not to do so. I am going to leave you. I will not live with a woman that will not obey me. The north-bound train will be along in about twenty minutes. I am going to get on it and leave." All the while he was talking, he was undressing and putting on his best suit which hung on the closet door. I stood there in perfect astonishment, about the time he finished dressing, a feeling came over me that I am unable to describe with these lips of mine, and I said: "You can just go; I will serve my God before I will man." When in a few minutes Mr. Heard was undressed and got in bed, as I had already turned the cover for him, immediately he fell asleep. Then oh! my precious brother, was the most awful, distressing time with poor me. I had suffered indescribable agony all day before an offended God. Then I had offended my life companion. I covered my three darling little children lying on the little bed in the corner of the room, closed the blinds, pulled the shades down, and with a trembling sob I said, "I do not even want to see star light, for the darkest place is suitable for my feelings." While my husband was sleeping soundly, I was one of the most miserable sinners that ever lived—I lay down as quietly as possible, not to disturb him, threw my arms above my head and gave up all hope of ever being relieved of my burden. I do not know how long. I looked to my right, and in a very bright light, there was a man seemed to be sitting with arms outstretched with a little naked baby and said in a most soothing voice, "Little Gussie safe in the arms of Jesus." With joy and ecstacy of soul—all within my poor breast—I lay there for hours praising the Lord Jesus. Thanking God for relief through Jesus, our Redeemer.

That was the sweetest nap I ever had in my life—just before day. I struck the floor the next morn-

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ing singing, "Come we that love the Lord," No. 200 in Loyd's hymn book. To my astonishment Mr. Heard never mentioned what had occurred in about two weeks. While we talked of "that night" he was weeping and said, "Dot," if you tell these Old Baptists what you told me they would baptize you." Oh! I am not worthy! I am too **unworthy!** unworthy! but that is what I have desired to be. An Old Baptist is the height of my aspirations. To be one of the Lord's chosen ones is more than I deserve. I will admit the picture has been in my mind of Jesus and John going down into the water ever since "that night," but that is too good for such a sinner as I am, to be received into the Church of God, and into the fellowship of those good brethren and sisters? no, never." Mr. Heard asked me if I ever offered to the church to go back to Sardis—we will move back to our home this fall. The impression continued to grow stronger and stronger to follow Jesus into the water. To obey the teachings of Jesus who said to me **—I was safe** in His arms. In six weeks time I started alone to ask a home with the saints of God at Sardis Church, where they received me into their fellowship. We moved back to our home. In about three years later my dear husband joined. Several years later he was ordained to preach the Gospel of our Lord Jesus—for which I feel thankful to the God of Heaven and earth. There is no greater calling on this sin cursed earth. I thank God I am counted worthy to be a preacher's wife. My daily prayer is that I may be enabled by grace and faith to do my duty. To minister to the Lord's humble poor is one of the sweetest pleasures on earth to me. I don't feel able to lean upon the strong arm of my Lord and Master at all times of trouble, but I desire to do so. Oh! may I be able spiritually and mentally to praise His holy name as long as this mortal body has life.

Submitted in Christian love, I hope,

MRS. WALTER J. HEARD.

Macon, Ga., Feb. 23, 1921.

DESIRES PEACE

Elder Lee Hanks:

Dear Brother: I received your good letter some time ago and should have answered sooner. I am so often negligent in duty, then I feel so bad. I hope you and yours are well and enjoying life. Wife and I are as well as common, for which we feel thankful. I have had a very severe spell of rheumatism in my left side, this winter, but am better now. I suffered a great deal for more than three weeks. At times, I could hardly breathe for the pain just over my heart. Our churches are getting along nicely, all are in peace with some ingathering. Brother Hanks, what do you think of Elder Wallace's article in Messenger of Zion? Do you and your people endorse it? I mean the one he wrote asking for endorsements. That is what our people in this country believe, and is as much as we have ever contended for. I should be pleased to see **peace restored throughout the entire body of the Primitive Baptists.** It is my prayer for peace in Zion, if we could be sweetly united in the truth of God's precious word. I have been reading the Gospel Messenger for twenty years or more, and have been pleased with the sentiment and management of the paper. **It has been published all these years solely for the upbuilding of our cause and not men.** If a paper is published to uphold some man or men, then it will sooner or later come to naught; because God will not bless it. God knows our motives, and will sooner or later bring us into judgment. I hope your aim is to the unifying of God's people (If we know our poor hearts, this is our sole aim. L. H.).

I feel an interest, I hope, in the cause of our dear heavenly Father. I trust the good Lord may look upon us in the tenderness of His mercy, in the forgiveness of our many sins. I know mine are many, and guide us all in the path of right and righteousness.

May the Lord bless and guide you. I wish we all could feel in our hearts to get down at the feet of Jesus and pray a fervent prayer to Him for the prosperity of Zion. I am sending a check for $2.00, send the paper as long as that will pay for it. I hope to hear from you. May the Lord bless you with every needed blessing.

Pray for us. Yours in an humble hope.

Greenfield, Tenn. J. C. ROSS.

Dear Brother Hanks: Find enclosed three dollars for Gospel Messenger. We are well pleased with the paper. It contains five words that are worth the cost of the paper, **"Let us labor to unify."** If God's people would not ignore each other's feelings they would not become divided. We are admonished to "follow after the things which make for peace, and things wherewith one may edify another," and live one for the other. We are not living for each other when we disregard each other's feelings. We would be glad for you to visit our little church at Black Creek again. We did so much enjoy having you with us, when you were here. Your preaching and writing seems to be seasoned with love. Though we speak with the tongues of men and angels, and have not charity, it is as a sounding brass, or a tinkling cymbal. God is love, and if His name is not handled in love, it doesn't edify. Can't you visit us the third Saturday and Sunday in March at our Quarterly Meeting? Elder Gore is to be with us.

Please let us hear from you.

Yours in hope,

Nichols, S. C. H. HINSON.

ENDORSEMENT

A word of endorsement to your much appreciated epistle of love, The Gospel Messenger. I heartily endorse your views expressed, in Vol. 43, Jan. 1921.

"The Church is the only disciplinary body," signed J. S. Newman. I endorse every expression of Bro. Newman's, and when we subscribe to it, we subscribe to the laws of Zion. At the expiration of

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my subscription to the Messenger, I will make a strong effort to send to you several subscriptions. I am sure if each subscriber would duly consider the valuation of what the Messenger contends for, they would rally to assist its publication.

May God grant it. Respectfully yours,

B. F. CAUDELL.

P. S. God bless Elder Lee Hanks. When he said we have the Association solely for the worship of God, but not as a wedge to divide Old Baptists. Also, where he says, No Association has the right to assume authority of a pope or board, and prescribe the bounds of the servants of God, and that is very often done in different parts of the nation. I do love those that will speak out against it. And as there is now much confusion among the household of faith, over words to no profit, and for the lack of knowing, disciplining and exacting the members to adhere to the laws of Zion. We find ourselves plunged into a state of confusion, being the leaders of our people have caused them to err. B. F. C.

A GOOD LETTER

Elder W. J. Hull:

Dear Brother: After reading from your pen in February issue of Gospel Messenger, I am reminded again that I wish to tell you how I still am enjoying your sweet message to us at the Yellow River Association. It was strong in the Lord and did my soul good. I would never tire of such precious Gospel sermons; on the other hand, I droop for want of them. Such lively messages strengthen my weak knees and make me to be almost persuaded, if not altogether to be a Christian. The article on this subject written by Eld. Z. C. Hull was clear and beautiful. I had never before understood fully the meaning of that Scripture. We think he is a wonderfully gifted and a great man. I know you thank God for him every day.

The world is so full of enticing allurements there is so much that seemingly so nearly approaches truth, 'tis only by the grace of God, that we are kept. Being right in the midst of it, I truly feel that sustaining love and I know that I am dependent on His saving grace daily. My heart's desire is to live closer to Him; to walk as a Christian should walk. To serve Him according to His gift in me, if indeed, there be even one talent. But, Brother Hull, I fall far short of even doing what I could do. My sins of omission haunt me, as well as my sins of commission.

I sometimes think that if all our preachers were a unit on the Gospel and all preach that we are living creatures in Christ Jesus, that there would not be so much coldness among our brethren. From the depths of my heart, I thank God for His soldiers, who like you, dare to declare the whole counsel of God, thus feeding the hungry ones of His fold.

Would be so glad to hear you preach again. Remember me in love to your good wife.

MRS. MAE UPSHAW BROACH.

Athens, Ga.

CHURCH GOVERNMENT

(Continued)

"Oh," says some one, "we can't deal with a church, because she is a sovereign." But remember, she is a sovereign in a limited, or restricted sense, under the Gospel law, and not a legislative body to make laws and do just as she pleases, disregarding the law of Christ, but to execute the laws as given by her Head and Husband. Let us not rest in the belief that she cannot do wrong to the extent that her acts cannot be called in question by her sister churches. To rest under such belief is for the better want and understanding of the Gospel law to the Church, and this want of better understanding can be attained only by constant reading and prayerfully searching the Scriptures of eternal truth, for in them is found a perfect rule for all the disciplinary acts of the Church. The Church collective is as much under the law as the individual members who compose her. Oh, that the Church could be more exercised in prayer for wisdom and knowledge, which would make her more wise unto salvation by heeding the teaching of our Lord.

During the forty-two years of my sojourn as a Baptist, many instances of sadness and sorrow of heart have come under my personal observation, as direful results of the failure of the Church to conform to the teaching of our Lord and Master, as given in Matthew 18:15. I wish now to narrate two as given to me. Some years ago, whether few or many is not disclosed, there lived in the State of Ohio a very lovely and able elder, whose name is not disclosed and who also was a very sweet singer, a man whom the associations and churches loved, and the association always felt disappointed when it met if he was not there. This elder was excluded from his church at a called conference, without any notice to him in any way, upon a charge founded upon a report from the mouth of a woman who was not a member, and, like Potiphar's wife, through whose inventions Joseph was put into prison. This same church, after excluding this good man, wrote a letter to the association forewarning them that when this elder arrived they were not to receive him. All this, too, without his knowledge. Imagine his feelings, if you can, when he arrived there and was so notified. He returned home more dead than alive, bearing the sadness to his lovely and faithful wife. They bore this sorrow of heart for years. His wife finally died, leaving him alone in sorrow and suffering, but as Joseph and the Lord's tempest tossed servants were delivered, so was he. Finally, the woman came down to her death bed, and God had mercy on the good man, whether He had mercy on her or not. She confessed that the report, as circulated by her against this elder, was positively false, and that he was perfectly innocent of the charge. All this time the churches, nor the brethren, came about to investigate the case,

(Continued on Page 24)

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Eld. Z. C. Hull:

Dear Brother in a blessed hope beyond the grave: I see my subscription expires this month, will renew both the Gospel Messenger and the Primitive Monitor, is all the preaching I hear in this cold Michigan.

Last summer I spent several months in Indiana and heard so many blessed sermons wherever I went to church. I had the great privilege of attending the Conns Creek Association in Johnson Co., Ind., this year the Conns Creek Association will be held in Newton Co., Ind., on the fourth Sunday, Fri., and Sat. before in August. Newton Co. is about 60 miles south of Chicago. I wish some of the preachers from the South would attend. I have heard several from the South and they all preach the doctrine of our Savior, saved by grace, blessed salvation. So many of our dear blessed preachers have gone home to Jesus. How we miss them! Our loss is their gain, they are now basking in the smiles of Jesus.

The Savior; Oh, what endless charms,
Dwell in the blessed sound,
Its influence every fear disarms,
And spreads delight all around.
Here pardon, life, and joy Divine
In rich profusion flow,
The guilty rebels lost in sin,
And doomed to endless woe.

How rich the depths of love Divine
Of bliss a boundless store,
Dear Savior, let me call Thee mine,
I cannot wish for more.
On Thee alone my hope relies,
Beneath thy cross I fall,
My Lord, my life, my sacrifice,
My Savior and my all.

The dear old hymns, how precious they are to our hearts. They revive our drooping spirit, and cause us to praise the Lord of glory even when all alone. Oh! I believe the Primitive Baptists have the greatest reason to sing of the mercies of God of any people in this wide world.

May the Lord pour out His holy Spirit upon His Churches and revive Zion, is my prayer.

LYDIA A. DAVIS.

422 East Huron St., Ann Arbor, Mich.

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IT IS THEN I SHALL DIE

When springtime appears in her beautiful robe,
And the scene is a feast to the eye,
When woodlands are ringing with melody sweet,
Is it then, is it then, I shall die?

When Summer has come with her bright golden days,
And the hours seem so swiftly to fly,
When softly the breezes are floating along,
Is it then, is it then, I shall die?

When autumn—drear autumn, his entrance has made,
And the hand of decay, we descry,
When flowers are fading and passing away,
Is it then, is it then, I shall die?

When winter is here in his desolate form,
And the rough winds mournfully sigh,
Like a requiem sad through the leafless boughs,
Is it then, is it then, I shall die?

The Giver of life, the Creator of all,
Enthroned in His Kingdom on high,
Whenever He calls, it is then, I shall go,
It is then, it is then, I shall die.

NANNIE B. EDWARDS.

LaGrange, Ga.

OBITUARIES

MRS. MARY MEEKS

We, the Church of Pilgrim Rest, desire to write a short sketch of Dear Sister Meeks, who died in Johnson County, Dec. 14th, 1919. She was the wife of Bro. S. A. Meeks both of whom were members of the church, being baptized in the year 1868. She was a faithful member and loyal to her order and church. She was true to her companion, a kind mother and grandmother, good neighbor and one whom to know was to love. Time and space forbids writing up her noble traits, and while we all miss her, we feel our loss is her eternal gain. She was laid to rest beside her husband to awake in the morning of the resurrection, when the dead in Christ shall rise and sorrowing and sighing shall flee away. The funeral service was conducted by Eld. C. B. Spivey, and Eld. H. V. Hill to a host of sorrowing relatives and friends. Now to the children and grandchildren and other relatives, we hope you will meet her again some sweet day where sickness, sorrow, pain and death are felt ans feared no more.

This done by order of the church in conference.

ELD. H. V. HILL, Mod.
W. D. RINER, Ck.

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Hackleburg, Ala.

W. W. Gregg died April the 2nd, 1920. He was ill for some time before the Lord called him away, and all was done for him that loving hands could do, and nothing seemed to do him any good. He said he was prepared to go but wanted to stay with his family. He was a faithful member of the dear Old Baptists and a reader of the Messenger. He was 55 years, three days old, when he died.

His wife,
MRS. W. W. GREGG.

W. A. WALL

I will give you a sketch of my father's life.

W. A. Wall was born April 26th, 1850, and departed this life September 26th, 1920. He joined the Primitive Baptist Church when he was twenty years old, and lived a faithful and devoted member until his death. He never was too busy with his work or lived too far off that he couldn't attend his Church; he was a music lover; he taught sacred music many years; he lost his voice, and became deaf a few years before he died; but he attended his church just the same as if he could help them sing and hear them preach. On Oct. 22nd, 1874, he was married to Miss Lucy Fitzgerald, and eight children were born to them, four boys and four girls. His wife and two daughters preceded him in death. His wife died leaving him with seven little children. He had many troubles and hardships to contend with though he managed to rear his children respectably.

Father was sick one week; he knew everything until the last. His children, physicians, brethren and friends faithfully attended him to the end, but the summons came and he must go. May the gracious God whom he loved and served continue His blessings on us all.

His daughter,
MISS LULA WALL.

Deming, Texas.

MRS. EADY BOATRIGHT, KATE CANADY AND REBECCA SMALLWOOD

Mrs. Eady Boatright, Kate Canady and Rebecca Smallwood, were born Dec. 1st, 1833, May 10th, 1881, and Jan. 11th 1850, respectively, and died Sept. 8th, 1920, May 23, 1920, and Oct. 25th, 1920, respectively, and joined Old Canoochee Church Sept. 1st, 1866, and July 10th, 1904, and (date not known), respectively, and each continued members until their death and from the evidences they gave of their love to God and His people we feel confident that these three precious characters were translated from the kingdom of darkness into the kingdom of God's dear Son, by the Holy Spirit of God, which also comforted, enriched, instructed and led them into the organized Church of God on earth when He blessed them with the rain, dew and sunshine of the Gospel, and nourished their hearts with the bread of life, and tried their souls with the storms of persecution and the tossing sea of affliction. Being thus nurtured, cultivated and tried by the heavenly character builder, the eternal spiritual beauty of their renewed nature, unfolded from day to day, and the fragrance and fruitage of their lives was a blessing to all the poor pilgrims with whom they journeyed here below. But alas! their pilgrimage is over! they have laid aside the pilgrim's robe and staff, we hope, to join the living of heaven, and wear the robe of the King's Son, to feast forevermore in the palace of their God. In whose presence there is fullness of joy, and at whose right hand are pleasures forevermore. The departure of these dear ones causes us who are left behind to be more lonely, and to crave more earnestly to be free from the trials and cares of this life, and to enter with them into the eternal joys of our God in the city, that hath foundation, whose builder and Maker is God. Preserve us until that gladsome day, O Lord we pray.

P. H. BYRD,
J. W. PROCTOR,
Committee.

Done by order of Canoochee Church in conference, Dec. 4th, 1920. H. V. Hill, Mod., E. T. Coleman, C. C.

PETER L SEGO

It is with a painful heart that I will (by request) try to write the obituary of our dearly beloved father and husband, Peter L. Sego. He was born in Richmond County, Georgia, August 15th, 1847, departed this life August, 1920—making his stay on earth in this low ground of sin and sorrow, 73 years and 14 days, when Christ said, "Well done, thou good and faithful servant, take thy rest."

He was married to Miss Mildred P. Douglas, of Jefferson County, Georgia, Sept. 19th, 1878. To this union was born five children, two girls and three boys, all still living. Mrs. J. S. Bishop of Summit, Ga.; Mr. William L. Sego of Herndon, Ga.; Mrs. N. A. Grimes of Garfield, Ga.; Mr. Hora D. Sego and Peter L. Sego, Jr., of Garfield, Ga. To know papa was to love him. He was a kind and loving husband and father. Our loss is his eternal gain. All was done for him that loving hands could, but none could stay the cold hand of death.

"He has gone, but not forgotten,
Never will his memory fade,
Sweetest thoughts will ever linger,
Around the tomb where he was laid."

He was laid to rest at Old Hebron Church, at Garfield, Ga., where his wife and three children are members, there to await the return of Christ to earth again, when He shall come to earth to gather His jewels home. Then his body shall be fashioned like unto the glorious body of our Redeemer, there to live with the redeemed of the Lord. Amid the trials and conflicts of this life will He lead His people as a good Shepherd that carries the lambs in His arms. We hope some day to meet him beyond the tomb to sing praises unto Him who gave Himself a ransom for us.

Pray for us in our sad bereavement and troubles, pray that we may be ready to say, "Come welcome death, I will gladly go with you.

Written by his son,
W. L. SEGO.

Herndon, Ga.

DREW BACHELOR

In remembrance of our dear son and brother, Drew Batchelor, whom his Heavenly Father called home April the 5th, 1920. If he had lived until September he would have been 27 years old.

Early on one Monday morning as the sun began its beautiful adorning, his dear Savior called him home, while sitting by his brother's side. Dear Drew fell in his brother's arms and died, and then his sweet spirit ascended to his heavenly home, where his dear Savior was waiting to receive him. There he is softly resting and sweetly sleeping. We can only grieve and mourn, trusting that we may meet him in that holy home, where there will be nobody to mourn. Through vale of afflictions his footsteps have trod, With trembling, with grief, with tears, he joyfully quit for the mansion of God, where there will be no grief, pain or tears. It was so hard to give dear Drew up. He was so kind to us all; was a light and sunshine for the family, when there was sickness in our home, he always tried to bring smiles and a word of cheer and comfort.

A precious one from us has gone,
A voice we loved is still.
A place is vacant in our home
Which can never be filled.
Dear Drew, thou art gone forever
Nevermore will we see thy smiling face,
But we hope to meet thee in
A brighter and sweeter place.

The Lord's will must be done He has taken Drew to a better place. Oh, may we be reconciled, we ask though it hurt us so bad. I have often heard him sing the words, "I soon shall behold with increasing delight, A sun that shall never go down."

Written by those that loved and miss Drew.
Farewell Dear Drew, Farewell.

SARAH M. MATHEWS

Whereas: Our dear Sister Sarah M. Mathews received the call to come home, on March 1st, 1920. Aged 68 years and two months, leaving five children, two having died in infancy, seven in all to mourn her loss besides a large number of friends and brethren. The living children are: Joel M.

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Matthews, Thomaston, Ga.; J. F. Mathews, Dayton, Texas; Charles W. Mathews, Meansville, Ga.; W. C. Mathews, Groveton, Texas, and Mattie Lee Edwards, besides her aged feeble companion, Charles Mathews, also of Thomaston. Ga., who also is very feeble in health. While we sorrow with these dear children, we sorrow not as they that are without hope, for we believe and are sure she only fell asleep in Jesus, and is now abiding in His perfect love. And when he comes again to gather His jewels home from the four quarters of the earth, He will bring her up again, to die no more. She joined the Church by experience of grace at Providence, Crawford Co., Ga., and was baptized by Eld. Wright Simmons. After marriage she moved her letter to Emmaus Church, Thomaston, Ga. Thence she moved her letter to the Church at Harmony, Pike Co., Ga., on March the 21st, 1890. She was a faithful consistent member, attending as often as she could, but was often hindered of late years on account of the feeble health of her companion, dear old Brother Charlie Mathews. Sister Mathews was sick only a short time. She was taken about seven o'clock A. M. on March 1st, 1920, and suffered greatly for about two hours, but so patient and resigned. She called to the Lord to relieve her, which we believe He did, until she fell quietly asleep in Jesus the same day at seven o'clock P. M. Oh! what a shock it was to the dear family, friends and brethren who had known her patience, her faith and her goodness so long. Oh! how we sorrow for them left behind, especially, her dear old feeble companion—her loss to him and to us all is irreparable, but for hope that we shall see her again. So we would say to the dear children, weep not, dry your tears, for she is not dead but sleepeth, and her life is hid with Christ in God, and when He comes the second time, she will be raised in His likeness, together with all of like precious faith, and when she arises in His likeness, she will be satisfied.

The funeral services were conducted by Eld. J. A. Monsees at Vego, Ga. He spoke words of comfort to the children brethren and friends present, then the sleeping dust was conveyed to the Trice Cemetery, in Upson Co., Ga., and laid to rest until the glorious resurrection morn. When the last enemy, death, shall be conquered. Let us all strive to emulate our dear sister until we also are called. May the dear Lord help us to do this.

Submitted in love by your committee:

J. C. D. BLOODWORTH,
C. W. SULLIVAN,
I. R. BLOODWORTH.

Read and adopted in conference, at Harmony Church, Pike Co., Ga., this 22nd day of Jan. 1921, Eld. Lee Hanks, Moderator; I. R. Bloodworth, Clerk.

WILLIAM HARRIS BROACH

William Harris Broach, son of James T. and Elizabeth Broach, was born in Walton County, Ga., July 30th, 1846, and died at his home near Campton, December 1st, 1920. His parents moved to Arkansas when he was quite young. His father and only brother died there and are buried near Kingsland. His widowed mother returned to Ga., and settled near Campton, where he grew up to manhood.

He entered the Confederate army, was a member of the 27th Georgia Battalion; and though young, showed the same courage and strength of purpose which characterized him in later life.

He was married four times. His first wife was Miss Sarah McLeroy, of Athens; and from this union two children, Miss Emma and James F. Broach, survive. The second wife was Miss Rebecca Norris, of Watkinsville, and two sons, Wm. Earle and H. Cleve Broach, survive. The third wife, Miss Annie Dodson of Newton County, left no children. His last marriage was to Miss Mary Bolton of Winterville, who with five children, Mrs. Ralph Briscoe, Raymond Co.; Howell D., Homer and Allen Broach survive him. His father-in-law, Eld. F. M. McLeroy, loved him as a son, and introduced him to the three other ladies whom he married later.

Although father never united with any church he was a man of strong religious convictions, his preference being the Primitive Baptist Church. His life and countenance radiated Christian strength and loyalty to the service of God. His influence in the home was strong, pointing as it did to right living and dealings with his fellow man. In the many dark sorrows and trals of life he recognized God as His Savior who declared, "My grace is sufficient for you," and humbly submitted to the Divine will of Him who makes no mistakes. Kept by God's saving grace and possessed with indomitable courage, he did not sit in sack cloth and ashes; but by pressing forward, exhibited the faith of Job when he exclaimed, "Though He slay me, yet will I trust Him." To know him one would recognize all this; still there was something more. For the closer one approached the secret chambers of his mind and heart, the more was one enrapt with the unsurpassed and Divine beauties of humility that nestled there closer to his Savior than human eyes could discern. When he was asked why he did not unite with the church his answer was that he was "too unworthy." His hope was sweet and enduring, however; it was an anchor to the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus made a high priest forever after the order of Melchisedec."

His family felt and realized his greatness; they reverently and of one accord, gave him the place in his home which was due a noble father. In return he gave them the sweet smiles of approval and left them a rare and noble heritage of which they may justly be proud.

MR. AND MRS. MANN

Having been asked to write something of the life and death of Mr. and Mrs. Mann, I will tonight make an effort to do so. Mr. Mann departed this life June, 1920, leaving his wife to mourn about seven months, when the dear Lord in His infinite wisdom took her away to life eternal Jan. 8th, 1921. It has been indeed a great pleasure and privilege of mine to know these two dear people since my early childhood. They were near neighbors of ours and some of the best I've ever known, ever ready to do a kindly deed where the opportunity presented itself, always ready and anxious to help those in need, to visit the sick and troubled, and speak comforting words in the hour of bereavement and sorrow. Mr. Mann suffered about eighteen months with the dreaded disease cancer, and while we know his sufferings were severe, and trying, he bore it with patience and was seldom heard to murmur discontent, while disabled to be out he so much loved the visits paid him by relatives and friends, and though in the last stages of the disease, he was unable to speak distinctly (the cancer being on his tongue). He would try to talk to his friends and companions, and his very countenance revealed regret at not being able to speak plainly.

Mrs. Mann was only confined to her bed a few hours before her death, and though her death was quite a shock and surprise to many, it was deeply regretted by all, especially to their children who cherished their only parent so dearly. The doctor pronounced her case pneumonia and in the weakened condition it is not surprising that she succumbed in the early stages.

I never wish to know a sweeter or better dispositioned woman than Mrs. Mann was. In sickness and sorrow she was patient, trying to look on the brighter side and bow in humble submission to the holy will of our Heavenly Father. To this union were born thirteen children, five preceding them to the grave, the other nine are all married except one, Evelyn, who stayed with them till they were taken to another home. All of the children were very dutiful to their parents, and too, we know it is indeed heart-breaking to give up our loved ones in death; yet I feel that it should be a great consolation to them to know that nothing was left undone. Mr. and Mrs. Mann were firm believers in the Primitive Baptist doctrine although they never united with the Church, they enjoyed attending meetings and having the members visit them in their home. They took some of the Baptist papers and seemed to enjoy reading them so much, often re-reading the pieces they liked most for their friends. The remains of both were quietly laid to rest side by side at the family's burying ground near the home. Eld. W. W. Roberts a Primitive Baptist minister, and one they dearly loved, made a very consoling talk at the burial of each. Many sorrowing friends as well as kindred stood by and paid the last tribute of respect to the deceased. May the dear Lord grant to each of the bereaved family a reconciled heart in their sorrow is the wish of a friend.

MRS. ADDIE WILTON.

Newport, N. C.

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CHURCH GOVERNMENT

(Continued From Page 20)

the action of the Church, or in any way came to his relief.

Says one, "It is not the custom of churches for churches to labor with sister churches. That is the very point I am trying to get before my readers now; not for every small mistake, for none keep house without them, but such as conflict with the laws of Christ, retaining corrupt members in the church, to her shame, and the unrighteous exclusion of members without a hearing. When sister churches know of such practice and receive her members into their deliberation and to that conniving with her then they, in the sight of the Lord, become to that extent of being guilty too. Remember they are all sisters equal, and daughters of the Mother Church, Jerusalem, from above.

Let us not cherish the thought or idea that nobody but the nominal, professed, members are concerned, for often do we hear the expression, " I remained out of the church several years because of the deportment of some of the members and also for the unrighteous exclusion of some of the members." Whenever a flock of sheep gather together at feed time, they are usually some little lambs; and, wherever a gospel church is planted, there are some little children on the outside, and, when the old sheep begin to fight, you will see the little ones get off to one side. Therefore churches are guilty of sins, both of omission and commission, and their sins are the result of unlawful government. Then what is the remedy? Just do as the Lord said do.

Again, about two or three years ago, a church in a sister state adjoining this excluded two of her members, not allowing them a hearing—a mother and daughter. It has not been my privilege to read anything that has passed through mail sacks that was more spiritually minded than the letters of the daughter. That act of the church had a blighting effect upon the church and community, and also sorrow and suffering upon the sister churches—just as it is in every instance that is similar, until a short time ago when the church, by a rebuke from the Lord, rescinded her act and restored the sisters to church fellowship.

In all cases of wrong doing the Scriptural injunction is as applicable and binding on churches today as when Ephesus was commanded to repent. And when we note today such oppression as never before, the enormous rate of taxation, and the burdens put upon the people, the mercantile, financial, political, and (may I say) religious disturbances the world over, which are the effects of cause, may we not in wonder search for the cause? Issue may be taken with me; but, as I see it, the cause is the rapid decline of spiritual interest in the Zion of our God. And, if so, may we not expect a repetition of the condition of Israel of old? when God in mercy to her and to the glory of His majesty gave her over to her enemies, when she was carried away into Babylonish capivity by the rivers of Babylon. Read the 137th Psalm, and also the 11th chapter of Romans. Many times, in my mind, have I seen these people in prison lamenting their sad condition. Such conditions and chastisements bring the Lord's children down in sackcloth and ashes, symbolizing a broken heart and contrite spirit—enabling them again to plead unto the Lord in mercy for their transgressions in turning away from His laws and commandments. Perhaps, some will say, "Brother, are you not drawing rather a dark picture of the Church today?" If so, I answer by saying, "Is the picture any darker than is presented by conditions?" Remember Israel was nearly four hundred years without a prophet, prior to the coming of John the Baptist, all evidently because of her sins. And the great Apostle tells us, in speaking of Timothy, that in the latter days perilous times shall come.

I would prefer not to write as I am now, but I feel impressed. Necessity is laid upon me to do so. And if no good is done I desire to pray the Lord that no harm will be done, for I feel sure I will be sustained by the teaching of God's holy, righteous and Divine Word.

In conclusion, I wish to say that I do not wish to dictate to or counsel my brethren in the ministry, all of whom I deem my superiors, but feel impressed that this great principle of church government be more often proclaimed from the stand, and that the church be more often admonished to read the Scriptures, so that when troubles arise in the church, as they prepared to sit in judgment upon matters that may come before her, without relying entirely on the pastor, though he endeavor with wisdom and knowledge to expound the mysteries of the kingdom, yet he is nothing but a servant. I now want to pray that those who read this will be lenient in their criticisms, and throw the mantle of charity over this imperfect article. May the Lord continue to hold the stars in His right hand, and to walk in the midst of the golden candlesticks, enabling us all by His holy, righteous and Divine Spirit to strive for things that make for peace, ever contending for the faith once delivered to the saints, holding the unity in the bonds of peace.

Submitted in love,

J. A. ADAMS.

Oglethorpe, Ga.

This is good and timely. L. H.

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BY ELDER M. W. MIRACLE

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THE GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, MAY, 1921 No. 5

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

"The Lord looketh from heaven: He beholdeth all the sons of men.

From the place of His habitation He looketh upon all the inhabitants of the earth.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from me: but the night shineth as the day: the darkness and the light are both alike to thee:

Great is our Lord, and of great power: His understanding is infinite.

The eyes of the Lord are in every place, beholding the evil and the good.

With whom took He counsel, and who instructed Him? And taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding?

He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him."

Published Monthly

ELD ZACK C. HULL, PROPRIETOR AND PUBLISHER

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The Gospel Messenger

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Subscription Rates Single Copy 15c Ministers and Widows
$1.50 Per Year In Advance $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD"

Instead of myself preparing an editorial for this number of the Gospel Messenger, I herewith enclose writings by my father, Elder C. B. Hassell on the above subject in August, 1856, and copied from the old North Carolina Primitive Baptist by Brother L. J. H. Mewborn, of Snow Hill, N. C., and first sent to him for publication. It shows how the Old Baptist fathers thought in regard to the perfect graciousness of God's salvation of poor lost sinners, and in regard to how His saved people ought to go forward in His service, not in the new speculations, inventions, and institutions of the Arminian and unbelieving world, but in the godly doctrine and practice of the Christ and His Apostles. I consider this a very timely and important article.

S. HASSELL.

Dear Brother Temple:

I am requested by Brother S. N. Latta to give my views on the 15th verse and 14th chapter of Exodus. For the want of time I have had to decline many such requests from brethren, that would otherwise have afforded me pleasure to have complied with; but having a spare moment now, I embrace it to notice the text referred to by Brother Latta. The passage reads as follows: "And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." The children of Israel were the descendants of Jacob, who were also called Israel. He and his family had gone down to the land of Goshen in Egypt about 400 years before, and at the request of his son—Joseph, and the reigning King of Egypt, took up their abode there. When Joseph died, another king arose who knew not Joseph, and who began to oppress the children of Israel. The succeeding kings made their conditions still worse until God came down to deliver them. He had seen their afflictions, they were His chosen people, the time for their release had arrived, and He sent His servant Moses to acquaint them with it. After performing many wonders in Egypt to the annoyance of Pharaoh, that prince had consented to let them go. So soon as they started, however, he repented of his allowing them permission to go, and with a numerous host, began the pursuit, designing to overtake and destroy them. They had been led to that position which seemed most perilous, with mountains on two sides, the Red Sea on another and the Egyptians in the rear. The people, discovering their helpless condition, murmured against Moses, and chided him for bringing them out of Egypt or the land of Goshen, at last to perish in the wilderness. Moses took their case to the Lord, who revealed unto him the method of their deliverance and added the words of the text: "And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward." At the command of God Moses did so. He stretched out his hand towards the Red Sea, the waters thereof divided, walling up on either side, the children of Israel passed over on dry land, and the Egyptians assaying to do the like were all drowned. Here then was evidenced a salvation which was wholly of the Lord and was contrary to the wishes of the Egyptians and also of the Israelites; for the former repented their leniency in letting the people go, and the latter were murmuring and repenting that they had started. For the last act that Pharaoh ever did, he was angry with himself; and for the highest manifestation of God's love to Israel, they were full of murmuring. This shows that the salvation of God's people is not according to the flesh or the will of man or of blood, but according to the will of God. The children of Israel were not redeemed on account either of their worthiness or numbers. To prove which, we have but to adduce Moses as a witness: he says: "The Lord did not set His love upon you nor choose you because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had unto your fathers, has the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt" (Deut. 7:7). And such rich and distinguishing grace was shown them, even while they were murmuring, fault-finding clearly proves that they were a stiff-necked people. God's children are redeemed from the hand of Satan to this day, after

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the same fashion. Satan, who is the anti-type of Pharaoh, does not wish to let them go, and will not so long as he can help it, while they, poor things, are also contented to remain where they are, and will not leave his kingdom until fairly forced out. Israel hemmed in on every side, is a striking resemblance of the poor sinner who has turned his back on Satan. He very soon finds that Satan is now his enemy, is pursuing him, and that there is no way for his escape. Between the mountains of sin, the sea of iniquity, and a harrassing devil, he expects presently to fall and become an easy prey to his pursuers. He cannot escape either by fighting or flying, and lest he should get into a state of complete disorder, by trying his own strength, trusting in an arm of flesh, and consequently moving in a wrong direction he hears the word of command: "Stand still, and see the salvation of God." All other ways and means failing the children of Israel, they were compelled to look upward for deliverance. They did look upward and deliverance came. So each one of God's children now under like circumstances will look upward as the only way of escape, and thence deliverance comes. At the proper time and when faith is in proper exercise, a miracle is performed, the sea is divided and a highway through the deep is presented to the astonished beholder. Christ is revealed, the atonement appears complete; and the poor sinner can see how it is that God can be just and also the justifier of him who believeth in Christ. The pillar of cloud and pillar of fire were united and placed between the Israelites and Egyptians—the dark side next to the latter, and the bright side toward the former. So that while the Egyptians were groping in darkness in search of the defenseless and unarmed multitude before them, the Israelites were lighted up by the pillar of fire, and their pathway through the Red Sea became plain to their view. Thus it ever is between the Church and the world—the believer and unbeliever, what is light to one is darkness to the other. What is savor of life to one is the savor of death to the other—what is food to one is poison to the other, and the well-spring of life to the one is represented as the dead sea by the other. The passage through the Red Sea, proved the deliverance of Israel, but in attempting to do the same thing the Egyptians were drowned. This shows the displeasure of the Almighty towards those who mock His people, imitating their example externally only, assume the form without the power of godliness, and endeavor to substitute their humanly contrived organizations for the genuine Church of Christ. Spiritual Israel will pass safely along the King's highway of holiness while their enemies, assaying to do so, taking their own light for a guide, will be overthrown. Moses cried unto the Lord, in behalf of his people, the **Lord heard his cries as well as theirs.** It was enough, God knew what he would do, and the time for doing had arrived. Faith was proved in "standing still," but obedience in moving "forward;" therefore said the Lord to Moses, "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward." **In going forward, therefore, God's blessing was realized;** the passover was accomplished—the further banks of the Red Sea gained, and the people looking back on the dead bodies of the Egyptian host, made the wilderness ring with songs of praise to God. The passage of the Red Sea entirely separated the Israelites from the kingdom of Pharaoh and the connection was never formed again. The power of the king was overthrown, himself included: the enemies which the children of Israel looked upon that day **when their safety consisted in standing still,** they saw no more forever except as dead bodies floating on the waters; and among all the enemies they encountered in the wilderness for forty years, the Egyptians, I think, are not once named. This shows that the release of a poor sinner from Satan's kingdom when once effected by the wonder-working power of God's Spirit, is final: the connection is never again formed, and notwithstanding the many enemies, temptations, trials and difficulties, the child of God has to encounter, from the fear of the Devil and the torments of hell he is entirely exempt. Such fears and awful forebodings have passed away forever. The application of Brother Latta's text may be with some propriety, perhaps, made as follows: First, To the minister of the Gospel: He must not always keep to himself—secret prayer to God and silent communings with the Holy One of Israel are very commendable and absolutely indispensable, but his whole time must not be taken up with this secret devotion. He is a public character, he is a minister, an ambassador, and he must go forth to the people, and as Moses did, so must he speak unto the children of Israel, that they "go forward." The minister is designed for usefulness, and should wear out and **not rust out.** He should not consume all his precious time in complaints before the Lord, such as these:—"I am too incompetent for the ministry; the Lord surely did not mean to call me when He did: He intended someone else. My business calls me at home. I am not able to bear it, if I do, my family will suffer. I have no horse at all—and to walk I am too feeble. I'll wait until some one comes to take me; and if no one comes, then I am safe in concluding I am not called to preach. I wish the people well, and I pray the Lord to be merciful unto them, etc., but I can not do anything for them." Does not the Lord say to such, "Wherefore criest thou unto me: speak unto the children of Israel, that they go forward?" If He does say so to any now, then let him be obeyed. Second, To the quickened soul who feels the obligations of Christian duty resting on him and does not discharge them. The minister should exhort him as God's word does, to "go forward" in the discharge of the solemn obligations that rest upon him. **He should hesitate no longer, but should take up the cross of Christ at once. Be no longer ashamed to confess Christ before men, but make a profession of His name, follow Him in the ordinance of baptism,** unite with the Church, and be found at the communion table, iden-

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tify himself with the people of God, determined to rise or fall, sink or swim with them, and counting all things but loss for the excellency of the knowledge of Christ Jesus, his Lord.

Third, To the individual member of the Church. He should never be idle, standing still, independent, lukewarm, or negligent in regard to the things of the kingdom of our Savior. He should not fold his hands and merely wish the people well—just hoping the truth will prevail—only saying "Be ye fed, be ye clothed," etc., and conclude that the balance of the members will go ahead, can get along very well without him. He is commanded to "go forward" himself in the defence of God's truth, in administering to the necessities of his brethren—in contending for the faith—in regular attendance at Church meetings—in taking part in the proceedings of Church conference—in esteeming others better than himself—in bearing their burdens—defending their reputation when assailed by the ungodly; and, in short, doing everything within his power to walk worthy the vocation wherewith he is called, save the Church from all just reproach, and honor and glorify God in his body and spirit, which are His.

Fourth, To the Church collectively—She must go forward, she has stood still and seen the salvation of the Lord, and now she must march onward towards the heavenly Canaan. She must "go forward" in sweeping her own house and having it clean before she invites her friends to come in. She must keep it clean, so soon as filth is discovered within, it should be attended to at once and removed as early as possible. A small quantity is easier removed than a large one. The Church should "go forward" in the use of all proper discipline, the directions of our Savior should be well attended to, the Church covenant should not be disregarded. **She should go forward in the encouragement of all such gifts of the Spirit as she may suppose her members in possession of, and receive gladly all such as she believes the Lord has bestowed upon her.** She should endeavor by all means to **properly appreciate the labors, sacrifices, zeal and love of her ministers,** and yet be sufficiently faithful to point out to them, in an affectionate manner, any error in doctrine or practice, word or deed, that she may suppose them to be charged with. She should go forward in the investigation of divine truths, using all diligence to make her calling and election sure, endeavoring to ascertain the will of God concerning her in Christ, and ever press forward towards the mark for the gaining of the prize and high calling of God in Christ Jesus our Lord. May God, by His Word and Spirit, induce all His dear children to "go forward" in faith and good works, to the tranquility of their own minds, the good of Zion, and the glory of God. May each one love one another more perfectly and God more supremely, is my prayer, for Christ's sake.

C. B. HASSELL.

Williamston, N. C., Aug., 1856.

Dear Brother: I found the above in the Old Primitive Baptist pretty soon after the resolution on "time salvation" that was tried to be introduced last fall in the Association by some men. How does it compare with the idea advocated by some men? Your father and mine stood shoulder to shoulder together. If you feel disposed to do so send it to the Gospel Messenger or Land Mark; it will show where our forefathers stood and all true Baptists stood.

L. J. H. MEWBORN.

Saulston, N. C.

Nearly all Old Baptists that I know most heartily endorse the principles set forth by our venerable father in Israel, Eld. C. B. Hassell. L. H.

QUESTIONS

What does **baptism** of the **Holy Ghost** and **with fire,** and speaking with **other tongues mean?** John the Baptist (Matt. 3:11) says, "He (Jesus) shall baptize you with the Holy Ghost, and **(Kai-**even) with fire." **"And"** is from the Greek word **Kai,** meaning **even.** This denotes the consuming, purifying and cleansing work of the Holy Ghost purging our conscience from dead works to serve the true and living God. In this work the Lord takes away the stony heart out of our flesh and gives us one heart and one spirit, which is a **new heart** and a **new spirit** (Ezek. 11; 36:26). Their legal righteousness is all consumed. Now they speak with new tongues of the wonderful works of God and what the Lord has done for them. On the day of Pentecost God enabled His servants to speak to different nationalities so they heard in their own tongue wherein they were born. They were prepared in heart, soul and ears to receive it spiritually. When Saul of Tarsus was regenerated, he spake in a new tongue. He no longer preached salvation by works, but by grace—a doctrine he hated before. They spoke as the Spirit gave them utterance. They tell what God has done, not man.

Is the preacher an **instrument** in our eternal salvation? The word **instrument** signifies weakness. God is not dependent upon any man or set of men to accomplish His work. Jesus is the author of eternal salvations. When He, by Himself, had purged our sins, "His own arm brought salvation." "He shall save His people from their sins." "It is the Spirit that quickeneth, the flesh profiteth nothing." "Flesh and blood hath not revealed it unto thee, but My Father which art in heaven." Preaching the Gospel is spiritual teaching, which belongs to spiritual subjects. We cannot teach natural things, until one is born into the natural realm. One must be born of the Spirit before he can be taught spiritual things. The preacher is to feed the sheep and lambs, not make them, not give them life, not feed goats. Preaching of the Gospel saves believing children of God from error, false and bewitching teaching and establishes them in the faith (Acts 13:48; 20:28; 1 Cor. 1:21; Eph. 4:11-15; 1 Tim. 4:16; 1 Cor. 2:9-14; Matt. 16:13; Isa. 40:1-2). When the Lord prepared Philip to preach, He prepared the eunuch to receive the preaching. When the Lord prepared Peter to preach to Cornelius, a Gentile heathen, He prepared him to receive

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the preaching. Cornelius was a devout (godly) man, feared God, gave alms to the people, saw a vision from God, and prayed to God before he heard preaching. **Cornelius, the heathen, sent after the preacher. No board needed to send the preacher to the heathen.** Paul was called and prepared of God to receive the preaching before Ananias preached to him. God prepared, at the same time, Ananias to preach to him. When he met Saul, he says, "Why tarriest thou, arise and be baptized, and wash away thy sins (an external sign of an internal act—**purifying, cleansing work in the soul**), calling upon the name of the Lord." You remember when the Hebrews were born they were born before the mid-wife got there. God's children are born of the Spirit, before the preacher gets to them to nurse or care for them. God works at both ends of the line at the same time.

Does an association have the right to withdraw from a sister association and reject all the official work of that association until Gospel labor is bestowed? No. In the first place, Associations have no such authority. Discipline belongs solely to the Church, and before a withdrawal of fellowship there must be official Church labor bestowed upon each erring Church, regardless of Associational lines—Churches are equals. If you have withdrawn from your sister Churches without Gospel labor, you have made a sad mistake and should confess and rectify your wrongs. We need every true, humble, unfettered child of God at his post in the Kingdom. We should labor in love to save.

Should a Church use grape juice and crackers in communion? No. We have no right to use substitutes. We cannot follow the Savior and use them. We should use the fermented juice of vine and unleavened bread. Worshippers under the law can use grape juice; but those who believe that the blood of Christ has brought us out from under the legal dispensation to the Gospel dispensation, should use wine which undergoes a change.

What do you think of the modern style of dresses worn by girls? It is a shame and has a degenerating tendency for girls to go so sparsely clad. It is said such styles (low neck), no sleeve, hobble skirt dresses) have their origin in houses of ill-repute. Would a young girl be seen in company with a young man so sparsely clad as she? Such styles make our hearts ache to see the tendency to evil and ruin. Surely the people are waxing worse. Should women vote, hold political offices and be rulers in governmental offices? No, When woman was made she was not taken from the foot to be trampled under foot, from the head to rule over, boss and govern the man; but she was taken from the side to be an help-mate, a loving companion. Doubtless, Jezebel was a woman suffragist. It may be said that when women rule the people mourn. Good women in their place, are the greatest blessing morally on earth.

What is the cause of so much indifference and the remedy? The causes are many: Pride, extravagance, worldly conformity, pleasure seeking, visiting carnivals, picture shows, theaters, circus shows, envy, jealousy, covetousness, the lodge, card parties, following men instead of following God. One sister in the north writes that a certain member seldom attends Church; but she will ride miles through snow to attend the lodge, and has card parties—a poor example for a Christian. The remedy: "Be followers of God (do what He says, no more, no less), shun every appearance of evil, be not conformed to the world, read the Bible, pray continually, let your conversation be in heaven, serve God first, go to meeting, take your children, do not read novels and trashy books, walk in love, striving for the things that make for peace, let your conversation be in heaven, keep yourselves unspotted from the world, forgive one another, and enforce discipline.

LEE HANKS.

"And many of the Samaritans of that city believed on Him for the saying of the woman which testified, He told me all that ever I did." "And many more believed because of His own word" (John 4:29-41).

This has been on my mind for a few days and I just try to write a few lines to ask you if I am right in my weak understanding of the subject matter. The real truth of what I read in the Scriptures is what I wish to know. The woman had told these men of Him who had told her of all things that ever she did, and many of them believed on Him from what she said of Him. Now I hardly know what kind of belief to call this but, nevertheless, they believed on Him for the saying of the woman. I am thinking of it this way—They which believed in this way were interested, and lest you misunderstand what I mean by the word "interested," let me say I mean one who has been shown in some way by the Spirit of Him who never makes a mistake, something of their depravity—of their fallen state and deplorable condition, and who realize to some extent that there is a Supreme Being who holds them to account, which causes them to inquire, "Lord is it I? What shall I do? Lord, have mercy on me." These, I call people who are interested in this Samaritan woman's report of Jesus. They, from some subsequent cause were enquirers, men seeking to know the truth and that they could say, "Lord, I believe, help Thou mine unbelief." All the Samaritans of the city did not believe because of her words to them, but many did believe, but went to see and heard Him themselves. "And many more believed because of His own word," and said unto the woman, "Now we believe not because of thy sayings for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world." So many believed for the sayings of the woman, and many more believed because of His own word. This makes me think of His disciples in another place in which the Savior said in His prayer to His Father. "Neither pray I for these alone, but for them also which shall believe on Me through their word."

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This woman had seen and heard Him for herself and she was so filled and delighted at what she had seen and heard, she just thought she could tell anybody and everybody about it and they would believe her report. Now it seems she was not perhaps of very high standing among the people, which was likely one cause of them saying, "not because of thy saying," but after they had heard Him themselves then they knew the woman was telling the truth and I daresay had a very different feeling for her. The man of God may feel burdened with something to tell his hearers that he feels of a truth he has both seen and heard of Him, and he attempts it feeling, perhaps, they may not believe his report, still he must tell them. He does not know who will believe it, but afterwards may be some one comes along, shakes his hand and tells him of the good it did them to hear him, showing they were "interested," even though ever so silently before. So I conclude it is the "interested" ones who believe, "through their word." And this class of people have believed on Him through the Apostles' word from the day of that memorable prayer of our Savior's until now, and will so continue to believe on Him till time shall end. We hear one say such and such an one was the first I ever heard preach, understandingly, and perhaps that preacher could tell them of the first he ever heard and so back to the Apostles' days of speaking on earth; besides what they have left in Holy Writ. But the best of all is when one can say we have seen and heard Him ourselves (their Christian experience), and how that what the man of God says of Him is true. A salvation is good, but my salvation better, and the superlative—best, the greatest. No matter how low down, no matter how we are looked upon, if in our poor hearts we can indeed and in truth say, "We have heard Him ourselves"—this is the best, and with the inspired word the best evidence that what we hear a man of God say of Him is true. This makes me think of "Lord now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation." Now I am trying to quit but it seems I want to ask a few pertinent questions. First, is this question—Why should we conclude and say "There is no salvation in the Gospel?" For it "pleased God by the foolishness of preaching (not foolish preaching, mind you) to **save them that believe."** And why should we fail to declare the whole truth by lightly quoting—"Work out your own salvation with fear and trembling?" for it is God which worketh in you both to will and to do of His good pleasure." Now is this not said to **children of God?** Then, **there is salvation in this work.** Let us **not conclude then that our eternal salvation depends in the least upon our works or that we are saved in any sense without grace.** For the **God of Heaven by His Spirit works in you that which He commands you to work out.** Hence by grace are ye saved in every sense and truly:

"Grace all the work shall crown,
Through everlasting days;
It lays in Heaven the topmost stone,
And well deserves the praise."

Why do we so much enjoy hearing the poor saints relate in detail their travails to us, sometimes say, from nature to grace? Simply because they then manifest the truth that "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." One more thought and I think I will close. Why do we say so much about our doubts? Why, if the Lord shows us something is true, should we doubt it? This Samaritan woman did not doubt at all that this stranger, this man Jesus, has told her all she ever did. Do we not to that extent weaken the point we are trying to convey to others saying so much of doubts about it? As my daughter has just said with the poet:

"Were half the breath thus vainly spent,
To Heaven in supplication sent,
Our cheerful songs would oftener be.
Hear what the Lord has done for me."

May the Lord bless the dear ones He has so graciously fitted to go forth declaring the whole counsel of God and many still believe on Him through their word till time shall be no more and thereby all grow in grace and in the knowledge of the truth as it is in Jesus, for His name's sake and to His glory. Amen.

A poor sinner, not only so by nature but to my shame—abundantly so by practice; yet, hoping to awake in His likeness then, "I shall be satisfied."

JOHN R. WILSON.

CAST ME NOT OFF

"Cast me not off in time of old age, forsake me not when my strength faileth" (Psa. 1:79). This is a prayer of David and it doubtless is the prayer of us all today. Many of us are getting old and shall soon go to our eternal home. When we retrospect the past, we have had many sweet seasons. The dear Lord has given us a sweet and blessed hope which is an anchor of the soul, both sure and steadfast. We have enjoyed a sweet home in the dear old Church—with the greatest people on earth. We have communed together and washed each other's feet. Many times have we worshipped God and met in heavenly places in Christ Jesus; and our souls have been filled to overflowing. We have had foretastes of heavenly joys. We could say, "The Lord is our Shepherd." We could praise God from whom all blessings flow. But our joys have been mixed with sorrows. We mourn over our sinful depraved nature. We cried out, O, wretched creatures we are! We desire so much to be more and more conformed to the image of Jesus but there is a dread and fear about us, owing to the weakness of our sinful flesh, in which there is nothing good. We look around and see many in whom we had so much confidence, and with whom we have taken sweet counsel together, that have fallen by the way. They are outcasts, and have proved traitors to the cause of Jesus. This makes us quake, tremble and earnestly pray to God: "Cast me not off in time of old age."

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Yea, we pray for peace and unity in Zion, and to live and die in the sweet fellowship of our dear brethren. This one thing we desire and seek after, to dwell in the house of God, in fellowship with the saints, all the days of our life. Some that were once seemingly established in the faith were bewitched by designing men and left the doctrine of grace and followed judaizing teachers. Paul was grieved with them for their departures. When people get old they often become weak physically and mentally and have not the stability that they did when younger. We realize the need of God's grace all the journey through, and have to go to Him as humble beggars for supporting grace now, and especially in old age. We have often felt that we had rather die a natural death than to be **cast off** from the sweet communion of our precious brethren and sisters. It is so easy to make mistakes. We realize that a word spoken can never be undone. We realize the need of the preserving grace of God in every step we take, that we may not be **cast off in old age.** We have known gifted ministers that were much appreciated, but when they became old and strength failed, they are not cared for and are almost laid aside. Our old members should be loved and respected, but they are often forgotten. We will have enemies internal and external who will take counsel against us and would devour us, if possible. This wicked world is no friend to the child of grace. The anti-Christian religionists would exterminate every lover of grace, if they had the law power. Millions have been cruelly slain by them in the past, but the worst enemies of all are those of our own household who pretend to love us to our face, but would stab us in the back. Judas, a devil, was in the Apostolic Church and there have been Judases in the Church all the way, who will betray the servants of God for reward. These things ought not so to be. As gloomy as the prospects, and as dark as the future may look to us, we can but trust and pray to God to **cast us not off in old age,** with a determination, by the grace of God that we will go in the strength of the Lord God. We will make mention of **His righteousness even of His only.** Soon we shall be old, and our strength fail, will the Lord forsake us then? Will our dear brethren **cast us off?** Will they visit us in our afflictions and comfort our poor hearts, or will they cast us off and forsake us? Will the dear servants of God visit our home and pray for us, sing the sweet songs of Zion, and read His blessed word to us, or will they cast us off? Will they administer to our needs, when we are destitute of food and raiment, or will they cast us off? Will our dear brethren cast us off, becuse we do not use every expression like they do, or go and preach when and where they say? Will they cast us off, because we would rather obey God than man? Will they cast us off because we have hazarded our lives in love for the true faith and order of our people, rather than the innovations of man? Will our precious Savior cast us off? Shalal we cry in bitter anguish of soul, "My God! My God! why hast thou forsaken me?" "No, I will never leave thee nor forsake thee." As thy day so shall thy strength be. "My grace is sufficient for thee." "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Bless His holy name. He that has preserved me safe thus far, fought all my battles for me, will soon take me (poor unworthy me) to Himself in heaven. Oh, that I may go in His strength and ever declare **His righteousness,** and **His only** to justify me and present me spotless before the throne of His glory. My only hope of heaven is in my blessed Jesus. Oh, for a closer walk with Him.

LEE HANKS.

ELDER NORTH AND ELDER SOUTH

(Continued from Last Issue)

N. Why—No such a matter has ever come before one of our Churches.

S. Would you vote to exclude a member of that kind, if such a case should come before the Church?

N. You are getting me all tangled up and I will have to stop and think the matter over and see if I can get this hank untangled before we talk any more, so good day for this time.

S. Wait a while, brother, don't be in a hurry.

N. Well ,what next?

S. You said a while ago that our Churches would not have trouble over "secret orders question," if they had no one to oppose them, did you not?

N. Well, yes, and I believe it, too, I never heard of a secret order member causing any trouble. It is always their opposers which cause the trouble.

S. Do those worldly secret orders belong to the Church?

N. No, they do not belong to the Church ,and I wish they had never come into the Church, in the first place.

S. Well, then, if they don't belong to the Churches, and are wrong, and are evil, and you can't fellowship them ,and they have an Arminian form of religion, as you have already admitted to be true, does it not occur to you that those wrong things and evil things, which have crept into the Churches are the cause, and not those who oppose them.

N. Well, I confess that it looks that way. I had neve rgiven the subject much thought before, and I am about to conclude that your position is right after all; but I wish our Churches had never allowed them to get in, the fault is with the Churches, many years ago, if they had kept them out then, we would not have trouble and disorder now. I see where the fault lies.

S. Well, I am glad to see that you are beginning to see things in their true light. Now we both admit that it was wrong to let those evil things creep into our Churches and get such a hold upon our members, but we can't help the things that were done at the beginning. The only thing that we can do now, my brother, is to labor to exterminate those "wrong" and "evil" things from our Churches.

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N. Yes, I confess that I can't condemn your position, but I hate to see trouble and divisions among our Churches and Associations.

S. It is true that none of us desire to see trouble and divisions, but our blessed Lord said to us, while He was in the world, that those who are friends to the world are enemies to God; and if we do not oppose those evil things and do all we can to get them out of our Churches, it will prove us to be friendly towards them and also prove us to be enemies to God, and if any of our good brethren desire the friendship of the worldly institutions and prefer their company to ours, the sin lies at their door and not ours.

N. All you say is the truth. I cannot dispute it, and yet we have lived with those good brethren so long in the Churches, I hate to see trouble over it.

S. Well, if all those good brethren who belong to those evil things, would lay them down, would there be any trouble over it?

N. No, of course not, but many of them would not lay them down, and, besides, there are others who do not belong to secret orders, but are good Church members, who would take sides with the secret order members and a division would be the result.

S. Those who would not lay down the evil and wrong things, and those who would take sides with them would prove themselves to be friends to the world and enemies to God, and such people never do the Churches any good. The Churches are better off without such members.

N. That is all true, but we might offend them, if we opposed them, and bring trouble and divisions.

S. They have already offended us by holding to those worldly innovations ,and they are, therefore, the aggressors, not us. If they would let those evil things alone, there would be no trouble about it.

N. Yes, I know that is true, those evil orders have always been offensive to me

S. I believe you told me that you were a member of the "Modern Woodman Lodge," did you not?

N. Yes—I—only hold an insurance policy in the lodge.

S. True, but you could not hold an insurance policy in that lodge without joining the lodge, could you?

N. No, I joined the lodge to get the insurance policy.

S. And you are an Old Baptist preacher, are you not?

N. Well—yes, I have been trying to preach for several years.

S. Do you think you are setting a good example for your brethren by holding that policy in a lodge which you confess has an Arminian form of religious worship, and which you cannot fellowship, and which you believe to be wrong and an evil?

N. No, I confess that the example is not good, and I have thought that I would drop it and not pay on it any more.

S. I do hope you will do that at once. Don't you believe that if all the Old Baptist preachers, in the North and elsewhere, would quit the secret orders, and advise the lay members to do so, this evil would soon be exterminated from our Churches?

N. I certainly do, and I am willing to drop it if the rest of them will.

S. Why not drop it anyway, whether the rest of them do or not?

N. Well, I think I will.

S. But is it not a fact that you could fellowship him and bid him "God speed" as an Old Baptist and not fellowship him, not bid him "God speed" as an Arminian?

N. Well, I might do that, I don't know, but it is not order with Old Baptists to do so.

S. What is the difference between the Arminianism of the Campbellites, Methodists, Missionary Baptists and Presbyterians, and the Arminianism of those lodges which we have under discussion?

N. Well—I—Well, I don't see any difference at all.

S. Well, if there is no difference as you admit, why can't you receive members from those Churches, and hold to and fellowship them as Old Baptist members, and not hold to, and fellowship their Church Arminianism just like you do the secret order members?

N. I can not answer your last question. I will have to consult someone who is a little better posted than I am.

S. Would you vote to exclude one of your members for joining the Campbellites or any of those other Arminian Churches we have under consideration?

N. Why, certainly so, we would exclude him just as soon as we were sure that he had become a member of one of those Arminian churches.

S. Do you think that you would be doing right to exclude such a member?

N. Why, yes, indeed I do. We could not hold him as a member joined to another church of a different faith and order.

S. Are the lodges of the same faith and order as the Old Baptist Church?

N. Why no; I am surprised that you ask such a question.

S. Did you ever vote to exclude a member for joining a lodge?

N. It might be right to oppose these things if it did not cause trouble nor division over them, if there were no opposition.

S. I believe you told me at the beginning of our conversation that the Bible was your guide, did you not?

N. Yes, I did, and I stand firm upon its teachings. I will not accept anything written by man out of harmony with the Bible.

S. I will ask you to tell me how we are to "Shun the appearance of evil," if we do not oppose "evil?" How are we to heed the admonition to "be ye separate," and to "be ye not unequally yoked together with unbelievers," and to "keep ourselves unspotted

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from the world," and to "withdraw yourselves from every brother which walks disorderly," and many other such warnings, if we do not oppose evil?

N. Oh, I will admit that we should oppose all those things, but we should not oppose our brethren in the Church, as it might cause them to become offended at us and thereby we would drive them away from the Church.

S. Do you think your position is according to the teachings of the Bible?

N. Yes, I think it is.

S. Well, let us see, go with me to the 11th Chapter of 1st Cor. We find the church at Corinth was committing a very grave evil in which they were taking the communion, or Lord's Supper, they would not wait for one another, but would become drunken, and there were divisions and heresies among them which were an evil, now did the Apostle oppose those members because of those evils, read and see?

N. Yes, but there was nothing said about secret orders.

S. How long do you think the Old Baptist Church could maintain its visibility, if it would cease to oppose its members which mix up with the "evil" innovations and institutions of the world?

N. Well, I don't know, but they would always be in peace, if they had no one to oppose them.

S. To which I will reply that a band of robbers would live in peace with each other, unless some good man would become a member of their band and oppose their robbing. Then there would be a disagreement and trouble would result, would it not?

N. That is all true, but our brethren are all good, quiet and peaceable people, and will never cause us trouble if we will just go along and let them belong to their lodges, and not say anything against them nor oppose them.

S. Could you tolerate a Campbellite as a member of the Church of your membership?

N. Do you mean to ask me if I could tolerate a Campbellite in my Church without him first denouncing his Campbellism and proving to me that he had left that Arminian false religion of the Church?

S. Yes, that is what I mean, could you take him into your Church, and let him hold to his Campbellism, and to the old Baptist doctrine both?

N. Why, no sir, I certainly would never receive a Campbellite, Methodist, Missionary Baaptist, Presbyterian, nor any other denomination in the Old Baptist hurch unless he would have his Arminianism outside, I could not fellowship him as an Old Baptist and a Campbellite at the same time, and that is what I would be doing, if I fellowshipped him holding to his Campbellism and to the Old Baptist doctrine at the same time.

S. Is it not a fact that our preachers are largely responsible for the conditions of things along this line?

N. Yes, it is. I believe if the preachers would all drop them the lay members would all soon do the same thing.

S. Then let us labor together to that end.

N. All right I am willing.

S. Let us praise the Lord for His goodness and mercy.

E. B. BARTLETT.

THE CERTAINTY OF SALVATION

Elder Lee Hanks: My dear and Precious Brother in Christ, and Christ in you, and in hope of eternal life which God who cannot lie, promised before the world began: It is a felt sense of unworthiness that I attempt to write you, a truly called minister of Jesus Christ as you, that God has enabled me to preach His true Gospel, to feed and comfort God's little children which God has ordained according to His own eternal will. For He has taught us in His sacred truth that He works all things after His own counsel and will. He is too wise to err and too holy and righteous to ever make a mistake ,and that there is nothing new nor old with Him. He knew what His creatures would do for themselves before He ever made them out of dust of the ground. Yes, my dear brother, I am a strong believer in God's predestination, **not that I believe that He predestined all things both good and bad, or of the wicked acts of His creatures;** but He, knowing all things, chose a definite number of Adam's race, and predestinated them to be conformed to the image of His Son. "Moreover whom He predestinated, them He also calls; whom He calls He also justifies and glorifies. The Apostle says, "What shall we say to these things?" The religious world says that they **do not believe in predestination,** but the Apostle goes on and affirms: "If God be for us, who can be against us?" Who shall lay anything to the charge of God's elect? It is God that justifies, and saves those that He has elected through Jesus Christ who has ever stood as a Lamb slain from the foundation of the world, and **has ever been their surety.** For whom God elected and predestinated were given unto Christ in that **eternal and unchangeable covenant,** and that their names were written in the Lamb's book of life before the world began (Eph. 1: 4-7).

"According as He hath chosen us in Him (Christ) 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 to Himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein He has made us accepted in the Beloved. In whom we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace." So then, my dear brother, in God's appointed time He sent Christ into this world, in the likeness of sinful flesh; for it behooved our blessed Savior to be made like unto His brethren. He came to **bear their sins in His own body,** and **to redeem them from the curse of the law,** and **to save them by His grace.** The angel said: "His name **shall** be called Jesus, for He **shall save His people from their sins."** And my experience has taught me that it is by grace, and grace alone, that saves

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those whom His Father had given Him, and there will not be one forgotten, for the last one of the elect of God will be **regenerated and born again,** and carried home to glory. My dear brother, these are some of the things that I have been trying to tell in my feeble way for twenty odd years.

And this is what my people believe and rejoice in. Brother Hanks, I didn't think of writing this way when I commenced and, perhaps, it will not be any comfort to you, but this is what my hope is relying upon, and wherein I rejoice; but if the Lord will give me the mind, sometime, I will write you some of my experience and travails as a pilgrim; for if I am anything at all, **I want to be just a plain Old Baptist, and that I believe the Primitive Baptists to be the true Church of God.** And that God's people **should not belong to any other institution.** So I will close, asking to be remembered in your prayers for myself and family. O Lord, grant that the time may speedily come when we may be together as one band in love and fellowship.

Your brother in hope,

D. HENDERSON.

Jonesboro, Ga.

THE KING'S SERVICE REQUIRED—IT IS MADE HONORABLE (Jno. 12:27)

If any man serve Me, let him follow Me, and where I am there shall My servant be; if any man serve Me, him will My Father honor." The honor of God exalts servants of Jesus too. This is the preaching of King Jesus, the Holy Son of God. The sweet words of the King of all kings. The King is entitled to our service in patriotic, religious loyalty. So that all men should worship God in Christ, honor Him as they honor the Father. "If any man serve Me," implies it is man's duty, yet very few do so. There is no better one to serve, nor any other so honorable and good, nor of such high authority to serve, worship and lovingly honor. None other to whom we are so much indebted by mercies and tender care of us to serve. His is a reasonable service. Reason owns it to be done Him, and if owing to Him, our rewards of it are had in advance of it. Reason says, "It is right for us to do it." His yoke is easy, and His burden light. It is a work and labor of love, for lovers of Him. "If you love me, keep my commandments, is the strongest form of a command; it is the King's order to His children. Follow Him now—follow Him daily—never cease. No—never forsake Him. He calls to be disciples, His followers, to attend and wait on the great King. To be in place and ready to do His work—to be at hand to serve Him. Not loitering off in idleness and sloth. Not be a "slacker." His words seem to announce a sweet royal privilege, too, to all who have the love and will. If any man **will** follow Me, **let him come** after Me." Who has this sort of **will**? It is for all the rightly **willing** souls to enjoy.

Observe His **promise,** the promise of His sweet presence to be realized by His followers. To have His revealed company, and where I am, **there shall My servant be.**" How delightful! He reveals Himself to real disciples, and **not** to the world. He makes His followers **feel** He is **with them,** by His comfort and graces in their souls. He is their Head and Husband, and they are His royal family and household. He is their covenant portion and inheritance, and they are His property—His sheep, jewels, and choice treasure, His portion in covenant. Husband and Bride are the property of each other, in a union of one flesh, so the husband's **presence** is the happiness of His affectionate and true wife, so too is Christ to His true loving servants. They **grieve,** if He is absent and hidden from them. If any man love not the Lord Jesus Christ, let him be "Anathema Maran-atha" (1 Cor. 16:22—Be accursed from Christ at His coming)." An awful doom! The best honor servants and followers can ever have given, "If **any man** serve me, him will My Father honor." Not the perishable honors of earthly things, that soon fade away, and all are lost at death of all who have them. They may be lost in a single day. No, Father honors, for Jesus' sake, His diligent servants with gifts and honors from heaven, while yet pilgrims here on earth. Jesus' true servants, the Father honors with the Holy Ghost and His graces in them (Acts 2nd Chap). By the gift of His **Kingdom of heaven**—even its honors. It is our Father's good pleasure to give you the Kingdom." Only think, reader, of how great **that honor.** How rich! The Father first gives the Kingdom to Jesus' servants in the form it exists now on earth, as an earnest of the **inheritance** of **all** heaven at last. How infinitely great are the hnors of the Father's good pleasure to give. You cannot serve Jesus without following Him, and so doing being His self-denying, cross-bearing disciple. Such followers the Father **honors** with His favor, sweet approval, smiles, and rich rewards of our eternal inheritance, advanced each follower in His service here. His Church united in Christ is the most dignified, honored assembly on earth, so it is in God's account—**great honor** to be one of that **body** of Christ. And so united to **Him** in His banqueting house, in His easy yoke. To be a guest at the King's royal table. To sit and rest among, and partake with His royal family. To spend life in the best society that ever exists on the whole earth (Matt. 5th Chap.). Beloved, now are we the sons of God (1 John 3:1-2). This sonship is the highest honor on earth. How ought the honors in heaven be described? They are the **inheritance of Jesus and all His followers.** Oh, to be conveyed by angels, changed and exalted to be **with** and **like** our dear Savior, glorified with Him, with a crown of glory with our heavenly King are all to be inherited honors there forever and ever. To dwell and reign as Kings and priests unto God always. Be infinitely happy and no end to it. Always dwell in the presence of Jesus, of God, and in the society of angels and glorified saints. To familiarly dwell with holy patriarchs, prophets and apostles of old acquaintances. eYa, meet with all that ever was, is now, or ever will be born of God and

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made heirs of His Kingdom in every age of time in heaven our home. And never, never part again. This must be the celestial honors put on all His family of children. Then be so changed, as to be able "To know as we are known," and be familiarly happy in company with all inhabitants in heaven. Not by any natural wisdom, that by the wisdom of God given us in Christ. His wisdom in heaven is perfect as He is, and saints will be made perfect in Him. "When that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13). In a perfect state and perfect world, and made perfect in Christ so we may be fit and suitable for that perfect home. Oh, what more could our Father do for His elect children? It could not be better than perfect forever.

JOHN T. OLIPHANT.

TEACHING

In Matthew 28:19-20, we have the language to the disciples of Jesus, which I would like to notice a little. Here we have the commandments of Jesus to His disciples what to teach and we have the writings of Luke, of Acts, and Peter in his epistles, and Paul, of the New Testament giving, as we believe, a detailed account of what Jesus commanded them to teach, and those that heard them to observe for all time. Nothing to be taken from or added to. A sufficient rule for the Church to be governed by, and to say they could not observe or do what the Savior commanded is to reflect on His judgment. We take the position, the children of God, in the gospel day, can do the things Jesus said for them to do, and, in so doing, reap a great reward in this life. Jesus said, "If you love me, keep my commandments." He knew they could do this or He would not have said for them to do so. He that loveth is born of God, and, therefore, a citizen of Christ's Kingdom, having been translated from darkness to light, and, as citizens, their allegiance is to Christ and they should glorify Him in their bodies and spirits, which are His. Jesus commanded the Apostle, Paul, to say that I affirm that, "We should be careful to maintain good works." Not only he exhorted Timothy to be strong in the grace that is in Christ Jesus, and the things that he has heard of him, among many witnesses, the same commit them to faithful men, who shall teach others also. That he should endure hardness as a good soldier. Which should be observed by those who minister in the Gospel. We here have a pattern of good works. He also tells Timothy to take heed unto thyself, and the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee.

He did not mean eternal salvation, for he was saved by Christ. I infer he would save them from the departing from the faith, and giving heed to seducing spirit, and other things mentioned in this chapter. All this is, to my mind, of God to do here in this life. Then to say, "He **can't** do anything unless the Lord **makes him** do it," is to say the above is without meaning. Now is the accepted time—we have no lease of life, but what our hands find to do, do it with all our might. I know we cannot render acceptable service without the Lord helping us, but the Lord is always present in every lawful act of His children. The Lord tells us **what we must do** and nowhere, in His word, has He told us He would do that for us. The assembling of the children of God in worship, is from the principle of love to the brethren and for the cause of Christ. We feel, sometimes, it is a long time between meetings, and our desire is to meet God's humble poor, that we are drawn to them, when the time comes for them to meet and the greatest pleasure in this life is to meet with them and hear the sweet songs of Zion and words of comfort spoken in line with their experience. May union, peace, and love abound with the household of faith and that we may look to Him whence our strength comes.

Your unworthy brother, I hope, in the Lord.

T. J. HEAD.

291 Oak Street, Atlanta, Ga.

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, etc.

The scriptures abundantly teach, that God has a people that He has loved with an everlasting love, hath saved and called them with an holy calling, not according to their works, but according to His own purpose and grace which was given them in Christ Jesus before the world began and blessed them with all spiritual blessings, according as He hath chosen them in Him before the foundation of the world, and predestinated them unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.

Now, as to how few or many, we are not authorized to say, but it is a definite number. Jesus said, Behold, I and the children which God hath given Me, yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all My salvation and all My desire, although He maketh it not to grow. In this connection we refer to Proverbs 8 and 22. The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning or ever the earth was. Then I was by Him, as one brought up with Him and was daily His delight, rejoicing in the habitable parts of His earth; and My delights were with the sons of men.

Surely this is a sovereign God, in whom all things are complete, and with whom there is nothing new nor old. Those sons of men are the children brought to bear in the first quotation above. Those children, in time, partake of flesh and blood. We fail to understand that these children actually existed in the ancients of eternity, but were in the wisdom of God, they were the objects of His love, and in that spotless lamb of God were treasured all the blessings of time and eternity for those children, who in the or-

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der of their existence, at the fullness of time, because they are sons, God sends His spirit into their hearts, crying, Abba Father. It is then that Christ, who is their life, the hope of glory, is formed within the soul, and they are made to know Him whom to know is life eternal. For they have this record, that God has given them eternal life and this life is in his Son.

Jesus thanked His Father, that He had given Him power over all flesh that He should give eternal life to as many as the Father had given Him. Then were He to give eternal life to one more than the Father gave Him, in that covenant that was ordered in all things and sure, that house would have been made to grow and that seal by the blood of the everlasting covenant would have been broken.

For it became Him, for whom are all things, and by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through suffering.

These are now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel. For once in the end of the world, hath He appeared to put away sin by the sacrifice of Himself. "To this end was I born and for this cause came I int othe world." In this He took not on Himself the nature of angels, but the seed of Abraham. Now if ye be Christ's then are you Abraham's seed and heirs, according to the promise. Now the promise that He should be heir of the world, was not to Abraham and to 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 made of no effect. Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed. The surety of this promise lies in the fact, that He took upon Himself flesh and blood that 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.

We should not fail to notice that this deliverance is to them who were subject to bondage—not in bondage, nor answerable to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. The mother of His children who partake of flesh and blood. This is that creation in Christ Jesus unto good works, that creature that was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, that creature that finds a law in his members, warring against the law of his mind and bringing him into captivity. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

This is the experience of every child of God. The divine injunction is, Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. They are my people, children that will not lie. In love and pity He redeemed them and He bare them, and carried them all the days of old These are the elect according to the foreknowledge of God. Whom He foreknew, and did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren. And they being begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, groan within themselves, waiting for the adoption, to-wit, the redemption of their body. They have this assurance: That if the spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you.

Now as to what we will be, in the resurrection (as to bodily shape or appearance) I can't tell. But I know that it was I, myself, that once felt to be a condemned sinner, later, it was the same poor sinner that gave praise and adoration to God for the great things that He had done for me. This has been 48 years ago. I did not confer with flesh and blood. I went home to my friends and told them what great things the Lord had done for me. I've had a desire ever since to know His will and keep His commandments for my own comfort and welfare.

Now my race is about run. I feel yet, that He is my strong refuge, my high tower and my strength: and feel to know that He has not cast me off in time of old age, nor will not forsake me when my strength faileth. I know that it is I, the same unworthy mortal, that is a witness to these things.

Now my hopes are that this mortal will one day put on immortality, and this corruptible will put on incorruption, and I, myself (not some invisible, or unseen spirit), will be the recipient of that inheritance that's reserved incorruptible and undefiled.

Just so it will be with all God's people, the fallen sons and daughters of Adam who are embraced in that covenant, ordered in all things and sure, they will finally enter upon the full fruition of that inheritance, ever to be with the Lord.

W. A. HARRIS.

Hiram, Ga.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the four Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturdays before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at three P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, Pastor; Walter Prewitt, Clerk, Phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

Glass, Ala. The Church meets on the third Sunday and Saturday before. Eld. B. F. House, Pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaCleve Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

HELPS THE MESSENGER

Elders Hanks and Hull:

My dear Brethren: Have been a subscriber to the Gospel Messenger for twelve or fourteen years and always liked it, but it seems like the last, January and February numbers are the best, or suited my feelings better. I felt like the Lord was with all of the good writers, enabling each and every one to say something good. Many of you I have met, heard preach and learned to love as precious men of God. Elders Hanks, Turnipseed, Hull, both (W. J. and Zack), Stewart, Petty and others, and Elder Hassell I have long read after and loved without meeting him. Have long had a desire to meet him once in this life. I felt like I could sympathize with dear brother and sister Petty in the loss of their dear son. I know what it is to give up sweet children in death, but of course not in so shocking a manner as in that awful instance. The Lord only can reconcile in such heart-rending distress. May His loving, consoling presence be with them to comfort and uphold them. I would be glad if every Old Baptist Association would adopt what Brother Hanks had to say under "Our Opinion." If I know anything about it ,that is all sound and Scriptural, and oh, what love feasts our Associations would all be if conducted in such a manner! There would be no place for wrangles and divisions. I felt a desire, all through the month of February to write you a few of my scattering thoughts for the Messenger, but now I am laid up with lagrippe and too sick to write. I did write brother Turnipseed a letter, or something, and left it to his better judgment as to whether it should be published. To Brother Z. C. Hull I will say that I would be delighted to have the dear old Messenger come twice a month. I believe someone suggested that if all who could, would renew for about three years in advance it would enable you to get it out that often.

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It know it is hard times with nearly all of us, but **I could as soon try to get along without a part of my bread as our good Old Baptists papers.** So I am enclosing my renewal for three years in advance and will do all I can to get new subscribers. Let us all do our best, and not wait to set a time to remit. Now is the time. I want nothing but to help the brethren, to keep the Messenger full size, and to get it out oftener if possible.

I hope and love,

S. E. COPELAND.

Guntersville, Ala.

Dear Beloved Brethren and Sisters in like precious faith: So many times of late I have been with you in sweetest meditation and I hope communion in the spirit of our Elder Brother but have been so harrassed with doubts and fears, trials and temptation, I've hesitated to come before you in correspondence. So many have asked of me and have written me sweet encouraging letters, begging me to continue my letters, as I felt impressed; but, Oh, the fear that I undergo! In thinking of the high esteem in which the afflicted poor hold me, and I such a poor, weak(ignorant, imperfect, fallible creature, I fear that you are deceived in me. I've undergone a long, dark winter season of late; it seems my energy is all gone and I am groping about in darkness, wondering what the end will be. Still, I can not pass mercy's door, but what I fall down in deepest humility and distress and beg the Lord to still be gracious to me. Seeing and feeling myself so poor and needy, I cannot so much as claim the honor, some people claim to themselves and that of praying continually. If not mistaken altogether necessity brings me down, and there is a spirit of prayer given me, and, then I approach my blessed Father as nothing, less than nothing and altogether vanity; yet rejoicing that He is so rich in mercy and so powerful in strength. He can raise my poor frail mortality, so that I can praise Him with all my powers. In thinking over my various conflicts I feel, sometimes, to be alone, but there have been people, and are today, that can fellowship me for what they see manifested in me of my blessed Savior; and as I talk with those who seem so Christ-like and so much endowed, often they break down in tears telling of their shortcomings, etc. I can not see why they have to weep and mourn, their walk and talk seem so lovely to me, so much so I long to be like them. I'm glad I can see my precious kindred, my **superiors**, for then I can obey at least one injunction of Holy Writ, "In lowliness of mind ever esteeming others better than ourselves." Dear Brethren and Sisters of the Primitive Baptist faith and order, I feel to beg a continuance of your forbearance and forgiveness. I realize that I, indeed am weak, but you are strong. I do not wish to err away from the blessed fellowship and Christian love of any of you. So if I say or do anything in that direction, it will be done ignorantly on my part. I beg you again to watch over me and point out my mistakes in love. I do not feel that any sacrifice will be too great for me to make for the welfare of Zion. The more of the opposite views of salvation I hear the more I love the blessed truths advocated by the Old School Baptists. It has been my lot to live in a community this year where there are practically no Old Baptists. They are good folks and many, I believe, have the love of God in their hearts, but they argue that salvation is entirely dependent upon their accepting Jesus and their good works in general. We have to go fifteen miles to eat with our Father's children, but oh! the feast is so sweet and food so nourishing, the distance isn't in the way. I'm anxious to go back among the people who received me into the Church and to have them visit us in our humble home. I know I haven't but one life to live, and I had rather spend that one in some place where I can enjoy my religious life than to live in some other place, where the dear Old Baptists are not known, in prosperity and worldly honor. I must say, "Farewell in the sweet promises of God."

Lovingly in hope.

MRS. LESSIE JOLLY MITCHELL.

Pittsboro, Miss.

Dear Brother in Christ: I should have sent you my remittance sooner, but just neglected it until I was taken down sick with a deep cold, which ran into pneumonia, which was quickly broken up, but a lazy heart still keeps me in bed part of the time, and I am made to feel that the time is not far distant when as God said, "I shall go the way from whence I shall not return." I feel that I should faint by the way were it not for the little hope I have that when this tabernacle dissolves I have a building of God, a house not made with hands, eternal in the Heavens. But this little hope is so weak that much of my time I go groping my way in the dark, fearing I am deceived in the whole matter.

"Dear Lord, if indeed I am thine.
If Thou art my sun and my song,
Why do I languish and pine,
And why are my winters so long."

And as another poet says: "If a moment in praising of God I enjoy, I have hours again to complain."

I do so long, as in days past and gone, to mix and mingle with God's dear children, but my lot is now cast where I can seldom hear any preaching or meet with the saints in the worship of God. I feel that I would be miserable indeed if it were not for my old Baptist papers, which I can read from pens of so many of the household of faith. Many of whom I have met and with whom I have feasted on spiritual things, I trust, in heavenly places in Christ Jesus. Oh, how sweet is the memory of those refreshing seasons from the presence of the Lord! But my poor soul is famishing, and I often wonder if there is even a dear child of God who can remember and pray for me, unworthy though I be.

I was a subscriber to the Gospel Messenger sev-

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eral years before Elder Hassell sold out to you, have met and heard him preach the precious Gospel of our Lord and Savior Jesus Christ, several times, and much enjoyed the "Messenger," and still enjoy the blessed truths it contains ,and am enclosing you check to renew for another year.

It has been several days since I began this letter. I am still shut in, but can stir around some in the house. May the God of all grace, comfort and sustain you, and enable you to keep the "Messenger" up to its high standard of truth.

Pray for unworthy me. Yours in hope of the resurrection.

MRS. J. P. COFFEY.

Rufus, N. C.

Elder Lee Hanks:

Dear Brother in a precious hope: I am enclosing a good letter from Brother Little of Lawn, Texas. Will you please publish it in the Gospel Messenger. I love such letters. A little sister that longs to see the day when all true Old Baptists can be united.

ELIZA SEALE.

Sparkman, Arkansas, Dec. 27, 1919.

Mrs. Eliza Seale:

Dear Sister, and all whom it may concern: We are in deep sympathy with you and all who have a deep and abiding desire in their hearts for peace and unity of sentiment with love and fellowship. Oh! may God grant us this much desired end, and may He yet, in love to us, grant us this heavenly boon of sweet and lasting peace, brotherly love and union throughout our borders. Let us strive to enter in at the strait and narrow gate. A right course of conduct would answer for the strait gate. First, let our words be few, speaking of the faults of our brethren, or of that with which we disagree. We are all fallible beings; we all might be wrong. Let us exercise Christian forbearance one with another, which is a charming, heavenly grace that we should remember. We should do unto others as we would be done by. Speak evil of no man, though he be our enemy. Do good unto all men, though they return evil for good. Remember the household of faith in a special manner, love the brotherhood, fear God, and honor the King. Live in peace with all men as much as in you is. And the God of all grace be with you all even unto the end, is my sincere prayer. I commend you to God who is able to keep you in that day from falling away. Stand firm for the truth, but in quietness, soberness and love. Let us all strive for peace constantly. If we live after the flesh we die to our citizenship as children of God, but in obedience we find peace, and rest. Let us labor to unify instead of getting farther apart.

May God bless us all with hearts full of love, peace and union.

W.M .LITTLE.

Lawn, Texas.

Elder Zack C. Hull:

Dear Brother: Find enclosed $1.50 to renew subscription to Gospel Messenger, as I don't want to miss a single copy. It comes as a very welcome visitor to our home each month. It brings very comforting letters that explain my feelings better than I can tell them myself, and I surely enjoy those sweet Gospel truths that are written by those that know the truth for Christ's sake. May God's richest blessings be upon the editors and associate editors that they may be able to continue the great cause of truth that every child of God loves above all things, and without that precious hope in our dear Savior Jesus Christ, we feel like we have to light the way on life's journey in this unfriendly world. We would wander about in darkness, which we do when we feel so little and unworthy. But, at times, we are made to rejoice and praise God from whom all blessings come. Is not that a glorious thought?

Yours in humble hope,

LIZZIE ROBINSON.

Fort Valley.

Elder Z. C. Hull:

Dear Brother: I have been reading Primitive Baptist papers about forty years and must say that the editorials and contributions to the Gospel Messenger are the best I have ever had the pleasure of reading of all the periodicals or papers I have read. The work of it is certainly for the unifying of the Primitive Baptists and if every Primitive Baptist would take and read it, I am sure all ruptures would be healed and order and fellowship fully restored. It certainly is needed here in Texas, and from what I learn from brethren who have visited the States across the Mississippi River, it is also needed there.

I cannot help but believe that egotism, the fruit of which is jealousy, is the cause of all the trouble we have. But how can a child of God, who knows that he is a sinner saved by grace, become egotistical? Our Savior's life, while here on earth, was one of meekness, and having had, in our experience under conviction, a foretaste of eternal punishment and having realized that our redemption from eternal condemnation rests alone upon what he did for us, not upon what we did, that we are nothing but sinners saved by grace, what is there in that to give a place for egotism?

The spirit of love moved Him in all He did. Love for His Father moved Him to do the Father's will. Love for His people moved Him to give up all the glory of heaven and caused Him to come down to this low ground of sorrow, suffer and die for His people, and it does certainly seem to me that as He has revealed to us by His Spirit the merciful work that He has reedeemed us from a just condemnation, that we should prove our appreciation for what He has done for us by obeying the new commandment, "That ye love one another." It really seems to me that if we appreciate what He has done for us, and will carefully read His prayer, as re-

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corded in John 17, and especially 21st verse, that we would cultivate the spirit of love to that degree for Him, that we would so love Him and each other, that the world would be convinced that we are of Him.

The truth is, Brother Hull, the more closely I examine myself, the less I see in me to boast of. Like Paul, I am forced to declare myself the chief of sinners, as David the Prophet, and Paul the Apostle, declare there is none good, no not one. Were it not for the mercy of God, I would long since have lost what benefits I have received through the shed blood of our Savior; but God in His mercy has kept me by His omnipotent power and teaches me in John 10: 27-28 and 29 that He will still keep me.

It does seem to me that if we could all see ourselves as we are, and fully impress upon our minds, the greatness of the mercy of God, in redeeming us from that condemnation under which we justly rest, all of us would do as you are doing, struggle for the unifying of the body.

Now, let me say to you, that I continue to struggle for the increasing of the number of subscribers for your paper, and exhort you to go on in the good work, and may God give you both wisdom and courage in the work, and incline the heads of the Primitive Baptists to give to you the needed aid therein.

Your brother,

H. D. PATTERSON.

8 North 6th St., Temple, Texas.

Rocky Mount, N. C.

Eld. Z. C. Hull:

Dear Brother: Please find money order for the Messenger another year. I should have renewed sooner. I hope you will pardon me. I have been taking the Messenger for a number of years and desire to continue it as long as I can pay for it. I am perfectly satisfied with the paper and enjoy reading it. I have always found the paper sound and clean, and the able and gifted editors contending so earnestly for the faith which was once delivered to the Saints. They also set forth the doctrine of the Bible, which is salvation by grace. So go on, my dear brethren, preaching Christ in the salvation of His people.

May you be blessed to continue your able and comforting writings for many years, which I feel is a comfort to God's children, especially Bro. Hanks. I certainly would like to meet him. Will do all I can for the Messenger.

May the Lord bless you all, and enable you to continue the publication of the paper.

Your brother in hope,

A. B. DENSON.

Elder Lee Hanks:

Dear and Precious Brother: I will try in my weak way to write a few lines to the Gospel Messenger for my first time. I so much enjoy reading after the gifted writers. I especially endorse your writings—they are timely. While I have never met you, I feel that we are not strangers. We have been taught by the same teacher. Your piece in the February number on Church discipline is just what I believe is right. If it was carried out all over the United States, there would be no trouble among us, but all would be peace and union. But God knows best in all things. He has a purpose in all things that He brings to pass. I do love the doctrine of salvation by grace, election, predestination, foreordination, the perseverance of the saints through grace unto glory. Dear Brother, may the God of all grace enable you to live long, to comfort and console His people with the Gospel which is the power of God unto salvation to every one that believes. Brother Hanks, I feel assured that God has called you to preach with hundreds of others, and has given you that principle to stand and contend for the right doctrine and principles of justice. I feel so unworthy to be numbered among the dear Old Baptists. I believe it is the only true Church. Christ set it up while He was here on earth and gave its law to be governed by, and we should not go by man-made laws in the Church. You may publish this if you see fit, and if not, put it in the waste basket.

EDNA PHILLIPS.

Oval, N. C.

P. S. Dear Brother, we would surely appreciate your to visit us, if you have a mind to do so. Hope the dear Lord will send ministers among us. We so much need each other in these perilous times.

E. P.

Elder Zack C. Hull:

Dear Brother: I feel impressed to write for the Messenger from these words (Isa. 40: 1:2) "Comfort ye, comfort ye my people, saith your God, Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Oh! what a precious promise to God's afflicted and poor people, and they know that His word is true, and His promises are sure, they get so low down at times, and feel that He is clean gone forever; but the beautiful lines of the inspired hymn writer says, "Reach out your hand and find Him, and lo the clouds have flown, He promised never to leave me, never to leave me alone." By faith, God given faith, we can do this, for without Him we can do nothing; but we can do all things through Christ who strengthens us. Well do I remember when I was burdened and under condemnation for my sins, and had been for months, when one morning just before day, I awoke in such agony, I felt like I couldn't live, and when I came to the end of the law, seeing I could do nothing, as helpless as a new born babe, the above words, or a portion of them were given to me, yes, "Bless the Lord, O my soul;" for I have received of His arm double for all my sins." Oh! such rejoicing as filled my poor soul, and in connection with these words came: "How happy are they who their Savior obey," and in

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those words, I was given to see, that it was my duty to join the Church, the Primitive Baptist Church, which Church I then believed, and now believe to be the Church of the true and living God. But after examining myself I found I was a sinner still, and was so ignorant, I thought those people (the Primitive Baptists) didn't feel like that and didn't look so to me, so I thought I must get better, but oh! me, instead of getting better I got worse and worse, that is the way it felt to me, and stayed away until I was made willing by the power of God, I believe, to go home to my friends. But, oh, the sorrow, the distress, anxiety, losses and crosses it was my lot to receive because of my disobedience. O, dear children of God, you who have a hope in His atoning blood, let me admonish you to do your duty, for if you do not, you will be beaten with many stripes, for God is not slack concerning His promises as some men count slackness. No; His word is true, and His promises are sure.

Written in love and sincerity.

BETTIE WHITLEY.

601 East Main St., Washington, N. C.

"WHAT IS THAT TO THEE?"

"Simon Peter, dost thou love me?"
Thrice the searching question came.
"Lord, Thou knowest that I love Thee,"
Thrice replied he, filled with shame.
"Feed my sheep," rejoined the Master,
Then depicting what should be,
Suffering and death his portion,
Said to Simon, "Follow me."

There was present the disciple
Loved of Jesus, tried and true.
Simon turning asked the question,
"Lord, and what shall this man do?"
"If he tarry till my coming,
Simon, what is that to thee?"
Thus the Lord rebuked the servant,
Thus repeated, "Follow me."

When the Savior bids us follow,
Do we ever hesitate?
Does obedience on the conduct
Of a fellow servant wait?
Though another's lot is easier,
Christian, what is that to thee?
If thou servest Christ thy Master,
Heed His summons, "Follow me."

If another in the vineyard,
Idly stands the livelong day;
If a worldly-minded Demas
From the truth has turned away;
If all else have Christ deserted,
Christian, what is that to thee?
Christ, unshaken, though forsaken,
Christ, thy Lord, calls, "Follow me."

If another is neglectful,
Shunning cross, and toil and care;
If a burden all the heavier,
Thou art therefore called to bear;
If thy heart is sorely tempted,
Christian, what is that to thee?
Christ, who bore the heaviest burdens,
From the cross calls, "Follow me."

If another slight thee, brother,
Would'st thou therefore slight thy Lord?
If another is unfaithful,
Would'st thou lost thy rich reward?
Can his fault thy duty lessen?
Never. What is that too thee?
Christ, who took the form of servant,
Christ the meek, says, "Follow me."

Though thy patient, faithful labor
Men may not appreciate;
Though they misconstrue the motives,
And for love return thee hate;
Though rewards on earth be wanting,
Christian, what is that to thee?
Crowns for crosses wait the faithful,
Christ from Heaven calls, "Follow me."

Sometimes wicked plans are sought by evil doers for the destruction of mortal souls, not realizing for one moment that plans laid wrongfully, without any just cause, will destroy themselves.

Whoever spreads a net for another shall be caught in his own net.—Psalms 35:7-8. The wicked are caught in a snare by the transgressions of their lips, but the just are delivered out of trouble.—Prov. 12-13.

Wickedness will always be revealed unmindfully by evil-doers, thereby proving themselves what they are and what they really mean. The just will understand all wicked acts, thereby balancing all things. It is only through faith in the Lord Jesus Christ that he reveals a matter to us.

A false balance is an abomination to God, but a just weight is his delight. Prov. 11-1. Notwithstanding these things concerning the wicked the just are not perfect. "There is not a just man on earth that doeth good and sinneth not."

The just cannot change the minds of evil ones, nor their worldy wisdom but they can let them alone and should endeavor with consecrated hearts to stand on that platform. How foolish are the wicked, for they are wise in their own conceits. Here we can apply the Savior's expression, "Father, forgive them, for they know not what they do." It is truly the prayer of every conscientious Christian that God will forgive the transgressor; have mercy upon the just and restrain evil-doers. Especially, should we pray for those who have transgressed against God's chosen elect. For He says, "Whoever seeks to destroy

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one of my flock, better were a millstone around his neck and cast into the sea." Luke 17-2.

God puts the elect to a test; permits them to go through deep waters, fiery trials and great scourgings for the purging of their sins and purifying of their souls.

All these trials make the called feel unworthy, unfit, and they fully realize that there is no place for them with the worldy minded, but how comforting satisfying to the mind and soul to feel and know that they have a strong hope with the called and redeemed of heaven.

"In the world we shall have tribulation, but be of good cheer, I have overcome the world." John 16-33.

If we didn't have tribulations, God knows that we would forget Him, for we are in an earthen vessel and being imperfect, He is constantly chastening and humiliating our mortal souls, for in no wise can we enter the kingdom of heaven except we become as a little child.

Now we that believe should be clothed with humility, put on the breast-plate of Faith watching for the expectations of the Father.

In our Father's house are many mansions not made with hands, where he has gone ahead to prepare a place for those that come unto Him.

"Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Matt. 11-29. "Commit thy ways unto the Lord and He will establish your thoughts." Psa. 37-5. That is, He will be a shield and a protection to us if we commit all things to Him.

Oh! that every one could know there is a God and what a privilege to carry everything to Him in prayer.

Last of all, by way of experience, I say that I really think God withholds His wonderful revelations to us until we are in a humiliated condition. Then it is He reveals and lends a helping hand which is all the more comforting and fills our hearts with great joy, and gives us a sense of ease and rest that the world cannot understand.

We praise God in all of our troubles and are thankful that we suffer with Christ. Our sorrow and trials are but light afflictions, and are nothing to be compared with the glory that is beyond.

Now may the God of all grace give the ministers strength and courage to proclaim His blessed word, feed the flock, regardless of what the price may be.

Take Paul and John the Baptist; all the weapons they used to defend themselves was God's precious word and when they were wrongfully accused of disturbing the peace, how bravely they bore it! They came not to disturb peace, but to instill right principles in the hearts and minds of people. What a sacrifice they made because they proclaimed the truth. In like manner all true worshippers of God are claimed to be disturbers in some form.

Let it be, where it may, it is the same today as it was then, all who would live godly in Christ Jesus must suffer persecutions.

Now may all who seek the kingdom be tenderhearted, one toward another, having the mercy of God in our hearts, forgiving one another our trespasses, even as the dear Lord has forgiven us. May the grace of God abound in all true believers.

MRS. WILLIAM OSBORNE MITCHELL.
Route 2, Opelika, Ala.

Elder Lee Hanks:

My Dear Brother in the Lord: I have never had the pleasure of meeting you. I heard you preach when a little child, but cannot remember your face, as it was before I had learned to love the dear Old Baptists. I have never forgotten an expression you made in the stand, and that was, "No matter how nice and well the good sisters may prepare their victuals they would not be good after being put into a slopbucket."

Brother Hanks, we do miss your fatherly advice and comforting articles (epistles of love) in the Primitive Baptist so much. If I was as sure that I am a child of God as I am that you are, I don't feel that a doubt would cross my path. When such able men of God as you are, tell of their doubts and fears, it encourages me to press onward and upward "to the prize of the high calling as it is in Christ Jesus;" knowing that it is the light, that the good Lord hath implanted in us, that causes us to see our nothingness and imperfections; for if the light or Spirit had never been given us we could not be able to see our sins.

Brother Hanks, I don't think the Old Baptists tell their experiences, doubts, and fears as often as they should; for it is so encouraging to the little lambs, outside the fold, to hear those on the inside tell of their conflicts. He will say to himself surely he has traveled the same rugged road that I am traveling, and will be encouraged to do his duty—"follow his Father, Master, Priest, and King down into the liquid grave, to walk in the newness of life." I saw one dear brother unite with the church last fourth Sunday,—Brother Willis Monk, son of Elder J. R. Monk. He told a very sweet experience. He said that he went to Texas, a few years ago, to get rid of the impression to join the church, but that the Lord was there the same as here.

We are having some sweet meetings. They are all sweet if the Lord is in our midst, and if we keep His statutes, He is always near. But when we walk in forbidden paths, He uses the chastening rod, and then we feel that He is clean gone. Then our cry is, "O Lord, why hast Thou forsaken me? Is the Lord clean gone forever?" But happy thought—He has promised to be with us always, even in the sad hour of death.

Brother Hanks, I wish you could make a tour through here, for my desire to meet you is great. I dreamed of seeing you one night, but hope if I never have that pleasure on earth, I will meet you in that sweet home above. You came through here

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about five years ago, but I was upon the bed of affliction and could not go to hear you. My membership is at Mt. Gilead. Elder T. V. Price is our good pastor.

In May, Elder L. J. Gresham, of Texas, came through here and spent the night in our home. He preached at night to a very attentive congregation. Some had never heard a Primitive Baptist preach before. While here he handed me a copy of the Gospel Messenger to read. It is such a nice clean paper, free from wrangling, backbiting and slurs. I think if we are offended at any one, we should go to them, and not to others, publishing them to the world. Yes, your paper was as a table filled with a variety of food for every appetite. I want to try to make up a club. May the good Lord be with you. dear editors, in publishing this good paper.

Please remember this poor afflicted girl when in prayer.

Your little sister in hope of Heaven,
Route 2, Equality, Ala. Annie White.

Elder Z. C. Hull:

Dear Brother: Find enclosed Money Order for $1.50 to renew my subscription to the Gospel Messenger. I for one want to do all I can to help it over these hard times. It certainly is a welcome visitor to my home and while I live I want to do all I can for its support. I have just read the March number, and it seems to be worth the subscription price. I hope the good Lord will bless the Messenger to the good of the cause nd may each and all be inclined to bear their part, and the contributors continue to write in the same meek and humble spirit.

Your unworthy sister,
CORNELIA LOWE.

Buena Vista, Ga.

Dear Editors: Enclosed herewith is $1.50 to pay my subscription for this year.

May God bless you all with wisdom and strength to the praise of His grace. Oh, may He so deal with His servants that they may not be entangled with the affairs of this life, but seek to do their Master's will, fight the good fight of faith, that they may press on with courage, having no fear of men or devils. Comfort the trembling saints with the Gospel of Jesus Christ. That they may not labor for filthy lucre, but for the things that edify and comfort Zion. Brethren pray for the widows and afflicted ones and may God grant that I may be remembered in your prayers of faith. That I may be restored to health if God's will, that by the grace of God I may be able to look unto Him for all things.

Uunworthily,
LEO H. BAGLEY.

Route 2, Nichols, Ga.

AFFLICTIONS PURIFY

Elder Lee Hanks:

My Dear Brother in Christian love and fellowship: It is with a great degree of unworthiness that I address you thus, but I have a little hope that we are related in spirit and that I love you with that godly love that passeth all understanding. Yes, great is the mystery of godliness. Perhaps you will remember meeting me in Bethel Church. I remember telling you that I enjoyed your preaching, but that put it so mildly and if I were to try now to tell you how much your preaching lifted me up, I could not find words to express myself; but will say it was **food and medicine to my hungry soul.** Yes, I ate the honey with the honeycomb, and it was sweet to me. I have been reading after your pen for six or seven years and my desire to hear you was great ,and while you were preaching the Gospel so sweetly I was made to say, "Praise God from whom all blessings flow." Father (who is not a member) and I started on to Chana Creek Wednesday morning, but were rained out. We were at Mt. Gilead the second Sunday and Saturday before, and had a good meeting. One brother who had been excluded, came back begging a home and was welcomed back home. I was at Bethel yesterday and today. Elders Price, Monk and Hornsby were there and had a good meeting. Yes, dear Brother, they are all good, if the Lord is there, and He has promised to be ever with His people, though sometimes we walk in the "broad way." Yes, many times we are beaten with the chastening rod and we are made to feel that the Lord has forsaken us and cry out in bitterness of soul, "O Lord, why hast Thou forsaken me?" and "restore unto me the joys of Thy salvation." But the good Lord has not forsaken us, we have only forsaken Him. He is using the chastening rod because He loves us. I feel the rod upon me very heavily, but am I willing to suffer for Jesus' sake?

"Like one alone I seem to be,
Oh, is there any one like me?
I am so vile, so prone to sin,
I fear that I am not born again."

I've just borrowed and read your book, "Conflicts of a Poor Sinner," and surely it has the right title. It was a source of comfort to my poor soul, for when I hear or read of God's dear ministers having so many conflicts, doubts and fears it encourages this poor worthless sinner to press onward. My precious brother, I feel that each conflict is for our good and God's glory. Yes, it is good for us to be down in the valley, for there is where the soil is most fertile, and the little plants yield the most fruit: and it is there that we draw nearer to sweet Jesus and bear more fruits of a child of God, love, meekness, etc.

"In sorrow sweetest virtues grow—
As flowers in the rain.
God watches, and you wilt have sun,
When clouds their perfect work have done."

The Lord puts his people into the furnace to separate the dross from the pure metal. This holy hum-

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bling makes them willing to live, so that the presence of Jesus may be enjoyed in the fires (afflictions, realizing the power of God, which brings the sweet fruit of assurance, peace and love and that He is ours and we are His. The fire weans us from the earth and earthly things; gives a clearer and deeper knowledge of the love, power and rich mercy of God. The three Hebrew children were bound when cast into the furnace which loosed them from their bonds. God was with them and they came out without even the smell of fire upon their garments. The Lord says, "My grace is sufficient for thee, for my strength is made perfect in weakness." Also, "Beloved, think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings (1 Peter 4:12). The fiery trials are sent to burn out the dross, to purify and separate, to crucify the old man with his deeds, which are evil and give more room in the heart for the precious things of the everlasting covenant. Fire is the test of grace, and pure gold will stand the test when imitations will not. Poor old afflicted Job was stripped of children, friends, and was sorely afflicted. Yes, afflictions pressed him sore, yet out of his fiery trial faith pierced through the clouds and enabled him to say, "Though He slay me yet will I trust Him." "For I know that my Redeemer liveth." In speaking of Job a vision or rather a dream came to mind that I had some time last year. I had been reading the dear Primitive Baptist papera. I retired and dreamed of meeting you, and **you looked very feeble** and had boils and sores upon your face and hands, you looked so afflicted that I was made to think of Job, and dear brother, I know that your afflictions are many in body and with the persecutions of the world, for they that will live godly in Christ Jesus shall suffer persecutions, "But rejoice inasmuch as ye are partakers of Christ's sufferings." Well, Brother Hanks, I had a mind to write you and the above is the result, and I now have some relief of mind. I often have a mind to write some one, or to our good papers, but I fear that the impressions are from the wrong source.

Hope you reached home all right and I hope to meet you again if not on earth, in Heaven, where there will be no more fiery trials nor sad good byes. In much afflictions I am,

MISS ANNIE WHITE.

Equality, Ala.

CHRISTIAN DUTY

Dear Brother Hull: This article on "Christian Duty," appeared in the Oct. No. of Zion's Advocate, 1920. Probably you will remember I sent an article to your paper on the same subject a few months previous, through Bro. Hassell which you published, this is a continuation of that article. I am a subscriber to both papers, hence it seems correct to my mind, to have what I write for publication published in both papers, provided the editors see no objection. The incentive to write on the subject came to me through a letter to Bro. Pittman from a sister asking him to write an article on Christian duties, which he did in Zion's Advocate. It had ofttimes been impressed on my mind that the members of any church, should make an effort to live **nearer their pastor** than it seemed to me the majority of them are doing. I feel we ought to study how to live nearer them, proving by word and deed that we are interested in their welfare both spiritually and temporally. The truly called minister such as we have conndence in as a church have many conflicts to contend with, both from within and without, such as no other set of men have. If they are truly called and set apart by the Lord, for this work regardless of any previous preparation, just think what an effort and trial it must be to them to think of getting, ofttimes, before an intelligent audience and trying to preach a doctrine they know is not acceptable to the majority under favorable circumstances, much less so when presented by an uneducated and unattractive man, so far as personal appearance goes, as those chosen of the Lord ofttimes are. In other callings of life men are permitted to have some choice in the matter, but not so in this, the calling has chosen the man instead of his having chosen the calling. Paul says (1 Cor. 9:16): "For though I preach the Gospel, I have nothing to glory in; for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." Newton says,

> What contradictions meet, in ministers employ;
> It is a bitter sweet, a sorrow full of Joy.
> No other post affords a place
> For equal honor or disgrace."

If we love them, have confidence in them as being truly called of the Lord, it is our duty to keep ourselves posted in regard to their circumstances, that we may be ready to extend to them such sympathy and help as they may need from us. Great indeed must their trials ofttimes be, under which they labor in trying to serve four or five churches as a faithful pastor. If they are diligent in their calling they cannot have the opportunity to enjoy home and look after their families' needs and wants as other men do. It is very apparent, that the members of his churches should study to relieve him of his burdens as much so as they can. There is one fact that I am looking at very different from what I once did, that of contributing monthly, at least, to the support of my pastor, whether I get to church monthly or not, our getting to church monthly does not excuse us from performing our monthly duties to our faithful pastor who ofttimes fills his appointments through manifold difficulties. We may have justifiable reason for not getting to church every month, but if we have anything to give our pastor there is

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no good reason for not sending it to him, if not by hand, most of us can send right from our door by parcel post. Since it requires about the same for a minister's family to live, as other people, it is not necessary we should always send money. I think we ought to keep the wants and comfort of our pastors and families along with our own before our minds. We often find in our possession articles that are of little or no use to us any more, which if sent to our pastor's family, might prove to be the very article some member might be wanting. I once heard a minister's wife say, she was grateful for a pin if given in the right spirit. Any true humble minister who is depending on the Lord to provide for his family temporal things while he is trying to attend to the spiritual want of his churches will appreciate your effort and thank the Lord for putting it in your hearts to remember him and his. From my standpoint of looking at the cause, every minister is justified in expecting a contribution from every member of his churches be it little or much monthly. Contributing monthly to the support of our pastor without fail, is such a simple apparent duty that it seems no member ought ever forget or overlook it—yet I do not remember of hearing any one dwell on this particular duty either by letter or word. Since I know myself to be guilty of this particular offence many times, I decided to call attention to this particular duty, thinking there might be some members like myself, in the past, thoughtlessly overlooking their duties along this line, who might do better if lovingly reminded of this duty. Paul says (Cor. 1:9-11): "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." It must be a great comfort to any pastor to feel assured, from past experience, that while he is going forward in the discharge of his duties among his churches that the members of those churches will not neglect to contribute to his needs while he is away from his home and loved ones. Don't fail to send something monthly to the support of your pastor. If you can't send money, send something that would take money to buy. What I have written is the result of my own experience and observation and others as I have noted them, and my prayer is, that this humble article may find and touch the true and lively cord of Christian love as it exists, or should exist in the heart of all who profess to know our Lord and Savior Jesus Christ. To know Him is to love him. The command is, "If you love me, keep my commandments. We should strive to prove our love for Jesus and for one another by obeying His commandments.

Your sister in the bonds of Christian love,

ANNIE M. McINTURFF.

Strasburg, Va.

Dear Brother Hanks: I have been thinking of writing you ever since you and Bro. Taylor were here last fall. I certainly did enjoy hearing you both preach at Tired Creek, and fully intended to be with you at one or the other of your appointments, while near here, but was prevented, however, am glad that I got to be with you one day. I heard many of the brethren say they, too, were glad you came, and will be glad for you to come again and bring Brother Taylor with you. I enjoy reading the Messenger. I get very low in my feelings, sometimes, in fact the most of my time, and the good letters in the Messenger and Primitive Baptist, cheer and encourage me. Seemingly, we through here have been passing through a wintry time, for some little bit, but I feel to hope the clouds are about past—most all fruit trees need pruning; and I don't know that the trees of the Lord are an exception to the rule. We had a good time through here, quite a while, and it may be that we grew fat, and got to kicking. This growing fat and kicking, has ever been one of Israel's peculiar characteristics. But I feel sure that kicking gets its start in the flesh, and ends there. I have thought that as good a way to break an Old Baptist from kicking, is to get out of his way, and let him kick. If he don't hit, he will soon tire down. We had a real pleasant meeting at Poplar Springs last fourth Sunday and Saturday before. Old Brother Hollingsworth was not able to be there, he can't go much now, especially through the winter. He is growing weaker real fast, soon he will be called to go hence. My text on Sunday was, "Thou shalt guide me with Thy counsel, and afterwards receive me to glory." I felt that the good Lord gave me the Spirit of my text. But I never got through with it; its sweetness still lingers. Surely the Lord guides all His children, and will keep them to eternal days. Sometimes they forsake the Lord, and trust in an arm of flesh, they go so far away, sometimes, that they think, though having begun in the Spirit, they can be made (or make themselves) perfect by the flesh. How silly the children of God become, sometimes! If they could but think, at all times they would know that the works of their flesh, will bring them nothing but sorrow. The older I get the more sinfulness I see in my flesh. I desire to live wholly consecrated to the Lord, but this flesh of mine keeps me from my purpose, and, consequently, I am nearly all the time at the foot of the mountain. If it were left to me, I know that I will never climb to its top. But thank God, Jesus is able to reach hither His hand, and lift me up, and, sometimes, I feel that He comes to me again, no matter if I did leave Him, saying, "Be not afraid it is I." Then I trust that I feel as David did, when he said, "Thou shalt guide me with Thy counsel, and afterwards receive me into glory." There is no freewillism, nor conditionalism, in this text, but one certainty throughout. The Lord doesn't resurrect, or speak us into life, and then turn us loose, like some men do their pigs, to shift for

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ourselves. He said, "Without me, you can do nothing." I have found it true. He said, "I will not leave you comfortless, I will come to you." We read, when the Lord went to His disciples, they were glad and so are we when He comes, sometimes, we give Him out, and Oh, how dreary and lonely we feel! We begin to conclude that He is gone for good this time—never has He left me so long before, I have been mistaken all the way, I have sinned, I know that I've done wrong, and the Lord has cut me off. Hark! 'Tis the voice of my beloved. He cometh even to me, my fears He quiets, my sorrow He turns into joys. I love the Lord now and all the brethren. If any of them has motes in their eyes, I can't see them now. I wish that I could be with the brethren now. I have thought hard of some of them, but not now. I have said hard things about others, I am sorry I did it, and want to ask them to forgive me. The Lord is so good and I have been so vile; but He has forgiven me, and I forgive all that have treated me wrong. Brother Hanks, if this is not the way the children of God travel then I know nothing about it. But I feel sure that when one feels hard towards the brethren, it is because the spirit of the flesh is dominating. The Spirit of Jesus is a loving and forgiving spirit. If you think this is worth space you may use it. Remember me to Sister Hanks and the chilrren. Your brother I trust in Jesus.

HUGH CONNELL.

Cairo, Ga.

P. S. Since writing the above, I have read and reread your good letter in the Primitive Baptist. I think it as good as you ever have written, or any one else has written, I think we all would do well to heed it, surely the Lord is much better to us than we deserve. We had a real good meeting at Tired Creek last time. I felt that the Lord gathered us together in love and made us sit together, again, in a heavenly place, in Christ Jesus—to Him be all the praise. Brother Hanks, somehow I, like you, feel a great concern about the welfare of Zion. I feel that she, in many places, is being punished because of her sins. But seeing her cast down, I am made to say like Amos: "O Lord, cease, I pray Thee, by whom shall Jacob arise, for he is small." Remember me at a throne of grace. H. C.

HOW CAREFUL SHOULD WE BE

Dearly Beloved Brethren and Sisters: Often in my meditation the love of God constraineth me, I trust, to write for the dear Messenger. Will it be any comfort to any? I fear not: I feel so sad, at times, over the need of the dear Old Baptists keeping a clean house for the good Lord, who has been so good to us, loved us with so great a love that He even laid down His precious life for His children. Oh; how much we ought to try to perform those good works that He ordained for us that we should walk in them: Are we doing that today? No, my brother, we are not. Those high crimes that He forbids us walking in, let us watch

(Continued on Last Page)

OBITUARIES

J. R. ADAMS

Today, though in the deepest of sorrow, I try to write a few words in memory of our dear brother, J. R. Adams. He was born in 1842, died December 8th, 1920, age 78 years. He was the father of eleven children, five boys and six girls. One boy and two girls preceded him to the grace. He married Miss Mary Caldwell, who is yet living. He was a good father and a kind husband, and a good law abiding citizen. He was a member of the Primitive Baptist Church for many years. In 1906, when trouble arose in the Church, he stood for the right and helped to keep Shiloh Church with the Old Line Baptists. I don't think I ever heard him speak evil of any one. We feel like Brother Joe is at rest, our loss is his eternal gain, for he believed in Jesus Christ. We would say to his dear family to grieve not for him, but trust God and try to meet him in heaven. May the Lord's richest blessings rest and abide with his family and friends.

Written by his brother and friend. A. W. PARKER.

MOTHER WRIGHT DEAD

On last Thursday, p. m., many relatives and friends followed the mortal remains of Mother Wright (mother of Mrs. C. R. Buckhanan) to the quiet cemetery where the body was tenderly laid to rest in the bosom of mother earth.

Mrs. Lavinia (nee Tittle) Wright, was born in Dade Co., Georgia, March 4, 1840. She was married to Thos. A. Wright, January 8, 1869. He lived only a few years and is sister survive the deceased; the latter Mrs. Elizabeth Hale, buried at LaPlata, Macon Co., Mo. Two brothers and one of Haskel, Texas, is 91 years old and in good health. Mr. B. H. Tittle lives at Walnut Springs and J. C. Tittle resides at Meridian.

Mr. T. A. Wright was afflicted for a long time before his death; this resulted in leaving the widow poor, without a home and with one small girl to provide for and educate. Hard as this situation may have seemed, Mrs. Wright was undaunted. She went to work to meet the situation by hard and persistent labor; thus she provided for herself and the little daughter. In a few years (having moved to Walnut Springs, Texas), she purchased and paid for a home. She kept Alma in school until she had acquired a good education. After this, Miss Alma taught school and supplied much of the needed finance, until, finally, she was married to Mr. C. R. Buchanan. Since this marriage, Mrs. Wright has had a comfortable home with the married daughter, until January 5, p. m., 1921, when the immortalt spirit took its leave of the frail tenement of clay for Paradise.

The funeral service was held in the Presbyterian church Thursday at 3 p. m. by Mother's wright pastor Rev. Hester, of the Primitive Baptist Church, assisted by Bro. Wright, Bro. Hicks and the writer. Mother Wright came to be called by this name because she preferred it to that of grandma.

The subject of this article was a very industrious, economical and faithful Christian woman. For a few short years she was a faithful wife. That she was a wise and devoted mother is made manifest by the excellent qualities of the only daughter—Mrs. C. B. Buchanan. Verily "the tree is known by its fruit." Mother Wright was an agreeable, loving and lovable neighbor. She was converted in early life and, after a few years, united with the Primitive Baptist church of which she was a faithful and consistent member to the end. She was a very practical woman. She would not spend her time in idleness, though the stronger members of the family had for years insisted that she leave off work. She was free from worldly vanity, ever keeping her mind directed toward the things that make for the higher life.

She was never pessimistic. In spite of her ripe age and failing strength she was ever cheerful. She had a touch of humor in her genial nature which displayed itself occasionally even during her last illness.

The day of her departure was an ideal one, typical of the life—the soul which was about to exchange worlds. As the day wore away the shadows began calmly to gather, she lay with face to the light and peacefully and serenly fell asleep. As she had lived, so she departed for that home of purity, peace and perfection, to which we are all invited.

May our departure be as beautiful and calm as was hers.

JAS. H. TATE.

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(Continued from Page 23)

these things in everyday life that when we enter the house of worship here in this land of the free, we should feel free to partake with every brother and sister with a free heart, and if we do, we are doing as we are bidden; but if not, we are not faithful to the cause of Christ. Everyone of us who has been led by the dear Savior to confess that He is our Savior, and besides Him there is no other, and He has no respect of persons in judgment. Do we have respect of persons in the house of our Lord? Our worship must be done in spirit and in truth. There is no other way to worship Him. We cannot withdraw from Bro. B. for getting drunk and hold to Bro. C. who is guilty of covetousness. If so, we have respect of persons in church discipline. These are high crimes, and how can we shun the appearance of evil when we are partaking with it? Oh! how the dear Baptists should awake to those things. I do not want to offend any one, but if any who read this are guilty, he should begin at once to repent, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" God is for us when we are doing right. Some will speak evil of us, but we must show to the world that we stand aloof from every thing of which our God disapproves. First Cor. 5th Chap., tells us how to conduct the house of the Lord. "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one not to eat; therefore put away from among you that wicked person." Concerning fornication—deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. Purge out therefore the old leaven that ye may be a new lump, for even Christ our Savior is sacrificed for us, and let us keep the unleavened bread of sincerity and truth. Some Old Baptists are straining at gnats and swallowing camels, and such glorying and rejoicing is not good, for it is defiled with sin. It is my heart's desire to honor my Jesus and to forever be ready to defend His cause. I know I am a sinner, yet I hate sin and we should try to avoid everything that would be a disgrace upon us as followers of Jesus. I have a great desire to write when I am sick. I have been sick some time. I hope, if the dear Lord will, to be spared a while yet, if not, I desire to be submissive to His will.

Dear brethren and sisters, pray for me. I feel at my heart all the dying graces of my blessed Savior. He arose triumphant over death and the grave, and I feel like He is holding my life in His own precious hand, and when I breathe my last here, He will give me that life that will never die. I am not afraid to own His testimonies, for it will do to live and die by. I do not dread death, but hate to part with my brethren and sisters. Oh! how I do love them! No tongue could ever express it. I so much enjoy meeting with them and singing the good old songs of redeeming grace, and the sweet comfort of looking upon their lovely faces. May we all meet some day where we will never part. My dear little children, the joys of my heart, it was their sad lot, at an early age, to receive an orphan's portion. Oh, Lord of righteousness, guide and protect them from the sin, delusions of the world, and may it be in thy own good time and pleasure to bring them home to their friends, that they may partake of thy many happy blessings.

Dear Brother Hanks, please pardon and forbear with me and pray for this poor afflicted sinner.

Your sister in hope of a better home.

Graham, Texas. MRS. W. M. LEWIS.

Saint Luke the beloved physician's praise was in the Gospel throughout all Churches.

Dear household of faith, would there not be a different state of affairs among our people today, if our ministry would have been content to abide in their calling, as did this old servant of old? I sometimes wonder if it was not a great pleasure to Paul that he could send him with Titus, his partner and co-laborer, with such full assurance that his praise was in the Gospel. I love for preachers to visit the Churches of my care, when I can feel with such blessed assurance that their praise is in the Gospel. Our beloved Brother Edwards visited all our Churches in January, and I heard him preach ten discourses, and I can truly say, His praise was in the Gospel, and I feel sure his visit proved a blessing. I think a man whose praise is in the Gospel is not always hunting for something to condemn a poor fellow that may have a different manner of expressing what he believes. He will not make a brother an offender for a word. He will not accuse his brother of preaching a false doctrine and when called upon for evidence, deny it, but yet will go right on accusing him and others of the very same doctrine: when we find preachers thus acting, we conclude their praise is not in the Gospel, but some selfish motive. Another thought, a man whose praise is in the Gospel will not shield and protect a man who will defraud his brother and his neighbor. A man whose praise is in the Gospel desires to live a life above reproach, also, he doesn't want to bring something new into the Church that will cause division, he desires to contend earnestly for the one faith that was once delivered to the saints without adding to or taking from. A man whose praise is in the Gospel does not rejoice in a division among the saints, but longs to see them united in the strongest ties of Christian love and fellowship. Dear kindred, I have written this article without citing any special Scripture, but if this is not in harmony with the teaching of the Scriptures, don't receive it. I do not harbor any malice against any, but I must confess I do not love the religious life of any man whose praise is not in the Gospel throughout all the churches.

A poor unworthy servant, if one at all.

N. A. ALLEN.

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THE GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, JUNE, 1921 No. 6

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

(IN SINCERITY)

"But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

Published Monthly

ELD ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates Single Copy 15c Ministers and Widows
$1.50 Per Year In Advance $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

TITHING

According to request I will write a short article upon the subject of tithing. A tithe is defined as one-tenth of a person's income, consecrated to God; and in ancient times tithes were regular or occasional and voluntary or prescribed by law. Abraham gave a tenth of the spoils taken from the five conquered kings to Melchisedec, the priest-king of Salem. Jacob vowed to give the tenth of the increase of his flocks to God if He would bless him with food and raiment, and bring him back to his father's house in peace. Pharaoh required two-tenths or one-fifth of the produce of the land of Egypt during the seven years of plenty to provide for the succeeding seven years of famine. As the saints were to have no land for possessions in Canaan, and were to devote all their time to service of the sanctuary, the other tribes were required to give them one-tenth of their produce, grain and fruit and cattle, and the Saints were required to give one-tenth of their tenth to the priest (Lev. 27). Every third year the tithe was to be given to the Levite and the stranger, the fatherless and the widow (Deut. 14: 28, 29). In England the tithe is a land-tax for the benefit of the "Established Church." The Mohammedans and the so-called "Catholic Apostolic Church" required tithes of their people. On account of religious declension King Hezekiah found it necessary to call authoritatively for the payment of the tithes (2 Chron. 31: 4-12). The Prophet Melech had to rebuke his countrymen for robbing God by withholding tithes and offerings (Mal. 2: 7-12).

In the new Testament tithes are nowhere required. Christ, on the night before His crucifixion, gave His disciples a new commandment, that they should love one another as He had loved them (John 13:24). On the day of Pentecost, believers in Christ, filled with His spirit of unselfish love, had all things common, and sold their possessions and goods, and parted them to all as every one had need (Acts 2: 44, 45). They laid the money at the feet of the Apostles, who distributed it among all the members according to each one's necessities (Acts 4:32-37). But after the number of disciples was multiplied, the Apostles, finding it proper to give themselves continually to prayer and the ministry of the word, advised the members of the Church at Jerusalem to choose from among themselves seven men, of honest report, full of the Holy Ghost and wisdom to attend to the distribution, and thus the first deacons were selected by the Church, and ordained by the Apostles (Acts 6). We are nowhere told that the Apostles collected money for themselves, but they had collections taken up, before their arrival, for the poor saints in Judea. Persecuted, imprisoned, scourged, and stoned, they went preaching the gospel of the Son of God throughout the Roman Empire, coveting no man's silver or gold or apparel, laboring with their own hands for the necessities of themselves and of those who were with them, showing their believing hearers that so laboring they ought to support the weak, remembering the word of the Lord Jesus, how He said: "It is more blessed to give than to receive." The Apostle Paul says that the Lord has ordained that they who preach the gospel should live of the gospel; that they who minister to us spiritual things should reap of our carnal things, yet that he has not said so that it might be done unto him, and be glorified in preaching the gospel without charge. The Saints of Macedonia though in affliction and poverty, lovingly ministered to him even in other places, and he rejoiced more on their account than his own, as he had learned both to abound and to suffer need (Acts 20; 1 Cor. 9; 2 Cor. 8:9; Philip 4).

Under the influence of the Spirit of Christ, the true minister will rejoice to preach the gospel freely, and those whom he serves will delight to minister freely unto him and also to his poor and afflicted brethren and sisters and the Lord has prospered him, and to do acts of kindness to all men, even to his enemies, and to dumb animals, as opportunity may afford him (Matt. 5:44-48; Rom. 12:19-21; Gal. 6:10). The self-denying law of love is in the hearts of the children of God and they will certainly manifest it in their lives (Matt. 22: 37-39; Heb. 8:7-13; Matt. 25:31-34) and beyond all outward or formal laws, this self-sacrificing principle of love is the living essence of Christ and true religion, as both the Old and New Testaments plainly declare.

S. HASSELL.

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A TOUR

From a deep impression of mind and through the solicitation of a number of good brethren to take a tour North, I left my home Monday after the second Sunday in April, and arrived at Murray, Ky., Tues., 12:30 P. M., where I was met by Elder J. R. Scott, who conveyed me to the home of Bro. R. B. Wynn. After dinner we went to Salem Church and preached to a good appreciative audience. Eld. E. M. Beshears is their pastor. We spent the night with Bro. Wynn, and Wed. and Thurs. preached at Harmony Church, and visited the good homes of Bros. J. D. Tinsley and John Fuquay. Bro. Scott is their esteemed pastor. This is a good church. Thursday P. M. I visited Eld. Scott's home for a short time and he and I went to Benton, Ky.; we spent the night with Bro. J. M. McGregor, preached at Middle Fork Church, Friday, took dinner with Bro. John Smith. Bro. Scott and I spent the night with Bro. J. E. Barker. This Church has been divided for some time, but after preaching Sat. they adjusted their differences by mutual confession and forgiveness and came together amid tears of rejoicing, burying all past differences. Our hearts were filled with joy and praises to God. We took dinner with Bro. J. E. Hunt and spent the night with Bro. A. L. McGregor. Preached Sunday and Monday at Union Church; Elder Scott is their efficient pastor. I spent Sunday night with Bro. Tom Crowell. Took dinner Monday with Bro. J. L. Waldrop, and spent the night with Bro. B.. F. Crenshaw. Preached Tuesday and Wednesday at New Hope Church; Elder Scott is their pastor. Elders E. M. Beshears, J. R. Scott, J. N. Wallace and J. N. Dalby were present. Spent Tuesday night with Sister Mary English, took dinner Wednesday with Sister Emma Blakney and Eld. Scott and I spent the night with Eld. E. M. Beshears, near Mt. Moriah Church. There has been a division in the Soldier Creek Association and at this meeting all came together with mutual confession and forgiveness amid tears, handshakes and shouts of praise to God. All past differences being buried, and all adopting the peace appeal sent out by Elk Horn Church of Missouri, I never was in a sweeter meeting. They came together as loving little children at each other's feet. They did not tell of the other's faults, but each confessed his own faults. We visited the homes of Bro. Jack Ivey and Tommie Nichols. Friday P. M. Elder Wallace and I went to Dawson Springs and spent the night with Brother T. W. Clark, preached there Saturday, took dinner with Brother Fred Beshears, went to Nortonville, and spent the night with Bro. Lee Dillingham. Sunday A. M. we went to Madisonville, Ky., where we had a pleasant meeting. Salem Church was established there with eight members joining by letters,—Elders Wallace and D. S. Shain pastors. (This Church excluded two recently for joining secret orders.) Eld. Shain preached ably Sunday night. Meeting time fourth Sunday and Saturday night before in each month. Spent the night with Eld. Shain. Here I met Elders Weedman and Clayton. Went to Providence, Ky., Monday, took dinner with Sister Annie Brown, preached there Monday night and Tuesday. Elder Wallace is their efficient pastor. I spent Monday night with Elder Wallace and took dinner with him Tuesday. Tuesday P. M. I went to Evansville, Ind., and preached Tuesday night and Wednesday night. I spent Tuesday night with Eld. J. T. Waters and visited Elder Hunt and others. (Both of these ministers say they oppose members joining secret orders.) I spent Wednesday night with Bro. Dimmett. Thursday I went to Ft. Branch and visited Elder J. T. Oliphant, who is old and near his journey's end, but he is very spiritually minded. He says secret orders are wrong and unscriptural. Elder Wallace and I preached there Thursday night. Friday Elder Wallace and I went to Cynthiana to the good home of Bro. C. E. Lowe, a gifted licentiate preacher, and spent the night. We found Bro Lowe and his brethren firm in the faith and separate from all the institutions of men. Bro. Wallace and I spoke for them Saturday and first Sunday in May. These precious saints have had a hard struggle for righteous principles. This old Church declared against secret orders in 1874. Elder Hunt was with us Friday night and Saturday. We spent Saturday night with Bro. E. P. Welborn and Sunday visited the home of Bro. J. H. Williams. We went to Bethlehem and preached Sunday night and Monday, spent Sunday night with Bro. Eli Cox and Monday night with Bro. Hancock. Elder Dalby is the pastor of this Church. I was told this Church used to exclude members for joining secret orders. Elder Wallace returned home Tuesday. I came to West Salem, Ill., and preached there Tuesday and Wednesday, Elders Fuller and Wardell being present. This is a good old Church. Their Churches have rid themselves from secret orders and are satisfied with the goodness of the Lord's house. Elder Wardell and I spent Tuesday night with his daughter, Sister Chester Hoeszle, and took dinner Wednesday with Bro. I. J. Fuller. Wednesday P. M. I came to Olney, Ill., and spent the night with Eld. G. W. Inyart. Thursday Elder Inyart, his two daughters, Bro. Ridlen and I came to Dundas where I tried to preach. Elder Inyart is their efficient pastor. I spent Thursday night with Bro. Perry Kermcikle. Friday I spoke at Dundas and spent the night with Bro. Lankford Wiles. Saturday and Sunday I went to Hickory Creek. Elders Inyart, Ferguson, Biggs, and Licentiates Snyder andT. J. Parr were at this meeting. I spent Saturday night with Bro. J. F. Parr and Sunday night with Bro. Peter Johnson. Monday, Monday night and Tuesday, I was at Willow Hill. I visited Brethren McDaniel, Doty and Musgrove. Elder Inyart and Bro. Snyder were at the meeting Monday night. Tuesday night I came to Olney and spent the night at the good home of Bro. G. A. Ridlen. These are all good Old Baptists and desire to be freed from all innovations of men. They love the old doctrine and practice of our people. I was glad to find the ministry so well united for the old faith and practice of true Primitive Baptists.

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All their preachers oppose members belonging to anti-Christian secret orders and was told not a male member in their Association belonged to such worldly societies. Wednesday morning I went from Olney, Ill., to Buell, Mo. I took dinner with Eld. E. B. Bartlett's daughter, Mrs. Pendergrass. Bro. Bartlett took me to his good home, where I rested until Friday. I spoke at Elk Horn, Friday, to a good appreciative audience. Bro. Bartlett is their efficient pastor. This Church excluded one in 1906 for joining a secret order. Friday night Eld. Bartlett and I went to Bro. N. R. Jones, near South Truxton and spent the night. We had a pleasant meeting at Bethel Saturday. These churches belong to the Cuivre Siloam Association. This is a sound body of Primitive Baptists and will not fellowship any institutions of men, secret or otherwise. The original Upper Canoochee and Lott's Creek Associations of Georgia opened correspondence with them last year. Saturday night Eld. Bartlett and I went to St. Louis and spent the night with Bro. and Sister Canon. We went Sunday to Mr. R. H. and Sister Thompson's good home in the city, where we preached twice to a good appreciative audience. They took their dinner and spent the day together very pleasantly. These are most excellent people and lovers of the truth. I shall never forget the many good people I met and their acts of kindness on this tour. May God bless them all.

There are many dear Old Baptists in the North, but some have been too slack in discipline and allowed their members to unite with anti-Christian religious secret orders. We sincerely trust that they may soon rid themselves of those evils and all come together in sweet union and fellowship. We need all true Old Baptists in **one** orderly body. The bride of Christ is one and her local Churches **are not independent** to make their own laws and do as they please. They are all under one law which should be lovingly and faithfully enforced. It is better to cast out a right eye, cut off a right hand or foot than for the whole body to be destroyed organically.

"Withdraw yourselves from every brother that walketh disorderly." Let each Church thus cleanse herself of every error and let sweet fellowship be restored. Sunday night we left St. Louis for home and found our family fairly well, for which we praise and thank the Lord. Elder Bartlett is pastor of four Churches in his Association and preaches for another 5th Sunday and serves the Arm of Macedonia Church in St. Louis. May God bless all whom we met and bind them together in love.

LEE HANKS.

THE CHURCH

While it is true that the God of Heaven set up or established the Kingdom as a church, I hardly think He did so upon some particular or certain day of the week. It was set up in the days of these kings. Isaiah said: and it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:2-3). This text certainly teaches us that the Lord's house was "established in the top of the mountains" and "exalted above the hills," and "that all nations shall flow unto it," and that many people shall go and say, "Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob." It also says, "He will teach us of His ways," and that "We will walk in His paths." The prophet also said, "For out of Zion shall go forth the law," and the word or Gospel "From Jerusalem." The Prophet Isaiah also said, "Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste" (Isa. 28:16). The truthfulness of this text was affirmed by the Lord Jesus Christ, when He said, "That thou art Peter, and upon this rock I will build my church" (Matt. 16:18). Paul said, "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22).

The Church is the dwelling place of God on earth, "for the Lord hath chosen Zion; He hath desired it for His habitation." The Church is also God's dwelling place: "This is my rest for ever; here will I dwell; for I have desired it" (Psa. 182:13-14).

J. S. N.

GOSPEL PERSUASION

Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). I think the object the Apostle Paul had in view, was the spiritual welfare of God's children here in time. Evidently the Apostle had that great cause at heart as all of God's called and qualified ministers do, more especially pastors that have charge of the flocks of God. The Apostle said, "We persuade men," that is Paul and others that hold ministerial offices. Paul, nor no other Primitive Baptist preacher, that is true to the great cause of Christ ever persuaded or tried to persuade a dead alien sinner to become a child of God or a Christian, that is Arminianism. The carnal professing so-called religious worldly sects, and creeds, except the Primitive Baptist, have that object in view, trying to convert the world and to get the world into the Church of Christ, that is why their churches are of the world. The Spiritual written law says, **"They are of the world and the world heareth them."** The same law says, "Ye are **not** of the world; I have **called you out of the world."** Christ said, "My kingdom is not of the world." Besides this: because the Apostle Paul well knew, like all of God's children, that he did not have the power

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to convert a dead alien sinner into Christianity by his advice, his arguments, or his persuasion. **Paul knew the dead alien sinner must be born again before he became a subject of advice, or persuasion, or Gospel address.** On the other hand, Paul knew after the child was born of God, he could be reached by argument, advice, or persuasion. It became his duty as a minister of the Gospel to advise, to persuade the child of God to do his duty in a spiritual way, to point out his duty to him and also to point out the danger of not doing his duty. What is the danger of not doing our duty as ministers and private members of God's family and kingdom? It's the terror of the Lord. What is the terror of the Lord? It's His wrath and judgments, rod and stripes for our negligence in His kingdom, one toward another. If we live after the flesh, we die, not with the relative standing of God, but die to the joy and fellowship of the Church here. So from this standpoint Paul said, "We persuade men;" persuade, advise or argue that he that thinks he standeth, advise him to take heed, lest he fall; and those that are out of the way of duty, to return home, repent, go back to their first love, and let your light shine before men. Plenty for us to do, brethren. Christ said, "Take My yoke and learn of Me"—not the law, legal, tyrannical yoke that brought cries and groans to the ears of God under heavy weights in bondage under task masters—no rest to be found in that kind of service, but you are no more under that law, but under grace, in a grace school, and are subjects of that school, and in obedience to the laws of that school you learn to find rest and you learn how to find that Gospel rest. "Whoso looketh into the perfect law of liberty, and continueth therein, not being a forgetful hearer, but a doer of the work; this man shall be blest in his deed." May God bless the dear editors of The Messenger and others.

Affectionately, J. R. WILSON.

THE INFANT SAVED BY GRACE

The Primitive Baptists have all along been accused of preaching infant condemnation; but there are no people of any religious order that believe and preach more firmly, that those dying in infancy are saved, than the Primitive Baptists. But they differ with many as to how infants are saved. The Primitive Baptists hold that infants, being born of natural parents who are of the first Adam and of the earth, earthy, are not in their natural state, fit subjects for heaven; but must of necessity be born of the Spirit, changed from natural to spiritual. While they are not sinners by practice, they are of the earth, earthy. The question asked by Job 14:4: "Who can bring a clean thing out of an unclean?" In Psalms 51:5, it is said, "Behold, I was shapen in iniquity and in sin did my mother conceive me." So that the entire progeny of Adam, in nature, are unclean, both infant and adult. In Matt 18:3, the Savior said, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." So that if the adult must be as the little child, in the same sense, the child must be as the adult—both helpless and passive in regeneration. The grown person is entirely dependent and helpless as the babe, and the babe, as the adult. God's dear children are taught their dependence and are constant beggars at a throne of grace, ready to say, "Lord save, or I perish." "God be merciful to me a poor sinner." That all those dying in infancy are saved, is plainly taught (in Jeremiah 31:15, 16), there can be no question. And all Primitive Baptists so teach. The writer of this article does not believe that the infant has the same compunction of conscience for sin as the adult, because they are not actual transgressors. But they must as certainly be born again, as the adult; and just as sure as the Bible is true, and we fully believe that the Old and New Testaments are the inspired words of God and are true, that all those dying in infancy are saved; and, that before death, all of them are regenerated, born of the Spirit, prepared, with that divine work wrought in them, for a home in heaven and will be triumphantly saved in heaven through the imputed righteousness of Christ, and will join in the same anthem of praise to Him who loved them, and washed them from their sins in His own blood, as will the adult. There will be no discordant note there, all redeemed by Christ, saved by His rich, pure and unmerited grace, out of every nation, kindred, tongue and people. To Him be praise, power and dominion for ever and ever.

Submitted in love to the household of faith.

J. N. CULTON.

"INNOVATIONS"
"TO THE LAW AND TO THE TESTIMONY"
Isaiah 2:20

All authority pertaining to the organized Church of God, here upon this earth, should be based upon Bible doctrine concerning the Church here under the Gospel or new dispensation. All authority which is based upon assumption, man made theories, or suppositions, should be rejected. All the "Law and testimony" in the New Testament Scriptures, were given to His chosen disciples," and this law is binding as much on the people of God today as it was in the Apostolic day. Many innovations have been introduced into the Churches of Christ in the past ages. About the first intimation we have of these things was at the end of the third century after Christ. The Pagans had their altars and their gods and offered up incense, and bowed down to their idols, and it did not seem to be very essential to the worshipper what sort of god they had, whether made after the image of bird or beast. Because the "sect, everywhere spoken against," refused to bow down to these idol gods and to cast one grain of incense upon their altars, they were cast to wild beasts or put to death and became martyrs to the cause of Christ. This martyrdom continued through three centuries, until Constantine, like Titus the great Roman general did, when he subdued Jerusalem, became the great ruler of the civilized world. Then it was that Constantine embraced the Chris-

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tian religion, and (if not mistaken) was baptized, and threw the strong arm of the law around the people called Christians, stopped the martyrdom and, then it was, that many innovations began to be introduced into the Churches. Persecution ceased for a time, corruption sprung up in the Churches, and the people began to fall down and worship the image of Saint Peter and the Virgin Mary. But about this time there were people, that said, "We cannot fellowship such vanities." They were known by different names, as Waldenses, Albigenses, etc. Then began that awful persecution and martyrdom which continued through about one thousand years, until the time of the reformation.

According to the past history, these were a people that never went into the Church of Rome. Hence they are not Protestants in the true sense of the word. All that came out of the Romish Church were Protestants. One grand and great innovation, as recorded in history, was the **organ**, that "wind instrument," introduced into the Church by the holy Pope of Rome. The organ was first introduced into the Churches by Pope Vitalianus in the year A. D. 660.—"Sir John Hawkins History of Music." But at that time it seems that some Churches had never used any music except vocal music—instrumental music was excluded. Christ and the Apostles established the Church of Christ on earth. Were there any things lacking in their work? Did they fail to leave a complete code of laws to govern the churches throughout all time? We trow not. It seems, to some, very strange why instrumental music is not used by all the Churches. But Christ and the twelve Apostles brought over the Church from the temple worship and established it by giving all things needful for His people under the new dispensation. It is claimed by some that the deacon office was surely introduced as an innovation. But we must be true to the "law and the testimony." The New Testament does not contain one single word that denotes instruments of any kind in divine worship, nor does it authorize men to say that the full and complete work of the Apostles was finished, until the last word by inspiration was recorded in Revelations, by John the Revelator. Hence the ordination of deacons was a part of the work of God by inspiration. When God's people resort to every device of man, and call for things to help God, and introduce things to please the carnal mind, and be like others, they have wholly departed from the simple commands of the Great Law Giver; for it is a fact that we cannot be too careful about what God has not commanded. When the Jews' passover was at hand, Christ went up to Jerusalem, and there found in the temple those that sold oxen, sheep, and doves, and the "changers of money" sitting. What did He do but make a scourge of small cords and drive them all out of the temple, and the sheep and oxen, and poured out the changers' money and overthrew the tables," and said, "Take these things hence, make not My Father's house an house of merchandise" (John 2:14). In another place Christ said, "It is written; My house shall be called the house of prayer, but you have made it a den of thieves." It was fashionable, in that day, to make merchandise of the house of God, so it has become fashionable today to make merchandise of the people of God, and to introduce everything that will draw the crowd, and bring in the money of the poor and the wealthy. "What shall we say to these things?" "If God be for us, who shall be against us?" God's people are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. The Church of the living God is not dependent upon the things of this world, but is built upon a Rock, and the "Gates of hell shall not prevail against it." Wherever and whenever the question of instrumental music has been introduced into the Churches, it has caused strife, confusion, bickering, alienation, and division; and many of God's people have been drawn away from their original service of their Lord and Master, under the leadership of designing men. Their argument is, that if it is wrong for the Church, it is wrong for the home, every believer's house should be a house of prayer, but at the same time the home is not the Church. The Church is the "ground and pillar of the truth," and is composed of believers in God who are joined together to keep house for God. The individual member is a unit in the house of God, but may be the father of many children, and have a home in this world which is earthly, and must end at the grave; but the Church triumphant contains all of God's people; while the Church militant contains a few steadfast believers who will not compromise with error. Churches may commit error as individual members may and do commit error. When a member commits a sin against the Church and his brethren, he must acknowledge the same and ask forgiveness. So with a Church or with a community of Churches, if one or many are guilty of wrong practices, they should repent and turn away from their error. If one is guilty of drunkenness, or any other sin, the only thing he can do is to ask God for forgiveness, and also his brethren. But the sin is committed, and the **evil is done, and it can't be undone.** The duty of one Church to another is to labor with the erring Church or brother, and if the Church does not repent and turn away from their error, then it is the duty of the Chhrches to withdraw fellowship. If the erring brother refuses to answer at the bar of the Church, then withdraw from him. This is the law given by Christ and is executed in His name, and the testimony of the Apostles is laid down in the New Testament for our benefit.

Before closing this article the reader is referred to "Biblical Encyclopedia" (on Eph. 5:19 and Col. 3: 16): "Psalms, either the Psalms of the Old Testament, or sacred song similar to them in Character—Hymns, Christian songs of praise. And songs, perhaps songs of more personal character, like Simeon's music ditties, or Paul's Swan Song. Singing and making melody with your heart to the Lord, the heart to the Lord, the heart moving devoutly with the voice."

The design of public worship may be learned from

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the word worship itself. First, There is in the constitution of our nature a necessity for the expression of emotion. Second, Audible worship is enjoined. Third, We have Divine example—Jesus prayed audibly, and sang with His disciples at the last supper. Fourth, There is an apostolic example. Fifth, We have the example of the early Church, and of the universal Church to this day. Sixth, Without audible prayer and praises there can be no social worship—teaching and admonishing one another. The spiritual importance of Christian hymnody comes out —impressively here—It is no mere luxury of devotion, certainly no mere musical pleasure; it is an ordained vehicle of instruction and warning. On one of the days when President Garfield lay dying at the seaside, he was a little better, and was permitted to sit by the window, while Mrs. Garfield was in the adjoining room. Love, hope, and gratitude filled her heart as she sang the hymn, "Guide me, O Thou great Jehovah!" As the soft and plaintive notes floated into the sick chamber, the President turned his eyes up to Dr. Bliss, and asked, "Is that Crete?" "Yes," replied the Doctor, "It is Mrs. Garfield." "Quick, open the door a little," anxiously responded the sick man. Dr. Bliss opened the door and after listening a few moments, Mr. Garfield exclaimed, as the large tears coursed down his sunken cheeks, "Glorious, Bliss, isn't it?"—Vol. V. pp. 283, 332.

Much has been said and written for and against music on a dead instrument in God's house (the Church), but it remains an incontrovertible fact that nothing ever will or ever can supplant the human voice in rendering praise to God. The human voice is the harp that was designed by God, not by man, to praise Him with. Then why, oh, why should God's people want to turn the voice over to an instrument, the work of man's own hand? Making the voice subservient to the dead instrument in praising Him. Away with all such idolatrous worship. Take these things out of the Father's house and render unto Him acceptable service by the use of that delicate and sublime instrument—the human voice. It does not matter so much with the Lord as to the voice whether it be smooth and soft or harsh and shattered, just so the voice responds devoutly to the spiritual movements of the heart. God's heaven will be supplied with harps (voices) to sing praise to Him throughout eternity, which will be perfect in harmony, and each will sing the same song and each will be praise, honor, power and glory to God in the highest. Amen. J. M. F. BARRON.

Uni Place, Nebr.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:1-5).

These are the words of Jesus in his sermon on the mount. And they should be observed by all his believing people. The lesson in short is God's people should never judge one another with cruel judgment, especially while they themselves are guilty of greater sins. To thus do is hypocrisy on the part of the brother that beholds the mote in his brother's eye, but considerest not the beam that is in his own eye. It is the hypocrite that will demand of his brother: Let me pull out the mote out of thine eye. There is much said in the Scriptures against this class of hypocrites, and also how God will judge them that are hypocrites. James said: For he shall have judgment without mercy that hath shewed no mercy. James' brethren were judging one another without mercy, they even went so far as to condemn and kill the just, their judging was done with cruelty. James said: "There is one Lawgiver who is able to save and to destroy, who art thou that judgest another?" These brethren wanted to be judges of the law instead of doers of the law. They were doing what Jesus said not to do in the words of our text: "Judge not, that ye be not judged." Dear brethren, let us all take heed to the words of our text, "Judge not, that ye be not judged." Let us examine ourselves whether we are guilty, are we judging without mercy? If so, then, know we shall be judged without mercy, and with what measure we mete it shall be measured to us again. There is no evading these things. This is God's law, and He knows whether we are guilty of transgressing His law or not. He knows whether we are beholding the mote in our brother's eye, and, at the same time, not considering the beam that is in our own eye. It is the manner that we proceed in to remove the mote that makes manifest as to whether we love our brother. If we love our brother, we will desire to see clearly to cast out the mote out of our brother's eye. We will desire to save the eye. On the other hand, if we hate our brother, we will demand, "Let me pull out the mote out of thine eye," regardless as to whether the eye is destroyed or even the brother is killed, the mote must be pulled out. "Let me pull," is the stern demand of a brother that has a beam in his own eye, the beam is what obscures the eye from seeing clearly. Jesus said, "The light of the body is the eye, if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness (Matt. 4:22-23). From this we learn that the eye has much to do as to whether our whole body is full of light or whether our whole body is full of darkness. There is no question as to which condition we should desire to be in.

Our Savior's question is, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

When we do such things it manifests that our own eye is evil. Therefore our whole body shall be

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full of darkness. Everything looks wrong to us, while in this condition, we are not capacitated to remove the mote out of our brother's eye as long as our own eye is evil. The lesson is we must get our own eye right first, before attempting to remove the mote out of our brother's eye. If our eye is single, our whole body shall be full of light. We then will be able to see clearly.. We then will love our brother instead of hating him. Love for our brother should be the cause that prompts us to cast out the mote out of our brother's eye, our eye then will be single; we then can see clearly to cast the mote out of our brother's eye. John said: "If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Such one is a hypocrite. He claims to love God and at the same time hateth his brother." Evidently many dear brethren fail to distinguish between hating a brother and hating the wrong doings of a brother. It is always right to hate evil wherever we see it; but we always should look first at our own evil doings and rectify them first, before trying to rectify our brother or in any way deal harshly with him for doing things, no worse than we ourselves are doing. And many times our sins are greater than the sin that we behold in our brother. It is, then, that our judgments are cruel. Let us remember the words of our text: "Judge not, that ye be not judged." Paul said (Romans 2:1): "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." It is human nature, it is of the flesh to thus judge. Note Paul said, "Thou art inexcusable, O man, whosoever thou art that judgest," yet in the face of all this God's people are continually making excuses for their cruelty toward their brother in the way of judging them. Try them by our own rule of judging, and we all will condemn ourselves. Even David's judgment condemned himself. Read 2 Samuel 12:23, note especially 5-6-7. And David's anger was greatly kindled against the man, and he said to Nathan: "As the Lord liveth the man that hath done this thing shall surely die. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity." And Nathan said to David: "Thou art the man." Here we see the evil in judging harshly. David there was quick to pass judgment against a man that would do what he himself was doing. Thou art the man that you said shall surely die. Thou art the man that is guiity of doing this thing, and had no pity. 13th verse reads: "And David said unto Nathan, "I have sinned against the Lord." O, what a change in David when he saw how unjust he had been! He then confessed his own wrong. "I have sinned against the Lord." James said to his brethren, "Confess your faults one to another and pray one for the other that ye may be healed." As long as we behold the mote that is in our brother's eye, but considerest not the beam that is in our own eye, we do not feel we need to be healed. We pass judgment against our brother for doing the very thing we ourselves are guilty of. James was trying to show his brethren that they were all wrong in judging each other. Instead of that they should confess their faults one to another, and pray one for another. God"s people are not confessing their faults one to another, neither are they praying one for another, and at the same time demanding of their brother, "Let me pull the mote out of thine eye: but considerest not the beam that is in thine own eye." Paul continued (Romans 2:2-3): But we are sure that the judgments of God are according to truth against them which commit such things. And thinkest thou this, O man, which judgest them which do such things, and doest the same that thou shalt escape the judgment of God." When God's people are guilty themselves they want to do the judging instead of God doing it. God has not appointed that His people should judge each other with cruel judgment. James said to his brethren, "But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth." This wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion and every evil work." James does not give to any man an excuse for charging God with confusion that does exist among God's people. When they are judging each other with force and with cruelty. (Ezekiel 34:4) reads: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." These are the words of the Lord against His shepherds. These shepherds are described as hard fighters. We all should take heed and beware lest we also are engaged in cruel fightings, and also lest we pass judgment against all who are engaged in such ruling with force and with cruelty, and yet, at the same time, are guilty of these things, lest it be a truth as in David's case, "Thou art the man," or as Paul said, "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for where in thou judgest another thou condemnest thyself; for thou that judgest, doeth the same things." Jesus taught the same in the words of our text. He was warning his people also against doing such things. And also tells them that they shall be judged according as they judge. In our first experience we all plead for mercy, instead of justice. In our first experience we were not beholding the mote in our brother's eye, our great concern, then, was our own felt sins against a just and holy God. Jesus began His sermon on the mount by saying: "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they

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shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye: when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake."

All these are blessed conditions to be in, if we always remained in these conditions we never would be found guilty of judging our brother without mercy. Note Jesus said, "Blessed are the merciful: for they shall obtain mercy." We all know those referred to in our text are not merciful, and at the same time judging each other as forbidden to do by Christ. Evidently no man is in a blessed condition and at the same time beholding the mote in their brother's eye, but considerest not the beam that is in their own eye. Such an one is not hungering and thirsting after righteousness, for, if they were, they would not be engaged in such cruel works. Jesus will not call his people hypocrites for being in the blessed conditions spoken of by Himself, neither will He judge them as hypocrites unless they are hypocrites. Oh, may we all remember the words of our text: "Judge not that ye be not judged." This is a personal matter with all of God's believing people. Jesus said (Rev. 2:23): "And all the churches shall know that I am He which searchest the reins and hearts, and I will give unto every one of you according to your works. Oh, may our works be such as to show that we believe these words of Jesus are true.

Submitted in love,

J. A. FORD.

ARGUMENT BETWEEN A MISSIONARY AND A PRIVATE

Sung to 7s and 6s

One day most unexpectedly, a Missionary came,
And wanted to sell some pamphlets before he told his name.
I asked him of what order, his new pamphlets were,
He said "Of the Tract Society," can I not sell some here?"
No, I have an aversion, for such ungodly means
To sport away God's blessings, to buy such wicked things."
He said, "Let me convince you," I said to him, say on."
He spoke against the Old Baptists, and said, "They are all wrong."
I asked him to prove it so, he with disdain, did say,
"They are reduced in number, they are dwindled 'most away."
He said, "Except America, but few can show their face.
There's a few remaining here, but they are getting very scarce."
He said, "All fields are open," and they must enter there,
That all the world before them, had yielded to despair.
One says, "You had better join with us, with us contented to be
Join us in our deception, and lose your liberty.
I had rather join one Jesus, whose blood can make me free,
And live under the Gospel Banner, of Gospel liberty.
You would bind the Gospel Bannner, and conscience take away,
You would stop Old Baptist preachers, their blood bought liberty.
You would extend your utmost power, to reach the golden reins,
To change the constitution, and persecute the saints.
But Christ will keep His people, He calls the Church, His bride,
He is her head and husband, they are in wedlock tied.
Though they are but few in number, the Lord will guard His wife,
Jesus holds the flaming sword, He guards the tree of life.
Now let them all live together, all through this mortal life,
For there is a curse upon you, that parteth man and wife.
Though they are but few in number, you cannot make them yield,
You'll have to drop your sheepskin, and then to quit the field.
Strange this, your new religion, though neither good nor true,
Should in you find such reverence, and Christ despised so.
You would bind on heavy burdens, and grievous to bear,
And would gather up much money, if you just had the power.
He said, "We like more money, to carry us along,
The Gospel on to Hindoostan, and to other heathen lands."
I told him that God would carry, the Gospel where He pleased,
Without any help of money, and give them Gospel grace.
He said that if we waited, for God to carry on,
The Gospel to the heathen, it would never be done.
You are a poor, wicked mortal, I want to let you know,
That it is God that carries the Gospel, or it will never go.
If He bids you preach that doctrine, He gave you some new charge,
Or else you misunderstood Him, or the Scripture's been enlarged.
His own arm brought salvation, to save poor souls from death,
His power, all His works shall crown, with everlasting life.
To all those whom He gives this life, if you are left in doubt,
Jesus died His sheep to save, the goats are left without.

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You will not come to me, says Christ, that you might have this life,
His church is of His choosing, he did in Christ elect,
And are all of His calling, whom He did predestinate.
I believe in no such doctrine, salvation is free for all.
But you speculate upon it, and make it dear to all.
You know God's works are all His own, and if these things be hid,
These things are to the saints made known, and hid to you that's dead.
Now were all saved in Noah's Ark, and why were not all lost,
Was it not free grace that saved a part, and cast them not all off.
Known to God are all His works, before the world was made,
All things to Him, then present stood, from God there is nothing hid.
He is a God that changes not, a judge that will do right,
Nothing by Him is ever forgot, that He'll not bring to light.
God works and none can hinder Him, His power, it never fails,
His Church, He hovers with His wings, from all the powers of hell.
Christ holds the keys of death and hell, He opens and none can shut,
He shuts and none can open, well, till Christ, the door unlocks.
You that have come to consciousness, in your religion learned,
Have no more power, your souls to save, than infants that's just born.
Then 'tis of grace and not of self, by grace, He saves the soul,
His grace He brings to our relief, His grace, He never withholds.
Grace is the Gospel's golden key, unlocks the sinner's heart,
With blood, He washes sin away, and cleanses every part.
"Well, now," says he, "The Old Baptists, the Scriptures cannot trace,
They only choose such passages, as answer to their case.
I said, "They take Scriptures, from beginning to the end,
The Spirit of the Gospel, they carefully maintain.
They quote it through from Genesis, they keep the golden chain
To the end of Revelations, and show the Gospel plain.
To speak of Grace where should I stop, but I must now go on,
Grace is the only sure prop, else faith and hope were gone.
Then 'tis by grace ye are saved, and that not of yourself,
It's the gift of God, not of works, lest any man should boast.

WILLIAM HANKS.

Swansonville, Va., Dec. 13, 1853.

The above was written by my dear old father, 1853. He wrote a great deal, but I only have the above which I highly prize. He never joined any Church, but was very strict in his deportment to live a life worthy of emulation. He was honest, truthful, sober, and upright, leaving every evidence that he was a child of God. In his old age, His Bible was his daily companion. He was a lover of good men, and advised his children to keep good company or none. He fell asleep in Jesus (I firmly believe), April, 1869. The saddest hour of my life to be thrown upon the cold charities of a friendless world, before I was eight years old. No one knows the worth of a good exemplary father until he is gone.

LEE HANKS.

I would be glad to meet all the brethren who write to your good paper, the Gospel Messenger. The Jan. number was full of blessed truths which are food and drink to the hungry, thirsty little children of God.

T. S. PARSLEY.

Lead Hill, Ark.

Father has been a reader of the Mesesnger almost since the first publication and I desire it to continue. We enjoy the Messenger. May God bless its editors to rightly divide the word of truth to the comfort and encouragement of its many readers.

SILLA WILSON.

Logansville, Ga.

I have long been a reader of Gospel Messenger and enjoy it too much to be without it.

MRS. MARY C. BARNHILL.

Jamesville, N. C.

The Messenger will have my support as long as it contends for the principles set forth in the March issue which is the first I received.

JOHN L. HEMBREE.

Townsend, Tenn.

The Gospel Messenger is my choice among Old Baptist papers, and I feel that it is a blessing to the cause and I would be so glad if more of the brethren would take it. I believe it would bring about a better understanding of the true doctrine and practice of genuine Old Baptists.

E. M. COBB.

Eva, Ala.

I received the Gospel Messenger with the greatest pleasure. I have been reading the Messenger thirty-five years. My mother took it when I was a child.

MINNIE HARTE.

I love the dear old Messenger. I feel like I could not do without it. It is all the preaching I hear.

MRS. J. F. PREMM.

Machove, Ark.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the four Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturdays before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at three P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, Pastor; Walter Prewitt, Clerk, Phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

Glass, Ala. The Church meets on the third Sunday and Saturday before. Eld. B. F. House, Pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

NEWS NOTES

The May meeting at Cross Roads Church was especially good. We had quite a number of visitors. Eld. H. G. Mitchall was with us Saturday and Sunday. Bro. Hill was with us on Sunday. Both he and Eld. Mitchell preached to the comfort of all present. The meeting will long be remembered. Thank the Lord for His presence and preserving Grace.

Z. C. HULL.

CHANGE OF ADDRESS

Brethren will please take note that, due to changes in house numbers on our street, my address is now 306 Dodds Avenue, Chattanooga. (The word "north" no longer used in the address).

ELDER R. O. RAULSTON.

Stapleton Church received a man on the third Sunday in Feb., after which they learned that he belonged to a secret order and was not willing to give it up. On the third Saturday in March, the Church rescinded the act of receiving him. We are anxious for God's children to join us, but all who love the world better than the Church had better stay away where they belong. We don't want the world in the Church. We believe in a complete separation, religiously, between the Church and the world, and oppose strikes and lawlessness. The Church is the light of the world. Be firm for the right.

L. H.

Three joined High Shoals Church the second Sunday in March. We are glad to hear this old Church is being revived.

L. H.

We are the body of Christ and should be kind, gentle, loving, forbearing, forgiving, and exercise that charity that suffers long and hides a multitude of sins.

L. H.

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The communion meeting at Bethlehem was pleasant indeed. Elder H. G. Mitchall was with us at this meeting. We appreciate visitors at the churches we are trying to serve. I am sure it is encouraging to the churches to have brethren and sisters visit them. We should show an interest in each other, and manifest the spirit of true brotherly love.

Z. C. HULL.

We have learned that Bro. Mallie Jones of Statesboro was recently ordained to the full work of the Gospel ministry. He is a gifted young preacher and much esteemed. May God make him a blessing to His people. L. H.

With sadness of heart we learn of the death of Elder Jordan Cribbs. May God bless the bereaved.

L. H.

I was with the church at Rock Springs in the Oconee Association the third Sunday in March and Saturday before. This was my first visit there. I have never met a more devoted church. Eld. W. J. Green is pastor of this church. I could see the results of his faithful labors. There was a large attendance both Saturday and Sunday. The song service was excellent, attention good. I surely appreciate the many tokens of kindness manifested while in the midst of these dear brethren.

Z. C. HULL.

There may be seeming differences when there are none. We often are a little envious and place a wrong construction on a brother's language. Sometimes, trying to avoid one extreme, we go to another and use unsafe expressions that mean more than we intend to convey. Debates among our people privately or publicly, have a tendency to estrange good brethren from each other. Let us all be cautious in our expressions, and speak the truth in love. Let us try to save the erring. L. H.

Eld. Lee Hanks is now in Ill. He has been preaching in Ky. and Ill. for several weeks. He reports good meetings. May the Lord continue to bless him in his work in the Lord's vineyard.

Z. C. HULL.

Eld. C. H. Cayce of Ark., spent a few days in Ga. recently. He did not get to fill all his appointments, which was regretted by a host of people. His preaching was enjoyed. Hope he can come again when he has more time.

Z. C. HULL.

Preacheers should use good judgment, and when a lengthy sermon has been preached, do not worry the people by another very lengthy discourse. Study expediency, and to say as much in few words as possible. It is better to stop with the people praying for you to go on, than for them to pray for you to quit. L. H.

Brother B. D. Jones of Edison, Ga., paid us a visit recently. He is a faithful brother and deacon of Marrs Hill Church. I surely enjoyed having this dear brother in my home.

Z. C. HULL.

We are well pleased with the Messenger. May God's blessings abide with you all is my desire. If it could be the will of the Lord to direct Elder Lee Hanks' mind to come to North Carolina, I would be glad for him to come to Durham. I have desired a long time to see him. I love his writings.

P. H. WILSON.

East Durham, N. C.

I hope to visit N. C. (D. V.) next summer. L. H.

I have been paralyzed seventeen months I have suffered a great deal, but I try to be reconciled, knowing that the Lord doeth all things for the best. I have not heard any preaching since I was stricken, but can see to read a little. I get much comfort from the Messenger and the Bible. I hope you will be able to continue the publication of the Messenger.

W. M. WHATLEY.

Opelika, Ala.

I attended the meeting at West Atlanta Church Friday before the second Sunday in May. The attendance was small, but attention good. Eld. W. T. Walden is the faithful pastor of this church, and has been for many years. I enjoyed meeting the brethren and sisters at this church again. I don't have an opportunity of visiting them often, but always enjoy the privilege when afforded.

Z. C. HULL.

The papers are all the preaching I get to hear as I live a hundred miles from my Church. My husband was bitterly opposed to my joining the Old Baptists and used to destroy my papers, but he does not now. Oh, what hurtful things I have to contend with for Christ sake! But His comforting words are, "Rejoice and be exceeding glad for great is your reward in Heaven." He has promised never to leave us comfortless. Great is His high and Holy name! I can't praise His adorable name enough. My only hope is in Jesus; for without Him I can do nothing. I fully realize this from the depth of my heart. Brother Hanks, will you please remember me, when on your bended knees? In

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hope of sweet deliverence, when this life's journey ends. Sometimes I long for that day to come. "Why do we mourn departing friends." With much love to you and family.

MRS. BETTIE JOHNSON.

Wilmot, Ark.

My recent visit among the Baptists North and West was very pleasant to me. The first Sunday and Sunday night in April, I was with the Church at Chattanooga, Tenn. I had the privilege of meeting Elder R. O. Raulston again, which was indeed a special privilege. The meeting there was well attended, and good interest. Elder Houk of Alabama was at this meeting. I had never met Elder Houk before, but I surely enjoyed his preaching and company. He is an able defender of truth. I enjoyed being at the home of Elder Raulston; he has a lovely family. I also visited the home of Brother Jolly. Sister Jolly was not able to attend the church services. I trust she will soon be restored to her normal health again.

On Monday night, I reached Nashville; was met at the station by Brother Shutt. Services were held at the home of Brother Shutt. Quite a congregation gathered. This little band of Baptists are perfectly devoted to each other and the cause of the Master. Elder Murray, pastor of the College Street Church was present. I was glad to meet Brother Murray. I spent the night at Brother Shutt's home; the time was spent very pleasantly.

On Tuesday, I went to Louisville, expecting to go from there to Newark, Ohio, but owing to some changes in my trip, I did not go to Newark. I regret that I could not get there. I was especially anxious to meet Eld. J. Harvey Daily. I hope to visit that country later. From Louisville, I went to Indianapolis. I had some business to attend to there. Appointments had been arranged for me at the church there, starting Saturday night. The services there were well attended. The weather was rather inclement. I was especially glad to be at this Church, as it is the home church of the late Elder John R. Daily. I never had the privilege of meeting Brother Daily, but felt like I knew him. I could see the results of his faithful labors. The services were continued from Saturday night until Tuesday night; good attendance at each service. I had to leave Tuesday night and was not at the closing service. I was at the homes of Sister Daily, Brother Thompson, Brother Stephens, and Elder King, the pastor. I cannot forget the kindness shown me.

My next stop was at St. Louis. The meeting there was very pleasant; attendance was small owing to the inclement weather. From St. Louis, I went to Buell, Mo., Brother Dan Hensley met me and conveyed me to his home, where I took a much needed rest. I found a pleasant home. I don't feel worthy of the treatment I received. I found Brother Hensley to be an Old Baptist, who hews to the line, let the chips fall where they may. He is not a minister, but I believe he could truly be called a watchman.

On Friday morning, we went to Elk Horn Church. This old church has stood many storms, but is still intact and is contending for the faith once delivered to the saints. Eld. E. B. Bartlett is pastor. I was indeed glad to meet Brother Bartlett again. I was with the Baptists here two days, every moment was enjoyed. Of course, it was a task, as usual for me to appear before the congregation to speak in the name of the blessed Lord. I spent one night at the home of Eld. Barlett. I was glad to be at his good home, and meet his family. I cannot forget the many tokens of kindness towards me while in the midst of the brethren in that section.

I left Buell on Saturday afternoon. Elder Bartlett accompanied me to St. Louis where he was to fill his regular appointment. The Baptists I visited are in accord with the Baptists in the South.

From St. Louis, I went to Dallas, Texas, stopping in Oklahoma for one day to visit three nephews, who live at Okmulgee. I arrived in Dallas Tuesday. Appointments had been arranged for two nights in Dallas. Owing to the heavy rains, the congregation was not large. I had appointments in Mesquite, but was rained out. I was to go to Fort Worth Saturday night, and Joshua Sunday. I was not feeling well, and decided it was best to return home. I regret that I could not reach all the appointments. I was especially anxious to meet Elder Collings again, who was to meet me in Fort Worth. I was with Eld. H. C. Marcum in Dallas. I was exceedingly glad to meet this dear brother again. I feel like his preaching many years ago had a strong influence in leading me to the dear old church. He is indeed an able defender of truth. He rightly divides the word which instructs God's children.

I could say a great deal more of the trip, but time and space forbids. I want to thank one and all for their kindness.

Z. C. HULL.

Elder Z. C. Hull:

Very dear Brother in Christ: Yours to hand, I should have sent in my subscription some time ago, but have neglected it. You will find enclosed order for $1.25. I have been taking the Gospel Messenger for nearly forty years and I am still deeply interested in, and love the principles of Gospel truths it supports and defends. I learned you were in Indianapolis a short time ago. I would have been glad to meet you and hear you preach. I have known Elder Lee Hanks for many years. My Churches are in peace and union and have some few additions occasionanlly. Would be glad to have you come our way at your convenience.

Trust the Lord will bless your efforts in His Kingdom through the press and in the pulpit.

I am very truly, yours in Christ,

E. W. THOMAS.

Danville, Ind.

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Dear Brother Hull: I hand you herewith one dollar and fifty cents to renew my subscription to our dear Messenger. I feel that the Gospel Messenger is a gift from our Heavenly Father, and that all lovers of the truth should have it in their homes.

In the midst of these perilous times so clearly foretold by the great and much beloved "as well as much persecuted" Apostle Paul, I feel thankful to God our Father and the dear Savior Jesus Christ that we have such a paper.

Your brother in hope of Christ's coming,

E. V. LASSETER.

SPECIAL NOTICE TO SUBSCRIBERS

I dislike to mention through our columns anything in reference to past due subscriptions. It seems, however, that it becomes very necessary that I publish a statement concerning the matter. Several hundred of our subscribers are in arrears on their subscriptions. We have been sending out statements regularly, without any response. As I have stated previously a number of times, The Gospel Messenger is not published for profit. It is published for the good of the cause and owing to the size and quality of the paper, it has been published at a great loss to me. I don't believe that there are any of the subscribers that would want to see me make the sacrifice, I have been making in the publication of the paper. There may have been some false impression as to the ownership of the paper. Some may have thought that it was published by a Company, who was well able to take care of it; however, this is not the fact of the case. I, personally, own the paper, and the expense of publishing is an obligation that rests altogether on me. I make this statement so that you may know where the burden rests.

I know that there has been a great scarcity of money. The financial condition for the past few months has worked a great hardship on the masses, however, if all, who are in arrears would send a small amount, it would relieve me wonderfully and I suggest that all, who possibly can send remittance covering the amount due to date, or a part of it at least. I also request all of the subscribers to make an effort to secure as many new subscribers as possible. If each subscriber would make a special effort to secure one new subscriber, it would enable me to pay for the publishing of the paper without making a personal sacrifice. I have received a few donations to be used in paying for the paper for those, who are unable to pay for it. I want to thank each one, who has taken this interest. I am sending the paper to quite a list each month, who are not able to pay for it, and it is a pleasure to me to do so.

You are to be the judge as to whether or not, the Gospel Messenger is a benefit to you.If it is not a benefit to you, it will be a saving to me for you to notify me and I will take your name off the list. I am sure that the majority of our subscribers could pay the amount of a year's subscription and not miss the amount, and several hundred of these little amounts together, amounts to a great deal to me in paying expenses.

I trust that I will not have to make mention of this matter again. I also hope that I can eliminate having to send out statements, as that is a great expense. Now, if you are interested in the welfare of the paper, send in your remittance. If you are unable to send your remittance now, write me a letter, stating when you will send it and we will mark our official records accordingly. I shall be glad to hear from each subscriber, who is willing to make an effort in securing a new subscriber. Your co-operation is very necessary and unless we put forth the proper interest and co-operate with each other, we are worth very little to each other.

I trust that you will accept the above statement in the spirit, it is written.

Z. C. HULL.

"PREDESTINATION AND ELECTION"

Dear Bro. Hull: I have been requested to write a piece on this blessed old doctrine. I will just state that the all wise and merciful God, purposed in eternity, before all worlds to save a people (Eph. 1:4-5): "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 into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." It is plain from this Scripture that there were some people chosen in Christ before the foundation of the world and that according to that choice, they are in time blessed with all spiritual blessings in Christ, the purpose for which they were chosen, was that they should be holy and without blame before Him in love. It is also taught here that God had predestinated them to the adoption of children, there were more than one embraced in this glorious arrangement, for the pronoun **us** would not have been used. I don't know how many, but I do know that God knows the number. If Paul and the Ephesians were children of God, it was because they were predestinated to be. Is it not just so with all the children of God? I am sure that all who are His children, now, or ever were His children, or ever will be His children, were predestinated to be His children. If not then the Lord's family are divided and some are His children because they were predestinated to be, God determined that they should be before hand, and others are His children because they determind to be. If God foreordained some people to be His children, they will certainly be His, or God fails to carry out His purpose. Did God foreordain to save some of Adam's race? Did He design to save all of them? If so will He not save them? In Eph. 1:11 it is said, "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the council of His own will." It is plain from this text that God had a purpose, and His purpose was to give this inheritance. Again, Eph. 2:8-11: "Unto me, who am less than the least

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of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might know by the Church the manifold wisdom of God, according to the eternal purpose he purposed in Christ Jesus our Lord." Rom. 8:28, 30:11, "And we know that all things work together for good to them that love God to them which are the called, according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren; moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we say then to these things? If God be for us, who can be against us?" This scripture needs no comment, it is plain to be seen, that God calls a people in time according to His purpose, and that all things that make for their eternal salvation work for good, and if any ever love God, it is because they were predestinated before hand, and called to love Him in time. So if God loves all the race of mankind alike, and His purpose embraces them they will all love God. We are told in 1st John 4:19, "We love Him because He first loved us." Here is cause and effect. We love Him because He first loved us. The same cause brought to bear on the same material at the same time, will produce the same effect. Is all the race the same by nature? And does God love all men alike? If so, why is it they do not love God alike? As the effect of the preceding cause? I am sure all will love God in time that He loved in eternity and calls to love Him in time, many or few. We were all haters of God by nature, and remained so until God called us to love Him. And shed abroad His love in our poor sinful hearts. Bless the Lord, O my soul, for all His goodness to such poor sinners as I feel myself to be. I would write more, but this is too lengthy now.

I hope sometimes that such a poor worm was included in His predestination, and that I have been called and caused by His grace and Holy Spirit to love Him, and if I do not love His dear people, I want to love them. I sometimes can sing (as I hope) with the spirit and with the understanding the sweet songs of Zion, and love to tell the sweet story:

"I love to tell the story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love."

I am so pressed to go and try to tell the precious old story, of the work of God in Jesus Christ, for poor lost and undone sinners, but I am so little and unworthy, I fail to do sometimes what I want to try to do. Lord guide by Thy Spirit and keep me in the way. Dear Bro. Hull, we want you to come this way again. O, how we did enjoy your preaching, especially your sermon "Feeding the Church of God, which He Hath Purchased with His Own Blood."

Remember such a poor sinner as I am, and pray for me and mine.

Yours in hope of a blessed immortality,

Middletown, Mo. D. H. McCALL.

THE MESSENGER ENDORSED

Elder Lee Hanks:

Dearly Beloved Brother and Highly Esteemed Elder: I am well pleased with our family paper, the Gospel Messenger. What the Messenger sets forth in its preface is solid, sound and Scriptural; and its editorials and correspondence are the pure essence of its preface, for which it stands. Being feeble yesterday, I read four of the papers, and it was good, joy, strength and unity. All the articles were from many minds on different subjects. While the writers live far apart, and many never saw the faces of each other; yet their minds were a unit in spirit, love, and fellowship. This is remarkable, but it is in harmony with the words of Jesus, our Savior. My people shall all be taught of God, and see eye to eye, and speak the same things, and great shall be their peace. I think surely I was made to feel and taste that peace in my soul, while reading. I endorse all of its contents, because it testifies of Jesus, our all in all.

Brother Hanks, in all of your preachings and writings, for the many years we have been acquainted and associated together, there has not been one single point on which we differed. Now Brother Hull, surely Israel's God has filled your soul with the oil of grace. May His Holy Spirit keep, guide and direct you into the truth of the Gospel, and strengthen you to ever earnestly contend for the truth, and stand in and walk in the strait and narrow path that leads to life eternal. I surely do endorse and commend Eld. W. P. Merrell's article in March number. Also yours, "Speak the Truth in Humility." Also Elder W. L. Barrett's article on "What, Where and Who." Also Sister Orie Belle Adams in same number. Surely she is a child of God. In fact I love all the writers and felt like I owe the foregoing endorsement to cast in my love with all of its writers, and my influence to the upbuilding and circulation of the Messenger.

May God's love and mercy, through Jesus, applied by the Holy Spirit to the editors and contributors through their life here and in the end, waft us all home to glory, is my prayer. I ask an interest in the prayers of all.

(Eld.) B. C. CALDWELL.

Fayetteville, Ga.

Dear Brother Hanks: Please send me one of your Hymn and Tune Books. I wish you would come to our country and preach. I feel comforted in reading the Messenger. I hope it will continue in the future as in the past. Pray for me and my family. Your unworthy sister.

MRS. LUCY C. WATKINS.

Brock, Ky.

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Dear Brother Hull: I feel unworthy to address you this way, but it has been on my mind to write you ever since you left this place.I do not know that it will be of any interest to you, however I trust that you will bear with me in my weakness and imperfections. If I am one of the Lord's children I feel to be the least.

Brother Hull, I'm so glad that you visited in Dallas and that I was blessed with the pleasant opportunity of seeing you again and hearing you preach the wonderful story of Jesus. Oh, I felt edified, comforted, and built up in the most pure and holy faith and have been made to rejoice many times since when meditating over the sweet service we had. Each night I felt that the dear Lord was in our midst notwithstanding the rain and storms we had to go through to reach that humble place, I have not regretted it, but feel glad that I went. I shall not soon forget your kind words of comfort and encouragement to me though I felt that if you knew me, as I know myself, you could not have spoken so commendably of me. Oh! I feel so little and unworthy to be permitted to live with such good people as the dear Old Baptists, but if I'm not deceived, I love them above all others on this earth, and it is my greatest delight to mix and mingle with them in the blessed service of our precious Lord and Master. They are the only people that preach the doctrine that I believe and love with all my heart, which is the glorious doctrine of God our Savior. I have no use for any other but that you spoke of in your preaching that Christ called the doctrine, and not doctrines of men. Oh, I thought you made it so plain along this line.

I enjoyed reading the Messenger you gave us so much. I'm longing for its coming again. You asked me to contribute to its columns, but, oh, how weak and unworthy I feel to write the Lord's precious children though I often feel impressed to do so and notwithstanding my weakness and inability to write, God being my helper I can only try.

Brother Hull, I fear this will not be of any comfort to you, as it is so imperfect, but please cast the mantle of charity over me and pray for me and my dear ones at home.

Give my love to dear Sister Hull. I hope you found her and your little ones well when you reached home.

Your unworthy sister,

RHODA MOON.

THE BEAUTIES OF THE CHURCH

Very dear Brother Barlett: If one so unworthy as I should address you as Brother in Christ the Lord, our sweet Savior. If so be that we were numbered with the redeemed, the elect, the chosen, or family of God, those the Father gave the Son, the bride of Christ, the Lamb's wife, whom dear Jesus gave His sweet life for, that He (the Son) should sanctify and cleanse her (the church) with the washing of water by the word, that He might present her (it) to Himself a glorious bride (church) not having spot or wrinkle, or any such things; but that she (it) should be holy and without blemish. He cleansed her by the washing of regeneration, and renewing of the Holy Ghost. Cleansed her, His bride, the church, with the washing of water by the word, pure water, a well of water, rivers of living water, a fountain of the water of life. Oh! what a beautiful bride, or Church! She is the only one of her mother; she is the choice one of her that bare her. Jerusalem, above is the mother of us all. She is a city that is set on a hill that cannot be hid; a city that has no need of the sun, neither the moon to shine in it. For the glory of God does lighten it, and the Lamb is the light thereof. Beautiful, beautiful, indeed is the Church of the living God, the bride of Christ. Viewing her in the glory of her beauty and splendor, and the light of this great city, the Church that is a light to the world, I am made to look down on myself, or within myself, and to see the darkness within, and my nothingness, inability and insignificance. Oh! then it made me shudder and faint within, and ask, "Can it be possible that I am a member, or citizen of this beautiful Church, the city of our God?" Am I allowed to enjoy the freedom and privileges of this beautiful city? Can it be that I am no more an alien, or foreigner, but have the qualities of a citizen, being made right by the blood of Christ, and a dweller in that city that is free? It seems too good to be true. Then it is I look back to the time when the light of the dear Savior shone around about me, and sweet Jesus made it known to me that He had died to save me from my sins, and He had forgiven me of all the debt I owed, and came to relieve me of the burden of guilt, which was very great, that I had carried so long. Then it seemed that I was so light that I could almost fly—seeing and feeling the greatest of all burdens fall to the ground, and Jesus speaking such sweet peace to my soul, made me so happy that I wanted to tell it to the people everywhere; and He gave me a sweet hope that ever lives in my memory that I would not exchange for this world, a hope that I, even I, am a member of the bride of Christ—a free citizen of that beautiful city, the Church, a member of the body of Christ. He being our Head and Husband, our sweet Redeemer, our rock, our fortress, our refuge and strength, a present help in time of need—the light of our life, our great Shepherd, we shall not want. He maketh us to lie down in green pastures; He leadeth us beside the still waters. He is our all. Bless the Lord, O my soul!

I was so glad to hear from you and that you are feeling so much better. May the Lord bless and keep you in the spirit of your station, ever looking unto Jesus the Author and Finisher of our faith, and to proclaim His sweet name to the dear lambs that hunger and thirst for the righteousness that our Lord Jesus only, can and does give to His humble poor. May they be fed, warmed and clothed by the sweet drinking from the sanctuary of our God. Yes, I feel to agree with you, your work is in the North. They do not need you in the South. If the Lord has a work for you to do, you may rest assured He will give you strength to per-

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form that work. Only trust to Him for it all, but I know you will do that. Oh! that the Lord would send forth laborers, through this country. It seems to me that I can see the fields white already to harvest. I know that He will send them at His appointed time. My anxiety is great at times, and I feel that I sometimes have a view of this field, that it is beautiful and great, and but few true laborers, but the God of high heaven has all power both in heaven and on earth, and works all things after the counsel of His own will.

Your Brother I hope.

G. A. RIDLEN.

Olney, Ill.

Dear Brother Hull: My wife and I enjoy reading the Messenger very much, and hate to give it up, if you can send it on a little longer perhaps we can pay for it. I would be glad for you to come down to see us, sometime, and preach for us. Brother Hanks spoke of bringing you down with him last year. Our Church (Stapleton) is twenty miles from where we live. I fear I will not be able to attend our meetings as regularly as we have been doing—unable financially. We were at meeting yesterday. Brother Banks gave us a wonderful sermon from John 17:1-11. He preached the grand truths so plainly that it seemed to us that any one that had ears to hear could accept, believe, and stand by it, what time they have to live in this world. We were all disappointed yesterday in not having Brother Hanks with us, but we learned that he was sick and not able to come. We trust the Lord will restore him to his usual health, and enable him to visit and feed His sheep and lambs with the same nourishing food as of old. There is no one else that we feel is so near and dear to us as Brother Hanks is, for we feel that he is our father.

Remember us in your prayers, and come to see us when you can. Your little brother in hope.

C. E. ABBOTT.

Warrenton, Ga.

Hattiesburg, Miss.

Elder Lee Hanks:

Dear Brother Hanks: I have just read your article in Feb. 1, Primitive Baptist, and wish to reply, to some things contained therein.

Every little bit I read of some of our people (?) joining some society, secret order, club, or something of the sort for so-called benevolent or social purposes. I see protests against this lack of respect for the Church, by first one and another, but it seems to me that all it ever amounts to is a protest here and there. It seems to me that it is entirely too lightly regarded by our people. Are we afraid to exclude a member for this offense? If so, have we any right to call ourselves the true Church? If we allow this worldliness to continue a few years longer what will be the difference between the Old Baptists and the other denominations? Do they not do the same things? Shouldn't we just as well bring in all the leaves, limbs, chips, shavings, stumps and roots of the trees that go into the building and lay them in the Temple as to tie ourselves up with this worldliness?

I honestly believe, Brother Hanks, that after a member has joined any one of these things of the world, that he should be asked to lay it down. Then should he refuse to do so, take two or three witnesses and ask him again. Then take it to the church (not two or three or a dozen times, extending the trouble into months and years) just one time only, and if the offending member will not make satisfaction to the church, **EXCLUDE him right then and there.** Let it be an example for **other** worldly minded members who may have **no respect** for the **Church.**

Your least brother, if one at all, in hope.

D. F. McDONALD.

Elder John T. Oliphant:

Dear Brother and Cousin the flesh: Your letter came by due course of mail in which you said you found my name in The Gospel Messenger of January, a copy of a letter I had written Elder Cash, and you decided I must be your old cousin you went to school with in the old log school house when you were five years old, and if so, I must be 87 or 88 years old. You say you read my entire letter to Elder Cash, and said, "The platform at the beginning must be right (the Bible) and you are likely right on Church sovereignty too. But you seem to oppose Elders C. and H. O. in their policy concerning bearing with members of secret societies in our Churches rather than force division in some of them. In your platform of the Bible read all (Eph. 4:1-6) Paul, by the Holy Ghost, beseeches them to walk worthy of their vocation by the Spirit. How? "With all lowliness and meekness, with long suffering, forbearing one another in love." What for? "Endeavoring to keep the unity of the Spirit in the bond of peace—to avoid **division,** to keep the unity (oneness) we, by the Spirit have been joined in, through long-suffering and forbearance." Please define and explain the extent and limit of God's law of forbearance. It is what is **wrong** God suffers to be, and it is disagreeable to Him; so to His will, nature and law. Charity (His love in us) suffers long and is kind. What with? Things good or matter not good—evil only. God does right in all He suffers of wrong. Can we do right to imitate Him in suffering wrongs at any time, if so, how? Please explain it. Read Col. 3: 12-13. More long-suffering and forbearance. Now, Bro. Carmichael, I have been puzzled with this law and how we ought to use it so far in life. But I know this law of suffering is in force and if it is used rightly it saves Churches from so many divisions into parties, fragments, it saves from sin."

Now Cousin, you seem to think I was in fault in opposing Eld. C. and Cousin H. O. on their policy concerning secret societies in our Churches and you are inclined to their relief and call my attention to Eph. 4:1-6. I have copied your argument so our peo-

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ple may understand us both. Read it: "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your caling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Now Cousin, to whom is this language addressed? To the millions of earth now wrapped up in oath bound secret orders of every conceivable form gotten up through the cunning craftiness of the adversary which was always earthly, sensual, devilish? **No.** A thousand times **NO.** But to the Saints which are at Ephesus and to the faithful in Christ Jesus. I wish I could hold up the Ephesian letter to the understanding of every heaven born child on earth. It not only tells who is addressed, but how they were quickened, made alive, saved by grace, made nigh by the blood of Christ, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone builded for an habitation of God through the Spirit.

You asked me to please explain and define the extent and limit of God's law of forbearance and sufferance. To the characters of people (Saints and faithful in Christ Jesus) mentioned above I know no limit or bounds. I think of His justice, mercy truth, yea, all His seven lamps burning continually before Him. With my mouth in the dust ,as it were, I exclaim, "Oh, the depth of the riches both of the wisdom and knowledge of God: How unsearchable are His judgments, and His ways past finding out: for who hath known the mind of the Lord! or who hath been His counsellor (Rom. 11:33, 34)?

Again you cite me to Col. 3: 12-13), in addressing this church Paul says: "Paul an apostle of Jesus Christ by the will of God, to the saints and faithful brethren in Christ Jesus which are at Collosse. Not to the uncircumcised in heart and ears who deny the second person of the Trinity—God manifested in the flesh. Let us read (1 John 2: 21, 23) I have not written unto you because you know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father, and the Son, whosoever denieth the Son, the same hath not the Father [but] he that acknowledgeth the Son hath the Father also." But listen, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, set your affections on things above, not on things of the earth." To this class of people he says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against you, even as Christ forgave you, so also do you."

This is all good, for it is instruction for God's little children should love one another, forgive one another, bear one another's burdens and so fulfill the law of Christ. By this shall all men know ye are My disciples, when ye have love one for another. But it does not signify that they should be unequally yoked together with unbelievers. The Church should be separate from the world. She does not need any Babylonish garments to beautify her. She is the light of the world, a city set on a hill whose light cannot be hid. He that left the glory world and came to set her (the Church) up, said, "The gates of Hell shall not prevail against it."

Now, Cousin, don't let it come into your mind in your old age, that the Church needs any of those humanly invented devices from the enemy of all righteousness to help perpetuate its peace and happiness. No! No!! They are not of God and give trouble. If any of God's children get entangled in them, let the Church in love admonish and exclude them. A little leaven leavens the whole lump. It is only adultery to be joined to or entangled in those things. Paul says, "In the name of our Lord Jesus Christ, when you are gathered together and my Spirit with the power of our Lord Jesus Christ to deliver such an one unto Satan for the destruction of the flesh that the Spirit may be saved, in the day of the Lord Jesus (1 Cor. 5: 4-6). Again Paul says, "Withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6). Those progressive and humanly devised things crept into the Church many years ago and distressed God's children to such an extent that in 1832 they came together in supplication and tears and reasoned together and as the voice of one man declared to the leaders, Carey and Fuller (founders of the Mission Baptists) we will endure your innovations no longer, we will exclude you. Cousin, it seems that the time is near at hand that the house of God will have to remember this. God's Word, the Bible, draws the line, "He that is not for me is against me"—no middle ground between truth and error. No place between the Old School Primitive Baptists and the Missionaries. These are some of my thoughts. I feel that my sun of life must soon go down. I am willing to fall into the hands of the living God to whom be glory, might and dominion, now and forever. Amen.

ELD. C. J. CARMICHAEL.

Pickering, Mo.

Elder Z. C. Hull:

My dear Brother: Last Saturday in company with Eld. J. C. Center I visited Sisters Logan and Code, near Moffatt in this (Bell) Co.

Sister Logan is the Widow of Eld. Logan, who, in his life, was a well known and faithful minister of the Gospel, and well known in Texas. She has passed four score years and not only hardly able to walk but is also suffering from a cancer on her right ear.

Sister Goode is her daughter and also a widow with eight children, and had the misfortune of losing her left arm from cancer twenty years ago.

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On Sunday Eld. Center preached in the Methodist Church in Moffatt from Deut. 32:2. He said that neither rain nor dew could revive dead herbs, or grass- but they did revive the living plants. That the dead sinner could not be revived by preaching, but the sinner, to whom God had given eternal life, could be revived by Gospel preaching.

He showed plainly, that Jesus Christ saved or redeemed His people nearly two thousand years ago, therefore, preaching had no part in the eternal redemption of God's people. That their work was plainly taught in Acts. 20: 28, 29, 1 Tim. 4, 16; 1 Pet. 5:1.

These two sisters live a great distance from any church and Bro. Center has agreed to visit them and preach for them as often as he can, probably every month.

Yours in hope,

H. D. PATTERSON.

8 North Sixth St., Temple, Tex.

A GOOD LETTER

Eld. W. J. Hull:

Dear Brother in Christ: Having just read your article in the Gospel Messenger, I desire in my poor and imperfect way to write you a few lines by way of endorsement.

Oh, how I wish that all our poor preachers could see these things, as you do. How much more pleasant it would be. When I was ten years old, my dear mother was called to her eternal home. About seven months after, my father married a woman of Primitive Baptist faith, who later become identified with the church. This was my first acquaintance with this peculiar order of people. Ten years later, in 1894, when I was away from home, in the State of Texas, away from all my friends and acquaintances, it pleased God, as I hope, to show me the guilty distance I stood from Him, and Oh, the awful horrors. I saw myself a sinner justly condemned before God, soon to leave this world and go where hope or mercy could never reach me.

At that time, I was a member of the Missionary Baptist Church. My father and mother's people were members of this order, so I made a vow to my God that although unworthy, to ask, yet if He would spare me, I would meet the brethren at the home church, at their next conference (which I did), and tell them to erase my name from their book, for I knew now that I was not fit to be a member of any church; but the nearer the time came for me to start to pay my vow, the worse I hated to start. It seemed to me that everybody could see me as I saw myself, and I didn't want to meet them, but through fear of a sin avenging God, as I hope, I started and while on my way home, encouched in darkness, without God or a hope in the world, of all men the most miserable, the burden was taken away and I was made to rejoice with that joy that is unspeakable and full of glory. All this had taken place without the aid of any preacher. I mention these facts to show you that I was not under the influence of my good stepmother, while on the road from nature to grace.

Now, back to the subject. As I have told you, my people were all missionaries, and my father a Mason, and said to be a bright one too. He was good and kind to step-mother. Each went with the other to their meetings, and both were present when I presented myself to the Church of her choice. I remember how the tears trickled down his wrinkled cheek, as he gave me the right of Christian fellowship, and said, "My son, I hope you will be faithful this time." Brother Hull, this was my father, a Mason and a Missionary. He knew that I had then and there, turned my back on him and all his people, so far as religion is concerned; but he knew I had gone to a people, that loved him, as a child of grace. While I love the Primitive Baptists. above all other people, I do not love to hear abuse of the dear ones of my childhood. It's not food to me, but as you say, "It is a stone." I suppose that King Solomon was a Mason, at least the Bible tells us he loved many **strange women, but that is no reason we should,** but if we are willing for the world to have and love its own, then I say, "Let them keep their goods in peace, until a stronger (stronger than we) bind them and spoil their house and then let's give them what the Apostle Paul said, "charity instead of malice."

Yours in hope,

H. P. HARRISON.

Philadelphia, Miss.

My dearest Brother in the Bonds of this sweet Gospel: I will write you a few lines this morning. Brother Hull, I want you to send the Gospel Messenger on to me and I will send in my remittance before long, and when you wrote me you said you were sending me subscription blanks, and I failed to get them, so please send me some and some sample copies of the Messenger, if you can. I think if I had some to let the brethren read of the good things in store, may be I could get more subscribers. This is why I haven't sent my subscription in yet; I am waiting on the brethren, I am trying to get up as big a club as I can, so be sure and send the blanks soon as you can.

May the sweet dews from God's throne fall upon you and inspire you to see the great hidden mysteries of good things to feed us on many days. Blessed Jesus, feed us of the hidden manna. Brother, I feel the sweet assurance this morning, while I am trying to say a few words to you of Jesus and His love for all His elect bride of whom He did foreknow, but I haven't time to say much more this time.

Remember me when you come to a throne of His rich grace, a poor sinner saved by grace. May God's blessings be with you brethren in your good work in the Lord.

I am, I hope, your little brother, in the bonds of the Gospel in the cause of the blessed son of God.

W. A. CLABO.

Sevierville, Tenn., Star Route.

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Elder Lee Hanks:

Dearest Esteemed Brother in Christ: I can't resist my mind to write you a few words tonight. I trust you and family are well and enjoying the best of health. We are not very well but hope we are trusting in the love and mercies of an allwise and all powerful God, and our blessed Redeemer, and King, the only Savior of a poor sinner. Dear old Pleasant Hill Church has changed their meeting back to second Sunday and Saturday before. We have had some sweet meetings. That dear old father in Israel, Elder Cribbs, is serving us, and comes laden with a bountiful supply from our Father's storehouse.

I read your precious letter of late in the dear old Primitive Baptist, and it made me shed tears of rejoicing in love to you and all of God's dear children. I still feel that God has a people to whom He reveals His ever blessed Spirit. That they are enabled through that Holy Spirit to feed and comfort the poor little hungering and thirsting child of God, rightly dividing the word of truth. It seems to me the Old Baptists have been in a state of coldness and unbelief, not taking heed to the things which they have heard and have let them slip, entangling themselves too much with the things of this world in letting the things of this world keep them away from the service of God which should be first. "Seek first the Kingdom of God and all these things shall be added." It shows unbelief to seek after the things of this world first, in believing that God will do what He has promised. He that knoweth the will of God and doeth it not, shall be beaten with many stripes. This is just as true a promise as any in God's precious word.

And we, as disobedient children, should expect for the sure fulfillment of this promise when we disobey the blessed commandments that God has placed in His precious word for our guide. The flesh indeed is weak, but we are commanded to mortify the deeds of the body. If we live after the flesh, we shall die, not may, but **shall die** to the pleasures and comforts that God has placed here in His blessed kingdom that He established for those that keep His commandments and do His will, and His commandments are not grievous. Paul says, "If this tabernacle is dissolved, we have a building of God eternal in the heavens, not made with hands." Oh, sweet promise! Let us run with patience the race that is set before us, looking ever unto Jesus, the Author and Finisher of the Christian's faith.

Please pray for me when it goes well with you. A poor sinner saved by the grace of God, if at all.

JNO. M. GIDDENS.

Eastman, Ga.

P. S. Enclosed find post office order to pay subscription another year for the dear old Gospel Messenger, which comes laden with Gospel truths from God's dear children everywhere. Would be glad if the Lord would direct your mind to come to see us and visit the Church and tell more of that good news from a far country. J. M. G.

Dear Brother in Christ I hope: Though we have never met in the flesh, I hope we have in the spirit. I am not able to describe my feelings as I want to do, in glory and praise to God, but I am so far from the God of all grace, how can I speak of so great a salvation? I am poor in spirit. I feel so destitute of the love of God, so far from God I seem to lie, that make me often weep and cry. I am shut up and can not come forth, how can I undertake to speak of so great salvation? I ask you all of God's blest ones to pray for poor unworthy me. I am ignorant in this world's wisdom that you will know, if you ever get this letter. I am also afflicted in the flesh, but that is nothing, for this old body gets all it needs; but this, oh, this hungry soul that nothing of this world can fill! "Oh, for a glance of heavenly glory to melt this stone away! to thaw with beams of love divine, this heart ,this broken heart of mine." I am sending you one dollar and twenty-five cents for my Messenger, and I wish I could send more, but I am not able. I would freely help you in publishing the Gospel Messenger if I were able, for I do love to read it, it is so full of the love and the glory of God that I feel like, when I read it, that I am almost in the presence of the writers of the dear paper, and so often wish I could be.

Remember me at a throne of grace. May God be with you in your work and bless you for all time to come, is the prayer of an unworthy sister, if one at all.

MRS. MAGGIE BRITT.

Battleboro, N. C.

THE LORD CARES FOR HIS SERVANTS

Vengeance is mine, I will repay,
Thus saith the Lord, 'tis true.
Then call to mind, when you're assailed,
These words were said for you.

Thus any one who seeks to kill,
We read it in God's word:
Shall perish, by their own device.
A gallows, or a sword.

We call to mind, Beloved John,
Impetuous Peter, too,
But fire and sword will not avail,
The Lord will fight for you.

If one is called to feed the flock,
The Lord will be his guide,
Direct his course, where he shall go,
Whatever woes betide.

If bread and meat, you do not have,
Remember Elijah's case,
The Lord had work for him to do,
And had him fill his place.

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The Lord their raiment will provide,
  Their food, an ample store,
And when they need: He'll hear their cry,
  He's heard their cry before.

If people do not hear you preach,
  Remember Ezekiel's plight,
When sent to speak to Israel,
  The Lord had sent him right.

If glittering swords shall clash around:
  Your brethren all unite
To shed your blood, just call to mind,
  That Reuben comes in sight.

If Hamans build their scaffolds high,
  And for your life pursue,
Remember, they will meet their fate,
  By what they meant for you.

If they shall place you in a pit,
  Where you shall sink in mire,
The Lord will then, the Eunuch send
  That you shall not expire.

The common people heard the Lord.
  The humble, meek and poor,
Will minister in word and deed.
  Their love for you is pure.

Beloved Brethren of the Lord,
  Don't tell men where to go.
If they are sent: it is the Lord,
  Will prove it here below.

  To Him; who sends them forth,
  Their labors are accountable,
If stubble, hay and wood appear,
  Then they prove nothing worth.

If gold and silver; precious stones
  Upon the scene appear,
Then hold your peace: for God is Judge
  The only ONE to fear.

The prophet Baalam, keep in view,
  God told him not to go,
But honor, pride and money too,
  Proved Baalam's final woe.

Almighty God had told him once
  The course he must pursue,
But Baalam thought that God might change,
  To meet the prophet's view.

Beloved Peter, John and Jude
  Have Baalam's case declared.
So bear in mind, if you're inclined
  Like Baalam. How he fared.

J. M. FENTON.

Dear Brother Hanks: We are having good meetings at Mt. Carmel. I have been blessed to be there every time since I got my letter from Stapleton. The Lord has been wonderfully good to us since we came here. I have a very good job and have been able to work every day. I wish you could visit us down here, sometime soon, and preach for us. I want to go to Stapleton the fifth Sunday in May, if the Lord wills and blesses me to do so. Brother A. J. was at Mt. Carmel and preached for us last year.

Asking an interest in your prayers.

Your unworthy brother,
G. W. BANKS.

Savannah, Ga.

Dear Brother Hanks: I am very anxious for the Gospel Messenger, more so than ever since I got acquainted with you, I often think of the pleasant time we spent when you and Brother Grist were with us. Now please send me the number that has my son-in-law, George O'Kelley's, obituary in it. Now we expect you to come by and spend the night when you are going to Sardis.

As ever, your unworthy brother in hope.
W. H. HARALSON.

Social Circle, Ga., Route No. 2.

TO THE MEMORY OF MY DEPARTED BROTHERS AND SISTERS GATHERED LILIES

8s and 7s

There's a garden full of lilies,
  And they're blooming all around,
And among these pure white lilies,
  Not a dwarfed one can be found.

When we see this lonely garden,
  With its lilies—Oh, so fair,
Then we know there is a Gardener,
  Who has tended it with care.

"I will go into my garden,"
  Spoke the Gardener soft and low,
"I must go and gather lilies,
  From my garden where they grow."

Thus He comes into His garden,
  With a halo round his brow,
And again He gently whispers,
  "I must gather lilies now."

Standing in this lonely garden,
  Where so many are in bloom,
Then it is He plucks a lily,
  Ere it loses its perfume.

He is never late in coming,
  Be it morning, noon, or night,
He is always gathering lilies,
  To adorn His mansions bright.

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There's a bud in all its beauty,
Steeped in sunshine and the dew,
But before it opens its petals,
This sweet bud is gathered too.

O, these fragrant, precious lilies,
How we miss them every day,
But we know they will be blooming,
When all else has passed away.

NANNIE B. EDWARDS.

LaGrange, Ga.

OBITUARIES

ONA ELANE HULL

Ona Elane Hull, the daughter of Mr. and Mrs. S. M. Hull, was born at Snyder, Texas, August 4, 1908. She departed this life February 12th, 1921, near Belleville, Yell County, Arkansas. Her death was a great shock to her relatives and many friends. Ona Elane was a lovable little girl, just blooming into young womanhood. She possessed so many lovable qualities. She loved home; she loved her parents and her brothers and sisters. She was obedient; she was free from all ill speaking. No one ever displayed a sweeter spirit. The whole record of her life had been one of unselfishness since she was large enough to take an interest in home and community.

In her immediate family, she has left a father and mother, three sisters and three brothers, who mourn the great loss. She is greatly missed by all who knew her. She is missed by the community where she lived. While she is so greatly missed by those whom she has left on the shores of time, she is peacefully resting in the arms of her Savior. From evidences, she manifested, she was a dear child of God and this should be reconciling to us. There is no more death for her, neither sorrow. Let us look to the Lord, who is able to comfort. He is able to bind up the broken hearted. He will reconcile us to the many sorrows of life, if we place our trust in Him. "He knoweth our frame; He is ever mindful of us and the Lord hath said, He will "Swallow up death in victory." He shall wipe away all tears. What a glorious thought, if we possess a hope beyond this vale of tears, that we will meet our loved ones, who have gone before. God gives us the assurance concerning the future. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens."

Written by her Uncle.

Z. C. HULL.

MRS. AMANDA D. WILLIAMS

Mrs. Amanda Dorothy Williams, daughter of Levi Howell and his wife, Dorothy B. Watson, was born in the northern part of Martin County, N. C., near Hamilton, Feb. 18, 1842, and, after six days' illness of pneumonia, died at her home in Williamston, N. C., about 4:30 A. M., March 14, 1921. Her father, a strong believer in the doctrine of salvation by grace held by Primitive Baptists, died of paralysis at the age of 45 years, just before the Civil War; and her mother, a member of the Primitive Baptist Church at Conoho, in Martin Co., N. C., died in 1874, and her daughter, Amanda, was married June 2, 1874, to William M. Williams. In 1877 they removed to a farm four miles from Plymouth, Washington Co., N. C., and in 1882 they settled in Williamston, N. C. Their first child, Annie Bryant, died at the age of two weeks and three days. Their only other child, William Henry, was born August 15, 1877, and they lived with him, and he was very dutiful, and devoted to them. They experienced a hope in Christ in early life, and united with the Methodists; but in April, 1898, they related the reason of their hope to the Primitive Baptist Church at Skewarkey, near Williamston, and were received, and I baptized them the next day. They were humble, consistent, and faithful members of the Church. He was operated on for appendicitis Dec. 12, 1911, and suffered greatly but patiently a year and six months, and fell gently asleep in Jesus July 2, 1913. Sister Williams was affected with vertigo the latter part of her life, so that she could do but little work; but she delighted in reading her Bible and religious periodicals, and in visiting her brethren and sisters and friends, and especially in attending the public worship of God far and near, to which her son kindly conveyed her in his car. In her last illness she was attended by the county physician, and tenderly nursed by the family and members and friends, but passed quietly away, and I held a short burial service in the afternoon of March 15th, and her remains, appearing very natural and peaceful were interred, beside those of her husband, in the cemetery at Skewarkey.

S. HASSELL.

CARRIE M. LINDSEY

Sister Carrie M. Lindsey, wife of Deacon J. B. F. Lindsey, was born June 22nd, 1848, and departed this life February the 13th, 1921. She was the oldest daughter of Eld. J. C. Jackson and wife, Sarah Jackson. She was married twice, first to Thomas Green, who died in March, 1862, while home on a furlough from the Confederate Army. To this union only one child was born. Sister Lindsey united with the Primitive Baptist Church at Bethlehem, near Newsite, in Tallapoosa Co., Ala. July 21, 1860. She was married to J. B. F. Lindsey Nov. 3rd, 1866. To this union were born eleven children, six boys and five girls. Three sons and two daughters preceded her to the grave. She leaves to mourn her departure a faithful husband, six children, fifty-one grandchildren, and twelve great grandchildren, and a host of relatives and friends. Sister Lindsey was a devoted wife and mother and as a church member her life was one of faithfulness and devotion. She was a member of the church nearly sixty-one years, and was a great sufferer, having been afflicted the past twelve years with rheumatism, and bore her suffering with such patience and courage as only a staunch and firm believer in the glorious doctrine of salvation by grace and the faith of God's elect could have done. A favorite text often quoted by her was "I have finished my course, I have kept the faith" (Tim. 4:7). Funeral services were conducted by the writer, assisted by Eld. J. T. Satterwhite, in presence of a large concourse of sorrowing relatives and friends, and interment was made in Macedonia Cemetery in Chambers Co., Ala., where she had spent the greater portion of her church life. May God in the person of His Great Spirit comfort the bereaved ones is our prayer for His namesake.

B. F. HOUSE.

ELDER W. E. BRUMBELOW

With a sad heart I will announce through the Gospel Messenger the death of Eld. W. E. Brumbelow. He was born in Hardaman Co., Tenn., and moved to Arkansas in 1870.

On September 2th, 1920, just as the sun was setting His dear Savior called him home, and on September 26th, he was laid to rest at the Eaff Cemetery near Bellefonte, by the side of his dear wife, Rev. J. M. Bradley conducting the funeral services.

He was married to Miss Lucinda Caroline Gooch, April 1867. The daughter of Rev. Nicholas Gooch of the Primitive Baptist Church. She departed this life Dec. 29th, 1910. To this union no children were born.

Rev. Brumbelow was ordained to the ministry of the Primitive Baptist Church Dec. 4th, 1881. He was a devoted Christian until his death, was a loving husband and a good neighbor.

My sister and I, when she was seventeen and I was fifteen, went to make our home with Rev. Brumbelow and wife, she being an only sister, and I have made that my home since then, which was forty-three years. He has been both a father and brother to me. He and I were living alone at the time of his death.

He has been an invalid for years, but his suffering is over now and he is resting sweetly in Jesus' arms.

MARTHA GOOCH.

Bellefonte, Ark.

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Newton, Miss., Feb. 1, 1921.

Dear Brother Hull: I have been reading the good, old, safe, sane and orthodox "Gospel Messenger" for years. (Will be forty-five on the eighth if God blesses me to live to see it) and my humble prayer is—"May her policy never change." May it please the God of all wisdom to fit you thoroughly and make you **worthy in every way,** to continue the great work and be held in confidence and esteem of your worthy associates who yet hold you in her service." Give kindest expression of my high esteem and hearty approval of the record heretofore made by our dear Elders and (I sincerely hope) brethren in the "faith once delivered to the saints," Hassell, Stewart, Oliphant, Satterwhite and Hanks. God grant that I may always love them with a **pure love** for what they have already said and done. If I never meet them to express it in person on this earth, may I be blessed with their precious communion and fellowship when this old body of corruption shall have put on **incorruption,** and **be** blessed to hear them sing that sweet anthem, "All glory, and honor, and power, and dominion to the Lamb that was slain, who by His own blood **hath redeemed us unto God** out of **every nation,** kindred, tongue and people, and make us kings and priests in the earth.

I am sending $1.25 for renewal for myself and $1.25 to pay for a copy to come each month to "The Miss. Democrat." This is a new paper being published once a week in my town. Again praying that God's richest blessings may crown every effort in behalf of the Zion of our God.

Your humble servant,

G. H. BANKS.

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THE GOSPEL MESSENGER

Mrs J L Hassell

Vol. 43 ATLANTA, GEORGIA, JULY, 1921 No. 7

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

JERUSALEM

Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King.

Let Mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

Published Monthly

ELD ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates Single Copy 15c Ministers and Widows
$1.50 Per Year In Advance $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

"THERE WAS A RAINBOW AFTER THE DELUGE. THE WORD OF GOD IS NOT TO BE SET ASIDE BY THE SHOCKING FALSEHOODS OF THE BABYLONIAN DELUGE TABLETS"

Mr. Paul Haupt, a German infidel, Professor of the Semitic languages in Johns Hopkins University, in an address at Goucher College, Baltimore, at the 133rd session of the American Oriental Society, announced his pretended discovery that the rainbow after the deluge, described in Genesis 9:13, was not a rainbow after all, but a collection of great fly-brushes of the ancient oriental gods, used by ~~Estar~~, daughter of Anu (king of the gods), who was so incensed when she saw the gods gather around the offerer like a swarm of flies (because there had been no offerings during the flood), that she took the great fly-brushes of her father to drive away the gods. Prof. Haupt thinks that the mistake in Genesis was probably due to a misunderstanding of a character of one of the old cuneiform tablets, where the word, which is "bow," could very easily be mistaken for "fly-brush," as huge feather fly-brushes were in vogue among the old rulers in Assyria and Egypt, and were regarded as ancient symbols of sovereignty in the Orient.

Prof. Haupt is the compiler of the Polychrome or Rainbow or Many-Colored Bible, which vainly claims to do with manuscripts written in foreign languages thousands of years ago what it has been repeatedly demonstrated it is impossible to do with English manuscripts written in our own time, that is, to distinguish the authorship by the style, or different portions of one narrative written by different persons. In this monstrous Bible he puts in different colors passages supposed by the self-styled "Higher Critics" to have been written by different ages, thus denying the authorship of the books of the Bible by the persons whose names they bear, and assigning that authorship to later, unknown, unheard of, and uninspired men, and representing the Bible as full of all kinds of mistakes, and rejecting it as an infallible revelation from God.

"Higher Criticism" is the investigation not so much of the text of a document (called lower or textual criticism) as of its origin and character, its integrity, authenticity, and credibility. It was founded by Jean ~~Arstu~~, a profligate physician of France (1684-1766), and by J. G. Eichorn (1752-1827), a German professor, who gave it its name. The foundation of "Higher Criticism" is the false doctrine of Evolution, which, in its extreme form, denies the existence of God, the Creator, Director, and Controller of the universe, and assumes to trace all things, matter, life, and mind, to an eternal fire-mist, an elemental gas, that has itself developed into suns and planets and satellites, and rivers, seas, mountains, plains, plants, animals and men. Of course, such a system, while denying the existence of the great, true, eternal, and living God, readily admits the existence of contemptible, little, so-called gods, who are hungry and dependent upon men, and are so weak that they can be brushed away by bunches of feathers! In Genesis 9:13, the Hebrew word ~~gesheth~~ is rendered **bow** in the Hebrew-English lexicons; and, in the oldest Greek translation (the Septuagint, made in the third century before Christ), it is rendered **toxon,** which is defined to mean **"bow"** in the Greek-English lexicon; and this word is translated "bow" in the King James and the Revised versions of the Bible, and in the English Jewish Version of Isaac Leaser, of 1853, and in the latest version of The Jewish Publication Society of America, made by the seven leading Jewish scholars of the United States and published in 1917. And Prof. Haupt admits that the word in the old cuneiform Babylonian and Assyrian flood tablets is "bow;" but he imagines that there was a misunderstanding of a mark on these old tablets, and that not a "bow" but a fly-brush was intended! It is supposed that Abraham brought these old heathen deluge tablets from Chaldea to Canaan, and that they were handed down to Moses and that Moses copied them in describing the flood in Genesis; but Moses, by Divine inspiration, gives the true and simple account of the one God, who made the heavens and earth and all things therein, and who destroyed by a flood of water the wicked race of men, except righteous Noah and his family, and set the rainbow in the cloud as a sign that He would never again destroy the race by a

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flood of waters; and nearly all nations have some traditions of this world-wide judgment. But all these traditions of Gentile nations, including the Babylonian are imaginary, conflicting, wretched, polytheistic, perversions of the plain, simple, direct, monotheistic account of the deluge given by Divine revelation and recorded by Moses in Gensis.

The theory of **evolution** is, not a **progression,** but a **retrogression** to the crudest and wildest dreams of ancient heathen philosophy and poetry, and its acceptance proves the senility and dotage of many modern minds. The most ancient literature is monotheistic, affirming the being of one, self-existent, eternal, infinite, and personal God, and this is the belief of the ablest minds now on earth. Nothing made or sustains itself; and sin is a great evil, instead of a step to something good; and men are growing worse instead of better; and the Son of God created and upholds the universe, and, by His Spirit, inspired the prophets and apostles to write the Holy Scriptures, and while on earth as the Christ, He always referred to them (including Moses' account of the deluge) as the infallible word of God. And, as He is the only Creator and Preserver, so is He, by His blood and Spirit, the only Savior of men from sin and hell.

S. HASSELL.

ERRATA

In my editorial on Tithing in the June Messenger, 15th line from the top, 1st column, "saints" should be "Levites."

In the 14th line from the bottom 1st column, "Melech" should be "Malechi."

In the 2nd column, 12th line from the bottom, "and the Lord" should be "as the Lord."

S. HASSELL.

"LET US ALL SPEAK THE SAME THINGS"

It is safe and good for the cause of our blessed Master, that all of the true servants of God, faithfully warn the Lord's people in love, of their mistakes, and lovingly and faithfully labor to save erring children of God from false doctrines and practices. The Bible is the greatest of all books, and contains a perfect rule of faith and practice. It is true, that preaching and practicing what the Bible teaches, has never divided the Lord's people; but it is always what the Bible does not teach nor authorize, is the cause of division. The person or persons advocating or practicing what the Bible does not teach, are to blame for all the divisions. Our people are few in number and should labor for peace and unity upon a sound Scriptural basis. There can be no unity and fellowship without agreement in doctrine and practice. We should all speak the same things, and **contend earnestly** for the same faith and practice. In all the past the Church has had men, in her sacred body, who would speak and practice perverse things to draw away disciples after them, and hence unholy divisions and estrangement followed. These divisions are sad and ought not to be.

Our people most generally agree on the fundamental principles of the doctrine, as taught in the Bible, viz.: Election of a definite number of Adam's fallen race, before the foundation of the world to grace and glory, and all the elect were redeemed on the cross by the precious blood of Christ (Eph. 1:4-7; Titus 2:14; John 10:11; Eph. 5:22-26; Rev. 5:9-10; Heb. 1:3; 9-12-28; 10:14). All the chosen shall be effectually called (2 Tim. 1:9; John 10:27); regenerated (Tit. 3:5; Phil 1:6; Heb. 9:14; Eph. 2:10; 2 Cor. 4:6); shall be kept and preserved in Christ (John 10:27-30; 1 Peter 1:5; Psalms 145:20); shall be resurrected (John 5:28; Rom. 8:11; Phil. 3:21). All believe that man is **wholly passive in regeneration and the new birth.** All believe that God's relation toward holiness is causative and that His attitude toward sin is overruling. Foreknowledge is an attribute of God, and predestination is God's act, or what He determines to do, or suffers to be done. God is not the author of sin, neither does He coerce, influence or approve of sin. Sin is man's fault and he is accountable to God. God is pure, just, holy and good; and over-rules sin to His own glory. I am sure the great body of our people believe these truths. All love predestination like the Bible teaches (Rom. 8:29-30; Eph. 1:5; 2 Tim. 1:9; John 15:16; Acts 13:48). All believe in the sovereignty of God over all worlds, and that He doeth His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand. The great concern with us, will heaven be **my home?** If we all believe these principles, why not leave off all **prefixes and suffixes,** in our preaching and writings, and labor to unify our brethren? Had we not rather have peace than to make a hobby of some favorite expression? We all contend, if a child of God disobeys the Lord, it is **his fault** and **he** is to blame for it. We are **active in obedience,** but we need **enabling grace to give us the ability to act.** We need His **grace** daily, without Him we can do nothing. There are sweet **joys** found **in serving God,** but we do not praise ourselves for the joy. It is not so much pay for so much work. We enjoy the blessings in obedience, as an inheritance (Col. 3:24). In keeping the commandments there is great reward (Psa. 19:11). "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:24-26; 2:17-26; Heb. 4:11; Matt. 7:1; Cor. 3rd Chap.). God's government over His children is **parental** and hence they are accountable. If His government over them were **physical,** and they obey Him as the sun, moon and stars obey His physical law over them—they being passive—they would not be accountable to God for their acts. I trust none believe it that way. Elder F. A. Chick was a strong predestinarian and a great writer. He wrote me that **sin is man's fault,** that man is an **accountable** being, that God is **not the author of sin,** and **does**

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not coerce, influence or approve of sin, that God's attitude toward sin is **overruling,** and if a member were to get drunk and say God predestinated it that they would exclude him, for such doctrine is blasphemy. He was loved by all of our people, and contended for righteous living. I traveled about four weeks with Elder W. L. Beebe in 1892, and he was a great nurse to the little lambs out of the Church. In homes where he found one that had a hope, he would encourage him to unite with the Church. He said, "Some would say they will come at the Lord's time," but he said, "When one is born of the Spirit, then is the Lord's time—all the time is the Lord's." He was so kind and tender with little Christians. Extracts were published in the Messenger from Elder Durand's book, contending for obedience of the Lord's children which we all appreciated. Elder Fenton writes ably on obedience, so has Elder Lefferts. Elder Gold was an able writer on practical living. Of course all believe, that good **works are fruits of faith. Grace** is the **cause** and our service to God is the **effect** or **fruit** of that **grace** to all who are under a spiritual law. Elder J. F. Johnson, Georgetown, Ky., Aug. 13, 1861, writing on the text, "Woe unto me if I preach not the Gospel (1 or. 9:16); says: "This word **woe,** we understand to mean grief, sorrow, misery, calamity, etc., we suppose, then, the Apostle meant to inform us that if he did not preach the Gospel (necessity being laid upon him), that grief, sorrow, and calamity would be his portion, and I think that such will be the portion of all God's children who disobey His mandates. Again, I have heard brethren tell the Lord's children, after hearing a satisfactory evidence and reason of the hope that was in them, to stay away from the Church as long as they could. Now much of a **predestinarian** as I am, I do not think that such expressions are appropriate in such cases. There is such a thing spoken of in the Scriptures as **disobedience.** I believe, too, we are taught that it is wrong. If the Lord commands one of His children, and he **disobeys, he does wrong,** while **obedience is right**—yes, better than sacrifice. Let me not then tell the Lord's children to do wrong as long as they can. I am no way fearful that they will not do wrong enough without being told to. True there is a rod for the disobedient child (Psa. 89:30-33) yet if I command my child, I think it is just as pleasant for me and my child both for it to obey without a whipping as with it. Paul said he was not **disobedient** to the heavenly call, and I wish we could all say so."—Signs of the Times and his book, page 238. Elder Johnson says (1 Cor. 1-21): "The **salvation** here alluded to, is not that **salvation** which **Christ completed** when He laid down His life for the sheep. That salvation was exclusively 'of the Lord.' Said He, I looked and there was none to help, I wondered that there was none to uphold, therefore Mine own arm brought **salvation.** But in addition to the salvation from sin and from its condemning power, we often need **salvation from such** divisions as were among the **brethren at Corinth at that time,** and other errors that the wisdom of this world invented, and upon which a worldly religion is based. Many such errors throng the pathway of the Christian while here. A sound ministry, therefore, is a most important gift that the Lord has conferred upon His people to **save them** from division and **false doctrine.** And as every true minister of the Gospel knows that salvation (from sin) is of the Lord altogether, and that He is fully able to accomplish all that pertains to that glorious work, it has further pleased Him to prepare His servants for the work of the ministry, to feed the Church of God, which He hath purchased with His own blood, to teach them to observe all things whatsoever He has commanded, and to 'save them that believe,' from the **errors and inroads** that their enemies are ever endeavoring to propagate among them. Let us make full proof of our ministry in faithful watching over the flock of God for their good." Let us, then, manifest our loyalty to our King, and our love to our brethren, His children, by faithfully laboring for their **present salvation."**—Pages 175, 176, 177, from the Signs, 1861. Elder G. Beebe, Dec., 1845, writing upon the subject of obedience says: "Who that has traveled far in the divine life, has not learned that the things urged by Peter (2 Peter 1:1-10) are **essential** to **their peace, happiness, fruitfulness, confidence,** and **assurance?"** Let us all leave off expressions that are offensive and unscriptural and use Bible terms as nearly as possible in conveying our ideas. We should not use expressions that take so much of our time defining what we mean. All of us believe in good works to good subjects. We are so poor and needy that we must ascribe all the praise to God for every spiritual desire, love and ability to serve God. We feel at least to be poor, needy, unprofitable servants, and that we have only done our duty when we do the best we can. Our esteemed brother, Elder Hassell, has all the way contended for these glorious principles, laboring in love for peace, loving peace better than human expressions, so did his venerable father, and Elders Respess, Mitchell, Henderson, S. F. Cayce, J. R. Daily, R. W. Thompson and Elders C. H. Cayce, J. R. Wilson, J. T. Rowe, T. S. Dalton, P. G. Lester, R. H. Pittman, F. P. Branscome, and the great body of our people contend for the same things; then let us not strive about words to no profit; but let us all labor as much as possible to use Scriptural expressions on controverted points and dwell together in unity. If any have unscriptural practice which they know is **offensive** to the great body of Baptists, let them leave off all such practice and all come together in love, and henceforth enforce discipline, and let us have a sound, clean godly ministry and membership, then our people will be united as one loving band everywhere, and our Churches will prosper.

Submitted in love,

L. H.

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SALVATION

Salvation, I believe, means spiritual deliverance from sin and death. It was a man and woman that God made. He made the man because He chose and desired to make him. God used only a part of the earth in the formation of this man. The part He did not use was not injured a particle by not being used. It was God's sovereign right to choose, and to use the identical part He used. If the Lord had not been a God of choice, He likely would have taken **all** the earth in the formation of man. In that event it would have been all man and no earth for him to till or to be inhabited. I hardly think there was any one to counsel the Lord or to in any wise instruct Him in His work of creation. God did not create the heavens and earth and then purpose and choose to do that. He created the heaven and earth Himself according to His eternal purpose and choice. His choice and predestination did not create the heaven and the earth but God created them according to His choice and predestination. God did not make choice of His people because they were in Him. If a sinner must actually be in Christ to be one of God's elect, then God does not elect His people until after He creates them in Christ. God chose His people in Jesus Christ before He created the dust. He formed Adam and Eve and before God breathed into Adam's nostrils the breath of life. He chose to do that very thing for him. The condition that Adam was in was such that he could not assist Him in the impartation and the reception of the breath of life. The Lord gave Adam the breath of life through his nostrils which delivered him from the condition he was in. The Lord thus saved or delivered him unconditionally. The dead alien sinner is just as unable to act spiritually before God gives him spiritual life as Adam was unable to act naturally before God gave him the breath of life and he became a living soul. The saved man is active in obedience. This saved man is told to go home to his friends and tell them what the Lord had done for him. The man by nature had an unclean spirit—his dwelling was among the tombs, and no man could bind him, neither could any man tame him. This man always night and day was in the mountains, and in the tombs, crying, and cutting himself with stones. "But when he saw Jesus afar off, he ran and worshipped him." The man with an unclean spirit who had his dwelling in the mountains, among the tombs, and no man could bind him, neither could any man tame him. We see him now, "Clothed and in his right mind." This is all due to what Jesus Christ did for him—when He saved him by His grace.

J. S. NEWMAN.

Associations have no disciplinary power to withdraw fellowship from churches. Let the Churches investigate, labor and withdraw their correspondence from the erring church and the Associations just drop the Church from their statistical table.

L. H.

SOUND PRACTICE UNITES—ERRONEOUS PRACTICE DIVIDES. THE IDENTITY IS IN THE ORDER—MANY OR FEW

"For the information of brethren who may be interested, I wish to make some statements in regard to a movement to get a general nonfellowship rule in regard to dealing with the secret order question."

The movement in Missouri was started by Elder E. B. Bartlett of the Cuivre-Siloam Association, who first endeavored to get the Churches to adopt the Black Rock Address. Elder Bartlett, with parts of four Churches put themselves out of connection with the Churches of Missouri by **taking a stand for nonfellowship.** "Churches and brethren should study the matter well and prayerfully before taking such drastic action which would lead to such a widespread destruction and consider if the Scriptures really demand this course."

W. C.

Reply

The above extracts are copied from the "Messenger of Peace" of April 1st, 1921. The writer (W. C.) charges E. B. Bartlett with starting a movement to get **a general nonfellowship rule against secret orders** in the Churches in Missouri, and then that he first endeavored to get the **Churches** to **adopt the "Black Rock Address."**—We will ask is it a **crime** to try to take a **stand against the institutions of man in the Churches?** What! has it come to that? Are men who cannot **fellowship secret orders** with their **false religious principles** to be accused of destroying the Churches, because **they try to get others** to come out and be separated from them. Yes, Bartlett **pleads guilty** and expects to try to get as many Churches and brethren to come out of those orders as he can. He also doesn't deny that he **nonfellowships** them and would love to see every Old Baptist in the United States **nonfellowship them.** W. C. also says, "Bartlett endeavored to get the Churches to **adopt** the **"Black Rock Address."** To this he also pleads guilty and he asks is that a crime?

W. C. says: "The Baptists of this connection have always been in line with the "Black Rock Address." Then we ask, Why so much fuss about it? And why censure Bartlett for asking the Churches to adopt it? W. C. says, "Eld. Bartlett, with parts of four Churches put themselves out of connection with the Churches of Missouri by taking a stand for nonfellowship." W. C., we wish to inform you that the four Churches referred to are not parts, but Churches. We have four whole Churches and parts of two more, in fact, we have all the Cuivre-Siloam Association except that a few which voted against adopting the "Black Rock Address" and stand in favor of secret orders. He next says, we put ourselves out of connection with the Churches of Missouri by taking a stand for nonfellowship." Well, W. C., we are very sorry that you said that, it looks too bad for **you,** indeed, we would not have said it. We knew it but did not intend to tell it.

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Only four little Churches and a part of two more here in Missouri **standing against secret orders** and cannot fellowship them. How will it look when the Baptists all over the United States see it? W. C., there is a "Golden Wedge" in somebody's tent, and it has kept hidden a long time, but this article of yours, "A General Reply," is about to reveal the hiding place of the wedge; another one or two like it, and we will be able to find the "wedge," and we are of the opinion that this "Golden Wedge" (secret orders) lies hidden in the tents of the preachers of the North and Middle West. W. C. says again that "Taking such drastic action would lead to widespread destruction." We ask **will getting secret orders out of Old Baptist Churches lead them to widespread destruction?** Does the **perpetuity of the Primitive Baptist Churches of the North and Middle West depend on keeping secret orders in them?** Would the Churches become destroyed to take a stand against those things and all put their shoulders to the wheel and move those false religious orders out into the world where they belong? He asks, "Does the Scripture demand this course?" We answer, yes. The Scriptures command us **not to have fellowship with the unfruitful works of darkness** (secret orders), but rather reprove them" (Eph. 5-11). Are not the false religious principles of secret orders unfruitful works of darkness? To be sure they are. Then, W. C., we thank you from the depth of our poor heart for being so good and kind as to let the readers of the "Messenger of Peace" know that E. B. Bartlett and those four Churches and parts of two more are not in fellowship with the "unfruitful works of darkness." Many thanks, W. C. Write again, when you feel disposed to do us another favor.

Submitted in love,

E. B. BARTLETT.

Elder W. N. Tharp, in "Messenger of Peace," in an article headed, "Division Makers," says "A brother in Missouri sent me a paper entitled 'Final Appeal For Peace.'" He calls it a "bugle call to arms to go into battle against the brethren." We wish to say that the brother in Missouri referred to, is not ashamed of that "final appeal for Peace," as it has the endorsement of all sound and orderly Baptists in the South and elsewhere, and shows where the Primitive Baptists have always stood. Eld. Tharp calls our attention to the following Scriptures, "O my people, they which lead thee, cause thee to err and they that are lead of them are destroyed. Woe be unto the pastors that destroy and scatter the sheep of My pasture, saith the Lord," etc. We thank you, Bro. Tharp, for quoting the above Scriptures; we agree with them fully, if the leaders (preachers) in the North and Middle West had kept out of secret orders themselves, matters possibly would be different now. Many of the leaders (preachers) have joined them and thereby caused the people to commit a double error in belonging themselves and following the leaders. Yes, it is a fact that the leaders are yet causing the Baptists to err and destruction will be the result. Sooner or later those things will destroy and scatter the flock. Then woe be to those "leaders" who have led those flocks to their destruction. Flocks with such "leaders" may prosper seemingly for a while, but the Lord has said, "Therefore they shall not prosper, and their flocks shall be scattered." Brother Tharp also says, "He would rejoice if every Primitive Baptist Church in America would no more receive members of fraternal orders, nor permit their members to join those orders." Good! Brother Tharp, then why not join with us and use your influence to get those things out of our Churches instead of criticizing those who are laboring to that end? Yes, it looks like the time has come when the Lord will rise up against those "leaders," possibly they have led as many of His people towards Babylon as the Lord intends they shall.

We ask, who are "division makers?" Are not those leaders (preachers) who have led their flocks in the paths of disobedience? Are not those leaders who have joined secret orders and are upholding their flocks in them? Is it not a fact that if the "leaders" (preachers) would come out of those rotten orders themselves, and take a stand against them that their flocks would soon, also, come out and not be scattered? Yes, we certainly do believe that it is those "leaders" (preachers) who are "causing the people to err." Many thanks, Brother Tharp, to you, for calling our attention to those things. Let us hear some more good news like that from your able pen.

Submitted in love,

E. B. BARTLETT.

We feel sure Elder Bartlett is lovingly laboring to educate those who are in error to forsake the same and just be Primitive Baptists like the great body of our people stand. We think it best not to deal in personalities in our writings. Let us be firm and speak the truth in love. Let us all labor to unify our people for Bible faith and practice.

L. H.

HUMANLY INVENTED PHRASES

I heartily agree with Elders P. G. Lester and M. L. Gilbert in their articles in Zion's Landmark of March 15th, in their position that we should not make humanly invented phrases, used by some of our brethren, tests of fellowship, and that, when these phrases are offensive to our people, and tend to cause divisions among us, we should discard them, and use scriptural expression, to which no child of God can object. Some of these phrases are, as mentioned by Elders Lester and Gilbert, "the absolute predestination of all things," "conditional time salvation," "eternal vital union," saved before the foundation of the world." These phrases are not in the Scriptures, nor in the Articls of Faith of any Primitive Baptist church in the United States. Nearly all Primitive Baptists who use these phrases believe exactly what the Scriptures teach on these subjects, namely, that God works all things after the counsel

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of His own will (Eph. 1:11), and that all things work together for good to those who love Him (Rom. 8:28); and that, while He is most holy and hates, forbids, threatens, and punishes sin, He still, for some wise purposes, suffers or does not prevent many sins (Isa. 57:15; Gen. 2-17; 3:8-19; Rom. 6: 23; Acts 13:18; Rom. 9:22); and that He blesses His people in obedience, and chastens them in disobedience (James 1:25; Psalms 89: 30-33); and that the Lord Jesus Christ gives eternal life to all His redeemed people (John 10:11, 27-30); and that He saves them according to His own purpose and grace given them in Christ Jesus before the world began (2 Tim. 1-9; Eph. 1: 3-14; 1 Peter 1).

All Primitive Baptists are united in the belief of these eternal scriptural truths.

S. HASSELL.

Williamston, N. C.—Zion's Landmark.

THE ABSOLUTE PREDESTINATION OF SIN IMPOSSIBLE, AND WHY

Sin must be committed under the jurisdiction of absolute law, if the acts and crimes called sin be absolutely predestinated at all. And then sin must be committed in obedience to absolute law and not in the way and manner to be the transgression of that law in that case, for the transgression of absolute law is impossible. And this is one certain proof the absolute predestination of sin is impossible. For sin is not obedience to any law. But all sorts of "sin is the transgression of the law," says 1 John 3:4.

I may say, in the **physical** world absolute law is in full force by absolute predestination in such a way that **physical** transactions and events are never transgressions, but are always obediences. For examples, look at the perfect obediences of day and night, the four seasons—spring, summer, autumn and winter; then at the motions and revolutions of the planets, clouds, winds, lightning, light, fire, water, rains, snows, and the earth in its motions and revolutions on its own axis once in every 24 hours for ages; and once around the sun in an exact solar year of 365 days, 5 hours, 48 minutes and 48 seconds. Look too at the manner of the government of the animal, vegetable, and mineral kingdoms. All are ordered and events occur there in exact obedience to absolute law in force there by the Creator. And they do not disobey Him. Our **births** of the **flesh** and **Spirit** are **ordered** and **occur** the **same way**. And our resurrection must be so regardless of our wills. God's positive will is done under **absolute** or **physical law**, by universal obedience to it, far as it exists in force.

But we read, "Sin is the transgression of the law" (John 3:4). Then it is **not obedience** to **any law** of any kind or code whatever. It is only transgression, sir. It is committed in **disobedience** to the law it transgresses. Hence that kind of law is not absolute law. Reader, notice that fact. Therefore it must be a transgression of some sort of law that can be transgressed, and that we call moral law. But since absolute law can not be transgressed, sin does not exist under that kind of law, and therefore it can not be absolute predestination is in force. Sin must exist, if it exist at all, under only such codes of moral law as can be disobeyed, and under no other. Then it is under the wrong sort of law to be absolutely predestinated. For there is **no absolute predestination in force in moral law and its government.** For it is all conditional. Therefore we know it is **impossible for sin to have been absolutely predestinated.**

And for the reason, absolute predestination of events and transactions can extend no farther than the bounds of absolute law, and no sin exists in those bounds, then it is impossible for sin to be absolutely predestinated.

But what are the facts under moral law?

It is only possible for sin to exist in the bounds and jurisdiction of moral law, which is conditional law. For only moral forms and codes of conditional law, can be sinfully transgressed. For "sin is the transgression of the law" in all its forms. Absolute is defined, "unconditional, arbitrary, despotic," etc. And moral law is not unconditional law. Hence no absolute predestination exists in the bounds of moral law or its dominion. And instead of sin being absolutely predestinated to be committed in God's holy, just and good moral law and government, He in moral law forbids all sin; He threatens sin; He condemns sin; He reveals His wrath from Heaven against all sin; He pronounces woes and curses on sin, and will finally punish with endless death and torment all sin not forgiven. And the moral law is His positive will about sin, published to the world. In it He forbids and dissuades every act of sin.

And His Gospel system, confirms and establishes the law in its just opposition to, and condemnation of all sin. Therefore to find sin absolutely predestinated in the moral law, or in the Gospel, is impossible. And there are no decrees in regard to sin above or before them revealed to us. It would be contrary to, and operate to make void all moral law, if all sin had been absolutely predestinated to be committed. For that sort of predestination is causative, and operates effectually to infallibly cause the events to come to pass unavoidably or without failure, where they are absolutely decreed. And it is equally contrary to the unchangeably holy nature, attributes and perfections of God, the Supreme Lawgiver, to have ever absolutely predestinated sin; and so to have His ways "unequal" by His fixed decrees causing His moral laws to be transgressed and powerless against decreed sin. Look how impossible this must be. For these reasons and facts, as it is "impossible for God to lie," to break His covenants, falsify His word, or to do any wrong, so it is impossible that He could have absolutely predestinated the acts and horrid crimes of sin in His creatures.

Observe a good tree cannot bring forth corrupt fruit; nor can a good man out of the good treasure

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of his heart bring forth corrupt things. How then shall the holy and pure Deity will or decree and by it cause sin to be done? Impossible. For only good can proceed from an infinitely good Being. So God only does and causes that which is good to be done. These are certainly true and safe positions and premises.

I say, absolute predestination is only in force in governments ruled by **physical** or **absolute** law.

Though we agree and freely grant no event good or bad occurs by pure chance or accident, and without Jehovah's supervision, direction and limitation in some manner and sense. Yet that fact does not necessitate sin to occur by force of His absolute law, as its cause. Since "total depravity" in fallen humanity and devils is the entire real and sufficient cause of all sin being committed as often as God does not restrain and hinder them from it. For instead of causing creatures to sin, He hinders, prevents and restrains them from sin, except that what sin it is His will to suffer the wicked to do. What He suffers of sin enacted is disagreeable, hateful, and offensive to Himself—hence must be disagreeable to His positive will, as His attribute. But by permissive will He decides to suffer (not hinder) sins committed. But to overrule them for good afterward, so it may later redound to His glory. Absolute means unconditional, fixed, settled, unalterably established, if united to decrees. Hence a decree of absolute predestination settled in full force on actors and their actions or events, is become at once an absolute law in force, that is unavoidable. As such law governs the animals, fowls, fishes and vegetable kingdom. It can not operate and govern as moral law does conditionally. It is absolute law, so soon as it begins to affect by its force irrational or rational things and creatures. Thus the ocean's bounds are decreed (Prov. 8: 29, and Job 30:8; 8-11). When the Creator had "broken up for," and furnished the sea his "decreed place," "and set bars and doors" to it: He said, "Hither to shalt thou come, but no farther, and here shall thy proud waves be staid," verse 11. This is, and then was a fixed absolute law to the sea. Is it not? Who dares deny it is so? Now if such decrees of predestination as these on the sea had been passed and settled on all good and sinful acts and transactions of men, would they not cause them to come to pass? Assuredly they would. And since men are subjects of moral law, then said decrees of sin (if they had existed in force) and moral law forbidding sin must be in conflict, must clash and antagonize each other. And the absolute predestination must make the law void, and of no force or profit to man. Then humanity must have been governed like the brute creation are, by absolute law. But without sin as they are. See here moral laws and absolute laws are opposites to each other. Each can exist and operate in its own sphere and set bounds. Each have a distinct realm to operate in.

Since nothing ever fails or can fail to come to pass decreed in the world by absolute law (be it remembered) therefore, if absolute predestination was universally and "unlimitedly" in force on all things in existence both good and bad, then no moral law could exist in force on the earth. For then no room is left for it here, sir, to operate in anywhere in this world. Or if it be here, it must be void, and not in force. And in that case, no sin can exist, if no moral law reigns. Then no grace would be needed.

I say, moral law can not exist in force in the same realm and over the same events with absolute law. Nor can sin exist there. So the theory of universal "unlimited predestination" existing in force can't be true; and means no sin being committed, for absence of the law it transgresses. And these facts and reasons prove plainly it is impossible for sin to be absolutely predestinated.

If sin exists anywhere moral law is in force there; everywhere sin is being committed, for it only can be transgressed. And under that kind of law we found before it is impossible for sin to be absolutely predestinated.

No rather our Maker permissively wills to suffer, and to not hinder sin being done; at the same time moral law that forbids all sin. As a Christian positively wills and wishes his children and others to do right all the time; but often wills to **suffer them** to do much wrong, even at times when he could hinder it, rather than to be severe in discipline. See—here are two wills about the same wrongs. Notice how both exist and operate in ourselves.

We have believed, our Maker's will relative to all good is positive, causative, directive, and limiting to the time, bounds and end of that good. And in relation to wickedness and sin, His will is permissive, directive, and it limits the time, bounds and end of it. Our old Baptists have approved this essay, and that proves they are not antinomians, as many accuse us.

The old tempter and mover to sin in mankind is the devil. See 1 John 3:8. "He that committeth sin is of the devil; for the devil sinneth from the beginning." Also John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." He is not father to any man by generation. Teachers and rulers are often called "fathers," as Geo. Washington is called "father of the country." Sinners serve "the lusts" of the devil, as being their father. He moved and tempted Eve and Adam to sin. And has since tempted to all sins.

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth He any man." James 1:13. So He is never the author of sin.

J. T. OLIPHANT.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the four Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturdays before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at three P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, Pastor; Walter Prewitt, Clerk, Phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

Glass, Ala. The Church meets on the third Sunday and Saturday before. Eld. B. F. House, Pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Sister Stevens, Eld. J. R. Daily's daughter of Indianapolis, writes that her daughter and niece were baptized recently. One was baptized at Evansville, Ind., last meeting.

We had a pleasant meeting at Camp Creek, the late Eld. James Jordan's home church, first Saturday and Sunday in June. Elds. Moore and Hewett were present. Eld. Moore is their efficient pastor.

Deacon Tyler Brand of Shiloh Church passed away recently. He was beloved and esteemed by his brethren and sisters.

We had a splendid meeting at San Antonio the first Sunday in May. Two joined by letter at this meeting and two the meeting before. The church is greatly revived and feel encouraged more than for years. The congregation is growing as the interest increases. The church is expecting several to join by experience and baptism. The South West Texast Association is perhaps the largest Association the Old Baptists have in Texas, and peace abounds among the churches for which we are, we trust, grateful.

J. S. NEWMAN.

SPECIAL NOTICE

Mr. P. H. Byrd, Graymont, Ga., has agreed to look after the subscriptions, renewals, etc., in his country. I certainly appreciate the interest Brother Byrd is manifesting in co-operating with me in the interest of the paper. Anyone wishing to renew can give the amount to Brother Byrd, and should any of our subscribers in his country fail to receive the Messenger, report it to him, and he will report the matter to me, and I am sure it will have prompt attention.

Z. C. HULL.

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ELDER HASSELL COMING TO GEORGIA

Eld. Hassell, according to arrangements, if the Lord's will, will reach Atlanta August 18th. His first appointments will be at East Atlanta Church, August 19th· 20th and 21st. This appointment was announced for him at the last regular meeting at East Atlanta. The Church was much revived to know that Elder Hassell was coming this way. A number of the brethren stated publicly that they were greatly pleased and extended to Elder Hassell, a hearty welcome. He will go from Atlanta to La-Grange, Georgia, and from there to Alabama. All of his appointments will be published in the August Gospel Messenger. I especially request the brethren in North Georgia to circulate the Atlanta appointments extensively so that all, who can possibly do so, come to Atlanta to attend the meetings. Elder Hassell is a great gift of God. Brethren, let us all show our appreciation for his work in devoting his life to the cause of the Master. It has ever been his untiring efforts to declare the truth and contend for the things that mean so much for the welfare of Zion. We desire to thank the Lord that his life has been spared; that we can now look forward to the happy privilege of having him in our midst once more.

Z. C. HULL.

APPOINTMENTS FOR ELD. P. H. BYRD

Elam (Near Forest Park, Ga.), Tues., July 5th.
Camp Creek, Wed., July 6th.
Friendship, Thursday, July 7th.
Fellowship, Friday, July 8th.
Cross Roads, Saturday and Sunday, July 9th-10th.
Collins Springs, Tuesday, July 12th.
Corinth (Near Roswell), Wednesday, July 13th.
Bethlehem (General Meeting), Friday, Sat. and Sunday, July 15-17th.
East Atlanta, Tues. and Wed., July 19th-20th.
West Atlanta, Thursday, July 21st.
Griffin, Thursday night.

Brethren, have the above appointments circulated as much as possible. Elder Byrd is an able minister and I am sure his coming will be a great blessing. Let us give him a good hearing.

Z. C. HULL.

Elder P. H. Byrd was with us at our General Meeting at Stapleton and as usual preached ably. Our brethren appreciate him very much as an able, sound Gospel minister of Christ. He reports good meetings in our, the Original Upper Canoochee Association, with renewed interest and additions to the Churches. We were glad indeed to hear that our good old friend Brother W. H. Brown has followed the Savior in baptism. May God bless him. Elders H. G. Mitchell and Z. C. Hull were at the above mentioned meeting and preached ably to the comfort of God's children. Our Churches gladly welcome such men among them. Elder A. J. Banks, whose membership is at Stapleton, was in the meeting. The brethren appreciate him greatly as an able gift from the Lord,

A number of the good brethren took part in the prayer service and experimental talks. Bro. Rabun's son joined by experience. There are many more that ought to be with us.

We are glad to hear that two joined at Mt. Gilead Church the last meeting. This is a good old Church. Stapleton's communion meeting will be the third Sunday in July, embracing Friday and Saturday before.

It was sad indeed to learn of the death of dear Sister Upshaw of Sardis Church. She was the widow of the late esteemed Eld. J. B. Upshaw. She was indeed a true mother in Israel, and will be greatly missed by all of us. The dear good bereaved family have our deepest sympathy.

We are glad to hear of the revival in Mt. Carmel, Andersons and other Churches of the Lott's Creek Association.

We have received the sad news of the death of dear sister Emma Spooner of Union Church, Miller Co. She was a true mother in Israel and will be greatly missed. Her dear old husband united with the church recently. This is good news to us.

Some say they would join us if we would accept them on their baptism. We have no right to change God's law. Baptism is an ordinance in the Church, given to the Primitive Baptist Church by her Founder, Christ Jesus, and we cannot change it. Other orders (so-called churches) were founded by men and have no right or authority to baptize for the Church of God. If you love the Church, you should not try to bring your worldly works with you. Come all the way. Order cannot compromise with disorder.

Many want the Gospel Messenger semi-monthly. We are anxious for that too. All go to work and double the subscription list and we shall be delighted to send it out semi-monthly. We need such a paper. Will you go to work in earnest to double our list?

L. H.

Elder Z. C. Hull: Dear Brother in the Lord: I love the dear Messenger and all its contributors, and wish that I could shake the hand of every one of them and bid them "God Speed." I love every orderly Old Baptist, but we have some that are causing trouble in the church, in fact, it is already there, and a division is inevitable. May the Lord have mercy on such. Paul tells us to mark them which cause division and offenses, contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ but their own belly; and by good words and fair speeches deceive the hearts of the simple. My precious brethren, these things ought not so to be. If all would read the 34th chapter of Ezekiel, they could see what the prophet says concerning faithless shepherds, etc. My dear brethren, when this church, Friendship, was in peace, it was a most blessed place to go. The Lord was with us and love flowed from heart to heart. We are trying to still trust in the Lord. It

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seems that we are left alone, and wandered through all the mountains, as the prophet says, and scattered upon all the face of the earth, and none did search or seek after them. Read the whole chapter. The Lord has promised to be with His children in "six troubles, and not forsake them in the seventh." He knows our needs, and can deliver us from temptations. May He help us to trust Him for His grace. Brother Hull, I am an old woman, nearly seventy-two and have had a sweet home with the dear Old Baptists for forty years, and have never gotten tired of them yet. I want to spend my remaining days with them, if they will let me. I feel so weak, sinful and unworthy, yet the Lord has been so good to me. Praise His holy name. Oh, I have so many doubts whether I am His child or not. We read, "We know we have passed from death unto life, because we love the brethren." Now I know I love the brethren, which is one of the best evidences this poor worm has. Many times in the midnight hour we hear the sweet still voice of Jesus, "Be not afraid, it is I," or "Be thou clean," "My grace is sufficient for thee," has many times come in answer to prayer. I believe in prayer, "It is the Christian's vital breath," the poet sweetly says. Is there trouble anywhere, take it to the Lord in prayer. Bro. Hull, I want to tell you how badly we were disappointed when you did not get here. We were so very anxious to meet you and hear you preach, but just had to abide by it. May the Lord reach down His strong everlasting arm and keep you, is my prayer.

MRS. E. J. ARMENTROUT.

Newark, Ohio.

IN DEFENCE OF OUR BAPTIST MINISTERS

Now dear people, when I say our ministers, I mean those of the spiritual world, those that our God has chosen to feed, and those He has sent out and fitted and qualified for this work in His spiritual realm here below, to comfort and bind up the broken hearted, and is commanded to feed the flock of our God that is among them. These dear old servants that so often make us rejoice in our poor hearts. How many times have we seen them going on very poorly clad and knowing, at the same time, that they are often sick and feeble, and many times have to make a self-sacrifice of some of his, or his dear wife, or his little children's hard earnings that they have labored for, in case of necessity. Can't we see these things with our own eyes? May God in His tender mercy to us, cause His little flock that is in the Kingdom that it pleased Him so well to give to them, that they might enjoy the mighty works of a merciful God. Dear Lord let us every one that feels we have this blessed hope within our hearts and does enjoy this sweet Spiritual food that cometh down from heaven, as preserving drops of honey—sounding in the golden bells, and we can with this sweet dew distilled in our hearts, so we can go on our way rejoicing. Are we worthy of this so great blessing? are we as God's people living up to the requirements on this earth? I can say in truth that we are not, for which it is a shame on our people, as we profess to be the children of God, letting our dear old servants go burdened, when we could by the grace in our hearts, come to their relief and bid them God-speed and help them on their way. Some one may say that I wrote this because I was a minister's wife, but not so, dear people; read the book of instructions, and see for yourselves. I certainly do appreciate it that I was blessed to be a preacher's wife, though I am destitute of having the qualifications of a preacher's wife, but as it is true, am in better position of knowing how they have to do. And I am very sorry to say these things, but the truth, dear people, will not hurt us; if we don't do something that is not pleasing to our Heavenly Father and if we do that, it hurts us, yet it is the truth, even the world takes notice to this. I have been asked by them if our people did see after and take care for their ministers, I have to say that they don't do their duty by them as they should, and it surely does make me feel bad to tell them, knowing that at the same time that the world is hard against us. And it is prophesied by some of our people that the time is coming on, not far in the future, that the dark clouds will rise over our horizon, and our liberty will all be taken away; but let us each and every one of those that profess godliness to pray to the Father of all good, that when this dark cloud of mourning to His people rises, may He banish it away, as the dew disappears before the morning sun. Our God is a great and merciful Creator and has promised to be with us even to the end. But when we come to consider, we can't expect any better; for in disobedience we surely will be chastised by an avenging God, and those stripes are often very severe. The poor widows and orphans should be looked after, those that are widows indeed. Our preachers many times, I am satisfied, would go when they don't, if they were able to bear their expenses. In living as He commands His people, they will be blessed. First, seek those things that pertain to Christ, and all these things will flow to us. To make a little illustration. If some friend of ours were to give us a lot of good things to enjoy, how we would love and adore that same person for being so good and kind for such nice gifts. And that would be nothing to compare with the good and many blessings from our Savior—this glorious Gospel that is the power of our God and the wisdom of God. How beautiful are the feet of those that preach this sweet Gospel, the good tidings and peace, of great joy to the poor, hungering souls that are thirsting after the truth and righteousness of our God and Savior; and is so building up to our forgetful and wandering minds.

I just want to tell my dear kindred in Christ in far off parts of God's moral and Spiritual kingdom, of a good meeting we had at Old Beulah Church this last Saturday and Sunday. Our dear pastor, Elder W. E. Cribbs, and my dear husband, B. Lewis,

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were present as usual, and Bro. Billie Anderson came to our meeting, and I am sure the good Lord directed this man of God to our Church with the precious Gospel dews poured down to him from heaven to distribute among His children at Old Beulah, for which we can't thank our Father enough for such great gifts as dear Bro. Anderson. I can speak for myself, I never heard a better sermon preached, nor in a more loving and kind way. He left nothing undone on his part, as a loving servant of his Father. And in his humble and Christ-like disposition, our hearts were elevated by the revelation of a great and merciful God to the ports of eternal glory—just making revolutions from heaven to earth. That his sweet and solemn praise could be flowing in our hearts, ascending back to Him. This meeting will be long remembered by some. Help us, O God, to praise Thee more and oftener for the great blessings that we are so many times blessed with. And can we forbear in love to our God, not to pay what we owe in temporal things in exchange for Spiritual and divine things? May God help us to ever bear these things in mind, One who never forgets His children in obedience.

MRS. W. M. LEWIS.

Graham, Ga.

AN HUMBLE MINISTRY—RESPECT YOUR CHURCH HOME

Dear Brother Hanks: I want to compliment your good editorials. We need more such good articles. I feel sure that preacher jealousy has been a great evil among God's servants. Jealousy is as cruel as the grave. God's servants should be the last ones to wrongfully accuse their brother in the ministry. They should always hold one another in high esteem, preferring their brothers to themselves. The servant should be the least one in all the flock in order that he might manifest that humble, contrite spirit, which should be an example to the flock. The servant belongs to the Church and not the Church to him. The preacher who feels big enough to say he will have his Church to do and see whether right or wrong, should take a back seat, and examine himself, and think what manner of man he ought to be. We should not waste so much time worrying the brethren and sisters, when we meet them, talking about the wrongs of A. or B. We had better examine ourselves and see what we have done, and when he truly examine our own wrongs, we are made to say, "O wretched man that I am!" When we look around to see how much good we have done we are bound to say, "How to perform that which is good, I find not." We are weighed in the balances and found wanting. When we meet, we should try to be a light to each other, and talk of the goodness and mercies of God. Instead of this, we find some who are not satisfied, if they are not meddling with strife, trying to break down, kill and murder. No wonder the old servant of old said, "A bloody man would not live out half his days." This means spiritually. A preacher has plenty to do, if he will take heed to himself and to the doctrine. Brother Hanks, I want to write a little regarding our Churches and church lots. They are so much neglected. We should care for our place of worship. The preacher is to blame for a great deal of it by shunning to declare the whole counsel of God, and stirring them up to duty on this line. We ought to keep our church house decent. (Yes, comfortably, and all of them should have good heating stoves, and no one should spit on the floor. We should reverence the Lord's house. L. H.) We should keep our church yard or lot as nicely as we do our yard at home. This is inviting and manifests life—the Church is as lively stones. There is a vast difference in **staying** and **living** at a place. I wish you could see how nicely everything looks at Pisgah (my home Church. The yard and cemetery are nicely kept. We had a lovely meeting last fourth Saturday and Sunday. I baptized one member. We had the largest congregation that has been there in a long time. The house was full. I feel like day has broken at Pisgah.

Remember poor me at a throne of grace. Your little brother in hope. A. J. McLEOD.

Climax, Ga.

Columbia, S. C., April 6th, 1921.

Eld. Temples:

My dear and much beloved Brother: I received your most welcome letter and truly was glad to hear from you and your dear wife.

We have been sick but are up again. I hope these lines may find you and your dear wife well and enjoying health.

Now, my dear brother, my mind this morning is so much on the first visit you made to our home. I do not think I ever will forget how I felt. You were the first Primitive Baptist preacher I ever remember seeing. When I had the pleasure of meeting you and when I got hold of your hand, it was the first time I ever felt the sweet tie of brotherly love. For eighteen long years I did crave to see an Old Baptist preacher and tell him what I hoped the Lord had done for me, a poor sinner, saved by grace if saved at all. My dear brother, I desire to try to tell you just how I felt the first time you visited us. I felt that I was not worthy for you to come into my house, because I felt that you were a man sent by the God of Heaven, and oh, how unworthy I did feel! I did not feel worthy to talk with you, but I could not hold my peace. I had told my dear husband, so after that, if I never got to see an Old Baptist preacher and tell him what I hoped that the Lord had done for me, I never would die satisfied; but bless the Lord, He did remember me. Oh, what manner of person I should be, to think a poor sinner could be favored so by the Lord and Savior. Sometimes I can feel to praise the blessed Lord who I feel has done so much for poor me, and say, "Bless the Lord, O my soul, and all that is within me, bless his Holy name.

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Dear Brother, my husband preaches at Sister Davis' home, brother Thomas Davis' widow. Brothe Davis was the deacon in our little church, but he passed away about five years ago.

There were three appointments made for my husband last fall, two in Columbia and one at Sister Davis' home, but he happened to a bad fall and got hurt badly. He was compelled to lie on his back for two weeks, and he has not been able to preach since, on account of the weather. He can not be out in bad weather, but I hope he will be able to get out and preach again soon. He preached last at Sister Davis' home, and he was surely wonderfully blessed by the Lord. They that could hear were blessed to rejoice in God from whom all blessings flow. Dear brother, it seemed to me that when he was preaching, I was blessed to see the trees praising God and my heart was made to rejoice in God, my Savior. It seemed that he was renewed in the spirit, and he said he felt as the prophet Isaiah: They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not get weary; and they shall walk and not faint. It seemed that his natural strength was renewed.

Now dear brother, I will try to tell you something about our family; yes, we were a happy family and I feel today that I should feel thankful to the good Lord for His tender mercies to us, but we were soon broken up, but I feel to say God's holy and righteous will be done. Dear brother, your first visit to our home was Jan. 30th, 1888, and my second son, Walter A. Brazel, departed this life March 14th, 1892. He was twenty-three years, three months, and twenty-four days old. My husband departed this life Dec. 12th, 1892, age fifty-four years, six months and thirteen days. My third son, Albert C. Brazel, departed this life, June 3rd, 1893, age twenty-one years, nine months and twenty-four days. O my dear brother, I have waded through great troubles, but I feel to thank and adore the blessed Lord, for He has been so good and kind to me through all the deep troubles, I was called to pass through. Oh yes, my dear brother, I hope I do feel thankful to the good Lord for giving me such good and faithful children and I hope that I do feel to thank the good Lord for them. They are just as faithful to us today as they were when they were little. They are noted for being good and kind to their stepfathers. One could not tell the difference. They are just as good to them and treat them just as they did their own father.

Little Jake is the largest man, he is a good boy to us. He has worked at the railroad shop four years, but is now working as a carpenter. All my boys are industrious, not an idle one in the family. Jake's health is not good, but he still works. My only daughter, Jamima, married a nice, good industrious man, John L. Davis. She has three little girls. Her health is bad now. Oh, my dear brother and sister in the Lord, I do feel from my heart, I hope, that I have many blessings to be thankful for.

Now I desire to tell you something about my marrying, four years after my first husband died I married Jeptha Watkins, from Anderson County, S. C., and lived up there about eleven years, and little Jake and Lawrence, my youngest children, were partly raised up there. We moved from there to Columbia. Not long after we came to Columbia, Mr. Watkins died. He was a true and faithful Old Baptist and a good man in every respect. Good and kind to my children. Oh, how thankful I ought to be, seeing and feeling that God has been so wonderfully good to me and my dear children. Then a little over four years I married Eld. W. B. McAdams from Texas, and lived in Texas almost two years. I could not have my health out there on account of the lime water; it did not agree with me. We sure did have a beautiful home out there, but as I could not live there he sold out and came home with me to South Carolina.

My dear brother, if it is not asking too much of you I would be glad if you would send this letter to Brother Cayce to have it published in the Primitive Baptist paper, if you can feel to do so, I would be glad for brother and sister to see to it when I correspond with them. With hope that you and your dear wife can feel to pray for us.

Your sister,

Mrs. W. B. McADAMS.

Elder Zack C. Hull:

Dear Brother in the Lord: I have never met you face to face, therefore, we are strangers in the flesh, but by reading your good letters in our paper, the Gospel Messenger, we are made to see that we have traveled the same road by experience. Yes, dear brother, what a sweet consolation it is to one that lives so far from where he has no Church privileges to read the good letters in our paper—it is clean, has no fussing over things that are no good to God's people. Sometimes we hear brethren in a controversy arguing on the Scripture to no profit to the children of God. Yes, if we all, and preachers too, would be more Christlike, then this fussing would cease, and the Churches would all get together. Yes, when I was a young man of 18 years, I was made to see myself a great sinner before God. I thought I was as good as anybody that belonged to the Old Baptists until I was made to see myself and God enabled me to look within this hard heart of mine. I saw, Dear Brother, the blackest heart that ever I though of in my life. I tried to pray, but my prayers seemed to do me no good, yes, they seemed to fall to the ground instead of going upward. I went on in this way for six months—sometimes I could rest at night, again there was no rest for me. I spent the most of this time in rolling and tossing on my bed. I would get up and steal out of my room and go out in the dark and try to pray. My heart seemed like it was so heavy and full, till when I would fall upon my knees, I could

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not utter a word. I would read the Bible but could not see anything to suit my case. I would read the good promises for others, but none for me. It seemed that my case was an outside one with no promise whatever. Everything seemed to condemn my poor heart. One night it seemed that I could not live to see daylight. I went out, as I thought, to try to pray for the last time. I was so pressed down with such a heavy load or burden, I could not lift my eyes toward my God and Heaven; all I could say, "Lord, save or I perish;" then there was a great load left me at that time; I could see my Savior. He was so precious to me. He came at that last moment when I thought I was gone. Yes, I was made to see how it was with poor old Peter, when he started to go to Jesus on the water, when he was sinking he cried, "Lord save, or I perish." He had too much confidence in the flesh, therefore he cried out, "Lord save, or I perish."

Dear Brother, I did not mean to write you anything only to ask you to change my paper from Foshee, Ala., to Century, Fla.

Your little brother, I hope, in the Lord,

T. A. SIMMONS.

ERRATA

In the June number of the Messenger there were some mistakes in the poetry written by Sister Nannie B. Edwards, entitled "Gathered Lilies." The title should have been at the top, and the word dwarfed, should read dwarf. The word lonely should read lovely, and the word open should read opes. I regret that these mistakes were made.

THE PUBLISHER.

OBITUARIES

MRS. S. E. LAWRENCE BURKS

Mrs. Sophronia Elizabeth Burks was born May 17th, 1838, and died Feb. 26th, 1921. She was first married to James Turner in 1856. To this union were born three children, her husband being a victim of the Civil War in 1863, and her Turner children all preceded her to the grave. She was married the second time, to Brinkley Burks, in 1873, and to this union were born five children, three girls and two boys, all of whom she leaves to mourn her departure from this life: Daniel D. Burks, Robert F. Burks, Mrs. Annie Williford, Mrs. Boisey Williford, and Mrs. Minnie Harden. She joined the church of the Primitive faith and order at Rameh in Pike County, Ala., November, 1865, and was baptized by Elder James Dixon. She lived a faithful member until death, and she died as she had lived, in the triumph of a living faith. Her remains were laid to rest in Concord Cemetery, amid a host of friends and relatives who in much sadness and sorrow paid the last tribute of esteem and respect. hTe funeral services were conducted by the writer. Her membership, at the time of her death, as at Concord. China Grove, Ala., and had been for many years. The Church will miss her so much as she was ever faithful in attending her meetings. She lived to see three of her children members of the same faith and the same church, Concord. It was my sweet privilege to baptize two of these dear children, and brethren, sisters, and friends, the stroke of providence to us may seem severe, but we feel that our loss is her freedom from toil and pain. She has met the last enemy, whom we all shall meet sometime; but thanks unto God which giveth us the victory through our Lord Jesus Christ, she desired to go and be at rest. Oh, that we all shall be looking and longing when the time comes with us, to cross over the chilly stream, we will humbly bow, in submission to the will of Him, that doeth all things well, neither will we weep, as those who have no hope.

J. J. TURNIPSEED.

Primitive Baptist please copy.

J. N. AKIN

We are called upon to record the death of our esteemed brother, J. N. Akin, who became a member of the Church of Christ at Liberty.

Many times he has related his experience to the Church, and always let it be known that he was a "beggar" from the time he was convicted of sin, during his service in the Civil War. He went into service as a soldier and beggar and came out a beggar, and when the burden of sin was rolled away, he had gone through the dangers of war without a scratch, and when he was relieved of the burden of sin, it was so great and marvelous he verily believed he could make others see it as he saw it; that he went from house to house telling the people what great things the Lord had done for Him. Truthful, honest, sober, and as far as was possible for a man to be, was perfect in all his acts in life. Truly a great man in Israel has fallen and we deeply mourn his loss.

He lived to extreme ripe old age, being a few days past his 95th year. Peace to his ashes.

Resolved that this memoriam be spread upon our records and a copy of same be sent to his wife. Done by order of the Church in conference.

J. F. BARRON.

IN MEMORY OF SISTER E. L. BRAGG

On Oct. 12th, 1920, Sister Bragg, who was a member of Liberty Church passed away. She was a faithful and constant member of the Church, a good mother who toiled and struggled to raise a family of girls that were fatherless and dependent. Her life was an open book, being true and faithful in the discharge of her duties as a Christian and mother. Loyal to her friends and kind to those in distress, either in sickness or trouble. A good mother in Israel has fallen and we feel the loss, but it was her gain, and as she is gathered home and is buried with the fathers, let us emulate her example. The Church at Liberty join with the children and friends in mourning her loss. Be it resolved that this be spread upon our records and a copy of same be sent to the family. Sister Bragg was about 84 years old. She joined the Church at Liberty, and lived a consistent member until her death.

Done by the Church in conference.

J. F. BARRON.

SISTER M. F. LUNCEFORD

I send you a memorial to Sister M. F. Lunceford, who departed this life December 10th, 1920. She was born December 10th, 1837, making her stay on earth 73 years. She married W. J. Lunceford of Newton County, Ga., in the latter part of the 60's, or early part of 1870. She lived most all her life in Monroe County, Ga. Her maiden name was Adams. She had two brothers, W. J. Adams, of Newton County, who died last year, and C. L. Adams, who is living in Monroe County now. She had six children, one dying in infancy. One daughter, Annie D., who married Arthur Cannon. They lived together several years before she died. There are four boys: W. S., J. C., C. C., and G. B., all living in this county.

Sister Lunceford united with the Primitive Baptist Church at Smyrna some time in the 70's, and remained a consistent member until death. A more meek and humble member was not among us. All who knew her loved her for her many Christian virtues. Her funeral was conducted by her pastor, Eld. T. G. Wright, of Macon, Ga., at the Missionary Baptist Church near Forsyth, after which her body was laid to rest in the church cemetery.

Written by one who knew and loved her.

J. W. NEWTON.

Forsyth, Ga.

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Angier, N. C., March 9th, 1921.

Dear Elders, Editors—Hassell, Hanks and Hull, and writers and readers of our dear Gospel Messenger: I have just read the March number and am so much interested in the different articles of the writers, I wish to add my hearty approval and endorsement, especially the last one on Church Government by Eld. J. A. Adams. I have just been meditating on the same subject, seems his mind and mine were the same.

There is no subject of more vital importance to the church than strict gospel discipline, which has been so much neglected among us, by the ministry —not teaching on this line—as they should. The most serious trouble we have had and still have among us, is not taking the Scriptures as our guide. They were given by inspiration of God and are profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God, Gospel ministers, be thoroughly furnished. Eld. Adams refers to the 18th Chapter of Matthew, "If thy brother or sister as the case may be, trespass or offend thee, go to him or her alone and in the right spirit, and tell him of his trespass, if indeed there is such. If this should fail, and it will not, if the brother is in the right spirit; then take the other steps and go on as Christ, the great Head of the Church, has taught us. This is the law of Christ given to His Church—the Bride, His wife. I am fully aware that the main cause of most of our serious and sad troubles among us, is a departure from the plain teachings of the Scriptures. I am old—in my 88th year—have traveled among our people for over forty years, and have observed things closely as I knew how—not to criticise; but would now, in my declining years which cannot be many, exhort, admonish and beseech in love, our dear people everywhere—especially our ministers, to take **heed to themselves and to all the flock—not to put themselves in the way of temptation and be overcome and bring reproach upon themselves** and the precious cause we love. They should so live and conduct themselves as to give no cause for reproach. What I have written is in good feeling and out of love. I hope I have for the welfare of our beloved Zion. If this is published—I hope the brethren with charity, will overlook my imperfections. The love of God and the grace of God be with you all.

J. E. ADAMS.

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Deceased

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THE GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, AUGUST, 1921 No. 8

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

For I am the Lord Thy God, the Holy One of Israel, Thy Savior. Fear not, for I am with thee. I will bring thy seed from the East, and gather thee from the West; I will say to the North give up; and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth. Yea, before the day was I am He; and there is none that can deliver out of My hand: I will work, and who shall let it

This people have I formed for Myself: they shall show forth my praise. He shall not fail nor be discouraged.

Published Monthly

ELD ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates Single Copy 15c Ministers and Widows
$1.50 Per Year In Advance $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

"BEWARE OF AN EVIL HEART OF UNBELIEF IN DEPARTING FROM THE LIVING GOD AND IN BEING HARDENED BY THE DECEITFULNESS OF SIN"

In Hebrews 3:12, 13, the Apostle kindly and wisely says to professing Christians—"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin."

While faith is the mother of all the Christian virtues, unbelief is the mother of all the worldly vices. Faith comes from the new heart made good by God's grace; and unbelief comes from the old heart made bad by man's sin. God, His Son and Spirit leads us to faith in Him, His word, His truth, His promises; but the flesh, the world, and the Devil lead us to disbelieve, distrust and deny Him. He is the living God, the Source, Giver, and Sustainer of all life; and departure or separation from Him is death. This departure began in the evil hearts of our first parents; and the evil hearts of their descendants are continually hardened more and more by the deceitfulness of sin, falsely promising them pleasure and profit and secrecy and safety, and luring them on to eternal death. While in the flesh, all the children of God are subject to these terrible delusions. The worldly wise and self righteous, who have not the grace of God, though occupying the highest position in society and in so-called churches, disbelieve and contradict or pervert the eternal truth of God's word from beginning to end, and not only themselves rush down to endless ruin, but endeavor to carry all the remainder of mankind with them; but the children of God are not thus to be plunged into darkness, falsehood, and death, but to take diligent heed not thus to be ruined, but to cleave earnestly and steadfastly to the living God and all His word and promises, and to fervently and daily exhort one another, during this short day of life, to continue unwaveringly in the entire truth of God's word, in its doctrine and practice, to the last moment of their conscious existence on earth.

In this way only do they enter and abide in the rest that remaineth for the people of God. And this they do by His rich and reigning grace.

S. HASSELL.

ERRATA

In the July number, The Gospel Messenger, page 3, first column, 8th line from the top, Tstas should be Tstar. Third page, 2nd column, 5th line from the top, Arstu should be Astruc. Third page, 2nd column, 26th line from the bottom, Gesheth should be Qesheth.

S. HASSELL.

Baptism is an ordinance in the church and must be performed by her authority. Many would be with us today were it not for being baptized. Some among the Missionaries say they received the answer of a good **conscience** when they were baptized. A Methodist might say the same, when sprinkled. The ordinance of baptism was not delivered to the **conscience,** but to the church of God, and the church must determine whom they will receive. The church, alone, can have this ordinance performed. A legally expelled minister cannot perform the ordinance of baptism legally. Members who have been officially labored with and withdrawn from, cannot perform a legal ordinance. Misunderstandings may arise and good brethren and churches may be estranged from each other for a time, all holding to the **same faith,** order, and practice. We think they could unite, recognizing each other's official work. The Missionaries departed in faith and practice. They stand excluded from us. A member immersed by them is immersed outside of the faith and practice of the Apostolic church and by a people to whom the ordinance of baptism was never delivered. Therefore it is illegal. All societies founded by men cannot perform a legal ordinance. A Gospel church may have error in it, like the Apostolic churches, and still perform the ordinance of baptism legally. It is good and safe for all who desire to be Primitive Baptists to humbly submit to the church in these matters. It is better to submit, though a cross to the flesh, than to stand out in open rebellion and spend a life building upon the sand. We need all true lovers of truth in the dear old church.

L. H.

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THE GOSPEL MESSENGER TO BE ISSUED SEMI-MONTHLY

It is my plan now to issue the paper twice a month, starting September first. We have had a number of requests for a semi-monthly paper. Owing to the dull season, we were forced to cut down the last issue to sixteen pages. This issue is the same size. It will remain sixteen pages. In order to send the paper twice a month, I must necessarily have the co-operation of the brethren. I have made a great sacrifice so far, however, I have believed that the brethren would come to my rescue just as soon as they were financially able. I believe this now. I want to hear from every brother or sister that is going to lend a helping hand in increasing the circulation. I desire to make the Gospel Messenger one of the best papers published.

I cannot do this alone, but necessarily must have the prayers and help of the brethren.

I want you to thoroughly understand the policy of the Gospel Messenger. There have been some things published that I would much rather had not been published. My desire is for it to be constructive and not destructive, and I want it to be plainly understood that in the future, I am going to refuse to publish any local troubles or resolutions, condemning any one, or allow any personal matters to be mentioned. We do not want to publish matter that is antagonistic to the brethren, North, South, East or West. We had much rather publish that, that would be comforting and instructive. This is the object of the Paper. There has been a great deal of confusion caused by some taking sides with churches and different divisions, when really they did not know the facts in the case. Local troubles should be settled by local brethren and churches and should never be mentioned through the columns of our papers. I am sure that if we would all labor together along this line and contend for the truth and preach the gospel in its simplicity both from the press and pulpit, it would have a great tendency to restore and bring God's children together. Extremes should be avoided. I feel sure that many of the divisions among the Baptists could have been avoided, had it not been for extreme and drastic steps taken. I am not willing to condemn churches that have some little irregularities and say that they have lost their identity as churches of Christ. Drastic steps have been taken by brethren in many localities where resolutions and bars of non-fellowship declared, that I feel sure was all of the flesh. Brethren, we should maintain a forgiving spirit: we should manifest tenderness toward our brethren. We should never allow personal matters to interfere with church fellowship. If we will take heed unto ourselves and consider the great necessity of brethren dwelling together in unity and in bonds of peace, all personal feelings, jealousy and prejudice would cease. There has never been a time among our people that continual prayer is so necessary. There must be an awakening. We must stay away from traditions, and practice that which was instituted by Christ and His Apostles. If we contend for Apostolic practice and for the faith that was once delivered to the saints, we will awake from the sleep and Christ will give us light.

The above are some of the principles that we hope to contend for through the columns of the Gospel Messenger. We need your help. Will you help us?

Z. C. HULL.

MINISTERIAL SUPPORT

Having been requested to write on the above subject, we have concluded, in the fear of God, to do so; and as much as in us is, to give the true scriptural rule, without being swayed to the right or left by applause or censure.

There is one thing we do know most assuredly before God, our conscience bearing us witness, that we entered upon the work of the gospel ministry from no vain or carnal motive of obtaining money or its equivalent; and having labored for nearly forty years under trials, hardships, persecutions and afflictions greater than it is possible for us now to describe, we expect by the sustaining grace of God, to finish our labor as we began. No motives of earthly gain, honors, popularity, or applause of men, prompted us at the first, and none prompts us yet to labor, according to the ability the Lord hath given, with tongue and pen, for the edification, instruction and comfort of God's dear children.

We do not write upon this subject by way of complaint against our brethren for any neglect towards us individually, nor by way of giving any undue praise or commendation for liberality, though we have experienced both. But our thanks are due continually to our God for His sustaining grace to enable us to know how to suffer want and neglect, as well as to abound. Considering the many afflictions, losses, crosses and drawbacks that we have had in our temporal progress, we regard it as most marvelous that we have never yet suffered for the plain comforts of life. The Lord has surely taken care of us, chastised and led us, all our life long.

Christian churches are bound by a gospel obligation, from which they cannot free themselves without sin, to "Remember them which have the rule (of God's word) over them, and who have spoken to them the word of God."—Heb. 13:7.

We desire, dear brethren, to speak to you, not simply by appeals to your fleshly sympathies, nor in the words of men, but by the word of God, which effectually worketh in you that believe. This word, spoken unto you in the name and by the authority of the Lord, by His ministers, pastors and teachers, is the "rule" that is over you, as you read in Heb. 13:17: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they must give account, that they may do it with joy and not with grief; for that is unprofitable for you." Disobedience to this divine rule is sin, and hence it is written: "As many (and no more) as walk according to **this** rule, peace be on them, and mercy, and upon the Israel of God."—Gal. 6:1__. To

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this divine and infallible "rule" let us now appeal for instruction on ministerial support: "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. 9:14.

In the application of this text last quoted, there are two extremes into which some have gone. First —For any professed gospel minister to put his preaching in the market as an article on which he may trade, the highest bidder in money obtaining it; or to agree with a church or congregation to furnish so much preaching for so much money as a salary, is a gross perversion of the subject. Neither such preaching nor such preachers are included in this text, because it only includes such as "preach **the gospel,**" and that kind of preaching not being the gospel of God, they have no scriptural right to claim that they shall, in any sense of the text, "live of the gospel." The Lord hath ordained that they which **preach** the **gospel,** shall live of the gospel." If they preach somethong else than the pure, unadulterated gospel of Christ, this rule, which the Lord hath "ordained" for His church, does not apply to them.

A second extereme and perversion of the text is, that they which preach the gospel shall receive nothing in the way of a temporal support, but the meaning is, that they shall "live of the gospel" in a spiritual sense; that the same gospel they preach to feed and strengthen others in the faith, shall be strength and food to themselves; they shall live of it in that sense. This application looks very plausible —and, in fact, the principle is correct in a spiritual sense—but it is a gross perversion of the word of the Lord to say that the text, or connection in which it stands, has any such meaning. The apostle is very clearly treating of the **temporal support** of those who preach the gospel, and of the duty as God hath ordained and established in His word for His church and people to administer of their earthly things for their support—and there is no use trying to evade, disguise, or cover up this plainly revealed truth. It is the rule that God hath given—and no church can be healthy and prosperous, with God's blessing upon it, neither in temporal nor in spiritual things, unless this ordained rule is observed and obeyed.

But some say, "If it is **ordained** of God that they which preach the gospel shall live of the gospel, that is God's decree, and it will be accomplished whether we give anything or not." But, dear brother, if you are candid in this way of reasoning, you have taken a wrong view of the sense in which the word "ordained" is used in this text, as well as a few others. The Lord **ordained** good works that His children **should walk** in them, but shall we so construe that ordination or decree of God as to say that **they always** do right? There are some things which God has ordained as a **rule of His own conduct,** and some that are ordained as a **rule for the conduct of His people.** Any rule, law or command, therefore, which He has given them to regulate their worship to Him, may be, and is, properly considered as **ordained** and established for His church till time shall end. No power on earth or in heaven, among men or angels, has any right to change this or any other ordination of God—to amend, or repeal it—to annul, restrict, or enlarge it, in any sense whatever. Whatever, therefore, our God hath ordained as to ministerial support, **must stand as His law, to which His people must conform, or be guilty of sinning against Him as a Father, against Christ as King in Zion, and against those heavenly ambassadors who pray you in Christ's stead,** "Be ye reconciled to God."

Gospel ministers, as individual Christians, often feel poor and needy; and, apart from their ministerial calling, they desire some lowly, humble position; neither claiming, asking, nor looking for, any assistance, favors, or attention, beyond what is due to any other orderly private member. But when they come in their official capacity as gospel ministers, in the name and by the authority of Jesus, who hath called and sent them forth, they do know that subjection and obedience are due to Him in whose name they speak, and to the **office** which He has ordained and established in His church. To see that authority disregarded by their brethren, and the ministerial office practically trampled under foot, and not lift a warning voice to claim that respect for the sacred calling that is due to Christ, would be a **criminal** and **sinful neglect of duty** upon the part of any pastor or teacher in the church of Christ.

In the 9th chapter of First Corinthians the apostle shows the power that he and other ministers had **in** the gospel to have their temporal wants supplied by those to whom they preach. But, like all other powers, rights and privileges which God has given, it is subject to be perverted and abused. Hence the apostle was careful, as He says, "Not to **abuse** my power in the gospel." "Have not we power to **forbear working?**"—1 Cor. 9:6. This power may be grossly abused. As ministers of Christ who give themselves "continually to prayer and to the ministry of the word," they certainly have this power and right, "ordained" of God as a rule for His church. But as private members, of whom no such official services are required, none have such power, right or privilege to live from the labor or liberality of others; but they are commanded by the authority of Christ, that with quietness they **work** and eat their own bread; and if any work not who are able to do it, as thus commanded, neither should they be allowed to eat from the public bounty which has been made up for the poor, destitute and afflicted (2 Thess. 3:10, 12).

In treating upon this subject the apostle quotes from the law of Moses: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it **altogether** for our sakes? For our sakes, no doubt, this was written." To withhold from the faithful minister that temporal assistance necessary, and that is enjoined on the church by the word of the Lord, is to

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"muzzle the mouth the ox that treadeth out the corn," which the God of Israel forbid to that people by a positive law; not simply and alone because he had so much care for oxen, but because it was to serve as a type or figure to enforce and illustrate that **ordained** law in His church, that "he that preaches the gospel should live of the gospel." Or, in other words, he shall have temporal assistance, freely and liberally contributed, without being muzzled. It was an ancient custom to tread out the corn,—or what we call wheat,—with oxen, but in more modern times with horses. The faithful ox, when allowed by the law of God to partake freely of his owner's wheat, as he patiently labored in treading around from day to day, would very naturally feel very free and easy as to his daily food, feeling that he was well cared for, and that he had a kind of common or joint interest in the crop, and he would not feel much reluctance to be led to the pile of wheat and tread around all day, because he was allowed, by a divine law that was enjoined upon the owner of the ox, to put out his rough tongue at any time he desired, and take such quantity of the corn as might be sufficient to satisfy his necessities. But if, contrary to God's ordinance and law in Israel, the ox,—which, in some particulars, is a figure of the gospel minister,—should be muzzled from day to day, and sparingly fed by his covetous owner, he will show signs of discontent, will move reluctantly, and perhaps low most piteously in the ears of his cruel and guilty master, who, to stifle his own guilty conscience and direct attention away from his own wrong-doing, will perhaps abuse the poor, weary, though faithful and hungry old ox, telling him that he can **graze** enough at night, and that times are too hard to spare so much of his crop to the ox. In this case we know that the authority of God would be set to naught; the poor, weary ox would suffer a wrong, as though his toilsome labor was not appreciated, and if he should show signs occasionally to hook or kick at his unjust and wicked master, or become stubborn so as not to work at all, both the ox and his covetous owner would be unhappy.

Churches and brethren often give as an excuse for not assisting the minister in temporal things, that they are poor and have nothing to spare; they are hard-pressed and in debt. This is doubtless true, that many are in debt; but how did they get in debt? **Surely not by their over-liberality to the minister of Christ, nor to the poor and needy,** nor by their obedience to the law of Christ. But has it not been in too many instances that brethren have become poor and in debt by withholding from proper gospel subjects that temporal assistance required by the gospel, in order to build up their own fortunes, or to gratify the pride and vanity of their family? Debts have been contracted to acquire property which was not really necessary, and in some instances, what is due to the minister and to the poor has been criminally kept back to meet the debts incurred by vanity or lustful prodigality. Will not those who pursue this course become still harder pressed? And will they not have less and less enjoyment with what little they do have? "To withhold more than is right" is to keep back that which belongs to another, and the wise man, Solomon, says, "It **tends** to poverty."—Prov. 11:24. It is only when the blessing of God attends our labors that we can prosper, and that blessing can not be hoped for when our labor, either as pastor or church, in things temporal or spiritual, is in direct violation of that which He has ordained as a law to guide His Church.

"The blessing of the Lord maketh rich, and he addeth no sorrow with it."—Prov. 10:22. The poor in spirit are rich in faith, and no sorrow is added with such riches. And Chistians may get rich in earthly goods, but have much sorrow, perplexity and distress with their wealth, because they get it not by the blessing of the Lord in doing right. We may use a little lawfully, and scatter it in the spirit and letter of the gospel, and that little will increase to us wihout sorrow, guilt or remorse.

"Better is little with the fear of the Lord, than great treasure and trouble therewith."—Prox. 15:16. Earthly goods are only valuable as servants, and according to the real and lawful comfort they can bring us; and if we can draw more solid comfort of mind from a little than others do from much, then that little is more valuable than their abundance. "A little that a righteous man hath is better than the riches of many wicked."—Psalm 32:16.

But we have, perhaps, said enough upon this subject at present. Whatever construction brethren may place upon what is here written, we can assure them that nothing more nor less is designed to be inculcated than what is given us in the 9th chapter of 1st Corinthians and other corresponding texts. It is a point not to be regulated by agreement between the church and minister, but it is a standing law regulated by the authority of God. Let churches and ministers see that they do not add to it, nor diminish from it. No faithful pastor of three or four churches can follow any remunerative worldly business to support his family. His time is too much broken to keep any business in shape to prosper. It is true, he may, and ought to do some work if able to do it, and ought to use every lawful effort of industry and economy so far as he can without impairing his pastoral duties, and he should not use the liberality of his brethren to foster pride, vanity or idleness, neither in himself nor in his family, but for a decent support, and for relieving his own mind and hands that he may be the more serviceable to his brethren and churches. He should do this even for the sake of example, if nothing else (2 Thess. 3:9). Gospel ministers are men of like passions, naturally, with other men, and are as liable to be governed by improper motives for liberal contributions as their brethren are in withholding what is right from them. When the turning point of pastoral services is placed on a money basis by any preacher, it would be best for the church to withhold from him. May the Lord enable both pastors and churches to do that which is right in His sight!

—1883 by ELD. W. M. MITCHELL.

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"A GOOD MEETING"

We had the pleasure of attending a centennial meeting of Coosa River Church, of the Wetumpka Association the 5th Sunday in May and Saturday before, and to us, this was indeed a sweet meeting. Elds. Howell, Monk, Kelley, Murphy and Nobles were the preachers present. Eld. J. P. Nobles, a member of this church, is their worthy pastor, and while all of these dear servants of Jesus did some good preaching to a large congregation, who listened attentively. We were presented (some of the most interesting sketches of the history of Coosa River Church, and the principles upon which she was constituted a hundred years ago, and for which, she still stands), by her efficient pastor, Eld. J. P. Nobles, who also called up some of the most able historians of the Missionary Baptists, to show that the deviation from these sacred principles, by themselves, and not by the Baptists of the Primitive faith and order, marked the distinction between them. The true church today bears the distinctive marks of the Apostolic church, as shown so vividly in the new Testament Scriptures, which are now, and has been the only infallible rule of the Christian faith. Christ is head over all things to the church, and in this meeting, while the covenant makers in the constitution of Coosa River Church, one hundred years ago, have all been called up higher, it has pleased God to fix the hearts and minds of their children, and their children's children by the work of regenerating grace, so that the covenant principles were earnestly set forth, and contended for. The church has ever met stern opposition, and sore persecution yet she stands in all the beauty and splendor of the adorning graces and virtues which her head and husband has so graciously wrought and as the centuries have come and gone, for nearly two thousand years she has stood in the triumphs of a living faith. May we ever lean on His everlasting arm.

J. J. Turnipseed.

Montgomery, Ala.

GENERAL CONDITIONAL REDEMPTION AN INCONCEIVABLE ABSURDITY

While the above is the religious worldly idea of redemption, the import of the term redemption shows most clearly that such a thing, or principle, cannot be conceived in the mind of intelligent creatures. What is redemption? As the question relates to redemption by Christ, it is the ransom, or deliverance of sinners from the bondage of sin, and the penalties of God's violated law. But can such redemption be conditional? Could it be said with any degree of propriety that Christ has delivered from the bondage of sin such as are manifestly bond slaves to sin, and such as are admitted to die under such bondage? They talk much of a sufficient atonement, and of plenteous redemption for all the race of men, but that is a strange kind of sufficient redemption that leaves the subjects still under bondage. To show the fallacy of the conditional scheme, we may be allowed a simple illustration. If it were my horse that had strayed and charges had accrued on account of his straying, I might go and redeem that horse; but could I redeem him conditionally? Certainly not. Hence I say that prevailing as the idea of conditional redemption is, it is simply an inconceivable absurdity. My horse is not redeemed at all until I have paid all charges that have accrued on account of his straying. No other man has the right to redeem my horse. However, if the horse is not redeemed, but exposed to public sale, any citizen may purchase under the sheriff's hammer, but that is not redemption. I only have the right of redemption, and my right consists in ownership. These propositions men in common understand, and consent to; and here it may be asked, when I have gone forward and paid all charges that had accrued on account of my horse's straying, must that horse perform a round of conditions that he may be my horse? What folly to imagine anything of the kind, and yet such is the highest conception that men eminent for learning have formed of the redemption of Christ. The horse was mine before he strayed, which was the ground of my right of redemption, as previously considered; and so of the Lord's people, they were His, chosen of the Father, and given to Christ before they fell under the law and under the curse, as the Scriptures fully make out. "According as He hath chosen us in Him before the foundation of the world," etc.; and "Thine they were and thou gavest them me," and "All the Father giveth me shall come to me," etc. Don't you see, then, that His people were His before they strayed, and hence His right of redemption? But a little further with our illustration: Having paid charges and redeemed my horse, should it be supposed that I would then leave it to the free will of the horse whether he should go home or not? Such seems to be the Arminian's tone in speaking of Christ, and redemption through His blood, but we know a sensible man would proceed otherwise. The same interest in the horse that would influence me to pay charges and redeem, would also influence me to go or send and bring the horse home to the intent I should sustain no loss in paying the redemption price. But hark! what do we hear? The voice of Arminians crying out, do you compare men to brutes? No sir; God's word puts them lower than beasts, and in this repect shows them more fully depraved. "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know; my people doth not consider."—Is. 1:3. The ox and the ass, knowing where they had fared well from their master's crib, would more likely return than depraved sinners would come to Christ upon free will principles, and such is our Lord's teaching in the place quoted above. The fact is, there is nothing like a free forgiveness of sins signified in the Arminian conditional system. It is rather as if I should go and pay the debts of one enthralled ,taking up all notes and accounts that were standing out against him, and then knowing the poor enthralled man had no money to pay, I propose to him to work out the sum I had paid for

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him, which if he refuses or fails to do, I have him bound and cast into prison.

Now, as best I can understand them, the above is a fair representation of the general conditional redemption so much talked of. They seem to suppose that Christ has died for all mankind, discharging their debts, and the highest conception they seem to have formed of gospel grace is that Christ now consents to take the amount in work, and if the wretches will not work it out they are worthy of banishment. But where is the free forgiveness? It is not in the conditional system, most certainly not. Therefore, such principles can avail nothing to men, for they are not only bankrupt and destitute of money, but they are, in God's view of their case, wholly unable to work acceptably. "So, then, they that are in the flesh cannot please God."

Butler, Ga., 1884. JOHN ROWE.

SECRET SOCIETIES

First—The man of God is thoroughly furnished by the Scriptures unto all good works; and the church of Christ, being completely 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 reproved;" 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 everything 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 frater-

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nal 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 subejct, 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 defense 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.—1882, by Eld. W. M. Mitchell.

Wilson, N. C., January 22, 1883.

Dear Brethren Respess and Mitchell:—It has been on my mind for some time to write something for the Messenger, but when the impression has come, I have made excuses. Yes, dear brethren, could I write as I desire to write, or speak either, with joy and singleness of heart, I could tell you much of "the one thing needful" for us poor mortals, for time and eternity. And I count this as an unspeakable mercy, to have a desire after God and the things of eternity, which are God's in Christ Jesus reserved in heaven for you who are kept, by the power of God, unto salvation, ready to be revealed in the last time. To hunger and thirst after the eternals of the Spirit, is a blessing bestowed upon the heirs of God by His grace, as well as the gift of a thankful heart to His dear name, under all His dealings in providence, nature and grace. The Lord hath done great things for us, whereof we are glad. This is Israel's song; and, brethren, it is my desire to join in the song, which none but the redeemed can learn.

To thee, O God, I cry,
With infinite desire;
And yet how far from thee I lie,—
Dear Jesus, raise me higher!

The older I get, the more I desire to know for myself, the will of God concerning me. Am I interested in the great Atonement? Did Christ Jesus, my beloved Lord and Master, die for me? Does my name stand in the Book of Life? Has God, in that great and marvelous act of eternal love and election, loved and chosen me in Christ Jesus before the world began? As! I may believe all this, because it is so written of Israel, the people of God; but does the Spirit of God bear witness with my spirit that I am one of them? Are there not moments that I can recall to mind that Jesus was precious to my soul? That His name is as ointment poured forth! the ointment of everlasting love? If so, then I can say with the poet:

"Did Jesus once upon me shine?
Then Jesus is forever mine"—

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the four Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturdays before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at three P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, Pastor; Walter Prewitt, Clerk, Phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

Glass, Ala. The Church meets on the third Sunday and Saturday before. Eld. B. F. House, Pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 8 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Elder J. R. Wilson writes that he baptized four recently.

The Staunton River Association will convenene with Strawberry church near Whitmell, Va., Wed., Thurs., and Friday, after 1st Sunday in August.

I expect to attend the above association and other meetings in Virginia and North Carolina. L. H.

The Cuivre Siolam Association of Primitive Baptists will convene with the Church at Elk Horn, near Buell, Montgomery Co., Mo., on Saturday before the third Sunday in August, 1921, and continue three days. Those coming from the South will come to St. Louis and get ticket to Buell, Mo., on the Burlington R. R., those coming from the North can come also to Buell, or if living near the Wabash R. R. come to Montgomery City, and enquire for Pittman Hensley. A hearty welcome is extended to all and especially to preachers of the Old Primitive Order who are satisfied with the goodness of the Lord's House. We understand that two Associations in the South decided last year to take up correspondence with us. We will say to them, come along, send us some of your preachers. We love the Baptists of the South and believe we are one people.

E. B. BARTLETT, Mod.,
J. A. WILLIAMS, Clerk.

I was at High Shoals Church on the fourth Sunday on June. It was a great pleasure to me to visit this section of the country again. The congregation was not large but very attentive. There have been some recent additions to the church there. Elder B. F. Williamson is their pastor.

Z. C. HULL.

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APPOINTMENTS FOR ELDER HASSELL

East Atlanta Church, Aug. 19, 20 and 21st.

LaGrange, Sunday night, the 21st.

Wehadka, Ala., Monday, the 22nd.

Zion's Rest (near Roanoke), Tuesday, the 23rd.

Mount Pisgah (near Stroud), Wednesday, the 24th.

Mount Hickory, Thursday, the 25th.

Macedonia, Friday, the 26th.

Mount Olive, Saturday and Sunday, the 27th and 28th.

Hepzibah, Monday, the 29th.

Ephesus, Tuesday, the 30th.

Bethel, Phoenix City, Wednesday, the 31st.

County Line (near Columbus), Thursday, Sept. 1st.

Additional appointments will be ararnged for Elder Hassell by Elder Heard. Elder Satterwhite writes that if the appointments are too regular for Eld. Hassell, that some rest days will be arranged. Brethren, let us make a special effort to circulate the above appointments. Owing to the season of the year, we feel like the brethren from a distance can attend these appointments.

Z. C. HULL.

APPOINTMENTS FOR ELDER B. G. PARKER

Elder B. G. Parker of Alabama will fill appointments as follows:

Bethlehem (Cobb County), Aug. 5th, 6th, and 7th, Communion Meeting.

Corinth (Roswell), Monday, Aug. 8th.

Cross Roads, Tuesday, the 9th.

Bethlehem (Norcross), Wednesday, the 10th.

Friendship, Thursday, the 11th.

Sardis, Friday, Saturday and Sunday, the 12th, 13th and 14th.

Rock Springs, Tues. and Wed., 16th and 17th.

Other appointments will be arranged. I have been with Elder Parker and know him to be an able defender of the word of truth. We are glad that Elder Parker is coming among us. I am sure his preaching will be a blessing to the churches.

Z. C. HULL.

Elders Henry Swain and P. H. Byrd of Graymont, Ga., have visited some of the Churches in the Yellow River and Marietta Associations. The meeting at Cross Roads on the second Sunday and Saturday before was very pleasant. Elders Swain and Byrd both preached to the comfort of all present. Elder Byrd will continue to fill appointments up until July 21st. Elder Swain had to return home. The visit of these brethren is greatly appreciated. The Lord blessed them to preach in an instructive manner, which is very badly needed among the most of our churches. We hope that they can come this way again within the near future.

Z. C. HULL.

Two joined by experience at Eureka Church, Irwin County, recently. Two old men about seventy years of age joined at Bethlehem Church recently. One got so troubled he had a meeting called to be received. One good old man dated his experience back to 1869. He deeply regretted not coming over forty years ago. It is a sin to disobey the Lord. The two factions of Bridge Creek Church, Colquit County, came together in love and fellowship, at our meeting June 20th. We are indeed glad that the Mt. Olive Association has come together and adjusted their differences.

Bro. I. F. Allen was liberated to preach at Bethlehem Church near Lenox last meeting.

On our tour in South Ga. recently we visited Eureka, Valley Grove, Mt. Paran, Bethlehem, Bridge Creek, Pleasant Grove, Concord, and Pleasant Hill (Sycamore), all in the Mt. Olive Association. These are good Baptists. We visited the good homes of brethren G. M. Tucker, Elbert Fletcher, Roan Roberts, R. H. Roberts, Elder Elisha Tucker, Bro. Walker, L. F. Seale, I. F Allen, Eld. A. P. Tucker, B. A. Tucker, John M. Norman, M. S. McCranie, Bros. Newton, Horne, B. A. Brown and W. R. Blasingame. Met Elders A. P. Tucker, Elisha Tucker, licentiates H. A. Byington, I. F. Allen, Dan Tucker and John Norman.

Had a pleasant tour. Met many good Baptists. That is a fine country for farming and stock raising.

May God bless them all.

L. H.

CHANGING THE PLACE OF HOLDING THE "LITTLE RIVER ASSOCIATION"

The minutes show that our next association was appointed to be held with the church at Raleigh, N. C., but owing to some trouble which existed in said church, the churches have agreed to hold our next association with the church at Rehobeth, Johnson Co., N. C., ten miles north from Benson, on Friday, Saturday, and fourth Sunday in September, 1921, which notice will appear later.

J. T. Coats, Moderator, Coats, N. C.

R. F. Smith, Clerk, Benson, N. C.

There are too many small churches. If small churches near enough would come together, it would be better and could have their meeting oftener.

Singing is good and should be appreciated, but no church should neglect preaching of the Gospel for all day singings. "Seek ye first the kingdom of God and His righteousness."

No preacher should decide that he can regulate all the churches. We can never get all the kinks out of the churches.

If a preacher is persecuted, he should patiently bear it and never allude to it in his preachings. Let the Gospel be preached in love. Jesus and His Apostles bore sore persecutions most patiently.

Three were baptized at Pine Ridge by Elder Williamson recently.

All the members should feel an interest in their church and invite all to attend their services. Members should visit each other more. Deacons used to

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visit the homes of their pastors and ascertain his condition and supply his needs, thus enabling him to do more efficient service. How many deacons ever inquire after the welfare of their pastor now? Do they see after poor widows? This is their duty. Deacons should give talks on these lines to their churches and thus educate them in their duty to the pastor and poor.

Members of the church should be guarded in their expressions and not use bywords as substitute for profanity. It would look very ugly in a church member to say, "I'll swear," "I'll be dogged," "I'll bet," "he gave him down the country," etc. There is no light in such language. We should all be followers of God as dear children and walk in love and keep our body in subjection. L. H.

ELDER WOODS NEEDS HELP

Dear Brother Hull: I will in much sorrow inform you of the awful destruction of our much beloved pastor, Eld M. H. Woods, and family, who lost their home and the most of their household goods by fire, which also burned four other buildings and their contents, leaving only the cribs. These dear people of God are in a sad condition; they feel like they have lost all that they have. Let us all try to help them bear this burden of distress. For these dear people are in a cast down condition, and I want to ask one and all that has a little mite to spare to help these dear people of God in their much distress.

Send all contributions to Eld. M. H. Woods, Minden, La.

Remarks: The above letter is self-explanatory, you can readily see that this dear brother and family are in need; all who can possibly do so, send donations. I am sure it is right for us to help each other in time of need. While I realize that money is scarce, yet we can send a little mite, and enough of these little mites will be a great help to Brother Woods.

Z. C. HULL.

Preachers should be very cautious in their daily walk to live above suspicion. They should visit all the homes of the saints as much as possible. A preacher's character is as easily tinged as that of a young lady. One mistake will ruin him for life. He should preach as he goes. L. H.

There are many good and useful gifts in the Church to prayer and exhortation. These gifts do not belong in the pulpit. They should be encouraged and should be called on at each service. No man should be ordained as a minister of the Gospel until he can set forth and Scripturally defend the doctrine of grace in all its bearings and should also be able to fully define the practice of our people. L. H.

(Continued From Page 9)

When the Lord is graciously pleased to quicken the dead sinner, He openeth his eyes too, and then he sees himself loathsome in the sight of God. Then he finds, that all he can do, all human doings, creature efforts, creature duties, are of no use whatever —nor will they contribute one iota towards the salvation of his soul. "The one thing needful" now he craves, and the name of Jesus becomes precious to him—becomes the chief among ten thousand, and the One altogether lovely. His mouth is most sweet. Grace is poured into thy lips; therefore God hath blessed thee forever, and all his people in him, with all spiritual blessings in him also.

"How sweet the name of Jesus sounds,
In a believer's ear!
It soothes his sorrows—heals his wounds,
And drives away his fear."

When, on the other hand, the scene changes. Satan suggests some sore temptations; tries to persuade the poor child of God, that he is nothing but a hypocrite; and this they often fear themselves, and often exclaim within, "If I do love the Lord, why am I thus; why do I fear that all is a delusion, and that I shall finally be lost?" But so it is. God's poor have many changes; where all is calm, a storm will set in by-and-by. Soul trouble you will have, and the great depths of iniquity within, will be broken up. Oh! the depths of sin that lodge in a human heart! When this is felt, such will cry unto the Lord; and out of the depths they cry, and the Lord hears their cry: "Lord, save! Lord, help! God be merciful to me, a sinner;" And the answer comes, saying: "My grace is sufficient for thee."

I have heard some say they know nothing of this old man of sin in the Christian; and I fear it is but too true; for they can not know this till quickened or made alive by the Spirit of God. These are they who know that the Holy Ghost is truth, and has shown to the Church, by Paul, in the 7th of Romans, the old man in all his carnality, enmity and hatefulness. Whence all the rebellions that arise in the heart against God? The old man will show himself in spite of all we can do. And he would overcome us, but for restraining grace. Sin shall not have the dominion. Sin nevertheless abounds! But thanks be unto God, where sin abounds, grace much more abounds! Those that are taught of God, will find that they daily need His everlasting arms to support them, His wisdom to direct, and His power to keep them from falling into every abomination of sin; for they find that they have within them a heart to know that when they would do good, evil is present, "bringing me into captivity to the law of sin which is in my members" (Rom. 7:23). When the exceeding sinfulness of sin is thus revealed, I find it is utterly impossible to come to God by the holy law—for I am carnal, sold under sin. Duties will avail nothing here. I firmly believe that a duty religion, is no religion at all. Duty faith, and duty prayers, are all useless. I know that my heart and affections are at variance to God and godliness. And

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this knowledge has cost me many tears, sighs and groans. I have also a secret desire in my heart after God and godliness—a secret desire, at times, to look into the mysteries of Christ. I have a longing after eternal things; my soul is tired of feeding upon the husk that the multitude so much seek after. I find that these things are not what I want. I want more of the love of God shed abroad in my heart. I want the teaching of the Spirit of truth. I want to have sweet fellowship with the blessed Savior—one with Christ; or else what advantage will it be to know that Christ died for sinners if I am not one of those for whom Christ laid down His precious life? To have a belief in Christ, a precious faith, which lays hold upon Christ; to feel my interest in Him, and that He died for me! These are the realities that I am seeking after; and I fear not—yea, hope with abiding hope—but in the Lord's own time I shall realize this glorious truth, and be able to say: Indeed, "Jesus' name is above every name; the Lord is my song and my salvation." To them that believe, he is precious. By the work of God and power of the Holy Ghost this experience is wrought in the soul. All mere external faith is not the faith of God's elect. Hence, if my faith is the faith of the Son of God, it will produce fruit pertaining to spiritual life in the soul. "This people have I formed for myself; they shall show forth my praise, saith the Lord." In their various deliverances they will be able to praise Him, seeing that "salvation is of the Lord."

And now, brethren beloved, farewell! Excuse the attempt I have made to address you. And may God, even our own God in our precious Christ, by his Holy Spirit teach you all spiritual things. None teacheth like our God. Happy are thou, O Israel; who is like unto thee, O people saved by the Lord? Upon him that loved us, and washed us from our sins in his own blood, to Him be glory and dominion, forever and ever. Amen.—1883, by Eld. B. Greenwood, of Germany.

Dear Brother Hanks: There are many things in the written word that my weak understanding can't grasp. The following are some of them I would be glad to understand correctly.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said, "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:1-23). The question with me is, Who are the sons of God, and the daughters of men? I have had some thoughts yesterday and this morning, as to whether they are right or not, I know not, but will venture to give them. After Cain slew Abel, God put a great curse on him, to-wit: "And thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. A fugitive and a vagabond shalt thou be in the earth" (Gen. 4:11-12). I think perhaps the daughters of men were the offspring of Cain, and through that channel all flesh corrupted itself except Noah. For we read, "But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man, and perfect in his generation, and Noah walked with God" (8, 9 verses). We see that he was pure in all his generations back to Seth and Adam. So there were none of Cain's generation that entered with Noah and his household. So he was cursed from the earth.

W. P. MERRELL.

Remarks: I think Brother Merrell is correct. The sons of God were the children of Seth who dwelt on the high mountain of Hermon. God's children dwell in the mountain of God's holiness, above the world so high that the vulture's eye cannot see them. The children of Cain dwell in the low valley of the flesh of human works and institutions. The daughters, we think, are all the societies of men—so-called religious and semi-religious secret orders which please the carnal nature of man. The flesh lusts after those alluring worldly societies (daughters), born or organized by man, beautiful and attractive without, but corrupt within. They are all deceptive and allure from Christ. They took those beautiful daughters which they chose (Josh. 25:15) and committed fornication with them by joining or marrying them. God determined on the account of this great wickedness and idolatry to pour out His wrath upon them and visit them with His righteous judgments by destroying them, yet He promised to bear with them in their wickedness and idolatry 120 years until the Ark was completed. God will punish sin. In all those wicked things in which people engage they prove their depravity and justice of God in pouring out His wrath upon them. With all the solemn warnings they disregarded the Lord and followed their own fleshly lusts just like the people are doing right now. The sons of God had to go **downward** to marry the daughters of men. Every direction from the church of God is **downward.** It is a fearful thing to fall into the hands of the living God. Children of God, let the daughters of men alone and live chaste lives. Stay high up in the mountain where you can have sweet communion with the Lord and the fellowship of His people. There you have His approval. All who follow after those beautiful daughters are following Cain nad are haters of Abel. There are only two spirits, two systems of worship. One is Christ and the other Anti-Christ, Grace and works, God and Satan. Which will you follow? L. H.

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EXPERIMENTAL

We are told in the Scriptures to "be ready to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear: having a good conscience that, whereas they speak evil of you, as of evil doers, they may be ashamed that they falsely accused your good conversation in Christ" (1 Peter 3:15-16). And I am of the opinion it is good to talk of these things even when we are not questioned about them. For it is no doubt a fact that the Lord's people often become so engrossed in the cares and engagements of timely things that they, for a time, neglect to ask about these weightier matters. And also they often have very dear carnal friends, also, carnally minded brethren who would consider it "tacky" to be telling your experience, especially if it contains a dream or some other simple childlike expressions and not laden with the wisdom of the world—such as Paul learned at the feet of Gamaliel. But the Lord's school of experience and instruction in righteousness is just opposite to that of men's wisdom and device. We see that plainly verified in Paul's experience. And it is our experience in the Lord's free school, is not so abounding in child-like simplicity as to please the pupils of the worldly institutions of learning, we should examine it and ourselves very closely whether or not it is from above or if we learned it of man. The reason I am mentioning these things, it seems necessary for me once in a while to relate some of my experiences. I often seem to realize that the Lord requires of me to spend much of my time in searching His word of truth and to meditate on it day and night (for in doing this I find that He inclines unto me). But my domestic duties seem to demand most of my time and between the two seemingly pressing obligations, I neglect my good neighbors and neglect sewing and making clothing for myself until I often find myself almost without a change of raiment. And as a result, I turn from the reading of the Bible and from answering many letters from the brethren and sisters and spend all my time trying to do the chores and visit the neighbors just a little, and select something and try to make me up a supply of clothing. And this is the way I have engaged the past week or more. And yesterday P. M., I became more burdened and distressed than it seemed I could bear. I laid my sewing down and hurried to finish the supper and milking so I could read some, but a heavy wind blew up and when I finally got to my reading, my eyes or the print seemed so blurred, I could hardly read. So I then went back to my sewing and worked till 10 o'clock. But this morning on awakening from sleep, I was again more burdened than it seemed that I could bear, and soon as I could finish the breakfast, I took the Bible to read and the first thing I saw was Matthew, 17th chapter, which gives an account of the transfiguration of Christ and also of His healing the lunatic, as follows: "And when they were come to the multitude, there came to him a certain man, kneeling down to him and saying, Lord, have mercy on my son; for he is a lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. And I brought him to Thy disciples, and they could not cure him. * * * And Jesus rebuked the Devil, and he departed out of him, and the child was cured from that very hour. Then came disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove * * Howbeit this kind goeth not out but by fasting and prayer." We see that the disciples had forsaken all to follow Jesus, and for the reason that the Lord had called them unto that service and they were obedient, they were enabled to do wonderful works in healing the sick and other things, but they had not, it seems, been praying and fasting at that time sufficiently as to be so highly favored of the Lord that they could perform so great a miracle as to heal the lunatic. Some one might say, "The day of miracles is past, and also the day of fasting." So it seems, in a great measure, if not entirely, so far as fasting is concerned (literally). But Paul found it necessary to fast often, no doubt. And I call to mind one instance of this just now, where in the voyage to Rome, where he was to be tried before Caesar, they suffered shipwreck. And when neither sun, nor stars in many days appeared, and no small tempest lay upon them, all hope that we should be saved, was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be not loss of life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all of them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me (Acts 27th chap). Paul had left nothing undone in obedience to the law of the Lord in Christ Jesus, whose he was, and whom he served; and no good thing was withheld from him. There is nothing better than for the angel of God to stand by us when all earthly help fails, telling us to fear not. But it is a fearful thing when we, if I am one, turn away from following our Savior (and therefore not bearing this reproach) to serve the world and court its favor. I have learned this also, what a blessed assurance it is to be favored with His presence and approval that,

"I will never leave nor forsake thee.
I will be with thee in six troubles, and in the seventh
will not forsake thee.
The palms of my hands, when I look on,
I see wounds I received when suffering for thee.
Then trust me, and fear not, thy life is secure;
My wisdom is perfect, supreme is my power,

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In love I correct thee, thy soul to refine,
To make thee at length in My likeness to shine."

Then why, or why do we so often stray away from this blessed privilege of (through obedience) feasting at His banqueting house where His banner over us is love. But as Paul found it so in his experience, I find it so in mine, that when I would do good, evil is present with me. Therefore we abhor the reproach we encounter from the world, and we (or I do) turn from the reading and meditating day and night in the law of the Lord, and strive to be approved of by my neighbors and friends; try to dress so as not to be peculiar and different to the extent they will think me odd. And if we were to fast sometimes—people would think we were crazy or would soon be so. But it took the grace of God, and many offences to bring Paul to be made willing and obedient to the humbling of himself under the mighty hand of God (to the pulling down of strongholds) and to become a great conqueror through Christ who strengthened him. And Peter exhorts on this same line and says, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but in the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excesses of wine, revelings, banquetings, and abominable idolatries. Wherein they (the world of unbelief) think it strange that ye run not with them to the same excess of riot, speaking evil of you (1 Pet. 4:1-4). Yes, it is the reproach from which we shrink and would gladly shun, that by faith we should shun the applause of the world, "Esteeming the reproach of Christ as greater riches. For as He suffered that He might sanctify the people with His own blood, Let us go forth, says Paul, therefore unto Him without the gate, bearing His reproach. "For here have we no continuing city, but we seek one to come." By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name" (Heb. 12).

And as David suggested, "Let us meditate day and night in His law." And count it all gain when we suffer reproach from the gainsaying world, who meditate day and night how they may manage to outshine in brilliant imitations their companions in search of the goods and pleasures of the present world. It is natural to desire companionship, but we should fear and shun the friendship of the world which Christ says is abominable in the sight of the Lord. John in writing to the seven churches in Asia, concerning the Revelation of Jesus Christ, which God gave unto him, to shew unto His servants things which must shortly come to pass, said I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ (Rev. 1:9). We see who John's companions were, and that he was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. John was bearing reproach for these things, rather than to enjoy the pleasures of sin, and great was the mercy and revelations of our Lord Jesus Christ unto him, for the good of His churches and people throughout the remainder of time. All of which with all other portions of Scripture are written for their good that they through patience and comfort of them might have hope. We are not left without witnesses to conclude that ours is an outside case, but we find companionship in these tribulations that this warfare with the world, the flesh, and Satan, is an evidence that we are counted worthy to suffer with the people of God and to renew our patience in tribulation.

Unworthily but in hope that my trials are working for me a far more exceeding and eternal weight of glory.

ORIE BELLE ADAMS.

Editor of the Gospel Messenger: I recently visited my father and mother, and my mother asked me to forward you the money to renew her subscription for another year, which I have neglected to do until the present. Please give her credit for another year. My father and mother are both nearly blind, have each entirely lost the sight of one eye and according to the course of nature's can't be here much longer, although they may both outlive me.

While on my visit to home folks, I attended my home (the Bear Creek Assn.), which I enjoyed very much. The visiting ministers in attendance were, Elds. M. L. Riner of Ga., W. C. McMillen of Tenn., J. M. Royal and Samuel McMillen, both of N. C. I feel that the Gospel was preached in its purity and the saints were enabled to feast on and rejoice in the same. To me such feasts are very rare, since I am so situated that I can't hear much preaching.

Our little Association (the Silver Creek) is appointed to be held, the Lord willing, at our school house right near us the first Sunday, Friday and Saturday before in Sept. It is five miles from the station called Olivet on the C. N. & W. R. R. in the mountains of Western N. C., and while we are destitute of ministers, we hope the dear Lord will send us ministers, that we, a little few, may hear the Gospel preached unto us in Jesus' name and to His honor and glory.

Before I close, I wish to call attention to a misprint in my letter in the May number of the Messenger, when I said, "I am made to feel that the time is not far distant," it should read, "When as Job said," instead of "God said."

Your little sister in a faint, but precious hope, for which I would not take this poor world in exchange.

MRS. J. P. COFFEY.

Rufus, N. C.

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Dear Brother Hanks: I want to write some on the work of God in quickening dead sinners into life.

As a rallying point I quote Paul to the Ephesian church, "And you hath He quickened, who were dead in trespasses and sins." Eph. 2:1.

These people that received eternal life were dead sinners and children of wrath. No difference between them and all others of Adam's race while lost and dead in sin, but God, for the great and everlasting love that He had for them from all eternity, came to them by His quickening power and quickened them, and saved them by His free grace. I view that eternal life is what saves poor sinners and until that is given they have no power or desire for God's salvation and sinners are just as dependent and passive in receiving spiritual life, as Lazarus was in being restored back to natural life—Jesus says so: "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." Even so, that is He quickens lost dead sinners into spiritual life, just like He quickens natural dead people back to natural life. As Lazarus was one instance, no one would say that he was active before God raised him back to life. As it was in creation, so it is in regeneration, God said let it be so, and it was done. "Let there be light, and there was light." Thus it is spiritually. In nature man loves darkness rather than light, and has no will to come to the light. It takes the very same power that created, or formed the light, to create or form the light of the knowledge of the glory of God in the hearts of poor sinners, and they are just as helpless and passive in God's hands in receiving life and light spiritually as Tabitha was in being raised from the dead naturally, but Jesus has power over all flesh, to give eternal life to as many as the Father gave Him, and that is "All that are afar off, even as many as the Lord our God shall call." And He will call all who were sanctified by God the Father, and preserved in Jesus Christ. Jesus calls them My sheep, and says, "I am come that they might have life, and that they might have it more abundantly," might don't mean that it is left to the sinner as to whether he would receive it or not, but He goes on and tells how they come into possession of life—"I give unto them (His people) eternal life, and they shall never perish." In the same chapter (Jno. 10) in speaking of His people says: "He calls His own sheep my name." We have many instances of this in the Book. He calls a vile persecutor of His children, and I notice that His call was effective in every instances. "Saul, Saul, why persecutest thou Me." Paul was a different man from then till the day of his death. It is natural for man to think that he must get himself up higher than he is, in order that God can save him, and to see Jesus. Zaccheus exalted himself in order to better behold Jesus. No doubt in my mind but it was through a mere desire to see the man he had heard so much about that caused him to climb that tree. But he was one of Christ's sheep, and He called him by name, saying, "Zaccheus, make haste and come down." The power and life accompanied the call, and he made haste and came from his exalted position and made an humble confession. If he hadn't been an honest man before, he is now. So I believe it is with every sinner that Christ quickens into life. I, like Zaccheus, thought I had to get up higher and better to see Jesus. Meet Him half way. But when the time came, it was exactly the reverse. I am glad that He showed me (as I hope) the guilty distance I stood from Him, and brought me in a way I had not known, "He brought me to His banqueting house, and His banner over me was love." But after the Lord called and quickened Saul into life, he became active in a new sphere. He says I was alive once without the law, but when the commandment came, sin revived and I died." He was alive to sin and persecution of the church and he died to that and stayed dead till his natural death. The commandment (I think) that came to him was of an endless life, and that caused sin to revive and he died to the love and practice of sin. He was ever afterwards under the Gospel law. That is what freed him from eternal destruction. He says, "The law of the spirit of Christ Jesus hath made me free from the law of sin and death." So I believe it is with every quickened sinner.

Yours in hope,

W. P. MERRELL.

Roopville, Ga.

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Mrs J L Hassell

THE GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, SEPTEMBER, 1921 No. 9

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

WHY WILL YE DIE

"Therefore I will judge you, O House of Isreal, every one according to his ways, saith the Lord God, repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O House of Isreal?"

Published Monthly

ELD ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates Single Copy 15c Ministers and Widows
$1.50 Per Year In Advance $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE PERSONAL AND THE WRITTEN WORD OF GOD.

The personal, essential, living and eternal Word of God is the Lord Jesus Christ, the eternal Son of God, who, according to the terms of the everlasting covenant of grace and the propnesies and types of four thousand years, became, by the operation of the Holy Spirit, the son of the Virgin Mary, and as the head and surety of His people, lived a perfect, beneficent, gentle and humble life for them and died a sacrficial death upon the Cross of Calvary for them and arose from the dead the third day thereafter for their justification, and showed Himself alive to His disciples by many infallible proofs during a period of forty days, and then ascended from the Mount of Olives to heaven in their presence until a cloud received Him out of their sight, and who now intercedes for them at the right hand of God and sends His spirit unto their hearts, to impart Divine life to them, to convince them concerning sin, righteousness, and judgment, and to take of these things of Christ, and show them unto them, and glorify Him, and guide them unto all truth and who will come again in His glorified body to the world, and raise all the dead (the bodies of His own people in the likeness of His body of glory) and judge the world in righteousness, and will welcome the righteous to Heaven and consigne the wicked to hell. The written Word of God is the Divinely inspired and infallible Scriptures of the Old and the New Testaments, which testifies of the salvation of His sinful people by the spotless life and atoning death and justifying resurrection and glorious ascension and ~~providing~~ intercession and the resurrecting and transforming power of His incarnate Son. The Personal Word of God, the Lord Jesus Christ, is the chief substance of the written Word of God, and He is the chief and all-sufficient witness and ~~generator~~ of the perfect and eternal truth of the written Word of God; and His loved, chosen, redeemed and regenerated people will believe in the infallibility of the written Word, and its testimony to the Personal Word of God, notwithstanding all the foolish and wicked opposition and contradiction of the devil and all his angels and human emissaries, who now fill the world with darkness and confusion.

S. HASSELL.

THE DEACONSHIP.
By Eld. Henry Swain.

I know of no subject in all the Word of God that should be of more vital concern to our people today than the deaconship as plainly taught in the blessed book which we have said we believe to be the written Word of God and our only rule of faith and practice. I have longed to see some of our able writers, much more able than myself, come out with some strong articles on this subject. Maybe, in my weakness and unworthiness, I can, by writing a little on the subject, stir them up.

I pray the Lord that He will so impress the minds of His ministers that they will boldly and fearlessly speak out to declare all the counsel of God to His afflicted people.

Stand upon the wall of Zion, cry aloud and spare not; tell Jacob of his sin and Israel of her transgression. Acts, sixth chapter, third verse, we read: Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, **whom we may appoint over this business.**

At the time this was written the church had only recently been set up in its organized state. So, you see from the very foundation of the church of Christ there was some **business** connected with it. I want to say just here that any band of brethren and sisters covenanted together to keep house for God, who have no **business** about their order, fall just that much short of doing what Christ commands of them.

To my mind one of the most beautiful lessons taught in the life and teachings of Christ, who is our perfect example, is the lesson of diligence in the business of the kingdom. This was the first lesson He taught His parents when He was only twelve years old, and they lost him and finally found Him again in the temple with the doctors and lawyers. They demanded an explanation of Him, "Son,

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why hast thou dealt with us thus?" His answer was: "Wist ye not that I must be about my father's **business**?" In this He sets the example of faithfulness to duty, the teacher in that great parable of the laborers in the vineyard the plain lesson of thrift and spiritual service in the kingdom of our blessed Master.

Jesus said, in the ninth chapter of St. John, fourth verse: "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work." This was the work He was appointed to do by His Fatther. The Father appointed Him a kingdom and He appoints us a kingdom (church) and gives us the example how we should look after the **business** of the kingdom (church), appointed unto us. The deacons then were to be overseers of the business.

May I stop just here, dear reader, and ask you the solemn question: How many old Baptist churches do you know of where their deacons are looking after any business for the church? How many old Baptist churches do you know of that have any business at all about them/

Someone will answer that the deacons serve the church on communion day. My brother, do you know that this is no part of church business at all, and that any member of the church can do that just as well as a deacon? There is no Scripture whatever showing this to be a part of the deacon's duty. This is only a part of the devotional service and has nothing to do with church business. Some will say that the deacon is to watch the pulpit, to see that no heresy is preached nor the pulpit used to further strife and confusion. My brother, please show us the book, chapter and verse where you found that to be a deacon's duty. That is the trouble with some of us. We have our own idea of what a deacon should be in total disregard for God's Word. Covetousness, operating through the spirit of tradition and custom, has fastened its fangs like a poisonous viper upon our dear, bleeding cause, and is sapping its life's blood away. I pray God that I may live to see the day when the faithful element among our people shall break the shackles of tradition and return to the apostolic order of the church.

The question then arises, what is the business of the church?

It is as clearly taught in the Word of God as the doctrine of election that the business of the church is to look after the poor, the fatherless and widows, and the ministry, in a temporal, financial way; and this to be done according to the rules laid down in God's Word, through the medium of the deacons. Each and every one holding membership in an Old Baptist Church should be required to bear his or her proportionate share of these financial burdens according as the Lord has prospered them and blessed them so to do.

The deacons, who measure up to the qualifications laid down in the New Testament, are prepared to judge as to whether each one is doing this or not, and to admonish them along this line. He is also prepared to judge as to the one who is to receive this financial help; whether or not they be worthy and deserving, and what their needs are. No pastor ought ever to receive financial help from any member of a church only through the hands of the deacons. To ignore your deacons whom you have ordained for this very business, to be a go-between for the church and pastor, is nothing short of showing contempt for the very office itself and making your deacon a mere figurehead. To ordain a brother for **your** deacon to look after **your** business and then never provide any business for him to look after is nothing short of mockery. There are a great many of our churches which have no need whatever for a deacon, for they have no business to look after. They do nothing in an organized way for their pastor nor anyone else. I hear some weak-kneed preacher say, "Yes, that is all true; I agree with you, but if you preach or advocate those things among our people it will kill you with them."

Brother, I am ready to die for the truth's sake. I count not my life dear unto myself that I might finish my course with joy. How about it, brother pracher; are you willing to declare ALL the counsel of God and preach ALL the Bible, or are you content to go on preaching a part of it, and leaving off that part which you fear will give offense to your brethren? If you know these things, happy are ye if you DO them.

Humbly submitted in love for our precious cause,

HENRY SWAIN.

Graymont, Ga.

RIGHTLY DIVIDING THE WORD OF TRUTH.

The servant of God is commanded to study to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.

How important this is! The Scriptures should be studied carefully and prayerfully. The minister and each enquirer after truth should read the Bible, **search** it and make it his continual companion. People search newspapers to find out about the market, politics and items of interest; but the Scriptures are far more important than any worldly paper. We should read it, peruse it, look to whom it is addressed and the subject under consideration. We should also labor to ascertain the meaning of words, for words in the Bible have meaning as well as elsewhere. It is good to read the views of our brethren who differ from us and compare them with the Bible. We should hold friendly discussions with our brethren over points on which there is a misunderstanding. We should never be so fearful of expressions our brethren use as to go into error in opposition to their views. Let us be conservative.

Primitive Baptists are sound everywhere on all the vital principles of grace. God's children are under a parental law to Him as their heavenly Father and are accountable for their acts. **Disobe-**

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dience is theirs and is their fault. When they sow to the flesh they reap corruption. When they live after the flesh they die to their Gospel privileges here. When left to ourselves we all go astray, but we so much need the enabling grace of God that we may serve Him with reverence and Godly fear. The ox is under a physical law and is not accountable for what it does and can not be punished. It violates no law. The sun has never violated any law of its Creator and can not, because it is under a physical law which can not be violated. The child of God is under a parental law and God's government over him is not like the man using his ox or the Creator governing the sun by **physical law,** which can not be violated. If God forced all actions of His children, there would be no disobedience. "God dealeth with you as with **sons**" (Heb. 12:7), not by physical law, but by a parental law. The child of God is often chastised for his disobedience (Heb., twelfth chapter). When one obeys or disobeys he evidently acts. When God commands His child to obey, He furnishes the enabling grace, but the child of God often disobeys and receives the grace of God in vain. All Gospel commands are to regenerated or Gospel subjects. Paul says, "We then, as workers together with Him, beseech you that also that ye (God's children) also that ye receive not the grace of God in vain" (1 Cor. 6:1). We must notice carefully to rightly divide the word. The Arminian believes that wherever **salvation** or **save** is mentioned that it always pertains to **saving** eternally, and hence they think the Scriptures conflict. Jonathan wrought a great salvation for Israel, but that had no allusion to eternity, but saving them from their enemies temporally.

Paul says, And whether we be afflicted, it is for your consolation and **salvation,** which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and **salvation** (2 Col. 1:6). The Arminian is certainly wrong if he thinks our afflictions and sufferings saves eternally. The Lord often blesses our afflictions here to our present salvation. David said, "It is good to be afflicted, before I was afflicted I went astray." These afflictions the Lord often uses to the purging out of the dross of self-confidence and carnality.

How sweet in the hour of affliction to experience the joys of God's salvation. It is said, Jesus became the author of **eternal salvatin.** Every Old Baptist believes that Jesus is the author of our eternal salvation. The legalists will quote: "Save yourselves from this untoward generation," and apply that to eternity. The people here under consideration were already **saved** eternally; Jesus came to accomplish that work and did it (Matt. 1:21), and those people exhorted to **save** themselves were spiritually born children of God, already saved, but they should save themselves from that wicked generation, keeping themselves unspotted from the world, by obeying Gods' holy commandments.

Peter was sent to Cornelius to tell him words whereby he and his house should be **saved.** Cornelius was already saved eternally, but when Peter preached to him and baptized him he was then **saved** Gospeliy from disobedience and to the communion and fellowship of the spiritual worshippers of God. Paul says (1 Cor. 1:21) "It pleased God by the foolishness of preaching to **save** them that believe." That was not eternal salvation, as the Arminians claim, for the believer who is saved by preaching is already a child of God; but he is saved from false and bewitching teaching, divisions, disorders and to Gospel faith, order and practice, if they keep in memory the Gospel delivered unto them (1 Cor. 15:1-2).

The legalists have no ground for asserting that Timothy by taking heed unto himself and the doctrine saved himself and them that heard him eternally (1 Tim. 4:16), for Timothy and them that heard him were already in possession of eternal life, already saved, but Timothy, by obeying the exhortation of the Apostle, saved himself from shame, disgrace, reproach, ungodliness, legalism, conditionalism, all false doctrines and practices, and those who heard, believed, obeyed his teaching and example, were likewise Gospelly **saved.** The Arminian will quote (James 5:19-20) to prove that one man can **save** another eternally. This is to God's children and the saving from **death** to their spiritual enjoyments and to the fellowship of the saints, **saved** from the error of their way here in time. They further would quote, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" They are not **scarcely saved** eternally. The salvation wrought out by Christ was ample, full and complete; but the Christian, let him do the best he can, is **scarcely saved** from the many pitfalls, gins, snares, false doctrines and practice. There are indeed but few of God's **children** that enter in at the strait gate and find Gospel life and peace.

The Arminian would quote (Phil. 2:12, 13) "Work out your own salvation." This was to a people that had salvation. God had wrought it in them and now they are exhorted to work it **out**—manifest outwardly what God has wrought in the soul. God works the will in them and gives them the ability to obey Him. Paul is speaking to living children of God and has no allusion to eternity. The dear Lord, speaking to Israel, said: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea (Isa. 48:18). Again He said: "If His children formake My law, and walk not in My judgment; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniqutiy with stripes" (Psalm 89:30-34; Isa. 1:19, 20; Rom. 12:1, 2; Heb. 3rd and 4th chapters; James, 1st chapter). All this is God's children and does not apply to the alien sinner.

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It is certainly the duty of every child of God to obey the Lord. Why ignore those Scriptures which teach how we shall live practically? Gospel obedience does not ignore grace, predestination or election. "They that believe in God, should be careful to maintain good works," says Paul. Ananias said to Paul, "Why tarriest thou/ Arise and be baptized." We should preach the same today. The Bible teaches how the churches should act toward their pastor and pastor toward the church, and how members should act toward each other. They should love one another and let brotherly love continue. Go on and obey the Lord. The devil will often tell you that you can not obey, but do not believe him. God has commanded you to obey and He never leaves you nor forsakes you and furnishes you grace to do all He commands. Do not leave nor forsake Him who is the best friend you have on earth. L. H.

CONFIDENCE IN GOD.

"I thank my God upon ever remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; 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." Philippians 1:3, 6.

Paul thanked God on every remembrance of the saints at Philippi, and in every prayer of his made requests with joy for them, giving thanks to God for their fellowship in the Gospel. To my mind the true servant and pastor today has the same experience and remembers with thanksgiving the saints of their care, praying fervently to God that they may be blessed, that they may be strengthened in the inner man, that He who doeth all things well may lead and protect them. Too, they value the fellowship of the saints above everything else onearth.

"Being confident of the very thing."

This confidence must have been a source of great comfort to the apostle. He was confident. His assurance was so great that it amounted to almost a certainty with him and he was enabled to get from it much joy. And so it is with His children today. They have little confidence in themselves. Their confidence in God is great. They know that He works and none can hinder. That when He begins a work, it will be finished.

"He which hath begun a good work in you. Some say this might read, "among you" and the meaning would be the same. That may not be true, yet that reading gives us a beautiful lesson when applied to the Church of God. For He began the work. He planted His church in the world, among you. It is in the world, but is not of the world. The planting, building, establishing of the church was a good work. And there is no doubt in the mind of the poor Christian that it will be performed, perfected, till the day of Jesus Christ. The promise of the great Head and founder of the church is, "The gates of hell shall not prevail against it." The church which He hath planted shall not be overcome, shall never be destroyed. But when He shall come again to gather His jewels home, He will find the church on earth. He planted the church and will preserve it so long as the world stands—"and Christ will have a church 'till the mystery of God shall be finished and the mystical body shall be completed." These are some of the consoling thoughts found in the idea that this Scripture is applied to the planting of the church among them.

But to my mind, it is the rather to be applied to particular persons, and the apostle had in mind the work of grace in them and was impressing the certainty of the work when once it is begun. He attributes the beginning of this work to God, and characterizes it as a good work. He states that it is "in you." God begins the work that changes us from a state of death in sin to one of life in the Lord Jesus Christ. "You hath He quickened who were dead in trespasses and sins." "And you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross, and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it."

This work of grace is a good work and it makes the one in whom it is begun a good man; and out of the good treasure in the heart, this man that has been made good by the operation of the spirit of God, brings forth that which is good. It is a blessed work, and the individual in whom it was or is begun is a blessed individual; it is an earnest of further blessings to such as have experienced its effect and power. Being dead in sins by nature, we could not begin this work. No man can raise himself to life, either naturally or spiritually; nor can they begin to act "till they have been enlivened in the respect in which they are said to be dead." It is God that quickens, that makes alive.

The work of grace is begun in this life with the implanting of His love in our hearts, and it will be finished in "the day of Jesus Christ," when He shall come to take His jewels home and to judge the world. And as God began the work, so it is God that must and will perform, perfect, carry on and complete it. He will not forsake, but will "finish and crown the work of His own hands."

The grace of Christian love, which shewed itself to be rooted in the Philippians, was a good work. It was a work of the Divine Spirit. It was highly commended elsewhere by the Apostle Paul and by John, the beloved disciple. And this love is an evidence of the new birth, our acceptance with God and fitness for the Master's use. I feel persuaded that it will endure till death; till Jesus comes, and when He comes and calls our sleeping dust, then

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will the work of Grace be finished, we shall be like Him, see Him as He is and be satisfied. In this hope I rest.

J. L. COLLINGS.

Eld. Z. C. Hull:—

I am enclosing you a letter and an article for publication from a Brother Foster, at Rising Star, Tex. I feel like this article is timely. It is sad to me to see the many divisions among our dear people. I would love so much to see the spirit of love manifested so that all differences could be removed, and would come together as one people in the service of the Lord. Yours in hope,

JOHN F. GREEN.

Atlanta, Ga.

May 15, 1921.

Mr. John F. Green, Atlanta, Ga.

My dear Brother in Christ: I am herewith enclosing for your consideration an article dealing exclusively with the bar question ,which has brought untold shame and disgrace upon the church of God. If it is not worth the reading, I hope it will not prove tedious. Then, afterward, if you deem it worthy of Elder Hull's time you may pass it on to him for publication in the Messenger if he see fit. If not, I shall be satisfied, knowing that he is a competent judge. This article is self-explanatory, therefore needs no comment for its further understanding.

There are many points, especially that of Patience within the Kingdom of God, closely and vitally connected with this subject which, if drawn out, would swell into a volume. I am, I hope, your brother in a precious hope of a never-ending immortality.

J. I. FOSTER.

Rising Star, Tex.

BARS TO FELLOWSHIP

Is the practice of rejecting subsequent official church work by opposing bodies of Baptists where bars to fellowship exist, sanctioned by Christian experience and Scriptural teaching? The writer lives among Baptists who are divided into several bodies, all observing this rule, so far as we know.

It seems that this sad condition is a result of quarrels over mooted questions on points of doctrine and order, rather than departures from the Scriptural rule as it should be strictly adhered to. Leading ministers and a minority of the membership are responsible for severing fellowship in such a shameful manner. The writer observes that the most of the Baptists desire to be reunited upon Primitive faith and are praying for a return to New Testament order and practice. It is further observed that each body is claiming to be the orderly body and that all opposing bodies are in irreparable disorder; hence the universal practice of each body rejecting the other's work, which is now being performed subsequent to their respective separations.

From this rule of practice, then, the true seeker and inquirer after truth and righteousness may not find where the true tabernacle which God has pitched is, seeing that it is so nearly hidden from view thereby. This practice seems to have arisen from the general idea that disorder is an irreparable ruin. This is a most grievous error, if the rule given for the seven churches in Asia to be governed by is applicable to our church conduct today.

Five of the seven had charges against them for sins which must bring final ruin if not repented of. No greater sins could be committed by our churches than sins which will bring ruin in the end should they prove to be finally impenitent

All Scripture being given us by inspiration of God that we might have hope, then let us be encouraged by the fact that the rule for the regulation of their disorders is intended to effectively remove all disorders in all future time.

Let us now carefully observe the rule making application of it to our present condition.

Until final impenitence, if such should be the case, the five churches occupied common ground of church fellowship with each other and also with the churches in Smyrna and Philadelpia, which two were of such purity that no charges were laid against them.

Had Christ intended that churches of like purity should live separated from others like the five whose sins were of such magnitude as to ruin them if not repented of, no doubt but He would have given a rule commanding to set up bars to fellowship against them.

But to the contrary of this, impliedly, we see that they would receive the work of their five sister churches for the time being or until the case of final impenitence. Christ, the great head and lawgiver of his body, the church, would remove their candlesticks out of their places. Those two churches must sit still and watch the result of those individual messages.

Thus we see that their order and work was as good for the time then as was that of their two faultless sister churches and should continue so until the day of their final impenitence if such be the end.

Well, then, if their order and work was valid while at that time their sins were so great as to threaten their final ruin, is not the order and work of our churches today just as good, regardless of bars to fellowship on both and all sides and in all bodies?

This argument does not excuse wrongdoing, for all sins must meet with a just condemnation and, as before hinted, that disorder is not church dissolution, this New Testament rule given to the seven churches in Asia proves absolutely.

Despite bars to fellowship for various reasons in different places, then, do we not see the dawn of the rising Sun of righteousness with healings in His wings/ Yes, healings for the hurt of the daughter of His people, the church. Hurt by decla-

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rations of non-fellowship and raising of bars against each other.

The writer refers to the state of affairs in the country where he lives.

We do not know of any body of Baptists within our limited acquaintance that is making a practice of receiving the work of any other body of Baptists which has been done since their respective divisions.

It seems to the writer that the beginning of this practice will be the beginning of a return to New Testament practice, be that body or bodies of Baptists who they may. The reasons for this belief is already stated in part in the comment on the seven churches of Asia.

The reception of subsequent work is, in the mind of the writer, the ground of reconciliation for the following reasons: First and foremost, all work done by New Testament churches is valid, although their sins of omission and commission (as is revealed by the charges against five of the seven churches in Asia) after their candlesticks being removed, their work would be no longer recognized. This reason alone is all-sufficient and the only one necessary to be put down as a basis for reconciliation, all others agreeing thereto and resultant practices conforming therewith. Second, agreeable to the first reason submitted, all bodies of Baptists must necessarily be treated as orthodox in order and practice since their respective local divisions as before those divisions occurred.

Consequently church constitutions, baptisms and ordinations of ministers and deacons would be as equally valid as work performed before the bars to fellowship were raised. This work would proceed upon the former ground of being the work of fully ordained ministers and deacons. Thus all our dear brethren who are held apart by an impassable gulf as it were, would be at once happily united as it seems to us, whereas the common practice of rejecting subsequent work will perpetuate bars and keep the whole body of brethren separated forever who are so earnestly praying for the peace of Zion.

Third, the writer observes with pleasure that all our divided bodies of Baptists are as yet holding themselves aloof from all alien doctrines and practices and continuing in the old paths, thereby manifesting no differences except on mooted questions arising as a result of different views on points of doctrine and order, and therefore being of such a oneness our brethren at a distance feel to receive us as one body, the only difference being what we make among ourselves.

They are acting upon the rule Christ laid down for the instruction and government of the seven churches in Asia. It seems that for this reason we must be constrained to act in unison with our distant brethren, that is, to recognize all former and subsequent work in all bodies of Baptists in order that an admittance of all who are baptized subsequent to divisions be extended into all bodies of Baptists so that all who are willing to no longer be fettered by chains of nonfellowship resolutions may cast them off and unite in one common brotherhood, leaving only those who wish to perpetuate the divisions to themselves.

There are many of our dear brethren subsequently baptized who desire our fellowship and are in continual sorrow because the general practice of rejecting baptism since the several local divisions cut them off, although they are baptized upon a solemn profession of their faith in Christ by regularly ordained Gospel ministers just the same as we who were baptized before the divisions. Former Baptists are taken by all bodies of Baptists without any question or doubt as to their order, why should not those who are latterly baptized? Did Christ give those seven churches this rule which demands a recognition of each other's baptism and then give us another one demanding the rejection of it? This we do in rejecting all subsequent baptisms. Does this rule harmonize with this New Testament rule given for the conduct of those seven churches? By the present practice we reject true Gospel baptism and act in disregard of baptisms which are from heaven by insisting on baptizing those coming to us bearing subsequent baptisms, if indeed, the revelaton to the seven churches in Asia is the correct one. The dominant point overshadowing all the rest and which all others must be in full agreement with is that the work of all the five churches shall be valid as long as they exist as churches. It seems that it has been changed so now that one body of churches assumes the authority to declare such other churches in disorder because of different views on doctrine and order and are the aggressor in the departure from the Scriptural rule and perpetuates the rupture by rejecting all official work thereafter. In turn the bodies which are not the aggressors refuse to receive subsequent work of the churches first in the offense and so all bodies of Baptists so far as we know have become parties to the digression from this New Testament rule. Actuated thereto by either a spirit of retaliation or as a failure to strictly address ourselves to the rule given to the seven churches as a rule for our present procedure.

A return to the practice of receiving subsequent official church work, would prove a cure for the non-fellowshipping malady and would soon put an end to the practice. Why would it do so? might be asked. The answer is that it would manifest two parties, the affirmative returning to the broad ground of this New Testament order and practice, while the negative party would refuse to return, and so the many bodies as they now stand would become divided as affirmatives and negatives within their own ranks on the proposition of receiving and rejecting all work done since the division, to the extent that those affirmatives in all bodies would speedily become harmonized upon this New Testament practice just referred to, thus becoming happily united upon the very ground from where they

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made their departures, and thus united would be come one body, composed of all the many minor bodies, while, on the other hand, the many minor negative bodies being left to themselves and all dissenting from the now newly united body upon the all-important point of order—that of recognizing as orthodox all bodies of Baptists as they now stand, consequently recognizing all work done since those divisions—would virtually and perhaps actually become an opposing body and so the many negative bodies all virtually one, as an opposing body against New Testament order would make up the other side, and thus, instead of several divided bodies as now, there would be only two bodies—the affirmative as the orthodox and the negative as the hetrodox. If all bodies are transgressors in common in regarding each other from a heterodoxal point of view, therefore rejecting all work performed since those divisions, then it remains to be seen that a concerted retraction by all bodies either as whole bodies or parts thereof and also as churches or parts thereof, will place us back in Gospel order, where we were at first. This done, the departure from all orthodox partices and teachings by the heterodox body shall have become so clear to be seen that true believers will recognize them as such.

Referring again to the seven churches in Asia, a return to orthodox practice was imperative. The harvest was fully ripe when those individual messages was received. The tares were separated from the wheat and burned with the fire of everlasting destruction, while the wheat was safely housed in the Lord's garner. Then let us note the similarity which featured the division between the old and new school of Baptists. About forty years elapsed from the time the new doctrine crept in before the separation began. In a few years the separation was complete. There were only two sides to the question, the orthodox and the heterodox. There can be but one affirmative and one negative in any final issue. But now there are several bodies of Baptists, all holding to original articles of faith, whose preaching and practice is in accord therewith, or nearly so; all those bodies having goodly numbers of sound, orderly walking brethren, mourning because of this torn-up condition of the Church of God and praying for unity on Gospel ground. Truly, "when the wicked rule the people mourn," but the Lord's harvest is not yet. After this harvest there will be no bars dividing those grieving saints of God. Those party lines and bars to fellowship will be removed from among us. The work of grace will no more be trampled under foot and thrown aside as a matter of little worth as it is now done in the rejection of baptisms and other office church work which is being done by all bodies of Baptists since those respective divisions have occurred as though this rule applies in all divisions, when, really, it will not apply only when the tares must be sepa-

(Continued on Page 14.)

ATONEMENT

The atonement was made to save sinners. If it was made to save all sinners, then all sinners will be saved. If all sinners will not be saved that the atonement was made for to save, then God made an atonement for the purpose of saving whom He knew He would not save.

God knew whom He would save therefore the atonement was made to save all God knew He would save. The Lord's portion is His people. The atonement therefore was made to save His portion or His people. The atonement was made for the purpose of reconciling all it was for to God. "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). If one was reconciled to God for whom the atonement was made, then all were reconciled to God for whom the atonement was made. If one will be saved that was reconciled to God by the death of His Son then it must be absolutely sure that all will be saved that were reconciled to God by the death of His Son. Notice, please, the statement of Paul, "Much more being reconciled, we shall be saved by His life." I do not understand the Bible to teach that the unsaved must have faith in the atonement in order that they be saved by His life. I have heard the Arminians make the silly statement that the atonement was general, but none are saved by it except those who have faith in it. If this view of the atonement was not made to save sinners without faith, but sinners that have faith. The atonement then was made they say to save those that have peace with God through our Lord Jesus Christ, that have access by faith into this grace wherein they stand that rejoice in hope of the glory of God and that have the love of God shed abroad in their hearts by the Holy Ghost that is given unto them. This is not only true, but it is also true that the atonement was not made to save sinners, but to be received by them after they are saved. The atonement includes the obedience and personal suffering of Jesus Christ. When Jesus died the atonement was made. Jesus Christ died for the ungodly. He was delivered for the offense of all the ungodly He died for, and all the ungodly He died for, He was raised again for their justification who was delivered for our offenses and was raised gain for our justification."

J. S. NEWMAN.

My grace is sufficient for thee. In all the trials, grief, heartches, bitter tears and obligations, the poor child of God is under to obey the Lord. His precious grace is sufficient for him. There is no failure in God's grace, but we are failures at best.

L. H.

How often the child of God has followed the allurements of the flesh, false and bewitching teachings, instead of following Jesus, our best and greatest friend on earth, who never leaves nor forsakes us.

L. H.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Georgia.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Station, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta) regular meetings the fourth Sunday and Saturday before at eleven o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Eliazbeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) 3rd Sunday and Saturdays before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, 4th Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., 2nd Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., 4th Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., 1st Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings 4th Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings 1st Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the 4th Sunday and Sunday night, also the 2nd Sunday in each month. Elder J. R. Wilson, pastor. Address, Danville, Va.

The church at Hunting Quarters, Carteret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, Pastor; J. D. Smith, Clerk, Atlantic, North Carolina.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. 8 miles east of Minden, La. Eld. M. H. Woods, Pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Eld. M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. 5 miles south of Emerson, Ark. Eld. M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Eld. T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala., meetings fourth Sunday and Saturday before in each month. Eld. J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at three P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, Pastor; Walter Prewitt, Clerk, Phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church. Meeting 2nd Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, Pastor, LaFayette, Ala.

The church at Reidsville, N. C., Eld. O. J. Denny, Pastor. Address, Winston-Salem, N. C. E. R. Harris, Church Clerk. Reidsville, N. C.

Glass, Ala. The Church meets on the third Sunday and Saturday before. Eld. B. F. House, Pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., Church Clerk. Meeting days, first Sunday and Saturday before. Eld. J. W. Gilliam, pastor.

Monticello Church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., Church Clerk. Meeting days, second Sunday and Saturday before. Eld. J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, Church Clerk. Meeting days, third Sunday and Saturday before. Eld. J. W. Gilliam, pastor.

Gilliam Church, Alamance County, N. C. G. W. Brooks, Greensboro, N. C., Church Clerk. Meeting day, fourth Sunday. Eld. J. W. Gilliam, pastor.

Elder Pittman and I are traveling on a tour in North Carolina and Virginia. These are most lovely Baptists and love the sweet service of God.

L. H.

Eld. W. J. Hull, Headland, Ala., is filling appointments in this section He is to be at a three days' meeting at Cross Roads, embracing second Sunday, Friday and Saturday before. Even at his advanced age, the Lord is blessing him with strength and liberty to preach the unsearchable riches of God's Grace.

Brother M. C. Banks was ordained to deaconship on Friday before the second Sunday at Cross Roads. Brother Banks is a very active brother and we feel sure that his qualifications for this office is unquestionable. May the Lord bless him in the discharge of his duties.

I have recently visited the churches in the Chactahatchie Association in Southeast Alabama. My visit there was pleasant, indeed. I had the pleasure of being with Eld. A. J. McLeod and I surely did appreciate being in his company. He is a very dear,

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humble brother. I also had the pleasure of visiting my father, Eld. W. J. Hull, and the churches that he is serving. I attended the district meeting at County Line Church, which was a three days' meeting. The preaching was all in harmony and the spirit of Christ was evident all during the meeting. The attendance was exceedingly large and the refreshments served on the grounds each day were delicious.

Z. C. HULL.

CHURCH NEWS.

Our three days' meeting at Lanett, Ala., was very good. It was largely attended and a great deal of spiritual interest was manifested. We baptized two Sunday morning and two are awaiting baptism. The church is greatly encouraged and we feel thankful to the Lord for His kindness.

REES BRATHER.

ELD. S. HASSELL.

Eld. J. M. Murray will meet Elder Hassell at County Line, Sept. 1. He will go from here to Zion Church the first Sunday and Saturday before.

Tuesday, Wednesday and Thursday, Upatoie Association.

Second Sunday and Saturday before, Fellowship Church (Houston ounty).

Wednesday, Sept. 14, at Roberta, Ga.

The third Sunday and Saturday before, at Sardis Church.

Sept. 20, 21, 22, at the Echeconnee Association.

W. J. HEARD.

The Beulah Association will convene with the church at Lanett, Ala., on Friday after the second Sunday in September. The place of meeting has been changed from Sharon Church by mutual consent of the Sharon Church and the church at Lanett.

B. F. HOUSE.

The Yellow River Association will convene with Flat Shoals Church, near Rex, Ga., Friday, Saturday and fourth Sunday in September.

ELD. J. A. JORDAN, Moderator.
ELD. R. L. COOK, Clerk.

The Ebenezer Association will convene with Cool Springs Church, near Danville, Ga, Friday, Saturday and fourth Sunday in September.

ELD. H. TEMPLES, Moderator.
R. M. LORD, Clerk.

The original Upper Cannoochee Association will convene with Old Cannoochee Church, Friday, Saturday and first Sunday in October, near Graymont, Georgia.

ELD. LEE HANKS, Moderator.
ELD. J. B. WILSON, Clerk.

The Lotts Creek Association will convene with Anderson's Church, near Manassas, Ga., Tuesday, Wednesday and Thursday after second Sunday in October.

ELD. A. R. STRICKLAND, Moderator.
A. S. BACON, Clerk.

Eld. B. G. Parker of the Mount Zion Association has recently filled appointments in the Okmulga, Echoconee, Marietta and Yellow River Associations. We are glad that Brother Parker has visited this section of the country. He is an able defender of the truth and we feel sure that his coming will work for good. His preaching has been of the spirit of God, which has been a great comfort and edifying of the body of Christ.

Upatoi Association will convene with County Line Church, near Columbus, Ga., Tuesday, Wednesday and Thursday after first Sunday in September.

ELD. J. M. MURRAY, Moderator.
ELD. L. D. ROBERTS, Clerk.

The Mt. Olive Association will convene with Concord Church, near Lenox, Ga., Friday, Saturday and third Sunday in September.

ELD. A. P. TUCKER, Moderator.

The Echoconnee Association will convene with the church at Pleasant Hill, near Wellston, Ga., Tuesday, Wednesday and Thursday after third Sunday in September.

ELD. W. J. HEARD, Moderator.
FRANK GREEN, Clerk.

The Harmony Association will convene with the church at Mars Hill, 2½ miles west of Edison, Ga., commencing on Friday before the second Sunday in October next. Trains will be met Thursday night at 7:45 going north, and Friday morning at 8:40 going south, on the G. F. & A. R. R., at Edison, Ga.

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We cordially invite all orderly Old Baptists to come to see us, especially the preaching brethren.

ELD. W. T. EVERETTE, Moderator.
B. D. JONES, Clerk.

SEVEN MILE ASSOCIATION.

Editors the Gospel Messenger:

Please publish in the Messenger that the next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Bethsodia, M. H., in Harnett County, N. C., on Friday, Saturday and third Sunday in September, 1921.

A general invitation is extended and especially to the ministering brethren. Visitors will be met at Benson, N. C., on the A. C. L. Railway. The church is located about 2½ miles west from Benson. Reader please take notice. Don't be governed by our last minutes, they read on the second Sunday in September, where it should read the third Sunday, Friday and Saturday before, in September, 1921.

Will the preachers please call attention to this correction, and particularly in all the associations we correspond with, and accept thanks in advance.

W. V. BLACKMAN, Clerk.

Bentonville, R. F. D. 2, N. C.

LITTLE RIVER ASSOCIATION.

The next session of the Little River Primitive Baptist Association will be held with the church at Rehobeth, Johnston County, N. C., on Friday, Saturday and fourth Sunday in September, 1921, located ten miles north of Benson, N. C.; ten miles west of Four Oaks and twenty-four miles south of Raleigh.

Visitors will be met at Benson, located on the A. C. L., 20 miles south of Selma and 30 miles north of Fayetteville, from Thursday afternoon, all trains. All lovers of the truth are invited.

R. F. SMITH, Clerk.

Benson, N. C.

Eld. Z. C. Hull.

Dear Brother: I see in last issue of the Messenger that you are going to put out the Messenger twice a month. I am delighted to hear this. I look forward to the coming of the Messenger as a feast; certainly do enjoy reading it and the many good articles from the brethren and sisters.

I will do all in my power by the held of the Lord for the upbuilding of the Messenger.

Yours in hope,

D. L. TEMPLE.

Dunn, N. C.

PERILOUS TIMES—THE LAST DAYS UPON US

Elder Lee Hanks: Oak Grove, Mo.

My Dear Brother, I hope, in a precious hope in Christ: As I have recently received some sample copies of the Gospel Messenger, and as we have known each other for many years, through our religoius papers, and it was my happy privilege, a few years past, at my home Church, Oak Grove, Mo., to meet you; and hear you preach, and for some cause, I feel impressed to write you a few lines, not to differ with you, for as far as I remember, I have never differed with you, in our members belonging to and affiliating with the fraternal crafts of men, as they are of the flesh, and not of God. The great mistake, I think, my brethren are making, is in not raising their voice against all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord (2 Cor. 7:1, 1; John 3:3).

Bro. Hanks, it has been my prayerful study, and meditation, to learn the cause of the sickly state the Church is now in. And the only evidence I can find, we have come to the last days of perilous times, when the Church would have a form of godliness, but denying the power thereof (2 Tim. 3:5).

I now wish to follow this line of thought a little space, "And in that day (this day) seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be clled by thy name, to take away our reproach (Isa. 4:1). Seven, are seven units, and is the Church, including the seven Churches of Asia, during the opening of the seven seals. And brings us down to the Church in Loadicea, in which she is described as being rich, and increased with goods, and need of nothing. And knowest not that thou art wretched, and miserable, and poor, and blind, and naked (Rev. 3:17).

This shows, the Church is now bearing no fruit. The sixth angel poured out his vial (which was during the opening of the sixth seal) upon the great river Euphrates, and was preparatory to the great events that are now taking place. Hence, at the close of the opening of this sixth seal, He says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame (Rev. 16:15). But we, His Church in this age, failed to watch, and the consequence is, we now walk naked, and they, the world, see our shame.

When he addressed, the angel of the Church in Philadelphia, He says, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly, hold that fast which thou hast, that no man take thy crown (Rev. 3:10-11)." All of which shows perilous times would come, during the opening of the seventh and last seal. Which is now fulfilled, when the Devil taketh Him up that exceeding high mountain, and sheweth Him all the kingdoms of the world, and glory of them, and saith unto Him, "All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus

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unto him, Get thee hence Satan, for it is written Thou (Israel) shall worship the Lord thy God, and Him only shalt thou serve (Matt. 4:8, 9, 10).

But alas! more than a century ago, the same tempter came to His Church, tempting it with the things of the flesh, and it began gradually to yield, until we now have all the good things, that our carnal lusts could desire. He knows no denial, and the consequence is, we have become slothful in business (Rom. 12:11). Wisdom says, "I went by the field of the slothful, and by the vineyard of the man void of understanding. And, lo, it was all grown over with thorns, and the nettles had covered the face thereof, and the stone wall thereof was broken down(Prov. 24: 30, 31). We will let the master describe the effect thorns have on the Church. He also that received seed among the thorns is he that heareth the word, and deceitfulness of riches choked the word, and he became unfruitful (Mat. 13:22).

Therefore, the Church is now, entirely destitute of fruit, and he walketh naked, and they see his shame. Is it not possible that the type is now fulfilled in the anti-type? Behold therefore the goodness and severity of God; on them (the Jews) which fell, severity; but toward thee (Gentile church) goodness; if thou continue in His goodness; otherwise thou also shalt be cut off (Rom. 11:22).

One more point on this part of the subject, Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, and let us go hence (into the future, Jno. 15: 30, 31). Then after these words, He says, "I am the true vine, and My Father is the husbandman, every branch in Me that beareth not fruit He taketh away" (John 15:12).

From the best information I can gather, there were seven branches in the true vine, and the seventh and last branch is taken away, by the husbandman, because it ceased to bear fruit. The Church has never had but two adversaries. The first was external, the latter is internal. The former made war against the mortal bodies of the saints for about eighteen centuries, which kept them pure from the corruption of the flesh, and from biting and devouring one another, as is the condition of the Church at this present time. When God's two witnesses had finished their twelve hundred and sixty years' sackcloth prophecy, then He, the external adversary, who had persecuted the saints, for so many years, was taken out of the way by the laws of the nations. Then our present, internal adversary, began to ascend out of the bottomless pit, and to enter into the sheepfold. However, he did not enter legally, but he climbeth up some other way, the same as a thief and a robber (Jno. 10:1). And he catcheth them (the sheep) and scattereth the sheep (verse 12). Peter described this party when he says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11). And the Master says, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetop." "And fear not them (men) which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body (of the church) in hell (Matt. 10:27, 28). Hell, a place where outcast persons or things are gathered, therefore, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth—equivalent to casting him into outer darkness, where there shall be weeping and gnashing of teeth (Matt. 25:30).

Let no man deceive you by any means, for that day (this present evil day) shall not come, except there come a falling away first, and that man of sin, be revealed, even the son of perdition. Surely that wicked, is now fully revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (2 Thess. 2, 3, 8).

Bro. Hanks, above twenty-five years ago, at my home Association on Monday, at the close, a question was presented to the Association touching order. No sooner read than it was like a volcano explosion. I saw nothing but the manifestation of the flesh. None of the Spirit of Christ. Here is when I began to search for the cause, and the foregoing is the solution I have arrived at. I see no signs of life now in the Church. It is not letting its light shine (Matt. 5:16). The salt has lost his savor, and is probable, it is being trodden under foot of men (verse 13). The Master, in a parable says, "There was a certain man which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at the rich man's gate full of sores (Luke 16: 19, 20). The general idea I hear expressed is, these two are mortal human beings, which I perceive to be erroneous, but are the two representatives, described by the New Testament writers. These two men went up into the temple to pray, the one a Pharisee, the other a Publican (Luke 18:19). The Pharisee stood and prayed thus within himself, etc. The Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saysing, "God be merciful to me a sinner (verse 13). Thus we see where his people are beggars, at a throne of mercy. The beggar named Lazarus, is the Publican, but he is not begging from the rich man, Pharisee, but he was desiring (coveting) the things of the flesh (Luke 16:21). Be it remembered, He was laid at the rich man's gate, full of sores (verse 20). All of this is now verified in the Church. "And it came to pass, that the beggar died. Not a mortal body died, but his death is the sleep of death (Eph. 5:14). His death is the fruits of living after the flesh (Rom. 8:13). When he died he was carried by the angels into Abraham's bosom, the rich man(Pharisee) also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his

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(Continued from Page 9.)

rated from the wheat in such final divisions, it unites true believers, but in premature divisions, as now, this same rule put into practice in rejecting subsequent baptisms and other office work only serves to perpetuate the divisions of true believers. The Savior would not only give us the parable of the wheat and the tares and leave off at that. Had he done so then the introducers of those many declarations of non-fellowship against each other and the consequent urging of bars to them could easily decieve by purposely placing other interpretations on this parable. Foreseeing this, he would not close the canon of Holy Writ until about ninety-six years thereafter, when he shall have shown that in the case of the seven churches those individual churches against the five allow but two classes—penitence and final impenitence. The two faultless churches are not to be reckoned as a third class for they would be in full church relationship with the penitent class. Referring again to the division of the old and new school Baptists it is a fact of history that all subsequent work was set aside as the line became definitely drawn.

Now this proposed practice of receiving all official church work since those many divisions would reverse this rule entirely, because then the church was in continual prayer to be delivered from those who were troubling them, as Paul did when he prayed that those who troubled the Galatin church might be cut off. But at this particular time the true worshippers are in continual prayer for church unity where bars have divided them, and as there are perhaps as many who have been baptized since those divisions as there are of us who were baptized formerly, it is clear to be seen that in order to unite them also it will be necessary to receive their baptisms together with all subsequent office work as orthodox, which in the mind of the writer is the Scriptural way of affecting this glorious reunion for particular reasons herein stated, which reasons are deeply experimental and finds their expression in prayer from all our distressed, divided brotherhood and will our God answer this united prayer? Has He indicted it and at the last will He refuse to hear? Does He refuse to hear when His saints cry so earnestly and continuously? Oh, yes, we feel that the is now beginning to manifest His sudden wisdom in opening to our view this unexpected way in which our feet shall so gladly return to full church fellowship as it is in the glorious Prince of Peace.

May the Lord God of our fathers who delivered them from all their distresses also deliver us from our prison house of bars to universal church fellowship and place us back upon the soul-satisfying order of those Primitive Churches, is the prayer of the unworthy writer.

Submitted for prayerful consideration.

J. I. FOSTER.

May 15, 1921. Rising Star, Tex., R. F. D. No. 3.

Remarks: I appreciate the above letter from Brother Foster. I have read and reread it. I can certainly agree with the sentiment which is greatly manifested, for I feel sure that if we would all labor in peace, leaving out the personal matters, prejudice, jealousy, which are all of the flesh and manifest a spirit of Christ, the Old Baptists would be all living together in unity. Brethren, isn't it time for us to lay aside differences and come together? Is it not a fact that there has been too much personalities? Is it not a fact that the spirit of the flesh has been one of the greatest causes in separating the dear people? I am impressed that there is a great host of God's children that are standing afar off on account of these separations. They do not know where to go. May the Lord help us to contend for the things that are pleasing to God, that God's dear children may be encouraged and that we might see prosperity in the dear old church.

Z. C. HULL.

Dear Brother Hanks: I have read after your dear gifted pen, so often in the Primitive Baptist, I miss your sweet humble writings so much. I was glad to see a piece from you, Feb. 1st, P. B. Are you editing a paper? If so, please send me a sample copy and perhaps I will take it. I will send you one dollar as a token of my love, though I never met you, but dearly love you for the truth's sake, through your writings. I would like so much to hear you preach. I have loved the Old Baptists 45 years and have belonged to them 33 years. Remember me and mine at a throne of grace, for I feel the need of the prayers of all of God's dear people. I am so full of sin, if a saint at all, the least of all.

MRS. HATTIE CRAWFORD.

Milwood, Ky.

Elder Lee Hanks:

Dear Brother: The Song Book received and I like it so much, and the card you wrote me was appreciated very much. My brother, J. G. Nash, of Endicott, Va., said he would send you a minute of our Association. I trust you have received same long before now. I live in Patrick County, three miles of Charity Church. You were here thirty-five years ago at their association, and preached an able sermon, so I've been told. I was a small child but I remember hearing about you. I trust you may be with us all at our next Association, the first of September, 1921, at Liberty, near Stuart, Va., the county seat. (I shall be glad to attend. L. H.) I have always enjoyed your writings and hope to see more of it. When at a throne of grace, please remember such as I.

Yours in love,

SALLIE B. DeHART.

Hartville, Va.

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"WHY WAIT?"

Why should we wait, 'til one is dead,
Our love to show? We might have said
So many things their heart to cheer,
While they were living with us here.

Why should we wait their name to sing,
In eulogies, and then to bring,
The flowers sweet, in rich perfume,
To lay upon the silent tomb?

Why should we wait? 'Tis too late then,
To praise their deeds by tongue or pen;
For words of praise can never fall,
Upon the ear now deaf to all.

We should not wait, sweet flowers to place,
Upon the form in death's embrace;
For to that heart oft filled with grief,
Such tokens might have brought relief.

We should not wait their name to breathe,
In eulogies, but we should wreathe,
The fairest garlands for their brow,
While they are living with us now.

NANNIE B. EDWARDS.

LaGrange, Ga.

ELD. E. E. LUNDY.

It now becomes my painful duty to inform you of the death of my son, Eld. E. E. Lundy, who departed this life June 13, at 7 p. m. He died of Bright's disease and high blood pressure. The doctors at Wilmington told him they could not do anything for him as the disease had gotten beyond medical skill, advised us to bring him across the mountains to Virginia, in hopes that the climate and cold spring water might benefit him, but nothing seemed to check the fatal malady and on Tuesday he quietly and peacefully fell asleep in Jesus. He died on the triumph of the faith of the doctrine of salvation by Grace which he had so long and faithfully promulgated, and while it is sad to give him up, one in the prime of life and so useful in the ministry, we have the blessed assurance that he is where the wicked cease from troubling and where the weary are at rest. He told me when he broke down and came home from his appointments that his work on earth was done, but he was perfectly satisfied and willing for the Lord's will to be done, and that he did not have a doubt about his future condition and Paul said to remain here was better for the churches, but to depart and be with Christ was far better for him.

Will you kindly change address of Messenger from 708 South Second St., Wilmington, N. C., to Galax, Va., care L. R. Kyle, Rte. 3.

Your sister in hope,

MRS E. E. LUNDY.

Written by his father, A. Lundy.

Galax, Va., June 17, 1921.

ESBIE C. BROWN.

By request of his mother, we make the attempt to write a few words to the memory of Esbie C. Brown, who was born April 22, 1898, son of W. E. and M. S. Brown, of Deatsville, Ala. When at the age of nineteen the declaration of war with the German Empire by his beloved country impelled him to volunteer his services, enlisting with the old Fourth Alabama, which afterward became a unit of the Rainbow Division, known as the One Hundred and Sixty-Seventh Infantry. He enlisted on June 4, 1917 and was assigned to Company I, training at Camp Sheridan, Montgomery, Ala. On leaving this station for New York, I was with him, together with all the family, he being my wife's brother, and the scene of this sad picture to us was so indelibly stamped by his last words that time never can erase it from our vision, as I was the last to bid him a farewell, he, with tear-stained cheeks and trembling voice, said, "I will never see you again." I tried to be brave and courageous, to cheer him, and replied that "We hope for the best, that you may get back all right."

"I will never come back," said he, and the train which marked our separation steamed away, and I began to meditate upon the sign and token of the sovereign reign of grace, which I felt to discent in him and which was continuously manifested in his letters and among his fellow soldiers.

He went overseas in November, 1917, and with the brave ranks of the famous Rainbow Division he served as a factor in defeating and routing the proud German Army in their great drive for Paris, when, on July 26, 1918, he fell upon the battlefield of Chateau-Thierry, making the supreme sacrifice.

He had never joined any religious organization but was inclined toward the Baptist of the Primitive faith.

His remains were brought from the blood-soaked soil of France and laid to rest in Coosa River Cemetery on July 17, 1921, where and when a host of relatives and friends gathered to pay a last tribute to the honored dead. Funeral services were conducted by his uncle, Elder J. P. Nobles, a very solemn and impressive service.

He leaves father, mother, three sisters and five brothers, to ever cherish the fond memories of the hope manifested by him, of a gracious State. Greater love hath no man than this, that a man lay down his life for his friends.

Written by his brother-in-law,

JOHN J. TURNIPSEED.

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bosom, and now pleads for mercy. He calls Abraham father, and Abraham calls him son. These two parties are heads or representatives. The former is the son of the bondwoman, and is now in bondage with her children, which things are an allegory, etc. These two parties, the former is the new man, which after God is created in righteousness, and true holiness, the latter is our old man, which are corrupt according to the deceitful lusts (Eph. 4:22-24). Or, in other words, he is fleshly lusts, which war against the soul (1 Peter 2:11). Fleshly lusts, is the party that has in these last days, that have destroyed both soul and body (of the Church) in hell (Matt. 10:28).

Here one page was misplaced.

1801-2-3, according to our Church History, a great revival occurred among our people, the Primitive Baptists, it is said, during the above three years, not only hundreds but thousands, were added to the Church by experience and baptism, in different parts of the country. So eager for numbers, no doubt, but everyone that knocked, was admitted to membership. For in less than thirty years, as great a division followed as there was an ingathering at the first. I am fully persuaded, at the above time, is when the adversary entereth the sheepfold, and began catching them, the sheep, and scattering the sheep (Jno. 10:12). Hence, in 1832, the Black Rock Convention followed, setting forth our declaration of principles, by which the Church agreed to be governed, through the coming ages.

In a very few years another division came. Christ is not divided, but His house is divided and a house divided against itself cannot stand, but shall fall, and great shall be the fall of that house (Luke 6:49). The Lord described the Church at this time, when He says, "But and if that evil servant shall say in his heart My Lord delayeth his coming. And shall begin to smite his fellow-servants, and to eat and drink with the drunken: the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder (cut him off) and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth (Matt. 24: 48, 51). This evil servant is the Gentile Church at the close of the last days of perilous times, in which, we would have a form of godliness, but denying the power thereof (2 Tim. 3:5).

Paul says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened unto Israel, until the fulness of the Gentiles come in, and so all Israel shall be saved (Rom. 11:25, 6). But it seems the Gentile Church is now willingly ignorant of the great mysteries, that is now being fulfilled, preparatory to the coming of Christ. My dear brother, if you have read this letter, in the spirit it was written, you are not offended, for almost daily, I am made to exclaim: Oh! that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain daughter of my people (Jer. 9:1). No other power on earth could have gained this great victory over the Church, except fleshly lusts, which war against the soul.

I hope you have read and pondered these things closely, and if you think best, consign it to the waste basket.

Yours in much tribulation,

H. W. NEWTON.

Galax, Va., July 23, 1921.

The Gospel Messenger Pub. Co., Atlanta, Ga.

Dear Brother Hull: I wish to say that I have about 400 Primitive hymn books on hand that Elder Lundy bought before he died, which I wish to sell as early as practicable. Will you kindly publish this in the Messenger for me. Prices are, plain sheep binding, $1.25, single copy; Morocco bound, plain edge, $1.50; Morocco gilt edge, $2.00. Will sell in any quantity desired; will sell cheaper by dozen. Thanking you in advance, I am, your sister in hope,

MRS. E. E. LUNDY.

"We do not believe, with some, that the ungodly are finally raised from the dead by virtue of Christ's resurrection, for they are not to be raised with the saints, nor to life and immortal glory; but they shall finally be raised when death and hell shall be challenged to deliver up their dead; they shall arise then to a resurrection of damnation—a resurrection of shame and everlasting contempt. The resurrection of the **bodies** of all that are Christ's shall take place at the sound of the trumpet of God, and at the voice of the archangel; they shall meet their Lord in the air and so shall be forever with Him. After the resurrection of the dead in Christ, the **dead** that are not in Christ **shall be raised** in the manner before stated." Elder Beebes' Editorials, Vol. 1, page 709.

"We believe the happiness of the saints and the punishment of the wicked will be alike interminable."—Eld. G. Beebe.

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Mrs J L Massey

The GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, SEPTEMBER 15, 1921 No. 10

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—June 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"*Let Us Labor To Unify*"

"Whereby are given unto us exceeding great and precious promises: That by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience Godliness;

"And to Godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

"THE WINE USED BY CHRIST AT THE LORD'S SUPPER."

Was this wine the fermented or the unfermented juice of the grape? It was the fermented juice of the grape, which is the meaning of "oinos," the Greek word for wine, given in the highest earthly authority (the eighth edition of Liddell & Scott's Greek-English Lessons). Red wine was especially used in Palestine, and it was called "the juice of grapes" (Lev. 49-11). In the Passover Supper, the Jews anciently used wine, and they still use it. In the warm country of Palestine, it was hard to keep wine from fermenting, and in the eleventh edition of the Encyclopaedia Brittanica, fermentation is called a purifying process. The ancients usually drank wine mixed with one-third part of water. Christ turned water into wine at the marriage feast in love, and the Pharisees called Him a "wine bibber." He never drank wine to excess and, by His apostles, he commanded temperance or moderation in drinking and eating and in all fleshly indulgences. While the use of more than one half of one per cent of alcohol in drinks is forbidden in the United States, it is allowed by other governments. The Mohammedans, Mormons and Buddhists prohibit the least use of alcohol, but they are among the worst people in the world. The 18th amendment of the Federal Constitution permits the making and use of wine for communion purposes. Grapes grow almost everywhere in our country, and members and friends can easily make enough wine to be used by our churches in communion. The bread in communion represents the broken body of our Lord, and the wine His blood shed for the remission of our sins.

S. HASSELL.

QUESTIONS AND ANSWERS.

Is there anything required or commanded of the alien sinner for him to do in order for him to be eternally saved? No. Man in a state of nature is **dead in trespasses** and **sins** (Rom. 3:9-23; 5:12; Eph. 2:1-5). He is in the flesh and **cannot please God** (Rom. 8:8); he has **no will** nor **power** to come to God (John 5:40; 6:44); even if he could keep the law, by the deeds of the law **no flesh** is **justified** (Rom. 3:20). Man in nature is justly condemned, under the law of sin and death, lost already and is guilty before God. No act that a guilty man can perform will prove him innocent or justify him in the sight of God. Jesus, our Surety, took all of our guilt upon Himself and bore our sins in our room and stead (Rom. 3:24; 4:2-25; 5:15-21; 1 Cor. 1:30; Eph. 5:25-27). Our eternal salvation is wholly of the Lord. "Being made perfect, He became the author of **eternal salvation** unto all them that obey Him (Heb. 5:9)—obeying Him is an evidence of eternal salvation or fruit and not the cause. No eternal salvation in any other (Acts 4:12; Matt. 1:21; 1 Tim. 1:15; Isa. 12:2; Isa. 45:17; 59:17; 63:5; Jer. 3:23).

Experimentally we have sore trials, darkness, leanness of soul. we cannot preach, pray nor appreciate fully the blessings of God and we have to go to Him as poor beggars to restore unto us the **joys** of His salvation. We need Him continually for without Him we cannot perform acceptable service. In His commands to obey Him we are supplied with His precious grace and therefore we should glorify Him in our bodies and spirits which are His (Rom. 8:32; James 1:22-27; Rom. 12:1, 2); having enabling grace given, let us labor to enter into that rest (Heb. 4:11); let us give all diligence to make our calling and election sure (2 Pet. 1:10); work out our own salvation (Phil. 2:12, 13); let us keep under our bodies (1 Cor. 9:27); let us take heed unto ourselves and to the doctrine. continue in them, in **doing this** we save ourselves gospelly here in time from error, false teachings, divisions, and with that unity, peace and fellowship that should characterize all who are born from above and whose hope is in Jesus as their only Savior (1 Tim. 4:16; 1 Cor. 1:21; Acts 2:40; Col. 3:1-25).

How soon after one receives a hope in Christ and believes in Jesus should he be baptized? Immediately (Acts 9:18; 22:16; Acts 16:30-33; 8:36-39; Acts 2:37, 38).

Does God give His children enabling grace to do what He commands? **Yes.** No failure in Him (Isa. 42:4; 26:4: Deut. 33:25; 1 Cor. 9:27; 2 Cor 12:9). "I can do all things through Christ which strengtheneth me" (Phil. 4:13; Heb 11:1-33; Rom. 12:12).

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Do Primitive Baptists believe that spiritually born children of God, created in Christ Jesus, in whom God works and gives the ability to perform, should perform good works and thus glorify God? Most assuredly they do. (Read Matt. 5:16; also 5th, 6th and 7th chapters; Mark 14:6, 8; John 14:18, 21; 15:16; Eph. 2:10; 4:1-3; Phil. 2:12, 13; Tit. 2:11-14; 3:8; 2 Tim. 3:17; James 2:14-26; Rev. 22:14; Heb. 3rd and 4th chapters).

Do Primitive Baptists believe that sin and wickedness is a fruit of God's decree or that He causes them to sin? No, indeed. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust and enticed (James 1:13-14; 3:11, 12; Jer. 7:9, 10; 19:5).

Do the Primitive Baptists believe that all that are predestinated and chosen will be saved in heaven? Yes, without the loss of one (Psa. 65:4; Isa. 43.20-21; Rom. 8:29, 30; Eph. 1:3-7; 2 Tim. 1:9; John 10:27-30).

Do Primitive Baptists believe that God's people obey by physical force, or independent of grace? They accept neither position. Either position is false. God dealeth with His children as with sons (Heb. 12:7), and not as unaccountable machines under a physical law. Jesus says, "Without Me ye can do nothing" (John 15:4). He gives them life, faith, grace, will, love for His service and the ability to perform what He commands. They obey as loving children and delight to do His will when thus engaged and find joy **in** His sweet service, but it is a bitter cross to our fleshly nature (Deut. 11:27, 28; Isa. 1:19, 20; Isa. 48:18; Col. 3:24).

Should Primitive Baptists tolerate any society or practice not authorized in the Bible? No. The Bible perfectly and thoroughly furnishes the man of God unto all good works (2 Tim. 3:16, 17).

What is the best way to keep down division among churches and preachers? Let all speak the same things, use Scriptural expressions on controverted points, speak the truth in **love,** lay aside all malice, envy, guile, evil speaking, jealousy, be followers of God as dear children and walk in love. Cease agitation of controverted points. Foolish and unlearned questions avoid. Let all labor together in love, tenderness, kindness and forbearance. Let all strive in love for the things that make for peace. L. H.

SACRIFICE.

Hebrews, 11th Chap., 4th verse: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

These two sacrifices were made long before the ceremonial law was given, and therefore were not made according to that law. These two characters were the first to be born into this world of natural parents, being the first children of Adam and Eve. God had given a promise of Christ when He drove the couple out of the garden of Eden, in that He said the seed of the woman should bruise the serpent's head, and he (the serpent) should bruise his heel.

Abel offered of the firstling of the flock, a typical offering, pointing to the great sacrifice of Christ, the antitype of all offerings for sin; while Cain offered the fruit of the field, the work of his own hands, which was a type of nothing and represented nothing, therefore not offered in faith toward God. It seems that man has had some kind of instinct in him from the very beginning of time, and sin entered into the world and death by sin, to try to appease the wrath of God and propitiate God through the medium of some kind of sacrifice. The heathens still have this idea by offering sacrifices of one kind or another, some times even their own children. God gave the ceremonial law, the law of sacrifice, by Moses, by which His people were required to make many and divers sacrifices for sins, under which they worshipped for about fifteen hundred years; and yet the Apostle tells us in the preceding chapter (Hebrews 10) that "those sacrifices which they offered year by year continually could never make the comers therunto perfect." "For it is not possible that the blood of bulls and of goats should take away sins." They were only types, pointing to the one great sacrifice that should be offered, by which He forever perfected those that were sanctified. With the advent of Christ, the ceremonial law was all abrogated; even the law of circumcision was done away with. All is fulfilled in Christ, so that we are no longer under the law but under grace.

Here a new order of things is instituted under the kingdom and reign of Christ, when He sets up the church; yet the idea of sacrifice stands out prominently in all the teachings of Christ and His Apostles. It is a distinct order of the church. To deny this is to deny the plain teachings of the new testament. Some of our people will try to shirk and dodge the sacred and solemn obligations which rest upon them in the service and church of Christ by saying we are no longer under the law but under grace, thereby justifying their **do-nothing** idea. They do not seem to realize that the obligations under grace are far more than those under the law. Under the law it was only a bull or a goat or a turtle dove or a pigeon, etc., as a sacrifice; but under grace, it is your whole life, body and all earthly possessions laid upon the altar of the service of Christ. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God which is your reasonable service." "Ye are not your own for ye are bought with a price, therefore glorify God in your bodies and in your spirits which are His."

We have the plain example in the apostolic church where the disciples of Christ sold their lands and other property and made one common fund or treasure for the blessed cause. This was a sacrifice, indeed. Back in those days they loved the church so well that they made it first in all their deliberations and everything else in this world secondary. My brother, how much sacrifice have you ever made in

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the service of Christ and for the blessed old church which you have professed to love? One has aptly said, "At the end of the sacrifice hangs the blessing." I have observed in all my travels among the people of God that those who make the greatest temporal sacrifice are those who seem to enjoy the service most and whose lives are lives of sunshine and cheer.

Invariably it is the case that, the one who makes little or no sacrifice, is the one who gives the church the greatest trouble.

I have seen some old Baptists spend more on one political campaign than they would give to the church in ten years. Sacrificing on the altar of the god of politics. Some will live in fine homes and ride in fine cars and fare sumptuously every day, sacrificing to the god of pleasure and ease, while they make no genuine sacrifice for the church.

No wonder our churches are cold, dead and lifeless. "If you live after the flesh you **shall** die."

I want you to read the 3rd chapter of Malachi, especially the 8th verse. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee. In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Where sacrifices are offered there is always an altar; so the wise provision of Christ and His apostles in setting apart deacons in the church, who correspond to the priest under the ceremonial law, to receive the sacrifices. Hebrews 13, 10: "We have an altar, whereof they have no right to eat which serve the tabernacle." Matthew 5:23, "Therefore if thou bring thy gift to the altar, etc."—24th verse. "Leave there thy gift before the altar," etc. All of this shows that there is an altar in the church of God for the service of Christ. This is not the **gift** of the ministry as many suppose, but temporal, outward sacrifice.

"Let all things be done decently and in order," therefore you should bring your spiritual sacrifices of whatever character it may be to the altar of the church of God.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open for you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Malachi 3:10.

In gospel bonds,

HENRY SWAIN.

Graymont, Ga.

SEMI-MONTHLY.

As previously stated, starting with the September issue of the Messenger you will receive the paper twice a month. While this is quite a burden on me, I am willing to make the effort, trusting in the Lord for his guidance and with hopes that the brethren will give me their co-operation. I have received many requests from brethren in different states asking me to publish the Messenger semi-monthly. I am sure our subscribers will appreciate it a great deal more. I want to hear from every Brother or Sister who will assist me in increasing the circulation. It will take but very little of your time, and it will be worth so much to me and for the truth's sake. I will be glad to furnish you with sample copies, also subscription blanks upon request. The subscription rates of the Messenger remain the same. One dollar and fifty cents per year. One dollar and twenty-five cents to ministers and widows. I hope that I will not have to increase the subscription rate. If the brethren will lend a helping hand, I believe that I can continue to send the paper at the same rate.

Z. C. HULL.

ELD. HASSELL HAS COME AND GONE.

The time for Eld. Hassell to visit Atlanta was looked forward to, with special interest and fondest expectations. He came at the appointed time. He preached four discourses in Atlanta, three discourses at East Atlanta church ,and one discourse at the home of Eld. Gowers, who lives in Decatur. Bro. Gowers was not able to attend the services at the church, and by special request Eld. Hassell preached at his home, which was greatly to his comfort. There was good attendance at the church at each service. Bro. Hassell's preaching was instructions in righteousness. His discourses were delivered in such a kind and tender way. I am sure that all who were present realized that the spirit of the Lord was in our midst. The meeting will be long remembered. There were a number of visiting brethren, both ministers and laymen, from different sections of the country. There were three adeitions to the church during the meeting. Bro. D. H. Fain was received on Saturday by experience and was baptized Sunday morning by the pastor, Eld. J. A. Monsees. Two sisters joined by experience on Sunday amidst much rejoicing. Eld. Hassell left after the Sunday services for LaGrange, where he preached to a large and attentive audience on Sunday night. From LaGrange he went to Alabama to continue filling appointments according to arrangements. May the Lord continue to bless him with strength and ability to speak the truth in love, which is so needed in our beloved Zion.

Z. C. H.

THE CUIVRE SILOAM ASSOCIATION OF MISSOURI.

The 99th session of the Cuivre Silom Association closed Monday, the 22nd day of August, 1921. It was held this year with Elkhorn Church, situated in Montgomery County, Missouri, one-half mile east of Buell. The churches all reported peace and love and sweet fellowship abounding among them. Next year will be the one hundredth anniversary of this association, it having been constituted in the year 1822. It has suffered from the effects of two or three divisions since its constitution, but a remnant has been faithful and still contends for the order of

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God's house as taught in the scriptures of divine truth.

Elder Parrot Hunt, of Evansville, Ind., preached the sermon closing the business part of the association, and at the close of his sermon it seemed that everyone wanted to shake hands with him. It seemed that we had kept the "good wine till the last."

Thus closed one of the best and most pleasant sessions of the above association we have ever witnessed. May the Lord keep us humble and at His feet. At this sesion we agreed to correspond with Lott's Creek and the original Upper Canoochee Association of Georgia by exchange of minutes and mesengers when convenient.

Elk Horn Church was constituted in 1876, and if we are correctly informed, the first time that the Cuivre Siloam Association was held at Elk Horn was in 1879. Elder P. L. Branstetter was the first pastor. After his death, Elder S. A. Elkins became pasto, and after the death of Elder Elkins, the church called the writer as pastor. Elk Horn church has good and faithful brethren and sisters who love one another.

We are glad to say that all of our churches believe the principles taught in the Bible and in such papers as the Gospel Messenger, Primitive Baptist, Zion's Advocate and Messenger of Truth and Messenger of Zion, etc.

We have such elders as the following to visit us: Lee Hanks, Z. C. Hull, J. N. Wallace, R. O. Raulston, I. J. Fuller, G. W. Wardell, Parrot Hunt, W. T. W ters and G. W. Ingart, as ministers of our order. We will say, brethren come and visit us from the north, east, west and south. Let no state nor country be a dividing line for the doctrine and order of the Lord's house. Let us strive to be one people the world over.

May God's richest blessings rest with all the true Israel of God, and may He unite us together in bonds of love and fellowship so that we can see eye to eye and all speak the same thing.

Submitted in love,

E. B. BARTLETT.

OBLIGATIONS OF PASTOR AND FLOCK.

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you;" Heb. xiii, 17.

In some sense the pastor has the rule over the church, not as a tyrant, nor as unrestricted. His rule must be according to the divine rule. He is overseer of all the fiock (Acts xx, 28). The church in choosing a pastor should look for the Bible marks of a true minister. He must "be of good report of them that are without." He must "be gentle, in meekness instructing them that oppose themselves." "Apt to teach." One who studies to know the truth. When a church selects such a one as pastor she should honor him as such. His advice should be sought and heeded. A church should use her own pastor—take his admonition and seek his advice in matters relating to her welfare. "They watch for your souls," and must give an account for their stewardship in this matter. He is in an office that requires him to watch for the souls of his flock. It is his duty to give warning of existing or approaching danger, and keep his flock secure; and inasmuch as this is his office, the church is told to "obey him."

When a church has a true man of God for a pastor she is greatly blest. She should use him as a pastor. Sometimes church members will suffer other preachers to advise them and direct their conduct. They will turn away from their own pastor and his advice and suffer some one else to tell them how to do in this and that matter. Such a course is likely to breed strife and confusion.

Some ministers are ever ready to meddle with flocks that are under the care of another. This ought not to be, and will not be if fellowship exists. There is a ministerial courtesy that will forbid a pastor of one flock seeking to control and direct the action of church members under the watch care of another. When men disregard this courtesy they are meddlers and busybodies in other men's matters. One can find opportunity to sow strife and discord in other flocks if he seek to do so. He can find some one that will heed his advice, or listen to his opinions, and thus enable him to make division and confusion. But if your members are true and loyal to their own pastor; if they regard him as a safe man and one who is fit for the office he fills, they will turn away from such meddlers and busybodies, and cleave to their own lawful scriptural adviser, and maintain peace at home. "Remember them which have the rule over you, who have spoken unto you the word of God." Remember them as your **pastor, teacher, guide.** If you esteem them as fit for the office, then use them—"Whose faith follow." To use them is to "obey them," to "remember them."

If he be a true minister he is not seeking your money, but the best interest of your souls. He is your friend and has a deep and abiding interest in you. He is a divinely appointed officer, whose office it is to do you good, and it is no small matter to turn your back on him and his advice and take the advice of another. It is a bad, unscriptural, and dangerous principle and precedent.

If your minister is unworthy, or incompetent, or unsuitable, your remedy is to dismiss him and get one that is suitable. You should not retain him as pastor in name and let others fill the office. This is the most cruel treatment you can heap on him. You have a right to dismiss him for unfitness, if you find him so, but you have no right to elect him pastor and call him from his family and business, and place him in this office, and then suffer meddlers to determine the course of things in your church.

A visiting minister should never weaken the influence of a pastor over his flock, but strengthen it rather. He should not meddle with the affairs of the church. "He that passeth by and meddleth with strife not belonging to him is like one who taketh a dog by the ears." A visiting or a neighbor preacher

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is capable of doing much harm to a church if its members should lose sight of their duty to their "ruler," or pastor.

I hope these lines may do good at least by directing the minds of members to their **own** pastors for direction and advice, and helping them to detect the busybodies in other men's matters, and by pointing out the great importance of the one who is set as overseer over the house of God. J. H. O.

Primitive Monitor, 1908.

THE GOSPEL OF CHRIST.

As many Primitive Baptists of the Little Flock Association were denied the privilege of attending the Association at Ben Arnold the 12th, 13th and 14th of this month and believing they would enjoy an account of the same, I write this article.

I reached Ben Arnold at 6 P. M. Thursday and, after supper, those that were there assembled at the Methodist Church, which that denomination graciously granted us the use of, and Brother Franklin Baker preached for us. I left there Sunday at 6:25 and heard ten sermons preached while there, and certainly realized that the Lord was their wisdom and their strength, for they certainly preached in the power and demonstration of the Spirit.

They certinly showed that the Scriptures were given by inspiration of God for the profit of the man of God (or God's children). That salvation was solely by grace and that to see and enjoy the kingdom of God man must be born again. That to be born again is to be born of God and that as man has nothing to do in bringing about the natural birth, he has nothing to do in bringing about his spiritual birth. And they gave positive proof from the Word of God that what they said was the truth. That Adam when first formed from the dust of the ground, though his form was perfect in body, limbs, external and internal organs, could neither move, think, see, taste, hear or smell, but after God gave him natural life he exercised all these organs and could see, enjoy the natural kingdom and that natural life was necessary for him to do so. That just as natural life is necessary to enable him to see, enjoy the natural kingdom, so is it just as necessary that he shall receive Spiritual life, or be born again to see, enjoy the Kingdom of God. That Adam, being without life could neither ask for nor accept natural life. That God gave it to him because it pleased Him to do so. That the natural man, being dead, dead in trespasses and sins, is just as powerless to do anything to obtain eternal or Spiritual life as Adam was to obtain natural life. That as God gave Adam natural life because it pleased Him to do so, He gives the man dead in trespasses and sins Spiritual Life; that man is saved by grace alone. That if salvation is by grace, man is powerless to do anything to obtain it, that he does not accept it, but that it is given him, and he can not help receiving it. That he is just as powerless to exercise any Spiritual faculty as Adam was to exercise any natural faculty; that as natural life is necessary to enable us to act naturally, so is Spiritual life necessary to enable us to act Spiritually. That the only reason God had or has for giving natural or Spiritual life is because it pleases Him to do so. That He gives or gave natural life to all of Adam's seed and that He givesor gave Spiritual life to all of Christ's seed. That He gave Jesus power over all flesh that He should give eternal life to as many (and no more) as the Father gave Him, and that they are they who were chosen in Him before the foundation of the world. That whom He foreknew, He predestinated to be conformed to the image of His Son, and that whom He predestinated, He also called and whom He called, He justified and whom He justified He also glorified and that those who were chosen in Christ, known of God, predestinated, called, justified and glorified shall never be separated from the love of God, that they were chosen not in respect to age, for they that were chosen are in age infants, youths, men of middle and old age, and were chosen out of the condemned Adamic race. That they, the Primitive Baptists, are the only ones that logically so teach, and that they have the Word of God to prove their doctrine.

That all other denominations deny to those who die in infancy any claim to the saving power of the blood of our Saviour. All of the denominations claim that infants go to Heaven when they die because they are innocent, not sinners. Therefore, if it is true as the Word of God teaches, "That Christ came into the world to save sinners," do they not by denying that they are sinners, cut them off from the saving power of the blood of Jesus? Primitive Baptists teach that there is no other name (or way of salvation) given under Heaven or among men whereby we can be saved. That His work on earth was for the salvation of sinners and that if it is possible for any of the Adamic race not to be sinners Jesus did not save them for He came into the world to save sinners only. They taught that as Adam was a sinner, and as everything brings forth of its own kind, that all his progeny, infants, youths, and adults, are sinners, because he was a sinner. They taught that God did not fix any certain age that man was to arrive at when He would give him eternal life, but that He gives it to sinners from infancy to old age. That the infant by nature is a sinner and a subject of grace. That a thief does not have to steal to make him a thief, but steals because he is a thief and that a child sins because he is a sinner. They believe that one child, before he was born, had eternal life, for he leaped in his mother's womb six months after conception, when he heard the voice of the mother of the Son of God. They taught that He came into the world to save His people, who were sinners of the Adamic race, from their sins, that was His mission on earth, and that He declared His work finished, before He gave up the Ghost. Therefore that as all the human race was condemned in Adam, as he was their federal head and representative, so all for whom Christ died were redemed by Him when He died upon the cross. In other words, we do not have to wait to be born into this life to be condemned

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but were condemned in Adam nearly 6,000 years ago. Neither do we have to wait to be born into this life to be redeemed, we were redeemed in Christ Jesus nearly 2,000 years ago. They teach that in time we are manifested as natural beings and in time we are manifested as Spiritual beings.

They claim that there are two kinds of salvation, eternal and time or gospel salvation. That eternal salvation is of God, and when it is manifested to a child of God, he is no longer under the law, but has passed from death unto life. He has been translated from the kingdom of darkness (or death) to the kingdom of God, that he is now a child of God and subject to His law, not as justice, but as his Father and that when he transgresses His, the Father's law, as a loving Father He will chastise him, not eternally condemn him but as a loving Father He will chastise him. Therefore He exhorts us to save ourselves from this untoward generation. For disobedience, He does not destroy him but often beats him with many stripes. That a child of God may stray from God as the prodigal son did from his natural father, may be dead to the love of the Father, and he who converts him has saved him from that (not eternal) death and shall hide a multitude of sins. Because they have eternal life they can be shown their sins, but those dead in trespasses and sins can not.

They taught that the purpose of preaching was not to give eternal life or everlasting salvation to those dead in trespasses and sins, for Jesus alone is able to save them, that being dead they can not be taught, that only those who are alive (have Spiritual life) can be taught. That the purpose of preaching is to feed the sheep, to feed the lambs, to feed the Church of God, to feed the flock of God.

That preaching is just as much the duty of all who are called of God to preach as prayer is a duty of all who are born again. That preaching is not a matter of merchandise as law, medicine, chemistry, etc., but should be of a ready mind. That it is not a profession to be taught of man, but a duty to be taught of God. That the sermon delivered on the day of Pentecost as recorded in the Acts of the Apostles was delivered by Peter, an unlettered man, yet Spurgeon himself never delivered one to equal it. Then take the writings of John, both in the gospel and in his letters and we are bound to say that the writings of Paul do not excel them. Then take Revelations, written by the same John, and you have a work that no preacher of today has fully unraveled and that John was an unlettered man, a fisherman.

They taught that it is necessary for a man to be taught of God to preach and that He can teach both the lettered and unlettered man. That the best educated man in this world can not preach the gospel unless he is taught of God. That God is able to make preachers out of unlettered men as he is out of lettered men. That Theological Schools are of men and not of God.

Then they taught that as we are sinners saved by grace and have been made to realize how much God, our Heavenly Father, loves us, that we should serve Him in love, not in fear, that we have not received the spirit of bondage again to fear, but the Spirit of Adoption whereby we cry Abba Father. That we, His children, should not serve Him in order to be justified, but because we realize that we are justified, because He has manifested Himself to us as our Father, has adopted us into His family, that He has made us His heirs and joint-heirs with His dear Son and has told us how we can serve Him acceptably, that is by loving one another as He loves us. If that love pervades us we will walk in meekness preferring one another to ourselves. That where love prevails the spirit of righteousness abounds.

Then in winding up, they taught that it is the man that sinned that is redeemed both soul and body, and that though still a sinner, a sinner saved by grace, that His redemption is so perfect that though his body is corruptible and shall see corruption, yet when He shall come the second time it shall be raised an incorruptible body, a body free from sin because it shall be like unto His glorious body. That though in this life we are often made to mourn because of our sins, that when we are glorified in both soul and body we shall know sin no more.

Brethren, what I heard there was a rich feast and I am sorry that you were not there to enjoy it.

H. D. PATTERSON.

No. 8 North Sixth Street, Temple, Texas.

Dear Editors and to the Children of Grace, Scattered Abroad:

Elect according to the foreknowledge of God; heirs of promise, who were born, not by the will of the flesh, nor by the will of man, but by the will of God—children of that grace which was given you in Christ Jesus before the world began, greeting: I have for some reason an inclination to write you tonight. I hope the desire is prompted by the spirit of love and a desire to do whatsoever the Lord would have me to do to the praise of His matchless name, for to Him and Him alone is all honor due. When we are made able by the revelation of the Holy Spirit to see Him as the Everlasting God who sitteth upon the throne of His power; who was able to see the end from the beginning; who created man of the dust of the earth and breathed into him the breath of life; who did shape and fashion us before we drew a breath, and did protect us from injury and harm, while we were in the world, until it pleased Hi mto send forth His Spirit into our hearts crying, "Abba Father." Dear saints, is it not a glorious thought to have the privilege to trust such a powerful God? Isn't it the most wonderful blessing on earth to be able to behold His wonderful works and mercy by an eye of faith? To sing praises to Him, because He heard our cries when we were in the deepest of all distresses and manifested to us by His Spirit that He was our Savior?

I have to confess that if indeed I am a child of grace, I must be the least.

The thing that bears mostly on my mind at all times and which I propose to write, is **faith,** but as some of my experience has come to my mind I will

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try to speak some of it. As a rule it requires experience to acquire a knowledge (naturally). There are two ways of gaining wisdom (natural), viz: by history and experience, but so often history is incorrect, but if it is confirmed by experience, it is then established as a fact. Likewise we have the letter, but it takes experience to establish belief, in other words, it takes revealed light to reveal the truth of the letter.

From my earliest recollection I had serious thoughts of death and judgment. I had several dreams of the great judgment day, when the moon and sun turned red, and the stars of the firmaments fell, and the nations of the earth were called into judgment. These things caused me great fear in my sleep, and I would cry and pray. They caused me serious reflections and I would try to live better for awhile; but would soon go back to my sinful practices.

About eight years ago, when nearly twenty, my health broke completely all of a sudden. For about three and a half years I was the most miserable of beings, when the sun would rise I did not expect to see it go down, and when darkness came, I did not expect to live to see it rise again. I tried to pray but seldom felt any relief. During the autumn of 1917, I began to mend, but still suffered from heart and stomach trouble for which I had spent everything obtainable for relief. Dec. 14th, 1917, I enlisted in the army. April 18th, 1918, I was discharged as having a valvular trouble of the heart. During my stay there I spent thirteen weeks in the Base Hospital. The trouble grew worse.

On March 12th, 1919, my physician put me in the hospital, having very little hope for my recovery from diabetes. I remained in bed about 18 months. I was sent to several hospitals, was given up to die with cancer of the stomach and tuberculosis.

I only wanted to sketch this to show how the Lord deals with some to show them His power that they may be made humble and feel their dependence upon Him.

Brethren, when I was so low I spent the happiest time of my life. I feel that it was the dealings of the Lord with me, for His purpose and my benefit. While I am yet a great sufferer from nerve trouble, I am glad it is so with me, if it is the purpose of the all wise and just God. I hope that He will ever keep me humble and submissive to His will.

When every human agency fails we have a great Physician to resort to whose ear is ever open to the cry of His humble poor, who hath power over all flesh to give eternal life to as many as the Father hath given Him.

I have written more than I should. I will try to quit by saying that I have been shut in spiritually for twelve months. I ask an interest in your prayers that I may be supplied with grace sufficient to henceforth live in the service of the Lord. That my chief joy may be for the welfare of Zion and for the praise of the Lord.

A very unworthy brother, if one at all,

LEO V. BAGLEY.

"THEY'LL ALL SOON BE GONE." A LOVELY SCENE.

The first line of the above heading is that old lie Satan has been telling and repeating on the Old Baptists for about two thousand years to my almost certain knowledge. The second is what I saw at old Salem church, Brooksville, Ala., Friday, Saturday and fifth Sunday in July, 1921.

For many months I had looked forward to this meeting feeling that something good should be found there. The Lord's ministers were there from four states of the Union. Elder J. D. Elkins, of Blevins, Ark., preached the introductory sermon and from the very beginning I was picked up and carried along until I almost forgot which one of the boys I was. Others that preached so ably were Elders J. W. Lomax, of Tennessee, W. M. Brecheen, of Greensburg, Louisiana, W. T. Flanagan, of Paint Rock, Ala., J. E. Yancey and J. D. Putnam, of our own association. It was wonderful as it always seems to us, to see the dear ones come from many sections, hundreds of miles apart, and who have never known nor heard of each other before, come each telling the very same God's truth and expressing the very same feelings, and they don't have to spend one minute getting acquainted with each other before they do it. There is one answer. They are all children of the same Father, taught by the same great Teacher, in the same school of experience. This Teacher and this school is in every State, in every land and clime, so instead of their having to go away to school to learn obedience, and how to preach, the Teacher comes to them bringing His school with Him.

The congregation was large and orderly and continued to grow until by Sunday the house could not contain all that wanted to see and hear. The interest seemed great. We had preaching in the grove Sunday. Some one remarked to some one else just behind me that he had never before witnessed so great interest as was manifested by the young people there. Not much indication here that the despised Old Baptists will all soon be gone, but I want to mention that later. After intermission we assembled back in the house to partake of the Lord's supper and to wash each other's feet. I could not count them but it seemed like there must be between 150 and 200 engaged in that service of all ages, from old men nearly ninety years old down through middle age to young girls still in their teens. A lovely sight it is to see young girls down at the old sisters' feet washing them instead of sitting back with the giddy and gay trying to make sport of the Saviour of men, for that is what they do when they make sport of His disciples. But I must say to the credit and honor of both old and young that I noticed none of that on this occasion. Almost the entire congregation seemed to look on with a degree of solemnity if not satisfaction. The Lord surely has many little ones around the fold there. And, oh how He did so richly enable dear Brother Lomax to address the

(Continued on page 13)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Muell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Gilliam Church, Alamance County, N. C. G. W. Brooks, Greensboro, N. C., church clerk. Meeting day, fourth Sunday. Elder J. W. Gilliam, pastor.

ELDER W. T. EVERETTE DEAD.

Elder W. T. Everette, of Dawson, Ga., died today (Sept. 1st) about 12:30. Burial services tomorrow at 3:30, Sept. 2. Hope to get Elder J. M. Murray, of Ellaville, to conduct the services. Elder Everette was getting very old, had been in feeble health for some time, had almost lost his eyesight. He was the moderator of the Harmony Association.

Your brother in hope,

Edison, Ga. B. D. JONES.

GOOD MEETING. "THE LORD LIVETH."

At the annual meeting at Sardis, Walton County, on Friday, Saturday and second Sunday in August, the spirit of the love that binds Christian hearts was manifest.

Due to the absence of our beloved pastor, Elder Lee Hanks, the pulpit was supplied by Elder J. A. Monsees, of Macon. On Friday, Elders B. G. Parker and G. W. Jackson were also present. On this day at conference a young sister, Leona Brooks, after a sweet experience of grace, was happily received into the church. At the water's side on Sunday morning, Sister Lucy Brooks, mother of the young sister, came boldly to a throne of grace, denying self and the world to follow her blessed Lord. She, too, was gladly given a sweet home in the church she loves so well. Both sisters then were led into the liquid grave, forever made sacred by Christ's example of baptism in the river Jordan, by Elder Monsees, who performed the beautiful ordinance.

A large crowd attended services at the church on all three days. A good talk was made both on Saturday and Sunday by Bro. P. C. Upshaw, who is a gracious gift in the house of God. Brother Mon-

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sees' sermons were veritable truths emanating from that divine fountain which God alone supplies. We greatly appreciate the faithfulness of God's dear servants, together with that of the brethren who have been so good to visit us at our dear church in our recent months of bereavement. May God shower His mercies on them. Unworthily,

Athens, Ga. MAE U. BROACH.

Hogansville, Ga., August 21, 1921.

Elder Zack Hull: Having had some glorious meetings recently and thinking that you would be glad to hear of and publish the same in The Messenger.

The annual meeting at Emaus, Troup County, Georgia, began on Friday before the first Sunday in August. Was a good meeting. Received five by experience and baptism, two at the same church by experience and baptism on Saturday before the first Sunday in July. Elder W. M. Bullard, of Phoenix City, was with me on Friday of the annual meeting. But had to return home on Saturday morning. Elder Bullard did good preaching. We regretted very much to see him leave.

My next yearly meeting was at Bethlehem, Meriweather County, Georgia, beginning on Friday before the second Sunday in August. I didn't have any ministerial help in that meeting, but we had a good meeting. Received four by experience and baptism.

My next yearly meeting was held at Hopeful church, Fayette County, Georgia, beginning on Friday before the third Sunday in August. In this meeting I didn't have any ministerial help except a licensed Brother Turner. He was liberated at Hopeful about three months ago. He is a good gift and preached ably Saturday morning. This was also a good meeting. Received one by experience and baptism. May the Lord be praised. May He continue to add unto the church such as He will have to be saved.

Remember me at a throne of God's grace.

Your brother in hope of eternal life,

F. L. FULLER.

Cullman, Ala., August 15, 1921.

Elder Z. C. Hull.

Dear Brother: I will write to tell you that I enjoyed my trip fine. After I left you I filled my appointments up to Friday at Sardis. Left after service and reached Birmingham Saturday morning at 6:00 o'clock. Left there at 8:20 a. m. and reached the church at Mt. Joy in time for service. Had a real good meeting. The unworthy writer had the pleasure of baptizing two precious sisters Sunday, this making six added to this church in one month and seven joined at Salem the fifth Sunday and nine joined at Mt. Vernon the first Sunday. We are having additions at most all of our churches. I feel that the Lord is wonderfully blessing our people in the Mt. Zion Association. We are now in perfect peace and harmony, for which we feel to thank the Lord.

I arrived home this morning (Monday). I found my little family enjoying reasonable health, for which we desire to thank the good Lord.

I feel that the Lord has been good to me in so many ways. I feel like singing praises unto Him for His wonderful goodness to me. Brother Hull, visit our association when you can. We are glad to have such men as you (men of God) to visit us—men that love and work for peace. All peace-loving Baptists are welcome among us.

My brethren asked me to write you to send Elder Hassell to our association. If he can come, let me know when he can reach our section.

Brother Hull, may the Lord bless you and uphold you in all your efforts to comfort, edify and unite God's people, is the prayer of your unworthy brother, B. G. PARKER.

CHANGE OF ADDRESS.

Elder T. J. Head has moved from 291 Oak St., to 215 Gordon St., Atlanta, Ga.

Dear Brother Hanks:

Possibly you will be surprised to hear from me, but I feel like I ought to write a few lines to tell you of a short trip I took on the 5th Sunday in May. I went to Donaldsonville, Ga., to a general meeting that was being held with Sharon church, and there I met a great number of the brethren as well as a number of old friends. There were at this meeting, Elders Cook, Jowers, Petty, Byrd and Hull. All were full of the sweet truths of the Bible, but it was a my pleasure to hear only Brothers Petty and Jowers preach. Brother Petty took as his text, "Let not your hearts be troubled, neither be afraid," and as his context he took, "It is finished," and, O, how I did enjoy hearing this dear brother tell of the good things that the Lord had in store, and how much I enjoyed having him explain the difference in the doctrines as promulgated by the Armenian preachers and as it really was set forth in the Bible. He preached nearly two hours on this subject and did not seem to have exhausted half of his storehouse of fruitful things that he had in store, but he did not want to take up all of the time from the one that was to follow him, so he stopped and Brother Jowers (young Brother Jowers) got up and took the subject up, nearly right where Brother Petty left off, and stood for about forty minutes, and I felt glad that I had ridden 55 miles to hear these blessed truths as they were set forth by these precious men of God, and after preaching was over, a song was sung and the parting hand was taken, and, O, what a lovely time all had. Such weeping and such glorious feeling as all that were there seemed to have. After the benediction was pronounced by Brother Hull, we were told that dinner had been prepared for everybody, and such a feast of good things to eat were spread by those precious brethren, sisters, and friends, until everybody was made to feel like God had been present, not only during preaching hours,

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but also when all these good things to eat were being prepared for us.

After dinner, I took dear old Brother Byrd and brought him home with me, intending to treat him for his bodily troubles, as I had done some 15 or 16 months ago, for I feel like I woul dbe so very glad to do any and everything that I, in my weakness, could do for dear Brother Byrd, but I was doomed to disappointment, for on Monday evening about 4 o'clock, while at my home, and while I was at my office, he was stricken with another light stroke of paralysis, and I was immediately summoned to his side, and I placed him in bed, and watched over and ministered to him all during the night, and the next morning he could not be consoled with any idea at all, except to go home, and while I did not want to let him go home, still I felt like he would not get any better with his mind worrying over going home, so I finally agreed and took him to Cairo, and placed him aboard the train and sent him home in the care of the conductor, a very fine man, who promised, and no doubt but what he carried out his promise, that he would pay strict attention to Brother Byrd, and see that he got all the attention that he could give him, and that he was put off at home, and I know that this was done, for Mrs. Dillard, Brother Byrd's daughter, wrote me since then that her father had gotten home and was improving, which I trust he is.

Come to see us, Brother Hanks, and tell Brother Hull to come. We would enjoy a visit very much from either of you.

Pray for me and mine. Yours in a hope of a better world, O. B. BUSH.

S. N. S. Station, Athens, Ga., July 13, 1921.

Dear Brother Hanks:

Ever since I attended the good meeting at Sardis in April, I have wanted to express my appreciation of the kindnesses shown me there, and tell you how I enjoyed hearing you brethren preach. It was my first visit to Sardis, and I had never heard Elder Cayce before; so it was indeed a feast to me to hear him.

I enjoyed so much being at Mrs. Swann's home in Monroe that afternoon with dear Sister Upshaw, and little thought while with Sister Emma that day that we would so soon be called to attend her funeral. Sister Upshaw was a noble woman, exemplifying all the Christian virtues and will be greatly missed by the church, as well as by the family and community where she was known and loved. Since her death I have wanted to express my sympathy for her dear children; but my nephew who lives here has been seriously ill, and I have been too worried to write. I trust it is not too late to offer my heartfelt sympathy to all the bereaved.

Brother Hanks, I enjoyed your good article in the Messenger last week. It manifests the same meek, Christ-like spirit which has ever characterized your writings.

We will be glad to have you visit us whenever you can. Your sister in hope,

(MRS.) MARY A. MOORE.

Wellborn, Fla., May 22, 1921.

Elder Zack C. Hull.

Dear Brother in hope of one calling: I received your kind notice that my subscription to the Messenger had expired, but up to this time, have been unable to send in my little mite. I thank you for continuing the paper to my address, and will, I hope, be able in a short time now to send you the money.

I do not know how I could get on without the monthly visits of the Messenger, as it is surely a Messenger of Love, and comes laden with the good things that serve to brighten up our evidence and confirm our hope, and encourages us to try to press onward and upward to the mark of the prize of the high calling of God as it is in Christ Jesus the Lord, and we often (while reading the good letters) are made to sing in our weak mind, "How sweet the name of Jesus sounds, in a believer's ear. It soothes his sorrows, heals his wounds, and drives away his fear, and this same name of Jesus makes the wounded spirit whole, and calms the troubled breast; 'tis manna to the hungry soul and to the weary rest. He is all in all to the believer, and yet after I sometimes hope I can see and feel the working of God, and have had seasons of rejoicing with the poor and afflicted people of God, I find myself down in the great and dark valley of doubt and wonder am I His or am I not? But can say at times, and only at times, that the ease of mind and peacefulness of conscience that I get, when I can feel the glorious presence of my Master, that I would not exchange that feeling for all the gold, or the cattle of a thousand hills.

Moses made a choice, and it was that he chose rather to suffer afflictions with the children of God, than enjoy the pleasures of sin for a season, showing that there is one choice at least to be made by man, but it is the Man of God, who is made perfect in Him, by the washing of regeneration and renewing of the Holy Ghost.

With best wishes and I hope brotherly love to you and the editorial staff of the Messenger, and a sincere desire of the heart that it may continue, I beg to remain your brother in bonds,

J. M. JONES.

Elder Z. C. Hull,

Very Dear Brother in Gospel Bonds: You will find enclosed $1.50 for the paper, Gospel Messenger, to be sent to Miss Clemmey Smith. Brother Hull, she is a young soldier, just enlisted in the war. Her parents are Old Baptists, and their home is an Old Baptist home. I call it an Old Baptist tabernacle. They make you feel at home when you go about them.

May God continue to bless you, Brother Hull, and enable you to contend for the truth as it is in Jesus, our Lord. We would all be so glad if you would make a trip through this country. May the dear Lord impress you to come this way, is my feeble prayer. W. J. PUCKETT.

Jasper, Tex.

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(Continued from page 9)

young ladies on feet-washing. No, it is not disgraceful for them to pull off their shoes and stockings and wash their old sisters' feet, but it is an honor, a wonderful manifestation of the great blessings that He has bestowed on the flowers of His creation. Yes, Brother Flanagan, I would ten thousand times rather see my dear girls pull off their shoes and stockings and wash the sisters' feet than go to a dance or a bathing beach half to two-thirds naked as thousands do every day and care nothing for it.

No, Jesus, so far as the record shows, did not wash a woman's feet, but a woman did wash his feet, and no disgrace resulted from it. I think He purposely left that as it is for the sake of His weak disciples and to leave the scoffers without excuse to gainsay. It is sufficient if the sisters wash each other's feet. That is obedience to His command. Up to this time none had joined the church at this meeting, but after the feet-washing service was over and we all felt good, happy, as the Saviour said we should be if we do these things, the opportunity was again extended when a dear old brother, possibly near his three score and ten years, meekly and humbly led the way, followed by six others of middle age and younger. Truly it was a time of rejoicing not soon forgotten. Tears of joy were shed even far back in the audience and the joy among the precious brethren and sisters was inexpressible. Truly there is more joy in heaven (the Old Baptist church) over one sinner that repents than ninety-nine that need no repentance. This meeting ended Brother Brecheen's appointments in the Mt. Zion association. He had spent just one month in our bounds. He said he had become so strongly attached to us in love that it was like leaving home to leave us; that he had never found better Baptists, or a more lovely people than here. Let us thank God, my precious brethren. that our visiting Elders can thus feel and speak of us.

After the meeting at Salem we followed Elders Lomax and Flanagan to their appointments at Shiloh, Brown's Creek and Mt. Vernon. At Shiloh and Brown's Creek, the congregations were larger than usual for week days, with good interest, but none joined. At Mt. Vernon we had another feast and time of great rejoicing. Here nine more of the Lord's little ones came home to their friends telling of the great things the Lord had done for them. These, too, were of all ages from old grandfather down to granddaughter. I was forcibly impressed with two expressions of the granddaughter. As she came forward to offer herself to the church she raised her hand over her head and exclaimed: "O Lord, do have mercy on this poor sinner!" Then, after she was baptized, as she came out of the water. she raised her hand as before and exclaimed: "O my blessed Saviour!" Thus she told in few words of the deliverance of the Lord's little lambs from unspeakable grief in disobedience to unspeakable joy in the path of duty.

So we had the great pleasure of seeing sixteen added to the fold in just one week. During the time of rejoicing a brother touched me and said, "Does this look like they'll all soon be gone?" I said, "NO! They'll never all be gone while time lasts!"

I feel greatly encouraged and think I see hopeful signs generally among the dear Old Baptists. The Lord be praised for it.

Guntersville, Ala. S. E. COPELAND.

Angier, N. C., August 18, 1921.

Elder Z. C. Hull,
Atlanta, Ga.

My dear brother in good hope through grace:

Seeing in the August number of The Gospel Messenger your appeal, or rather, request, to the subscribers of The Messenger to co-operate and aid you in the publication of the paper, that your purpose was to publish it semi-monthly from the 1st of September, I am truly glad of this arrangement. And now, I wish to say to the dear brethren, sisters and friends, let us as the Lord has blessed us, respond to his request by sending, in addition to your subscription, 25c, 50c or a dollar, as we feel impressed, and that will aid Bro. Hull materially in his expenses in giving us a good, clean and worthy medium of correspondence. I wish to say that I have been a subscriber to The Messenger many years back, when it was published by Elders Respass and Mitchell, and then by our esteemed and beloved brother and Elder S. Hassell, of Williamston, N. C.

I am glad to say that I have been much benefited, instructed and encouraged by reading its pages.

I am now in my 88th year and still able to travel and preach the blessed and glorious, everlasting gospel and unsearchable riches of our Lord Jesus Christ to His afflicted and poor people now nearly 50 years.

I have ever desired to preach peace and love by Jesus Christ. Hope I have been so kept and sustained by the power of God to so live and behave myself in the church of God as not to bring reproach upon myself or the precious cause I love so much. Would to God that all our ministers had done so. If we had we would not be suffering the reproach we are, of which I am ashamed to speak.

We have now in our association the Little River, withdrawn from the gross disorder and shameful conduct of an elder of Raleigh church, and all who hold with him. I am now going to say, for the benefit of our people and Primitive Baptists generally, that when serious and damaging reports get out about a minister, whether true or false, that minister should lay down his gift till there is an investigation of the reports. It is disorder for him to go on preaching when he is aware of the reports. And his church is in disorder for allowing him to do so.

Jesus, our great leader and teacher, said to His apostles: "If thou bringest thy gift to the altar and knoweth or remembereth that brethren or sisters have aught against thee (I have not quoted it just as it reads, but in substance the same), leave thy gift, first be reconciled to thy brethren, then offer thy gift." A departure from this rule or law of the

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great head of the church is sure to bring trouble and confusion. Then let us all strive and labor for the things that make for peace and things whereby we may edify one another. I am aware that my time here is short—feel that the time of my departure is near, hope I have fought a good fight—that there is laid up for me a crown of righteousness and not for me only, but for all them who love His appearing and kingdom.

In conclusion, let us all take earnest heed to ourselves and to the doctrine and continue therein and save ourselves here and those who heed our teaching. If we teach and preach the truths as it is in our Lord Jesus Christ, amen.

I have written as my mind has been led. If you see fit, publish it. If not, all well.

I enclose one dollar to aid you in the good work in which you are engaged. Let others do likewise if they feel so impressed.

Your old and almost worn out brother, in gospel bonds, J. E. ADAMS.

CHRIST, THE POWER OF GOD AND THE WISDOM OF GOD TO THE "SAVED." 1 Cor. 1:18, 24, 30.

Here we learn salvation of souls is effected by the great power of God, our holy Creator. Christ possesses the fullness of the Godhead in Him bodily; therefore he possesses all power and all wisdom in Himself. And what He is in Himself, He is to each saved and called child of God. The power and wisdom of God are not had separate. For he that hath the work of His power, hath in a measure the inspiration of His enlightening wisdom to understand rightly with. They go together and co-operate in Christian souls.

We can discover that Christ was the power of God in Samson in His mighty works of faith. And to Enoch and Elijah in their translation, in the change of their personal bodies and change to another world of sinless glory. Christ was by faith the power of God to all those holy men in working miracles recorded in the Bible. Jesus gave His apostles power against all devils to cast them out, to heal all manner of diseases, to cleanse the lepers, and raise the dead. Matt. 10:1. All works of faith are done by the mighty graces and attributes of God in Christ. in His dear little saints.

"To him that hath faith nothing shall be impossible," said Jesus. For Christ is the power of God to them by His union with each one of them, and by dwelling in their souls by His Spirit immediately. For so He is the power of God to their souls in regeneration and creating them anew in Himself when they are born of God. He is the power of God to every child of God when saving Him, and blessing him with all spiritual blessings in Himself: with all gifts of graces, and in keeping them by His mighty power through faith ready to be revealed in glory. For example, we can easily see. Christ was the wisdom of God in Solomon. For Christ was then the true and only Mediator between God and men, as He is now. And as by His mediation God gave Solomon greater wisdom than any before or after him had, so he gives to all the saved. Their spiritual wisdom and power are both God's gift by the Mediator. Wisdom is the faculty or power of understanding; it receives all instruction, teaching, and knowledge. Wisdom is not acquired, but is a gift. God is the only Giver and Author of wisdom in all men. He gave us our natural wisdom to understand all things of the natural universe. Then He makes Christ to be our spiritual wisdom in His children to understand all spiritual things of Christ and His spiritual kingdom. The things of grace, of the Bible, the gospel, and of human salvation. All true experimental religion is known by this wisdom. Christ's Holy Spirit is a Spirit of wisdom and revelation. And in saints it is so immediately to all souls He dwells in. Sinners without union with Christ, have none of His spiritual wisdom. They **can not** know the things of the Spirit of God. To them they are foolishness, since they have no wisdom of His Holy Spirit. Christ being in them is the power and wisdom of God to every saint. Of His Spirit they understand in a revealed way all things, things of sin, of self, of holy law, and of grace. All power in heaven and in earth. in all worlds is given unto our great Saviour: and by it He is able to do as He pleases, to do His and His Father's will in all worlds. He is able to be,—and is absolute Soverign for His Father.

As God manifests in the flesh, He is Omniscient as he is Omnipotent. For He has the fullness of God's wisdom to know and do His will. He is God manifest in the flesh. He in the Father, and the Father in Him; and by it He knows how—and is able to do as He pleases. Knows how to make and manage all worlds, and all they contain. And is their universal Monarch. Is supreme King and Judge. He was, and is, and will be the same, and is changeless in person, power, and wisdom, and in all His attributes.

He has power to resurrect, to create anew souls fit for hell, to be saved and go to heaven. "Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him" (Jno. 17:2). Jesus is that power to all souls of the elect, when He resurrects them unto eternal life, and supporting them in it, by dwelling in them. He is wisdom to souls the same way. giving them understanding by new life and light of His. Of His Almighty power and wisdom all the dead will be resurrected at the last day. And as He will then be the power and wisdom of God to them, and raise

(Continued on last page)

STEPHEN HERRING.

Stephen Herring was born in Barbour County, Ala., July 22, 1836. He died April 6, 1921, Brother Herring had been in feeble health for several years. He died in the Hospital at Headland, Ala. I was present when he died. He quietly fell asleep in the arms of his Saviour. Brother Stephens was a member of New Prospect Church near Headland. He

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was baptized by Elder E. S. Ward in August, 1902. He was faithful to the cause, and always attended services when able, but his afflictions kept him away from his meeting a great deal the last few years. He was buried at Union Cemetery. The services were conducted by the writer. I used the following text: "Blessed are the dead, which die in the Lord, from henceforth, Yea, sayeth the spirit, that they may rest from their labors. Their works do follow them," Rev. 14-13. There was a large attendance at this service.

Brother Herring was widely known throughout Southeast Alabama. He is greatly missed, not only by his family and relatives, but by all who knew him.

He leaves a large connection of relatives. He was married to Miss Carolyn E. Turner, July 15th, 1858. She died Feb. 11th, 1908. They had born to their union five children: J. Hamp Herring, G. A. Herring, L. J. Herring, J. Holt Herring and Mrs. Linda Norton. Besides his children, he leaves 36 grandchildren and 50 great grandchildren. He also leaves one sister, Mrs. Martha Bostic. His parents were named West and Charity Herring.

Let me say to the bereaved ones, "Mourn not; Brother Herring is at rest. May our lives be above reproach. Let us strive to enter in at the straight gate, and go in the faithful performance of our duties, in order to have a peaceable hour for our departure, looking forward in a blessed hope of meeting our loved ones beyond this vale of tears, and remember, 'Blessed are the dead which die in the Lor.'"

His Pastor,
W. J. HULL.

ELMA JOHNSON.

The death of little Elma Johnson took place on July 28, 1919. She was born May 15, 1904.

This dear little girl died in peace, we hope, with God. She had typhoid fever. While on her death bed she sent for me to come, so she could relate her experience. She was so much overjoyed at my presence that she could but clap her hands in praise to God for the privilege of telling me her hope in God, which gave me perfect satisfaction of her experience with God. I am sure the Lord appeared to her before she was sick and even on her death bed she had the witness that her home was in heaven. She seemed resigned to the will of God. She said while I was preaching she was struck with the thought that she was a poor lost sinner, and afterwards felt that all of her sins were pardoned, and had a great desire to go to the church, but put it off and greatly regretted it. So by their fruits we shall know them. I hope she is in her sweet soul is at rest. Could write more but not necessary. We do not weep for her as one that had no hope. Hope her dear mother will remember that her dear child is out of all afflictions, trials and sorrows. Hope all who may read this will remember Sister Brewster, her mother, in her trials. Written by her pastor,

A. R. STRICKLAND.

DEACON FRANCIS M. JORDAN.

Francis M. Jordan was born in DeKalb County, near the steep side of Stone Mountain on August 12, 1827, and died May 24, 1920. He was the son of Elisha and Sarah Jordan.

In July, 1849, he was married to Savilla Wright, and to this union seven children were born to bless their home. Five children survive as follows: Mrs. E. E. Shumate, DeKalb County; Mr. J. H. Jordan, Fulton County; Mrs. J. W. Britt and Mrs. C. N. Britt, of Gwinnett County, and Mrs. W. L. Ball, of Walton County. The two eldest children and his wife preceded him to the great beyond—the date of his wife's death being June 23, 1907.

Father joined the Primitive Baptist church at Mountain Creek in 1860, was baptized by Elder W. M .Almand. Was soon afterward ordained deacon, which office he filled in a most zealous and Christian-like manner the remainder of his days. Later, he moved his membership to Fellowship church, where he remained a loyal member until death claimed him. He was always ready to lay everything down to attend his meetings. His greatest joy was in first seeking the kingdom of heaven. After his health became so feeble as to prevent his attending church, he remained interested and would ask about the meetings and his brethren.

Father was in attendance at the Association of Baptists when the division between the Primitive and Missionaries took place. He adhered strictly to the old paths as established and taught by Christ and his apostles, believing that good works are the fruits of grace and thereby follow the new birth in Christ Jesus. It was an unusual blessing to him that all of his children have folowed his worthy example, and are loyal members in Primitive Baptist churches.

The grandparents of Father were in the constitution of Bethlehem church. Another unique feature of his life, though perhaps out of the ordinary just in this space, was that he rode on the first passenger train that ran on the Georgia Railroad. He served in the Civil War as a brave and true soldier.

At the age of ninety-two years, nine months and twelve days he died at the home of his daughter, Mrs. J. W. Britt, near Tucker, Ga. The following day he was laid to rest by the side of his loving companion in the cemetery at Fellowship church.

Dear Father, we would not mourn for thee as our faith has taught us that God has a better place for all His children and those faithful soldiers who have fought a good fight and kept the faith as we humbly believe you did. We know you are basking in His smiles and will forevermore reign with Him in glory.

Oh, Heavenly Father, if it can be thy will. continue Thy mercies and guide us through our life till we meet him on the other side.

By his daughter,
MRS. L. W. BALL.

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them from death to life, so He is the same power and wisdom of God to alien sinners, to pass them from death to life, from enmity to love, from their natural state into the spiritual kingdom of grace, from being sinners to be saints and sons.

Of His power and wisdom they are called to repent and rightly pray and seek the Savior—become broken-hearted, penitent, poor in spirit, contrite, hunger and thirst after righteousness,—abhor and get sick of their sins, confess them and pray for forgiveness. And only Jesus "has power on earth to forgive sins," to justify, purify, and save us all in glory.

He is the power and wisdom of God to His gospel ministers in making them to be gifted preachers; qualified to testify to His gospel messages of mercy and grace to His saints.

Christ has been and is now the power and wisdom of God to His churches in two ways: immediately and instrumentally. He set it up, organized it, made it to be a court, officially called and installed its first officers; made it to be the kingdom of heaven. A living, growing temple, a spiritual house; a flock, and its members to be the King's royal children, princes and family. He is its foundation stone to support and perpetuate it among its enemies, and over all opposition it encounters. He is power to it to make it strong in the Lord, to "fight the good fight of faith," to endure crosses, trials, persecutions, and ardent labors. By His Spirit He "strengthens them with all might in their inner man." He is wisdom to His church to impart to it understanding; and enrich it with a variety of spiritual gifts in its members. He makes His gospel to be the power and wisdom of God to the saved and called to edify, enlighten, impress, stir up and move to all sorts of duties. To lead, guide, and direct into all truth, and truly authorized worship.

Without Him not one of us has any power and any wisdom to do our Christian duties; or to act in the holy motives, designs, aims, ends and principles that please God. The gospel is His means to collect His saints, plant His churches, to prevent their dissolutions, to save His saints from error, idolatry, quarrels, worldliness and carnal lives. All our help and sufficiency we derive of Christ in us; for He said once, "Without me ye can do nothing." We are most blessed in our obedience. Of His power and His saints are enabled to overcome the world, the flesh and satan, to be more than conquerors and victorious in their good fight of faith.

Oh, what power or wisdom can ever defeat or at any time disappoint Him, or any of His members in Him? Since greater is He that is in them, than he that is in the rest of the world. He in them is greater in power and wisdom. His Omnipotence and Omniscience secures our hope, the salvation of the elect of God. J. T. OLIPHANT.

Written April 22, 1921.

Cascade, Va., August 28, 1921.

Dear Brother Hull: I have just received the subscription blanks and will mail them out at once. My husband is not at home, but I am glad to do this for you. Also when we read our paper each month we will send it out and maybe you will get some new subscribers that way. I told my husband the paper was so good that he must insist on the members of his church subscribing for it. I think all church members should take their church paper. Brother Hull, we would like for you to visit our association some time (the Mayo), for if you preach like you write a hearty welcome awaits you. We certainly enjoyed Brother Hanks' and Brother Pittman's preaching when they were here about 3 weeks ago. I think everybody enjoyed it. I do hope the Lord will direct them this way again. It certainly does our churches good for good brethren like this to visit our churches. Brother Hanks did some of the sweetest preaching on the resurrection I ever heard. Also on infants' salvation. I am glad you aim to have a semi-monthly paper. You certainly have my support. I will do all I can to increase its circulation. May the Lord bless your work for we sure need such a paper. Hope you can visit our church at Axton some time in the near future. My husband, Elder T. L. Wilson, is the pastor.

Yours in sweet hope,

Cascade, Va., R. 1. MRS. T. L. WILSON.

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The GOSPEL MESSENGER

Mrs J L Hassell

Vol. 43 ATLANTA, GEORGIA, OCTOBER 1, 1921 No. 11

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—June 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man:

But every man is tempted when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

"THE KNOWLEDGE OF THE HOLY SCRIPTURE FROM A CHILD."—2 Tim. 3:15.

The Apostle Paul, in this verse of his last letter, declares that "from a child thou (Timothy) hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," [illegible] the unfeigned faith which dwelt first in Timothy's grandmother Lois, and his mother Eunice, and also in him (2 Tim. 1:5), that faith which Paul says is the gift of God (Eph. 2:8), the fruit of the Spirit (Gal. 5:22), of which Jesus is the author and finisher (or completer, Heb. 12:2). The word rendered "child" in 2 Tim. 3:15 means **"babe."** His meaning evidently is that the believing grandmother and mother of Timothy, in their own home, as Abraham had done (Gen. 19:19), and as God had instructed His people (Deut. 6:1-9) taught Timothy the truths and commandments of the Lord, as set forth in the Holy Scriptures, and that God had given Timothy the same genuine faith in Christ Jesus as the substance of the Scriptures and as his Saviour that He had already given to dwell abidingly in His grandmother and mother, although Timothy's father was a Greek or Gentile (Acts 16:1-3), his mother being a Jewess. His grandmother and mother had not presumed to disobey this plain commandment of God to "train him up in the way he should go" (Prov. 22:16), to "bring him up in the nurture and admonition of the Lord" (Eph. 6:4), and had not presumed to substitute, in place of this perfect divine institution, the modern **inefficient human plan** of **sending him to a Sunday School** or **Public Bible Class,** which is unknown to the Scriptures, and which the Roman Catholics claim to have invented in the 17th century, and which the Methodists and Episcopalians imitated in the 18th century, and which the other Protestants and New School Baptists imitated in the 19th century, and which the **Mohammedans** and **Buddhists** have adopted in this century, and which our **Progressive** brethren in Georgia are now adopting, and under which the world is rushing to ruin.

My father, Elder C. B. Hassell, followed the Divine method of teaching his children the Scriptures in his home, and leading them in singing the songs of Zion, and in family prayer every day; and I did the same while my children were with me; and this was the former general custom of the Primitive Baptists; and while we could not, and told them we **could not save them eternally,** but that only God, by His atoning Son and renewing Spirit, could save them from sin and hell, they have been reverent, moral, sober, and useful and respectable citizens, and they have kept out of Armenian denominations, and some of them have, by Divine grace, become true followers of Christ. This daily family worship of God is of far greater importance than all the **humanly invened** and **idolized Sunday Schools, Church organs,** and **protracted meetings,** and **money drives** in the **world.**

S. Hassell.

"ERRATA."

In The Gospel Messenger of September, 1921, in my editorial on the first page, first column, ninth line from the bottom, **"Providing"** should be **"prevailing"**; and in the fourth line from the bottom **"generator"** should be **"guarantor."**

S. Hassell.

WHERE OUR FATHERS STOOD.

Elder H. Bussey, giving an account of certain proceedings of a Missionary Baptist Association, said: On the first day the choir and organ led the music, and on the second these appendages were suppressed, and the pastor led the singing, which, though scientifically executed, lacked spirit, and sounded very much as if the singers were environed with bad catacoustics, resulting, I suppose, from the absence of the organ."—Gospel Messenger, November, 1891.

Again in February, 1893, the same writer, Bussey, said: "The life of Christ is not made manifest by fiddles, horns, organs, great titles, distinctive manner of dress, greetings in the markets and a great flourish of learning, the friendship of the world and the praise of men; but, on the contrary, by afflictions and trials, poverty, persecutions, being spoken against, by having men to separate you from their company."

True spiritual prayer and praise must be with the Spirit and with the understanding also, but the poor,

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dumb organ is as dead and helpless as the dumb idol's ear till the operator comes and makes it groan, grunt and squeal out its unconscious melody with neither spirit nor understanding. These dumb idols are objects of worship, and held in high esteem and draw larger congregations than the preaching of the Gospel of Christ will.

"Gospel preaching is a stumbling block to the self-righteous; it is in his way; it hinders his progress, and it is foolishness to the polished Greek, while that other Gospel, which is a perversion of the Gospel, consisting largely of dead forms and dumb idols, like an organ, which can only speak as it is made to speak by men, women or children and can only move as it is moved by the skill, the power, the wisdom and the money of men is a great gospel in the eyes of men and highly esteemed by them, though it is an abomination in the sight of God" (Luke 16:15).—Eld. Wm. Mitchell, 1898.

A writer in the Messenger, October, 1890, said: "The Primitive Baptists will not allow members to join any secret institution, and the missionaries do. The missionaries believe in organs and choirs and such things. The Primitive Baptists do not."

"When we say Church we mean the Primitive or Old School Baptist Church (or that faith and order, whatever the local name), the only body regarded as the Church by sound Baptists, and authorized to act in the name of Christ. To accept the baptisms by other bodies is to accept their doctrines, to accept them as a whole or as the Church of Christ. And if we can do that, we see nothing to hinder our living with them, staying with them if with them. It would no doubt be best for those holding such views to remain with them and go to them."—Elder Respess, September, 1898.

Elder J. R. Respess, July, 1887, said: "Some brethren have thought it not improper to receive the official acts, as baptism for example, of the Arminian Baptists, because they hold, with us, to the doctrine of immersion; whilst in reality they are as different from us in the spirit of immersion as the Methodists are, and are more dangerous, because they seem more like us, and hence are more apt to mislead us. To receive their offiical acts would be to say that Esau had the birthright with Jacob, or was with him equally invested with the official headship, or pre-eminence. In the family of Isaac, as in the elect nation or Church of Christ, there can be but one head, as there is but one name, given under heaven amongst men as her Savior, but one to whom the pre-eminence is given amongst His brethren, and to whom all must bow, both those in heaven and those in earth."

"To see the present conformity to the ways, decrees, customs, revelries and sinful lusts of this evil world by many who claim to be the Church of Christ is well calculated to remind one of the prophecy recorded in Isaiah 4, of seven women taking hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away your reproach."—Eld. W. M. Mitchell, July, 1887, Elder G. W. Stewart, in Primitive Pathway.

Elder Stewart further says. "Elder Eden, a Missionary Baptist, says. "The parent, the guardian and the Sabbath School teacher are telling the children, 'Be a good little boy, be a good little girl, and you will get to heaven.' Is that so? We solemnly answer, NO. We wish to say to all such writing, teaching and preaching is utterly false and criminal, and that God will not hold him or her guiltless who does it."

"A noted minister of this section said: 'The modern, up-to-date Sunday School is one of the veriest humbugs of the land.' "—Eld. G. W. Stewart.

It is right to teach our children morality and for parents to teach them at home, but the Scriptures do not authorize sending them off to others to be taught. You cannot teach spiritual things to the carnal mind or unborn of the spirit child (Rom. 8:7; 1 Cor. 2:14). You are forbidden to undertake that work which God alone can do (Heb. 8:11). To understand the Scriptures you must possess the same spirit that moved the writers to write (2 Tim. 3:16). The Church needs no such nursery. God alone can prepare our children for the Church and to understand spiritual things. Such a device of men will fill the Church with an unregenerate membership. It is a departure from the faith once delivered unto the saints. Hence Old Baptists do not want any of man's inventions to help study the ark of God.

When our blessed Saviour set up His church, if He had needed a Sunday School. Theological School Board, Ladies' Auxiliaries, Secret Orders, He would have said so. His work is perfect. It needs none of our help. Let us all look and pray to Him for guidance and to know His will and do it. The works unauthorized in the Bible are not good works. We want no human appendages to the dear old church. We are depending upon the grace of God for the perpetuity of His kingdom. Our Lord Jesus Christ must prepare every stone for the building. When He prepares it it will be a lively stone prepared to offer up spiritual sacrifices, not as bond slaves, but as loving, obedient sons. Lee Hanks.

Has a church or association a right to drop a church from their fellowship without gospel labor according to Matt., 18th chapter? No. We have no right to mob our brethren. There should be official labor to reclaim first. Elder J. R. Respess, 1893, said: "Even heathen Romans (Acts 25) would not condemn a man before hearing the accused and the accuser concerning the sins laid against them, and shall a gospel church, which should be the light of the world, do worse than a heathen government?"

"Churches deposed, even by an association, are not in our judgment, legally deposed, for associations are not vested by Christ with any such authority." J. R. R., 1888. Associations have no disciplinary authority whatever. Elders Mitchell, Henderson, Hassell, Stewart and the writer agree on the above.

L. H.

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ENDORSEMENT.

I have just read with much interest and approval, Bro. J. I. Foster's article in the September number of The Gospel Messenger. My conversion from the unscriptural bar and council business has caused some of my dear brethren to unjustly (as I see it) criticise me. I long to see the day come when our churches and preachers will see the evil of this bar and council business and come together as they should. The course pointed out by Brother Foster is in all essential points the only conservative way for our people to ever get together. There might be some particular cases where some preacher or member might have to return to the church where he once had membership. The way Brother Foster has suggested for us to get together has frequently been done by our people even in Texas. Concord Association divided many years ago, and for years the contending parties would not recognize each other's work. Finally they were convinced that there were no real differences and in 1880 the contending parties met at Oglesby, Texas, and confessed their sins to each other, and were happily united again.

The Holy Scriptures should be our only guide and so far as I know this has been the contention of our people all along. What might be my individual preference or opinion might not be the best for all concerned, and for that reason the good of the cause in a general way should be our chief concern.

Brother Foster's earnest solicitude for the union of our people is the earnest desire of many others all over the United States. The churches have followed ambitious and self-willed preachers to their own hurt and in this they have forsaken the Lord and are serving strange Gods in a land not theirs. "The harvest is past, the summer has ended and we are not saved." Many of the children of God are sick and tired of war, and the evil effects of it, and their constant prayer heard is, "there is no balm in Gilead; Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. 8, 22. May God help some church or some godly one to at once take the first step in this hasty and much needed work. J. S. Newman.

I love our precious ministers. They feel near my poor heart and I sympathize with them in their many trials and conflicts. They need great tenderness and forbearance and should all labor to speak the same things. Thank God for such noble men of God who speak the truth in love. We should not be jealous or try to devour one another. We should not expect perfection in any. All make mistakes. Agitating questions to no profit often causes trouble. Let us study to show ourselves approved unto God.

L. H.

Some sweet day I have blessed hope that heaven will be my home, where I shall awake in the likeness of Jesus and be satisfied. Then I hope to bear the image of the heavenly. L. H.

REST.

"Let us labour therefore to enter into that rest."—Heb. 4: 11. If I understand the Apostle correctly, he is teaching the Hebrews that to have this rest, that he has under consideration, they must do something before they can have it. They must work or labour; for he said ,"Let us labour therefore to enter into that rest." Work diligently in righteousness that ye may be found of the Lord in peace, without spot, and blameless, thereby entering into that sweet rest that the Lord only can give. Surely it was not decreed by the God of heaven that they should enter into this rest without the labour of obedience, neither was it decreed that they could not fail to labour, or could not fail to enter into that rest. Had it been fixed and sure Paul would not have been so foolish as to exhort the brethren to labour for it. For his exhortation would have been very unnecessary, and deceptive, for his language was calculated for them to understand that their entering into that rest depended upon their labour in obedience. This rest belongs to the Lord, and He gives it in mercy to His humble, obedient children; who fear that they may displease Him; who seek to know and do His holy will. The alien sinner knows nothing of this rest. None but God's humble poor can know of or have this rest. The disobedient will receive the rod of chastisement instead of that sweet rest. It is a fearful thing to fall into the hands of the living God. So let us labour to enter into that rest, as dutiful, God fearing, peace loving followers of Jesus. It is the richest of all God's blessings, and for us to enjoy while we live on earth. David said, "The Lord will bless them that fear Him, both small and great." This rest is not that rest that we will enter into at the death of this old body; but it is a rest that comes to our weary souls while we sojourn here in sorrow and afflictions, waiting for the call of the blessed Jesus to come up higher. Jesus said, "If ye love me, keep my commandments." The alien sinner does not know Jesus, therefore is not commanded to keep His commandments. He was addressing those that He had called from nature to grace, those who love Him for His mercy and truth. Jesus also said, "If ye know these things, happy are ye if ye do them." Jesus is our Law-giver, High Priest and King. He rules with love, and His mercy endureth forever. His chastenings are sent because He loves us. The poet said:

"Afflictions, though they seem severe,
Are oft in mercy sent,
They stopped the Prodigal's career
And forced him to repent."

Our trials during life are many and our conflicts great; our besetting sins are ready to lead us where we should not go, tempting us to follow the lusts of the flesh, and desires of the natural mind, to which we often yield. The blessed Jesus is our shield and strength; in Him let us hope and trust. He is able

(Continued on page 13)

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A TOUR.

I visited Reidsville, N. C., Wolf Island, the Union meeting, Danville, Va., Greensboro, N. C., High Point, Bunker Hill, Winston-Salem, Saint's Delight, Walnut Cove, Pig River Association, near Boone Mill, Va., Martinsville, Va., Axton, Sugar Tree, Staunton River, Strawbery, Va., Old Mill, Dan River, N. C., Draper, Spray, New Hope, Upper Country Line Association, near Reidsville, Monticello, Burlington, Abbott's Creek, Salisbury, Abbott's Creek Association, Cotton Creek Church, White Oak Springs, Asheboro, Tom's Creek, Lexington, closed first Saturday and Sunday in September at Salisbury, N. C.

I visited the good homes of Elder W. M. Monsees, Robert L. Snead, Elder J. R. Wilson, Ernest E. Williams, C. W. Gold, Samuel McMillen, Sister Bessie Clark, daughter of the late Eld. P. D. Gold; A. H. Idol, L. V. Smith, W. L. Teague, Eld. O. J. Denny, Eld. J. A. Fagy, Wesley Moorefield, J. G. Mitchell, Eld. E. L. Blankenship, C. C. Jamison, C. R. Heard, S. W. Wilson, Eld. L. T. Wilson, W. H. Winn, W. H. Oakes, licentiate; H. P. Oakes, Ed Puckett, Sister W. A. Chaney, Brother Wm. A. Chaney, Sam Walton, N. F. Lumpkin, R. H. Pruitt, Eld. W. F. Pruitt. J. H. Wilson, Ben Wade, Licentiate Jefferson, Elder Trent, T. O. Carter, Prof. Wyant, Eld. W. C. Jones, Eld. P. W. Willard. A. L. Owens, D. P. Broadway, Sister Nance, Bro. J. A. Monsees, L. A. Wright, W. M. Mabe, H. T. Tucker, Enos Sikes, M. F. Liles, B. F. Miller, Garner, Elder Galtimore, H. E. Walser, C. W. Owen.

These are all good homes, where we were well cared for. We had the pleasure of meeting Elders Wm. Monsees, J. W. Gilliam, J. R. Wilson, R. H. Pittman, of Luray, Va.; J. T. Rowe, of Baltimore; W. F. Pruitt P. J. Washburn, J. S. Johnson, James Lewis, J. E. Herndon, J. F. Spangler, C. T. Evans, E. C. Oaks, L. T. Wilson, D. G. Staples, F. F. Eggleton, John S. Lewis, J. A. Shaw, H. F. Hutchens, D. P. Helm, O. J. Denny, P. W. Williard, C. A. Davis, S. J. Reich, J. A. Fagg, the gifted and efficient moderator of the Mayo Association; S. H. Reid, J. W. Tuttle, S. O. Plybon. G. F. Deyer, C. L. Ross. E. L. Blankenship, R. Perdue, B. V. Jessee, J. F. Goode, J. E. Burgess, J. T. Brown, J. A. Brooks, H. F. McGhee, P. G. Lester, H. V Cole, T. N. Tilson, J. G. L. Hash, S. L. Moran, T. F. West, W. C. Perdue, J. J. Beck, Isaac Jones, I. Compton; J. B. Wade, F. W. Keene, F.F.Eggleton, Trent; J. P. Via, Dr. Hall, Cobb; C. F. Denny, S. R. Biggs, J. W. Wyatt, J. W. Flinchum, M. R. Gallimore, M. B. Martin, W. C. Jones, B. B. McKinney, — McKinney, W. C. King, Moses Williard. Samuel McMillan, B. L. Treece. J. S. Morrison. J. A. Ward, C. G. Purdy. H. M. Williams, Licentiates W. H. Oakes, Joel T. Lewis, Helm, D. P. Jefferson, Trogdon, and perhaps others.

I was glad to attend the Pig River Association, near Boone Mill, close to where I lived when a boy. Eld. R. Perdue is their efficient moderator, and Eld. E. L. Blankenship clerk. They are good, sincere servants of God. I was glad to meet all of them again. I enjoyed the Staunton River Association, convened near where I was born. Eld. C. T. Evans, moderator. Met many old acquaintances and relatives.

The Upper Country Line Association had about thirty-five preachers. Bro. E. R. Harris was their faithful moderator, and Eld. J. W. Gilliam their most efficient clerk.

The Abbotts Creek Asosciation was a good, sweet meeting. Elder Sam McMillen was their efficient moderator, and A. L. Owen, clerk.

The Union meeting at Danville, embracing the fifth Sunday in July, was a lovely meeting indeed. Danville Church is a wide-awake, sound Old Baptist Church. Eld. J. F. Spangler is their efficient pastor and is much appreciated. Eld. J. R. Wilson has an appointment there, he being a member of this church. Elder Wilson is a great gift, and is a true, Godly man and is highly esteemed in Danville and among the orderly Baptists. His churches are prospering and they love him. He is pastor of Old Mill Church, constituted 151 years ago; has 126 members. He baptized four at our meeting there the second Sunday in August. He is also pastor at Strawberry, Martinville, Dan River and has appointments at other places. At Danville we met our esteemed, gifted brother, Elder R. H. Pittman, editor of Zion's Advocate. He and I were together about two weeks and I found him to be an humble unassuming servant of God, sound in faith, having the cause of the dear Master at heart. His preaching was much appreciated. He and I had one of the sweetest meetings I was in at Walnut Cove, N. C. Elder Fogg is their pastor. Elders Reid and Tuttle were present, also our dear faithful brother, J. R. Jones, of Greensboro. Six precious ones united with the church. All told sweet experiences. They were all good people. This is a good church indeed. They love the Lord and are satisfied to be plain old Baptists.

I saw seventeen unite with the church on the tour. I was glad to attend Old Mill Church again. The meeting there was like an association. It was a meeting long to be remembered.

I was glad to meet Elder J. T. Rowe. of Baltimore. I heard him preach several able sermons. He seems to be a model preacher indeed. Many of the preachers and churches are sound peace-loving Baptists, standing aloof from the world. They all uncompromisingly oppose allowing members to unite with secret orders. This is right. The Old Baptist Church must be separate to maintain her visibility. Many of the preachers love peace and unity in the church and preach Jesus as the only Savior and exhort all who believe in God to be careful to maintain good works. (Tit. 3:8.) No sound Primitive Baptist believes that a child of God obeys and serves God independent of the Spirit, and we have not heard such preached by them. Good works are fruits of faith and we enjoy a sweet inheritance in the service of God (Col. 3:24), not as so much pay for so much work, for we praise God for every blessing. The love, the faith and desire to serve God is wholly of

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the Lord. We need the Lord continually. But the New Testament is full of commands and exhortations to obey the Lord, and we should preach it all in the name of Jesus that they should be followers of God as dear children and walk in love (Eph. 5:1; Heb. 12:1-7).

It is good and safe to use Scriptural expressions on controverted points and labor to unify our people. God is not the author of sin and wickedness, and His predestination does not cause murder and all manner of sin. All believe that God is a sovereign over all worlds and that He is omnipotent, omniscient, omnipresent and immutable, and doeth His will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand. Every one that was chosen in Christ were redeemed on the cross, perfect satisfaction being made for all their sins, and they shall all be ultimately saved in Heaven without the loss of one. This salvation is independent of human agencies. We all love this glorious doctrine. Let us preach Jesus and His love —that will comfort. Preaching the devil and his work confuse and alienate. We do not want departures in any form, in faith or practice, and our preachers should love each other and not use harsh expressions against each other in the pulpit. "Jealousy is as cruel as the grave." We should speak the truth in love.

I am now at home. I am real feeble. My heart is weak and all run down. I am glad I went. I never saw better congregations all the way and many precious lovers of truth that should be with us on the outside. I especially enjoyed my visit through the Abbotts Creek Association. They are a mint. Our meetings were sweet. I shall never forget the many kind words and acts done by God's dear children. I love you all. I shall never see you all again here, but we have a sweet hope of meeting with our bodies immortalized in that sweet home where sickness, sorrow, pain and death will never come.

Dear children, lay aside all malice, envy,evil speaking, back-biting, jealousy, hobby-riding, preaching self and presuming to be wise above what is written and henceforth strive in love for the things that make for peace. Leave off unscriptural expressions that confuse and alienate. Preach Jesus and His love and what He accomplished for poor sinners and how we, by His grace, should honor, love and glorify Him in our body and spirit which are His. Need not preach your wisdom, ignorance, goodness, sinfulness, failures, for all will find that out. Preach the Word in meekness and love.

Farewell. May God bless you all. Pray for me.

L. H.

A man that wilfully gets drunk, steals, gambles, is guilty of fornication, should be excluded, delivered over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. Such crime does not require a course of labor.

L. H.

WRITINGS OF ELD. P. D. GOLD.

Believing all the elect will be saved in heaven, one does not lose his title to that which he owned if it is lost. If you find property that is lost, you do not claim it as yours. You look out for the owner. How is the sinner lost? By whose act? Did the Lord lose him? No. I heard of a father passing once with his little son through some woods, and the little boy would stop and pick berries against his father's command. The father said to him, "Keep up, or you will be lost." But the little fellow did not obey his father, but stopped to gather fruit, and the father stepped behind a tree and was hid from the boy. When the little fellow looked for his father, he could not see him. Then he called his father, who did not answer. The child then began to cry, for he knew not what to do. Who was lost? The child was lost. The father knew where the child was. Whose fault was it? You would not say it was the father's fault would you? The child was still his father's child while he was lost, was he not? When the father showed himself again, the little fellow kept close to him after that.

In the transgression of Adam all sinned, and so death passed upon all. Here the sinner is lost whom Jesus came to seek and to save. For the Son of Man is come to seek and to save that which was lost.

To the child of God: "For if we sow to the flesh we shall of the flesh reap corruption. While sin shall not have dominion over you, for ye are not under law but under grace, yet if you sin, you are brought under its power and die to the peace and rest of faith. For if ye walk after the flesh ye shall die; but if ye through the Spirit mortify do mortify the deeds of the body, ye shall live."—Joshua, page 75.

For without faith it is impossible to please God. Canaan represents the Church with its rest, ordinances and peace to the obedient. As Canaan furnished houses, orchards, homes, fields, fruits, etc., to Israelites for which they had not labored, but it had its wars and inhabitants (sinful fleshly lusts) in part still dwelling in the land, even the strongest of them occupying walled cities and caves. So the Church has its home and rest, its fruits of love to the faithful, yet our old enemies (sinful lusts) still remain in the flesh, which, kept under, can't hurt us, yet become deadly and powerful enemies to us when we disobey.

"But it is so now that only the faithful or believing enter into rest."—Joshua, page 86.

Caleb was faithful in that which God committed unto him. To be faithful to God is to serve Him in truth and work out that which God has wrought within. So he wholly followed God. The unfaithfulness of others should not turn one from the right way. It should rather call for fidelity, for when others are faltering, then there is need for courage and devotion. God rewards Caleb and Joshua.—Joshua, page 88.

This land was given them by the Lord. It was their inheritance; for what we inherit comes by fa-

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vor through blood and love, not for money or reward, labor, nor toil. But while such was the blessed land given to the children of Israel, they were to be taught that blessings followed their obedience, and that curses followed their disobedience (Deut. 11:26-28). When Israel disobeyed God the rains were withheld, and the sky became as brass, and the earth yielded not her increase." "For when Israel disobeyed the Lord they were at once shorn of their strength and prostrated before their enemies. No people were so strong as Israel when they trusted and obeyed the Lord; nor were any so weak and feeble when they did not depend on the Lord. What terrible judgments overtook them when they tempted the Lord their God. Israel had no excuse for their sins. They destroyed themselves. Still their help was in God that made heaven and earth.

God ruled in the high places and the valleys or deep places. In each there lay a blessing in obedience to God, but in each there lurked a curse in transgression. Are not these things of ancient Israel symbolical of the Lord's people now upon whom the ends of the world have come?

"But when we disobey God, how is the fruitful field become a desert solitary and barren, and the land yields no increase; but instead there spring up briars and thorns of the wilderness, distress of spirit, anguish of soul, pride, discontent, lusts of the flesh, blindness, darkness, woe and misery are our daily companions, and sorrowful meet, and miserable comforters are they all."—Joshua, pages 91 and 92.

Those who fail to understand our view, or that do not love the doctrine of grace say that our view of the doctrine and our profession of faith dismisses all concern about good works, or watchfulness, or the obedience of faith. But what is the type here? Does it not teach that he that will not work shall not eat, and that he that will not sow shall not reap, or that the diligent hand maketh rich, while they that sow sparingly shall also reap sparingly? The good and obedient Israelite eats the good fruit of the land of Canaan; the faithful and devoted Christian dwells in the goodly land of promise (Isa. 1:19, 20), and his border is enlarged, while the disobedient dwell in a barren land. They that are faithful in serving the Lord are strong and overcome. (Joshua 113, by P. D. Gold.)

Suppose Israel had said to Joshua, there is no need of our going up against the enemy, for the Lord has given us the land, therefore to rise up and possess the land would be to distrust Providence; to go and fight and contend for this land would be to ignore the promises of God and to distrust Him, declaring that we believe not His word, let us lie still; it does not matter what we do.

Does Joshua thus speak to them. "And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" (Joshua 18:3.)

There is great danger of slackness on our part in maintaining good works which are good and profitable unto men. How easy and natural to be slack and careless. How quickly we leave our first love. How few strive to enter at the strait gate. How few labor to enter into that rest that remaineth to the people of God. Remember Lot's wife. How many fearful warnings stand as pillars in Absolom's place, or Achor's valley at the crossings of Ephraim?

He that is faithful in preaching repentance toward God and faith towards our Lord Jesus Christ yield not a whit of the doctrine of election, but is entering more fully into the land. He that preaches that believers should be careful to keep their bodies under and denying ungodliness and worldly lusts, should live soberly and godly in this present world, surrenders no part of truth, but only more fully defends it. He that teaches they that are taught in preaching should give to those that teach deny not one word of the doctrine of truth, but only more fully demonstrates and illustrates its glorious unity and perfection.

The land belongs to us; the truth is held by the Primitive or Old Baptists, but we are slack to go up and possess the land. We do not hold the land as we should. For many are unwilling to contribute anything, saying, It is not right to give anything to preachers. Too many are satisfied with what is called exposition of the Word of God only a mere talk about truth, but not digging on all hills with the mattock.

(To be continued.)

METHODISM IN A HARD FIELD.

About 20 years ago Methodism started here in Graymont, Emanuel County, in perhaps the hardest field for it anywhere in Georgia, for the "hardshells" seemed to feel that they had a right to this whole section of the country. But by earnest prayer and perseverence of four or five faithful ones, Methodism did get a little foothold. Since that time it has had a hard pull for these years. In spite of the strong opposition all these years it has had a steady growth and is now getting to where it can begin to cope with the situation, by the help of God.

In April of this year we had a great meeting here with Bro. J. M. Foster doing the preaching. He is great on the doctrines of our church and the good Lord blessed him mightily and gave us about 40 on profession of faith. Our church was greatly strengthened. Then in just a few days we had the District Conference for the first time in the history of this church, and it was one of the very best District Conferences I ever saw. Well, this helped to show the people just a little more of what the great Methodist Church is.

Then back yonder in the spring we organized a Sunday School out four miles from town in a community where they have no respect for such things as Sunday Schools, but where one or two familiies began to realize they needed something to help them with their children and thought the Sunday School would be the thing needed. But the opposition was the greatest I have ever seen. It (the opposition) told some of the Sunday School they would not have

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friends enough to bury them when they died. It tried to hire some of the pupils to give up the Sunday School. It sent off and got help to come into the community and preach and work against the Sunday School. It spread the worst kind of reports —such as "the most of the folks in the chain-gang were once Sunday School pupils," etc. But, in spite of all this, the Sunday School has gone on with an average attendance of not less than fifty. I have preached out there twice a month ever since the Sunday School began. Some of the good members from the Graymont Church go out and help to run the school.

Then, on July 18th, we began a meeting out there under an old-time brush arbor, with Rev. F. A. Ratcliffe doing some of that great preaching of his. He is some of the very best help in a meeting that I have ever seen. Well, through him the Lord stirred the whole country round about. The congregations towards the last numbered from 700 to 1,000. We took in 52 members and organized a new church with 44 members. We expect to have a new building out there soon and a thriving little church teaching and preaching Methodist doctrine and pointing the folks to salvation that is free to all men. They say we shall not build out there, but we believe that God is going to give us the victory yet. We will be glad if everybody who reads this will pray much for us that we may be able to get hold of the money from some source so we can be able to put up a good church out there. We have a good prayer meeting out there meeting every Tuesday night—about 50 folks are there for that service.

Now Methodism is numbering right around 300 members right in this Graymont church and this new church, Flanders Chapel.

Now, they are challenging us for public debate on the doctrines and ordinances of the church. We tell them we believe our present plan is more for the glory of God and the Methodist Church than a debate. Come out and hear us.

But this certainly is a hard field. Pray for us some time. It is like going to China. The opposition must be even greater.—M. A. Shaw, P. C., in Wesleyan Christian Advocate.

REV. HENRY SWAIN DISAGRRES WITH THEM.

Editor The Forest Blade, Swainsboro, Ga.

Dear Sir: Your columns were employed a few issues back to advertise an "Old-fashioned Methodist Revival at Old Canoochee Church." The statement further said that the meeting was not being held in the church, but under an arbor. Inasmuch as this statement was misleading and caused an impression with some that Old Canoochee Church in some way was giving consent to such a meeting, we desire to give to the public through the same medium a few facts.

Contrary to the statement that the meeting was held at Old Canoochee Church, it was conducted at a school house near Old Canoochee Church. The Methodist people have been conducting a Sunday School at this school house for several months prior to the Old-fashioned Methodist Revival. We desire to say just here that the Methodist people had a perfect right to do just what they have done, and to hold a Sunday School or a revival anywhere they see fit to. We would be willing to spill patriotic blood to see that they enjoyed this greatest of American rights under the fundamental law of our land. It is the right of every man or set of men to have the church of their faith and order most convenient to them, and to worship God in his own way. We do not concede the right, however, to any people to build their cause by tearing down another, or to build their church upon the ruins of another.

Old Canoochee Church and Primitive Baptists have had grave suspicions that this movement was for the very purpose above stated. They have been led to this suspicion by having heard from time to time spasmodic attacks upon their faith and practice. All their suspicions have been later justified in the fact that, throughout this entire revival, their principles were assailed by specially arranged meetings, announced beforehand in order to draw a crowd to hear old Baptist ideas torn down. Because of these facts, we felt that both sides ought to be heard before the same audience and the truth according to the Word of God be brought out. Accordingly, this writer interviewed the pastor of the Methodist Church here and asked for and even demanded a joint discussion of these principles, only to have his demands denied. We want no suppression of the truth, but we want the truth in its fullness brought out in the most plain manner that all may see clearly. Circumstances, coupled with statements made to us by the Methodist pastor, lead us to the conclusion that this is an organized movement all over our country to tear down Primitive Baptist principles. I have no fear whatever of their success, but the public should know the facts. Any man who is sincere in what he believes and who honestly seeks the truth is not afraid of a face-to-face, candid review.

Yours very truly,

HENRY SWAIN.

JUSTIFICATION BY WORKS.—James 2:17-26.

"Ye see then how that by works a man is justified and not by faith only."—James 2:24.

A Baptist that does not believe in good works is not in line with Abraham, our father. Our father, Abraham, was justified by works when he offered his son on the altar; but the offering was by faith. God gives faith to His children to walk, to ask, to do things the Lord requires at their hand. Living faith and living works are in line. You can't separate them. Dead faith and dead works are in line; you can't separate them.

James said faith without work is dead; work without faith is dead. The body without the Spirit is dead.

When the Holy Spirit changes the heart of man

(Continued on page 14)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Muell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address. Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Gilliam Church, Alamance County, N. C. G. W. Brooks, Greensboro, N. C., church clerk. Meeting day, fourth Sunday. Elder J. W. Gilliam, pastor.

GOOD MEETINGS.

We are having quite a number of accessions to our churches in Texas. Three joined at Mt. Olive church at their last meeting. Four joined recently at Primitive church. Two at Bethel, nine at Mt. Zion at their two last monthly meetings. Eld. J. J. Edwards writes me that he baptized twelve at Loraine, eleven at Wanders Creek Church, and five joined at Fredrick, Okla. Several joined at Lake View in Floyd County, and one at the Buffalo Association. There is a perceptible awakening of the valley of dry bones in many places. J. S. Newman.

ELDER P. W. WILLIARD.

Appointments for Elder Williard. We have arranged for him as follows: At Mt. Zion on Monday after the Association closes first Sunday; New Hope Tuesday; Vidalia Wednesday; Lyons Thursday; Little Flock Friday; DeLoach's Saturday and second Sunday; Ephesus Monday; Lotts Creek Association Tuesday, Wednesday and Thursday. Come over to Statesboro and rest Friday, and be with us at Bethlehem Saturday and third Sunday. Brother Lucion Youmans will arrange at Vidalia and Lyons, and I will write Elders Bowen and Wilkinson about the other appointments.

In humble hope,
Henry Swain.

The Christian loves Jesus, loves the Gospel, loves and delights to do the will of God. It is so sweet by enabling grace to follow Jesus. A man gives but little evidence of Christianity who follows the lusts of his sinful nature. By their fruits you know them. L. H.

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ASSOCIATIONS.

The Lower Wetumpka Association will convene with the church at Fishpond on the second Sunday, Friday and Saturday before in October. Those coming East and West will get off at Alexander City, Ala., on the C. of G. R. R. train be met Friday morning. All orderly Baptists are invited.

H. A. Nelson.

MILL BRANCH ASSOCIATION.

The next session is to be held with the church at Black Creek, Harry County, S. C., Nov. 4, 5 and 6, about nine miles south of Nichols. Visitors will be met at Nichols Thursday on the A. C. L. trains going east will be met in the forenoon, those going south in the afternoon. M. Meares, Clerk.

Tabor, N. C., R. 1.

We learn that thirteen joined Rock Springs Church at their last meeting. Elder W. J. Greene, pastor. Seven or eight joined at Pine Ridge, Elder Greene, pastor; two joined at Ocmulgee Association, two joined at Jacks Creek, Elder R. L. Cook, pastor; two at Mt. Paran, Elder Cook, pastor; one at Shoal Creek, Elder J. A. Monsees, pastor; five joined at Lawyer Springs, Elder McMullen, pastor.

Praise the Lord. L. H.

Six were baptized at the Primitive Baptist Church second Sunday in August at Draper, Va., by Elder Flinchum, pastor. Four were baptized at the Mill Church, near Keeling, Va., same day by Elder J. K. Wilson, pastor. One was baptized in Danville, Va., same day by J. F. Spangler, pastor; another sister joined.

Elder L. T. Wilson baptized his wife into the fellowship of Axton Church, Virginia, Tuesday after first Sunday in August, Elder L. T. Wilson, pastor. Six were received at Walnut Cove Church, North Carolina, when Elder Pittman and I were there Thursday before first Sunday in August, these six and two more who joined afterward making eight were baptized third Sunday in August by Elder J. A. Fogg, their efficient pastor.

Three were baptized at White Oak Springs Baptist Church, North Carolina, third Sunday by their efficient pastor, Elder Samuel McMillen.

Eight were received during the Staunton River Association at Strawberry Church, Virginia. Elder J. R. Wilson is their efficient pastor.

The Old Mill Church near Keeling, Va., has been organized 151 years. We had a glorious meeting there. Elder J. R. Wilson, their efficient pastor, whom they all love, baptized four there. Membership is only of sound, orderly Old Baptists. I visited Abbotts Creek Church, near High Point, N. C. Elder P. W. Wiliard is their sound, able and efficient pastor. Elders Moses Williard and C. A. Davis are members of this church and are gifted and able ministers. The above churches were organized long before there was any of the Modern Mission enterprise in the Baptist family. They are standing today upon the principles upon which they were organized and are satisfied with the goodness of the Lord's house. Three joined the church at the Abbotts Creek Association. It was a glorious meeting indeed. L. H.

Elder W. F. Pruitt, Ruffin, N. C., writes: I would be glad to come to your Associations and be with you. I love your company. Hope to come later. I have been in some sweet meetings since you were in our country. I do hope you may soon have a mind to visit us again. I **want to get your paper circulated** in our country as much as I can.

Elder A. J. Banks, Augusta, Ga., writes: I am glad you have been having good meetings. We had a very good meeting at Stapleton, also at Mt. Gilead. One joined and we are expecting others soon.

Sister Mary Patton, Wooster, Ark., writes: Dear Brother Hanks—We want you to come to our Association, Lower Wetumpka, Friday, Saturday and second Sunday in October. I know all there and elsewhere will be glad for you to come. I expect to be there. Come if possible. I am so hungry for preaching. I have not heard an Old Baptist sermon since third Sunday in October at the Association at Thornton, Ark. Brother Cayce preached last that day, and I don't think I ever heard a better sermon; but, oh! I get so hungry for more of the precious Gospel food. You know we cannot store manna one day for the next, but it must come daily; and as for myself, I don't get much, so it's a famine with me almost all the time. But I read my Bible, The Gospel Messenger and Primitive Baptist and try not to complain at my lot, for I know I am blessed far above what I deserve, but still I can't help longing and desiring after these things. If this is wrong in me, I pray the Lord to forgive me. I live in the midst of a hotbed of unrighteousness, and I do get so tired of it all. I often think righteous old Lot, not that I would compare myself with him, but I do get so vexed with these modern religions. So much vanity and boasting of what they are doing for the Lord and never a word of what He is doing for them. May the Lord have mercy on us all. Pray for me and mine, dear brother: I feel so poor, needy and helpless. Come to the Association, if possible. In love to you and yours, Mary Patton.

Stephen when dying looked up to heaven and said, "Lord Jesus, receive my spirit." His spirit went to heaven to remain until Christ's second coming.

L. H.

Sometimes now we have foretastes of heaven, and if such foretastes be so sweet now, what will it be to be there and enjoy heaven in its fullness? L. H.

If you are in a pauper's home and have Jesus as your elder brother, you are rich. Blessed inheritance! L. H.

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VISIT APPRECIATED.

Dear Brother Hanks: I want to tell you how much I appreciated your visit among the churches in our country. We believe the doctrine that you preach, and it will stand the test. You preach exactly what I understand the Bible to teach. I am glad many of God's humble poor are being enabled to see the truths when rightly divided, which stirs living children of God up to love and **good works,** as the Scriptures teach. Let your light so shine before men, that they may see your **good works,** and glorify your Father which is in heaven" (Matt. 5:11). Study to shew thyself approved unto God, a **workman** that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). You must awake first. He has not promised light to those who are asleep, nor the promise is not to the dead, but to the living—alive people. I am sorry that some do not like this kind of preaching, but if they will study the Bible they will see it is what Christ preached when He was here. He gave the command to His apostles before He left the earth: "Go ye into all the world, and preach the gospel to every creature" (which they did —Col. 1:23). He did not say preach heresy, strife and confusion. If our preachers would preach what Jesus commanded—the **Gospel**—we would not have so much trouble among our churches. Let us all stand together and work for the upbuilding of our churches.

Bro. Hanks, I cannot speak and write like you, but I am glad you have no advantage over me in the belief. We are certainly **glad we have a semi-monthly paper** now. We can recommend your paper, also Bro. Pittman's paper. I think they are good sound papers and **should be in every home.** After reading our paper we pass it on to others. Our people have been badly misrepresented, and by reading good, sound writings from such men as Elders Pittman, Raulston, Newman, Collings, J. R. Wilson, Harris and yourself they can see where we stand.

Bro. Hanks, go on and preach the same doctrine that you preached here—the same sweet story never grows old. You certainly have my prayers. May God bless you and give you health and strength to go on in His sweet service many years yet. We hope you can come to our country again before very long. I want to make a tour through your country as soon as the way opens for me to go. Remember me at a throne of grace. One of the least of all saints, if one at all. In sweet hope,

Cascade, Va. (Elder) T .L. Wilson.

Do not boast of your sins and imperfections, but better tell of how you hate sin, mourn over it, and the bitter anguish of soul it causes. Jesus saves from sin and makes us love holiness and righteousness and hate sin in our fleshly nature. There is a will, desire, hungering and thirsting in the Christian to be freed from sin. L. H.

Climax, Ga., Aug. 15, 1921.

Elder Z. C. Hull.

Very Dear Brother in Christ:—I will endeavor to write you in memory of the days that were so pleasantly spent while I was in Alabama. I enjoyed the privilege so much, being in your father's home. It was so pleasant to me and oh how I desire to commemorate the days I was accompanied with you at the different churches. I feel indeed that you are a worthy yoke-fellow.

I hold in memory the kindness that was extended to me by all whom I met in that section. May God's richest blessings rest upon them all.

Brother Hull, I just returned last week from Tired Creek, where we had a sweet meeting Saturday and Sunday. Brother Hollingsworth was out Saturday, but seemed to be feeble. He has been such a great man in Israel. We hate to see him failing. It is a great consolation to think that his day has been spent in the service of God.

Brother Hull, our association is nearing, when we expect to meet in another session. It will convene with Union Church, 7 miles north of Donaldsonville, Ga., on Friday before the first Sunday in October, on the A. C. L. railroad. There we trust to meet many of God's children in love and peace. An invitation is extended to those who love peace to come and be with us.

May God's choice blessings rest with you and your family. Your brother, I hope, in love,

A. J. McLEOD.

Dear Brother Hull:

I love the dear old Messenger, and if poor me is not deceived it contends for the truth in its purity. It is always a source of comfort and consolation to God's humble poor, and always comes full of great tidings to God's dear children. I have received each and every one of your notices, and have thought from week to week I would have my dues and some more to help you out, but it seems impossible, as we have several debts, and I have so many sick ones to care for. I hope if it be God's will to be able to help you some this year, as I know there are many of God's dear children who greatly enjoy the good tidings of great joy as our dear old Messenger contains.

Brother Hull, please pray for poor me and mine. I am too unworthy to call you brother, so full of sin and corruption. Give dear old Brother Hanks my regards and tell him I desire an interest in his prayers. I don't expect he remembers me, but I do remember him.

Your sister in hope,

Mrs. J. B. Tribble.

Macon, Ga., R. F. D. No. 2.
May 26, 1921.

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to keep us from the paths of the destroyer. Paul said, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." Let us ever look to Jesus in faith and prayer, that the light of His Spirit may make light our pathway, that we may see the old landmarks and ever follow them. Let us walk in the footsteps of our fathers, labour to keep the unity of the Spirit in the bond of peace, and contend for the faith once delivered to the Saints; that it may be said, "I have fought a good fight, I have finished my course, I have kept the faith." It is needful that we study to shew ourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Lord, help us to be strong in the grace that is given us in Christ Jesus, that we may enter into Thy rest and receive the crown of righteousness laid up for all them that love His appearing.

I wish it understood that I do not believe that they that are in the flesh, the alien sinner, does, or can do, anything to obtain eternal rest, or salvation, by any obedience whatever that they may try to perform. Paul said, "It is not of works, lest any man should boast." He again said, "They that are in the flesh cannot please God." But there is sweet rest for those that are alive in Christ, who labour in obedience to His commands in love and meekness of spirit.

Submitted in weakness and fear, but I hope in much love. G. A. Ridlen.

Olney, Ill.

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119 Clermont Avenue,
Clark's Summit, Pa.

Dear Brother Hanks:

Your answer to Bro. W. P. Merrill in Gospel Messenger No. 8, 1921. was so full of truth that I want to say so to you. The church has Christ in them as the precious truth. The world with all of its so-called religious societies without the truth is Anti-Christ. I find good experimental truth in your paper. I am taking several Old School Baptist papers and enjoy them all. I have been taking some of them from 30 to 50 years, and I am glad the most of them refuse to publish trouble either in their papers or minutes of Associations. It is no place to air the slips and faults of each other. The Church alone is the only place to deal with offenders.

Your brother I hope in Jesus Christ,

D. M. Vail.

I appreciate the above endorsement from our brother and it contains so much truth in a few words. L. H.

Dear Brother Hull:

I know my subscription is out for The Gospel Messenger. I have received two letters from you, also a letter requesting me to get up new subscribers. I am an invalid in my eighty-fourth year. Badly afflicted with cancers.

Some good brother sent me a subscription, for which I thank the good Lord. I ask God's richest blessings on that good brother, for The Messenger has been a great comforter to me in loneliness. I am a poor old widow, my companion passed away fourteen years ago. I have no children. I am a Primitive Baptist, my membership is at Mt. Olive, Lee County, Ala., ten miles from my humble home. Although I am not able to go to hear the dear brethren and sisters, once in awhile they bring their books and sing sweet songs of Zion. Brother Thomson comes to see me and preaches Jesus and His love, and oh, how my poor old soul is made to rejoice in God, and to feel that He has not forgotten me, a poor old sinner saved by grace if saved at all. I go through many dark places, my hopes grow dim. Again it seems sufficient if I were c alled to die, I would not exchange my sweet little hope for all the world—it is precious to me. I hold The Messenger precious—next to the Bible. Eld. J. T. Satterwhite is our beloved pastor. We all love him dearly for the truth's sake.

May the brethren and sisters hold up your hands, and may you be able to continue to publish The Messenger, and be a sweet comfort to others as it has been to me.

May God's richest blessings abide with you, and that you may enjoy his richest grace.

Your sister in hope, in heaven beyond this vale of tears. Mrs. S. S. Hunt.

Salem, Lee County, Ala.

Elder Zack Hull.

Dear Brother in Christ:—Enclosed you will find money order for one dollar and fifty cents ($1.50) for The Gospel Messenger, which was due the first of August. It was an oversight or negligence in me that I did not think of it at the time. I am 73 years old and my memory is bad. I enjoy reading The Messenger, being a subscriber when Elder Hassell owned it.

I wish it success through the will of the Lord Jesus Christ, the Savior of poor sinners, and am I one of those poor sinners that is saved by His precious blood? That is the thought that is troubling me now—am I saved or am I not? Oh, Lord, Thou knowest.

I have been a member at Tarboro church about 30 years. Dear Brother Gold baptized me, being pastor of that church and was until his death, also pastor of the Falls church, where I was blessed to hear him (when able to go) about 10 years, and oh, how I do miss him—that dear and precious brother in Christ! He walked out his life, preached it and wrote it out. It was all one and the same thing. His theme was Jesus, and Him crucified.

I had no idea of writing all this when I commenced. Yours in love, Sarah J. Redmond.

Tarboro Street, Rocky Mount, N. C.

(We have moved from Western avenue.)

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and God gives that same man faith to do good works, the child of God can and ought to do good works. The good works thus performed by the child of God is not to make him a child of God, but to make manifest to the world that he is already a child of God. A good tree, made good by the Holy Spirit of God, not by works on the part of the creature.

The good tree bearing good fruit, the fruit is on the tree. The tree, then, in that connection, is the child of God. If you don't get good fruit off a good tree you don't get it off of any.

For by their fruits ye shall know them. I am sorry when the Lord's children get so sound that they object to good works as it is taught in the whole New Testament. Those that object to good works is sound, but they are sound asleep, and they ought to wake up and let their light shine before men that others may see their good works, and they glorify their Father which is in Heaven.

There are a lot of God's children asleep this day. One reason is the preacher has gone to sleep. The light on the altar has gotten dim. The watchman should cry aloud and stir up the pure minds of God's little ones to their duty.

Brethren, there is something for all of us to do in this life, not because children of God, but because we are children of God. God's command is to go. It's our duty to go, because God said go. Well, some one says, I would love to go if I thought there would be a blessing in it. The Savior says, come and see. The good Lord has promised good things to them that love Him. No good thing will be withheld from them that walk uprightly. He is not slack concerning His promises.

We are justified before God from sin through the blood of the Lord Jesus Christ. Then we are at one with Him, and obeying His commands, we have a peace of mind, an answer of a good conscience toward God. Don't be discouraged, dear one, because some one objects to good works. Fight on; the Lord is your Guide. He will fight the enemy for you. The Lord will keep the city.

Eld. Lee Hanks and Eld. R. H. Pittman did some able preaching for us in this country recently. Our people are greatly edified by their visits to us. We love such men, clear of hobbies, godly men, rightly dividing the word of truth. I am sorry to say some don't divide the word of truth; they put everything under one cover; don't divide the hoof.

Brethren, I am afraid to eat meat of the cloven hoof. No division in the predestination of God between sin and holiness. The old law provides you should not eat only that divided the hoof and chew the cud.

God's attitude to sin is not consertive, but God's attitude to holiness is consertive. God overrules sin, punishes sin and those that commit sin.

Brethren, go as far as the Bible goes, but don't go any further. If you get out in the brush you will get tangled up and liable to fall.

Affectionately, J. R. Wilson.

SHEEP
(The Church)

Oh, what a lovely scene is this!
This pasture is so sweet!
The fragrant flowers and singing birds,
Make everything complete.

Oh, what a lovely scene is this!
How brightly shines the sun!
The sheep are eating side by side,
As if they all were one.

Oh, what a lovely scene is this!
This quiet, shady dell!
Where sheep and shepherd rest at noon,
When everything goes well.

Oh, what a lovely scene is this!
Do you know what is meant,
To see the footsteps of the flock,
Beside the shepherd's tent?

Oh, what a lovely scene is this!
How softly cooes the dove!
The footsteps of the flock are here,
Because of Him they love.

Oh, what a lovely scene is this!
How sacred is this spot!
Sweet memories that cluster here,
Can never be forgot.

By Nannie B. Edwards.

LaGrange, Ga.

FROM ELD. S. V. FORD.

Dear Brother Hanks: Enclosed find my subscription. I am pleased with the paper. When The Messenger comes I read it over before I stop, for the writings in the paper are a comfort to me. It is strange that so many of our people will not take more of our papers. I pray the good Lord to direct the minds of the writers to write sound doctrine, so our people may be edified and established in sound doctrine, that they may not be tossed to and fro, with every wind of doctrine whereby men lie in wait to deceive. Many deceivers are now in the world teaching the commandments of men, teaching dead sinners that they can before being quickened come and accept Christ, which is impossible.

O Lord, help us all to do right by walking in Thy ordained way. Your brother,

Hattiesburg, Miss. S. V. FORD.

Jesus set up but one church on earth, and every other sect is founded by men and will come to nought. Nobody has the right to administer Gospel baptism but the church He founded—the Old School or Primitive Baptist Church. All man-made societies are of the world and cannot do official work for His church. When a preacher or church departs

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from the faith and practice of Primitive Baptists and are legally withdrawn from that church, they have lost their right to do official work for the Church of God. Every direction from the Church of God is downward. Differences have arisen over technicalities and mere expressions when they were all sound in faith and practice, yet they pressed mere expressions to division when in reality they were one people. In that event—all contending for the same things—just a misunderstanding—they could adjust their differences and recognize each other's official work. This has been satisfactorily done. L. H.

MRS. SOPHRONIA U. BAGWELL.

It is with deep sorrow of heart that I write of the death of my dear wife.

She was born in Spalding County, Georgia, on the 18th of August, 1859, and she and I were married December 28th, 1875, and our precious Savior called her to come to her Eternal Home to dwell with Him, just thirty minutes after nine o'clock, Thursday morning, June 16th, 1921. It seemed I could feel the brush of the Angels' wings as they bore her pure soul away from that sweet, lifeless body that was left for tender and loving hands to lay sadly in its last resting place, where it will sweetly sleep until the morning when Jesus shall come without sin unto salvation. Then He has promised to raise that precious body and fashion it like unto His own Glorious Body; then she and I will both be satisfied, when we awake in His likeness.

Oh, how hard it was to give her up! God pity me in my weakness. While it has been more than two months since we laid her sweet, cold body in the cemetery at Tallapoosa Primitive Baptist church, Carroll County, Ga., yet when I walk in our room I feel like I was in her presence and the influence of her pure life seems to cover me as with a pall.

God help me live the pure life that she lived.

After we had been married about a year, one day as we were talking she said to me, "Jimmie, I don't think we will be permitted to live together long, for we are too happy." I told her that we must trust the Lord and I felt sure He would not take either of us for loving each other and living happy together, for that is what He purposed we should do. That seemed to satisfy her, for she never mentioned it again, and the good Lord spared her to live with me forty-five years, five months and eighteen days, to brighten my life and make my burdens light. She was what God intended, a helpmeet in the true sense of the word. I don't believe a truer wife or better mother ever lived.

She never joined the church, although her walk was that of a child of Grace. I joined the Primitive Baptist Church in the year 1881 and had its protection, but my dear wife always said she was not fit and too unworthy to ask for a home among as good people as she believed they were.

She was an invalid nearly two years before her death, and shortly after she was taken ill, she told me she would never be well any more in this world. She then told me her experience and said all she had to regret was that she had failed to discharge her duty and it was then too late, but her faith in God and her hope in Christ as her Savior was strong even in death. I have many doubts as to my relationship to Christ, but as to her's, I'm satisfied, for the Bible tells us that, "By their fruits ye shall know them." She fought the battles outside the camps, not having the protection of its strong walls and bulwarks and many times when I was standing on its walls watching over the little flock and trying in my weakness to comfort and feed them, until I was nearly ready to give up, I would hear her sweet voice on the outside (but always near me) saying, "Go on, Jimmie, don't ever give up, the Lord is with you." I had confidence in her words, so I would be comforted and encouraged to press on, but now, alas! God has taken her from me and I won't hear her now, as I sit by her bed writing; telling me not to weep for she is safe at home sweetly resting in the arms of Jesus, waiting there for me.

Sleep on, my dear, and take your rest,
With Jesus you are ever blest;
In that sweet home so bright and fair
I hope some day to meet you there.

For when my earthly race is run,
His work for me on earth is done,
He'll send his angles from above
And take me home to you, my love.

There, once more we'll shout and sing
The praises of our Savior King.
On that bright and shining shore
Where death and parting come no more.

'Til then farewell my precious wife,
You're free from care, toil and strife,
But I'll fight on until I die;
'Til then, my love, good-bye, good-bye.

She leaves five children to mourn with me, three boys and two girls. Our boys are: Joseph M., James E. and Thomas W. Bagwell. Our girls: Mrs. Lena Meadows and Ela Mae Bagwell, our baby child, who is with me. Our two oldest children, who were both girls, having preceeded her to the beyond. Our eldest, Violet Urinimia, died in 1878 at the age of 16 months; our second, Minnie Viola, died in 1913, being nearly 34 years old, leaving a husband, Mr. W. C. Findley, and four children. She also leaves two brothers, W. M. and C. H. Evans, and many relatives and friends to mourn with us.

Written by her heart-broken husband,

J. M. BAGWELL.

P. S.—Elders T. A. Cook and W. P. Merrill both preached her funeral and their theme was Jesus and His love for his bride, which was very consoling to my poor bleeding heart.

May God bless them is my prayer. J. M. B.

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THE CRUCIFIXION OF JESUS.

Yes, Jesus lay in the tomb three days and three nights, or 72 hours, just exactly to the second as He said in Matt. 12: 40 that He would do.

I. He was crucified on Wednesday, the Preparation Day, which was the day before the Sabbath, Mark 5: 42, "And when even was now come, because it was the Preparation, that is, the day before the where Joseph came and carried Jesus away and laid Him in the tomb.

II. Thursday was a feast day Sabbath, a high day, John 19: 31, "The Jews therefore because it was the Preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day)," etc. This shows that it was not the 7th day Sabbath, for it is distinguished from the 7th day Sabbath by being spoken of as 'that Sabbath was a high day." Then again in Matt. 27: 62 it says: "Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate." So you see from above that He was crucified on the Preparation Day, the day before the Sabbath, which was a high feast day, and this verse (Matt. 27: 62) says they were gathered together on the day after the Preparation, therefore the chief priests and the Pharisees were gathered together on the Sabbath of John 19: 31; for they would not violate the 7th day Sabbath ordinances by such a gathering.

III. Mark 16: 1 says, "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome bought spices, that they might come and anoint him." The Sabbath mentioned here is the feast day of John 19: 31, so we see that this was Friday before the 7th day Sabbath.

IV. "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magladene, and the other Mary to see the sepulchre." Matt. 28: 1. Now this was the 7th day Sabbath and this makes it clear that the Sabbath of Mark 16:1 it was a different day; for they could not have bought spices on the day after they carried them to anoint Him and found Him gone.

It will be remembered that one day ended and another began at sunset instead of sunrise in those days; so when they came at the dawn of the first day of the week, it was about sunset on the last day or Saturday. You remember that Joseph took Him and buried Him at this same time of the day on the Preparation day.

V. Therefore, Jesus lay in the tomb Wednesday night, and Thursday, 1 day; Thursday night and Friday, 2 days; and Friday night and Saturday, 3 days—and rose at the dawn of the first day of the week. Thus He proved that "He cannot die" by staying in the tomb 72 hours, just as He had said He would do. Your brother in Christ,

P. P. BATEMAN.

Chandler, Tex.

GOD CARES FOR HIS CHILDREN.

Poor child of God, you often feel too weak for the journey and almost ready to faint by the way, but God is your refuge, strength and present help in every time of trouble. He will not suffer any temptation to come upon you but what He will give you strength and grace to bear. Our times are in His blessed hands. We may forget Him, but He never forgets us. Our hardships and trials may be great, but as our day so shall our strength be. Many times we have to go to our appointments empty handed, feeling that it is impossible for us to preach. We feel so poor and weak, but God will open the way and give the door of utterance. Paul says: "I can do all things (he requireth) through Christ that strengtheneth me." Whatever He commands of you just go forward in His service and He that has furnished grace in the past will give you grace in the future to enable you to do His bidding. His grace is sufficient for us. We are insufficient, we are failures of ourselves, without Him we can do nothing. But He is a dear precious Friend that never leaves nor forsakes us. He shall not fail and He is with His faithful children always. They may be called on to go into prison, the fiery furnace, the den of lions, to be whipped and scourged for righteousness sake, but He manifests His power in preserving His childrden in these sore afflictions.

It is sweet to suffer for righteousness' sake. There are scourges and sore chastenings for our disobedience. It is wrong to disobey Him who has been such a precious Friend to us. Little children, love one another, and obey the precious Savior. It is sweet to follow Him. Be followers of God as dear children and walk in love. L. H.

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The GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, OCTOBER 15, 1921. No. 12

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—June 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"*Let Us Labor To Unify*"

"THEREFORE, WE OUGHT TO GIVE THE MORE EARNEST HEED TO THE THINGS WHICH WE HAVE HEARD, LEST AT ANY TIME WE SHOULD LET THEM SLIP.

"FOR IF THE WORD SPOKEN BY ANGELS WAS STEDFAST, AND EVERY TRANSGRESSION AND DISOBEDIENCE RECEIVED A JUST RECOMPENSE OF REWARD;

"HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION, WHICH AT THE FIRST BEGAN TO BE SPOKEN BY THE LORD, AND WAS CONFIRMED UNTO US BY THEM THAT HEARD HIM."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

MY RECENT FIVE WEEKS' TOUR IN ALABAMA AND GEORGIA.

As through the mercy of the Lord, by the extraction of my teeth and the consequent relief from ~~paralysis~~ two years ago, my health has been better than during the previous thirty years, and as I had been solicited by brethren in Alabama and Georgia to visit them again, I left home August 17th for that purpose, and returned September 23rd.

I spoke at the yearly meeting at East Atlanta church the third Friday, Saturday and Sunday in August, and on Friday afternoon at the home of our aged and afflicted brother, Eld. D. S. Gower, in Decatur, Ga., and Sunday night at LaGrange, Ga., and afterwards at Wehadkee, Zion's Rest, Mt. Pisgah, Mt. Hickory, and night at Eld. J. T. Satterwhite's home in LaFayette, Ala., and at Macedonia, and at the monthly meeting at Mt. Olive, four miles from Opelika, Ala., the 4th Saturday and Sunday in August, and at Hephzibah and Ephesus, and at Bethel church in Phoenix City, Ala., and then passing into Georgia again, at County Line, in Chattahoochee county, and at Philippi church, eight miles from Ellaville, at their regular meeting the 1st Saturday and Sunday in September; and September 7th at the Upotoie Association, held with Mt. Paran church, about thirty miles east of Columbus, Ga.; and at the monthly meeting at Fellowship church, Powersville, Ga., the second Saturday and Sunday in September, and at the home of Eld. J. A. Monsees, in Macon, Ga., Monday night, September 12th, and at Providence church, Roberta, Ga., September 14th; and at the regular meeting at Sardis church, about ten miles south of Macon, the third Saturday and Sunday in September, and at the Echeconnee Association, held with Pleasant Hill church, about 20 miles southeast of Macon, September 20th. I took the train at Macon, September 22nd, for home, and reached there the next afternoon.

During my tour the brethren and sisters were very kind to me, treating me as if I had been their father. I had met many of them before, and others felt to know me through my writings for 30 years in the Gospel Messenger. I was almost prostrated with heat and fatigue August 30th and September 14th; but the members tenderly cared for me, and the Lord soon mercifully relieved me. My expenses were more than paid by voluntary contributions. Three new members were received at the meetings in Atlanta, and a deacon ordained at Mt. Olive. I had the pleasure of visiting a long and severely afflicted sister, Mrs. Nannie B. Edwards, in LaGrange, Ga., and witnessing her gracious and entire resignation to her Heavenly Father's will. I was most restfully and pleasantly entertained at the home of Eld. W. J. Heard and Dr. J. H. Heard several days. At some of the churches there was delightful singing of many hymns from The Sacred Harp, all the different parts of the music being harmoniously carried, without any use or need of a church organ. It was good and pleasant to behold the dwelling together of our members in the unity of the spirit in the land of peace. The preaching that I heard was sound, spiritual, practical and edifying. The churches that I visited were in accord, both in doctrine and order, with the great majority of Primitive Baptists in the United States. The congregations were generally large and attentive and manifested a lively interest in the gospel of the Son of God. May the Lord bless His dear people in Alabama and Georgia and elsewhere with an abundant outpouring of His spirit of holiness and truth and love.

Sylvester Hassell.

ENDURE HARDNESS.

Let us, as poor, feeble ministers of the gospel, endure hardness as good soldiers of Jesus Christ. We may expect opposition, and often our dear brethren, under the influence of the flesh, will be envious of us and work for our destruction, but no weapon that is formed against us shall prosper. God is above Satan. He will right all wrongs. We should not return railing for railing. He will fight our battles for us. He that will live godly in Christ Jesus shall suffer persecution. A gift will make room for himself. If they persecute you in one city (church), flee to another. Jesus was sorely persecuted. The great apostles were persecuted, imprisoned and suffered perils by false brethren, but they endured it all for

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Christ sake. Let us ever overcome evil with good and pray for our enemies and for those who persecute us and despitefully use us.

The world, the flesh and Satan are against us. Every fleshly principle opposes the humble followers of Christ. We cannot build up upon the downfall of others. All are imperfect and make some mistakes, then bear and forgive your brethren. Jesus was merciful to our unrighteousness, if that mind is in you that was in Christ Jesus, you will be kind, tender, loving, forbearing and forgiving. Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

No class of people have ever had the sore trials and hardships that the true servants of God have had, but let us endure all things for Christ sake. Let us remember that tribulation worketh patience. How needful is patience to the true servant of God. We should not count our lives dear unto ourselves. The cause of Jesus should be dearer than our own lives. We should love our churches and labor and endure all things for their sakes. If they fail to care for us, they will be the sufferers. Let us not shun to declare all the counsel of God in love and tenderness. Our ministers in the past have gone through heat and cold, some have walked, some on horseback, some in buggies, and suffered privations to serve their brethren in love. Their poor families have the sorest trials of any on earth. How many care for them! I love our dear suffering preachers and their poor families, who stand in the ways and see and ask for the old paths and walk therein. I love those who are satisfied with the goodness of the Lord's house and stand aloof from the world with all their doctrines and humanely invented societies. Let us preach the gospel in its fullness and cast all of our care on Jesus, who cares for us. Let us beware of hobbies that eliminate or estrange the dear saints. We need them all unified in the church of God.

Fight on, dear fellow laborers, in the cause of your Master. Many times the way will seem dark to you and you can see no way of mistake, but Jesus will deliver you. He is your light and salvation. There is a sweet home awaiting you, where all tears will be wiped away, and sorrow, sickness, pain and death will never come. I love all our dear, faithful ministers who have hazarded their lives for the gospel's sake. I want your love and sweet fellowship the few days allotted me. It makes me shed tears of joy and thanksgiving to God that I, a poor sinner, can be loved and appreciated by you. I love our young preachers who have so many hardships and responsibilities ahead of them. My prayer is in your behalf that God may sustain you and bless your labors of love. The time will come that you can have more love and sympathy for the older ones than you do now. The old faithful soldiers feel dear to my poor heart. Our trials tand afflictions will soon be over and we hope to go home and be at rest. There is a sweet and blessed home awaiting us. Dear brethren, let us labor for peace and not use expressions that are questionable, and let us bear with our brethren and not make a brother an offender for a word. We can never fully describe a perfect theme with an imperfect tongue. Little children, love one another. Let brotherly love continue. L. H.

DAVID'S EXPERIENCE, IN A LARGE MEASURE, IS THE EXPERIENCE OF ALL THE CHURCHES.

David experienced many changes in life, but he never experienced but one change of heart. The heart is changed once, by God's Holy Spirit. For this is the covenant that I will make with the house of Israel, after those days, sayeth the Lord, I will put my laws into their mind and write them in their hearts. (Heb. 8:10.)

The sinner's mind is changed as well as his heart, both at the same time and place, and that by the Holy Spirit of God, independent of human agency, not by the will of the flesh nor the will or blood, nor the will of man, but born of God.

The human mind is the seat of judgment, and the heart is the seat of life or government. You will notice the change in the man, his walk, his conversation, his every-day deportment. So by their fruits you may know them. If any man be in Christ Jesus, the man is a new creature, not Jesus the new creature. The man after regeneration is not dead or paralyzed. So he can't act. The one born can act and does act, he can repent and does repent, he can run and does run, he can walk and does walk, he can keep the commandments of the Lord and does do it. He can work out his own salvation and does do it, but not at all times does he comply with these commands; if he does there would be no time or place for the chastising or correcting rod. The religion of God bestowed upon a poor sinner man does not give him the paralysis, but quickens the dead into life and makes him a lively stone, active in the kingdom of Christ.

David did not feel the same each day. Why art thou cast down, O my soul. (Psalms 41:11.) At that period of life he was a beggar unto the Lord for mercy. Blessed be the name of the Lord from this time forth and for ever more, (113-2.) At that period of life he was much lifted up in his feelings and was praising the Lord. Our Pilgrimage here on earth is a coat of many collars. At times it's a dark color; the dark clouds of doubt and fear comes over the pathway of life at times, light springs up in our feelings and all is white and well, and then again it appears that something dreadful is before us, and red color appears. At times we feel at peace in our poor heart. Peace on earth and good will to men. Then we have the blue color. So, dear child of God, press on; you have the rainbow of God's sweet promises with all its colors to encourage you to get home. We will all soon be home to meet and

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greet the loved ones and the Blessed Jesus, our dear Savior. There is Heaven where Jesus is, and if Jesus is not there is no Heaven. We are compassed about with so great cloud of witnesses. Let us be careful and prayerful to maintain good works, because it's profitable unto men. Tit. 3:8.

Affectionately,
J. R. Wilson.

GOOD WORKS.

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. St. John 9:4.

These are the words of our Lord Jesus Christ, who is our perfect example in all things. He not only taught us good works in all His teachings, but His whole life was an example of faithful, untiring and energetic labor, which was left upon record by divine inspiration for our example, to the intent that we, as His professed followers, should do likewise. At twelve years of age He taught the great lesson of thrift when He stood before the doctors and lawyers in the temple and answered Joseph and Mary why He had remained behind when they, together with the kinsfolks and neighbors, had gone a day's journey without Him: "Wist ye not that I must be about my Father's business?" His Father's business was the keynote of His whole life's career, and He was ever about it.

I do not find a single case upon record where Jesus ever saved or blessed any man or woman that He did not immediately give him or her something to do. It was either "go wash in the pool of Siloam," or "shew thyself to the priest," or "go home to thy friends and tell what great things the Lord hath done," or "go to one Ananias in the street called straight," or something like that.

In the great parable of the laborer in the vineyard, He teaches us the beautiful lesson of how His people should work in the kingdom of their Lord.

May I ask you just here, my brother and sister in the Lord, what are you doing in the service for our Master ? Do you hear His gentle voice through the Spirit saying, "Well done, thou good and faithful servant," or are you idle and hear Him say, "Why stand ye here all the day idle?"

Why call ye me lord, lord and do not the things which I say? The new testament abounds with the teachings and doctrine of good works. The apostle Paul stressed it in all his teachings. When he was giving in charge the things that should be taught by Timothy and other preachers, and on through all the ages to come, this is one of the things which he laid great emphasis on: "This is a faithful saying, and these things I will that thou affirm **constantly** that they which have believed in God might **be careful to maintain good works."**

"Put them in mind to be subject unto principalities, to obey magistrates and to be ready unto **every good work."**

Working while it is day evidently means while the opportunity is before us. The night mentioned in this scripture, I think, means the night of death. Therefore, the text can be interpreted as meaning, work while the opportunities of life are before you, for the night of death cometh when all our labors shall be over.

I do not think that our good works have a single thing to do with our eternal salvation or taking us to heaven. I do feel, deep down in my heart, that I want to fill the years of my sojourn here with faithful service to Him who has done so much for me. I can never serve Him enough whose charming name I love so dearly. Sweeter than all earthly treasure is His blessed service to me. I do not believe that the grace of God ever put any man or woman on the stool of do-nothing. I do not believe that any can be true disciples of the Lord Jesus Christ who are lazy, slothful, careless and indifferent. I feel sure that a great deal of the inactivity, and seeming indifference among our people today is the result of being preached to sleep with the doctrine of election, and devoting all our time upon the cardinal principles, to the complete ignoring, in many cases, of all the great practical lessons in the life and teachings of our blessed Master. Too much space has been taken up in our papers wrangling over doctrinal questions, when all of it is boiled down, so to speak, it is nothing but words to no profit, and shows clearly that it is all the outcome of jealousy and envy. O, what valuable time is wasted many times by our people, while the golden days of opportunities are slipping away, and the devil is robbing us of the sweetness of sacrificial service. I know it is right to contend for the doctrine, and to be zealous for the principles of the Lord God, but my brother, you know, as well as I think I know it, that a lot of the contention is in a carnal spirit, and not **"speaking the truth in love."**

O, that you would stop and think and consider seriously that "the night cometh when no man can work." How would you feel about your contentions if you knew that you were to be taken by the grim reaper in death before another day should roll by? Some time when I feel blue and cast down, and almost ready to give up the fight, something seem to say to me, "if you were called to die now, do you feel that you have served the Lord enough?" My answer is always the same: No, Lord, no. Let me live to serve Him more and more as the years of opportunity roll by.

There is a story ever new,
I'll tell it o'er and o'er,
How Jesus gave His life for me,
I want to love Him more.

The more I serve Him, the better I love Him, and vice versa. David was made to enquire, "What shall I render unto the Lord for all His benefits to me?"

The apostle Paul came to the end of his journey with no regrets in his heart over the life he had lived. He said, "I am now ready to be offered; I have fought a good fight; I have finished my course; I have kept the faith."

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One prayed, "Let me die the death of the righteous, let my last end be like his."

You cannot die the death of the righteous unless you have lived the life of the righteous.

Work for the night is coming,
When man's work is done.

In love,

Graymont, Ga. Henry Swain.

GIFTS.

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 today 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. 5:19—"Speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord." And see, also, Cor. 3:16, 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. (1st Cor. 6:5.)

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 is 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 anything in reference 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.

In The Gospel Messenger—1882.

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WRITINGS OF ELD. P. D. GOLD.

(Continued from last week.)

Churches are too slack about ordaining preachers that have not the blessed gift of preaching Jesus. They talk but it stirs not up Israel to fight. They repeat some scripture, but do not bring out things new and old, nor stir men's minds to their obligations to God nor to each other. They do not reprove, rebuke, nor exhort all Israel to their high calling of God, nor show the people of God their transgression. The preachers talk about the sins of other denominations, but alas, they do not tell the house of Israel their own sins.

Deacons are chosen merely to officiate at the Lord's supper in handing around the bread and wine, not considering that they are appointed to serve tables, to see how the poor are living at home every day, and to see how their pastor is faring at his home every day. Some people think if they feed the preacher while he is at their own home that is enough, and that he does not need anything to eat except when he is in the act of preaching.

Many church members, too, think that when they have joined the church and been baptized they have but little more to do than to attend preaching at favorable times. It is good to be at preaching, but you have far more than that to do. How many of you pray in your families at home? How many of you encourage your children to read the Bible? How many of you require your children to go to your own preaching places? How many of you allow your children to ramble off, not caring where they go, or what false preaching they hear? How few there be that diligently search to know the scriptures and devote their lives to the service of God, seeking to know the Lord, forgetting the things which are behind, and contending earnestly for the faith once delivered to the saints.

There is not a promise of the Bible, nor a spiritual blessing that does not belong to Israel: but we must arise and pass over Jordan and possess the land. All that the sole of your foot treads upon that has the Lord given you. But **you must** set the sole of your foot on it. You must occupy the land, or you do not enjoy it. The peaceable possession of the land, its goodly fruits, and glories, its peace and love are not enjoyed save by those that enter into the land. Surely we must fight if we would reign. Increase our courage, Lord.

They that believe do enter into rest. Let us **labor, therefore, that we may enter into rest.** The land of Canaan **represents the benefits** of **Gospel comfort** to those who enter into this rest. * * *

Here is one that has received a sweet hope through grace that his sins are forgiven for Jesus' sake, or that is accepted in the Beloved. His plain Scriptural duty is to be baptized at once. He should not wait a month or a year. Ananias did not instruct Saul to tarry, but **arise** at **once** and be **baptized.** The jailer at Phillippi did not even wait until next day, but was baptized the same hour of the night that he believed.

Some preaching tends to encourage people in slackness, telling them to keep from obeying as long as they can, as much as to say, to suffer is better than to obey.

Is it not better to obey than to suffer or sacrifice? To obey is better than all the sacrices or expenses you can ever offer.

We do not preach or teach that your obedience of faith is the **cause** or ground of your obtaining these blessings, but it is in this way you enter into them. (Isa. 1:19-20; James 1:25; Heb. 3rd and 4th chapters; Matt. 11:28-29.)

But, says one, no one can obey the Lord **without His Spirit. That is all true.** But is it not as much commanded to preach **repentance** in the name of Jesus as it is to preach election and predestination? Does not the same God that commands one command the other? Paul said he had not shunned to declare the whole counsel of God. It requires the same God to make one believe in election that it does to repent or maintain any **good work.** Some preachers harp on some point of doctrine making it a hobby to the neglect of other matters the God of Heaven has also taught.

We meet some preachers that cannot speak without all the time **dwelling especially** on **predestination, but cry out against that they that believe should be careful to maintain good works.** Baptists generally hold to predestination, and I am glad they do. If they did not, I should certainly want to go somewhere else and to a people that do love it; for it is the doctrine of God our Savior; but Baptists are often slack about entering into the goodly land by **neglecting** to perform **good works** (Eph. 2:10; Tit. 2:14; Tit. 3:8) and bring forth fruits meet for repentance which the same God that teaches election teaches to **be observed.**

We desire to see our brethren show their moderation by giving good heed to **all that God commands,** not **attaching more importance** to any one thing than to another, than the word of God warrants: but rightly dividing the word of truth, and giving to each his portion in due season.

We therefore, should give diligence to **make** our **calling** and **election sure.** All the doctrine, the experience, and the good works, all the reproofs, and the rebukes, all the sufferings, all the joys and peace, the life and blessedness of salvation **belong** to the church of the true and living God; whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come, every one and all are yours, and ye are Christ's, and Christ is God's. **Be diligent,** therefore, to occupy and enjoy the land, and do not act as the world slurs you by saying: If I believed as you do, I would sit down on the stool of do-nothing, and take my fill or satisfaction of sin, for if I am going to be saved I will be saved, it matters not what I do, or how I live. If you are saved, it does matter very much how you live, and what you do. For it is as **true under the Gospel as under the law the obedient eat the good of the land.** Under the law they

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that **obeyed** the **law** ate the natural good fruits of the land of Canaan, while those in the gospel who are **obedient** to the faith **enter into the joys** of their Lord: if ye know these things, **happy** are ye if ye do them; if any man will keep My sayings, I will love him and My Father will love him, and we will make our abode with him. Blessed are all they that keep His commandments that they may have right to enter through the gates into the city. Be not deceived, God is not mocked, whatsoever a man sows that shall he also reap.

These things written under the law are examples to us upon whom the ends of the world are come. Let us therefore always abound in the work and labor or the Lord, knowing that our labor is not in vain in the Lord, and that in due time we reap if we faint not."—Elder P. D. Gold, in his Book of Joshua, pages 113-121.

HEAR YE THE WORD OF THE LORD.

In Jeremiah, 7th chapter, we read the following: "The word that came to Jeremiah from the Lord, saying,

Stand in the gate of the Lord's house; and proclaim there this word, and say, Hear the word of the Lord, all ye of Juda, that enter in at these gates to worship the Lord.

Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doing, and I will cause you to dwell in this place."

We see that these people to whom the prophet was sent were the Lord's people, a royal priesthood, a chosen nation, a peculiar people, that they should show forth the praises of Him who had called them out of bondage and led and delivered them into a land flowing with milk and honey, etc.

No doubt those people were justifying themselves and each other because they were continuing to enter in at the gates of Jerusalem to worship the Lord (so-called) as he had given commandment (forgetting how poor, wretched, miserable, blind and wicked they had become). Rev. 3:17.

But we see that their vain confidence was rejected.

But, says the word of the Lord, "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these."

We see wherein their confidence was vain; they thought because they were entering in and going through a form of worship, they were acceptable with the Lord, as they were in good standing also with their brethren, forgetting that they had also become as idolatrous as they themselves, and all going down the broad way together, although they were continuing to worship in outward appearance.

"For if ye thoroughly amend your ways, and your doings; if ye thoroughly execute judgment between a man and his neighbor;

If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

Then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever."

Have not we seen covetousness and idolatry many times among brethren esteemed among men as pillars in the church, even the Scribes and Pharisees got in Moses' seat, and were sitting there when Christ came into the world. Did Christ honor and bless them because they sat in Moses' seat? Will the Lord bless us with all spiritual blessings in Christ Jesus while we are having other gods before us? (If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. —Paul).

The Lord further says to Jeremiah, "Behold, ye trust in lying words, that cannot profit.

Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did for it for the wickedness of my people Israel." (See 1st Sam. 4:10 what was done for Shiloh.)

I often wonder if the people of God in these times are not as blinded to our true condition in the sight of the Lord as were the Israelites? And are we hastening into the jaws of such misery and destruction as they realized from time to time as they became forgetful of their nothingness and proneness to love the world and the things of time to the neglect of the weightier matters of the law, judgment, mercy and faith. "These ought ye to have done, and not to leave the other undone."

Now we turn to Ezekiel, 8th chapter, where the Lord appeared to Ezekiel.

"And he put forth the form of an hand, and took him by a lock of his head: and the spirit lifted him up between the earth and the heaven, and brought him in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the altar this image of jealousy in the entry.

He said furthermore unto me, Son of man, seest thou what they do? even the abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

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And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominative beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shapham, with every man his censor in his hand; and a thick cloud of incense went up.

Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? for they say, the Lord seeth us not; the Lord hath forsaken the earth.

He said also to me, Turn thee yet again, and thou shalt see greater abominations that they do.

Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

Then he said to me, Hast thou seen this, O son of man? is it a light thing to the house of Juda that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." * * *

All the foregoing and surprising facts as recorded by the word of God, remind me so much of my own fleshly weakness and rebellion against the true service of our all wise, merciful and sin avenging Lord and Savior Jesus Christ (which service must be attended by sacrificing covetousness and idolatry—if it is acceptable to him before whom all our deeds are open and naked in his sight.—Heb. 4:13). And, like the Israelites, even when I would do good evil is present with me.

When I go to the house of the Lord, my mind is so stayed on my idols scattered abroad in the land among my kindred in the flsh and temporal affairs for (as the Lord spake in another place to Jeremiah, "According to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.")

"But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Juda." Jere. 2:28.

Let us remember that the abominations mentioned above were committed by the Israelites while they were supposed to be serving the Lord. They were meeting at the temple at Jerusalem, it seems.

And how many of us, if I am one, are members of the church and are meeting the brethren once a month, and are looked upon perhaps as great weights in the church. And if they laud us for our faithfulness we are liable to become so deceived in ourselves, we become as whited sepuchres, "which indeed appear beautiful outwardly, but are within full of dead men's bones, and all manner of uncleanness." For we, according to the underlying principles of the flesh, become covetous for the pre-eminence among the brethren, and the uppermost seats, which is idolatry. Col. 3:5.

Are there any uppermost seats in the church? There should not be such a thought, only as Christ taught his disciples.

And there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. Luke 22:24-26.

But are there no high seats we could aspire to nor covet? Not when we are clothed and in our right mind, but when we become covetous and blinded by idols, we covet the applause of men more than the self-sacrificing service we should prefer above our chief joy.

Some seem to look upon a large membership as being uppermost among the brethren, but, says Christ, When two or three are gathered together in my name, I will be in the midst, and that to own and to bless. But we are such short-sighted creatures. We overlook the weightier matters. And so did the Israelites. We, I fear, place too much importance on the association—looking upon it as a higher court, or where the learned of the churches meet to hear the big preachers. And of course all the little brethren are liable to become covetous of being sent as a messenger, and if not appointed he feels hurt and that the one sent is no better than he.

And the sisters will most kill themselves trying to have the nicest dinner to spread, for what? * * * * And if a poor, needy beggar should appear at our door (as Mr. Leland did at the rich widow's home when she was preparing for a big, noted preacher, we would scarcely take time to entertain him. And if I was not wrapped in all these idolatrous principles. I could not see so much of it in others, but I can see in my weakness how unheedlessly we may

(Continued on page 14)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor. LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Gilliam Church, Alamance County, N. C. G. W. Brooks, Greensboro, N. C., church clerk. Meeting day, fourth Sunday. Elder J. W. Gilliam, pastor.

We note with sadness that Elders Donehoe, of South Carolina, W. T. Everett and H. V. Hill, of Georgia, have been called to their eternal home. Many of our best and ablest ministers in the United States have died within the past two years. Truly the harvest is great and the laborers are few. True, faithful ministers should be appreciated. May we all bow in humble reverence to God and beg Him to send forth more laborers into His vineyard. He alone can prepare preachers to preach His gospel.

L. H.

ERRATA.

There was one special error in my little article printed in The Messenger of Sept. 15th.

Where it says, "Who was able to see the end from the beginning," it should read, "Who was able to see the end **with** the beginning." I am responsible for the error and wish you would correct it.

Pray for me that I may be made humble and have the light of revealed wisdom. Leo. V. Bagley.

We are poor and needy, but we have a rich Father in Heaven who supplies all of our neds. He will never leave you nor forsake you. As your day, so shall your strength be. We need His precious grace continually, for without Him we can do nothing. He has given us a sweet hope through grace. He requires our loyalty to Him and furnishes us enabling grace to do all things He commands. Bless His holy name.

L. H.

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Dear Eld. Hull:

I am glad we are to have two numbers of The Gospel Messenger per month. I hardly see how you are to double this expense when you were hard run while publishing it monthly. I almost lost interest in it while it was being used as a medium to circulate and disseminate purely local troubles, and think you did wise to discontinue this use. The letter written by Eld. J. H. Oliphant in 1908 and copied in Sept. 15 Gospel Messenger is so full of solid truth, I do thank the Lord for such gifts as Eld. Oliphant, and I thank you for reproducing the letter.

We are now having most serious trouble along the line he indicates. I am sending you one dollar to pay for the extra paper I receive each month, and I am going to here suggest to every subscriber to add a dollar to the amount we have paid, and that makes it cost us only $2.50 for 24 numbers.

How easy it would be for all to do this and what a load it would lift from your shoulders. Brethren and sisters do this and see how good you will feel.

J. T. Satterwhite.

Dear Brother Hanks:

I fully endorse the sentiment you contend for in the Messenger. It has been a great comfort to me in the past year. I would not be without it for twice the price. I live in one of the destitute places. None of our faith and order in my neighborhood. My membership is 16 miles away. I do not go often in winter season as I am 68 years old and in poor health. The paper has proved a blessing to me. I read of so many good meetings amongst the Baptists in the South.

While here at home my mind is with you. My prayer is that the Lord will give you health and strength to preach the Gospel and feed the flock of God which He has purchased with His own blood.

Pray for me and my family.

Yours in hope,

Fairfield, Ill. G. W. Locke.

R. F. D. 3, Box 121, Jacksonville, N. C.,
Sept. 6, 1921.

Elder Zack C. Hull,
Atlanta, Georgia.

Dear Brother in the Lord:

I herewith enclose a money order of one dollar and fifty cents ($1.50) to pay for The Gospel Messenger another year.

I hope that I may be blest to read it as long as I live.

Dear brother, I subscribed for The Messenger just ten yearsr ago. Sent remittance in advance to dear old Brother Hassell and it has come to me promptly every month since.

Dear brother, the subscription blanks with stamps that you sent to me sometime ago, I mailed to some of the brethren that I thought would like to read them.

I so much enjoyed them that I wish that all lovers of truth could read them.

I don't think we have a better paper published anywhere. It and Zion's Landmark, which I have been taking thirty years, are a great comfort to me and my desire is to the Lord, I hope that our precious papers that we so dearly love for the truth's sake may be sustained and the dear editors' hands may be held up by the dear God's people. Surely He will put it in their hearts and minds to do so.

I have denied myself of many things that I thought I needed for the sake of my papers and the cause that they contain.

I see the beauties in it. Dear Savior, let Thy beauties be my soul's eternal food and grace. Command my heart away from all created good.

May the God who is rich in mercy and all grace be with you and all true Israel, is my prayer for Christ's sake. I hope to be remembered in your prayers.

I am a poor, old, afflicted mortal confined to the house and bed most of the time. I close, with love and best wishes. Your little sister, I hope,

Mrs. G. T. Walton.

Bradford, Tenn.

Miss Bessie Lewis.

My Dear Sister:—Am here for a short stay and brought your letter with me.

My sister, I know the Lord's sweet service surpasses all earthly pleasures or joy. As the poet says, "You may sing of the beauty of mountain and dale, of the silvery streamlet and flowers of the vale; but the place most delightful this earth can afford is the place of devotion, the house of the Lord."

But, oh how often God's children neglect the church, the place of worship and instead seek worldly things. "As ye sow so shall ye reap. If ye sow to the flesh ye shall of the flesh reap corruption. If ye sow to the spirit ye shall of the spirit reap life everlasting."

Dear sister, I know what sad reaping we have after having sown to the flesh. I believe, or at least hope I know a little of the joy found in living after the spirit and seeking to obey the Lord.

This old world is full of vanity. It is only when we can feast on God's love that we can enjoy true peace and rest, and His love is from everlasting to everlasting—knows no change. It is we who change. We forget Him and wander away, and coldness and leanness and deadness is our portion and we lie down in sorrow and arise in mourning.

When God's children engage in strife and have wars and fightings among them, it is but an evidence of their living after the flesh, their minds being carnal instead of spiritual. James says: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

Oh how good it is when His children are seeking to have the mind of Christ, to not be proud but hum-

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ble. "God resisteth the proud, but giveth grace unto the humble. James, 4th chapter, is so full of good teaching for the Lord's people. It seems we forget to read God's word carefully and prayerfully. We might often be saved from many sorrows and troubles and snares if we studied God's word more closely and carefully, and made it the man of our counsel. "Speak not evil one of another, brethren." What great joy might be in Zion if those words were obeyed by us all. Now I must not tire you. Let me hear from you again sometime.

Your sister in hope,

(Mrs.) Minnie C. Waddell.

Dear Bro. Hull:

I taught two months this summer at Cool Springs, below Enterprise, Ala. One night I went home with the children of Bro. R. E. Dean, where I pleasantly spent the time. In conversation with Bro. Dean, in some way the name of Eld. J. W. Bush entered in. Bro. Dean spoke so complimentary of Eld. Bush that I invited him to come to the next meeting at Consolation, where my membership is.

Eld. Bush, two of his daughters and two of his sons came to the meeting. He was given an opportunity to talk to the church and we received him on confession of faith. Having to leave for my school, I could not be there Sunday, but I am told Eld. Bush preached with great power.

On my way to my school I stopped over at Midland City and heard Eld. Turnipseed preach a powerful discourse.

Back to Eld. Bush. He lives near Westville, Fla. He has been cut off by the fatalists and to hear his story, which corroborates that of Bro. Dean, he has been badly persecuted by them. Bro. J. J. Hudson, one of our best members, told me that prior to our receiving Eld. Bush, he had seen a whiteheaded man in a dream three times. As soon as Eld. Bush entered the door, Bro. Hudson said it was the man he had been dreaming of. Not one of us had ever seen or heard of him before, except what Bro. Dean told me. Let us hope it is of the Lord. If so it will prosper. In love and fellowship, C. H. Byrd.

Eld. Z. C. Hull,

Dear Brother:

A brother handed me some appointments for you and it started off as if our association would come off before the second Sunday in October, but the balance of the appointments seem to straighten it out. I am sending you one of our minutes.

Indeed we are glad you are coming to our association and view the place of all places to me, where I have spent over 47 years of my life.

Your father was with us last year and we would be glad to see him come again.

Well, I have been in poor health nearly all the year. Not in bed but not able to go away from home much and sometimes do not care how soon I shall be relieved from the warfare. I have had some sweet seasons this year and often felt that I was in the august presence of God and sometimes my mind has been taken into the deep mysteries of the Bible and gleaned where I had never before gleaned, and I thought at different times I would write you the exercises of my mind, but would neglect it until it leaked out like water out of a leaky bucket.

I have long since learned that I am not my own keeper, so I just have to wait as the lame man did for the troubling of the water, and Christ said not to put new wine in old bottles, lest it be wasted. I hope if it can be the Lord's will to meet you soon.

In hope,

J. R. Callaway.

Manassas, Ga.

Dear Brother Hanks:

Sister Amanda Brown, of Birmingham, Ala., asked me to write my views on the prodigal son, and have published in the Primitive Baptist paper. I feel to be unable to rightly present so great a matter, nevertheless I have had some thoughts on the subject. There are many different opinions on the subject. I am a poor, fallable creature, and may be wrong, but my idea is that this son represents one of God's children who had left his Father's house, the church, and gone into a far country, or other so-called church, and engaged himself to feed swine, thus disobeying Christ where he said: "Cast not your pearls before swine." The Scriptures and the many precious promises are pearls of great price to the child of grace, but the natural man receiveth not the things of the Spirit of God.

Luke 15:11. This man went out (as Neomea) full handed, but by going out from the church all is lost in righteous living. After all his joys and comforts are gone and a great famine comes into his poor soul, and he would, if he could, eat the husks of the swine; but the poor fellow that has tasted the good word of God, and the power of the world to come, cannot possibly live and exist on swine feed, much less the husks. No man could give him food that was satisfying to his spiritual needs, for such foods are not produced in such barren soil. So being in such great need, it brought him to himself in feeling like he was before leaving his Father's house and caused him to resolve to arise and go to his father, knowing by experience that there was plenty and to spare. He was thus driven from hunger to leave this barren land, and go to his Father. But after he came to himself, oh, how humble and unworthy he felt to be so much so that he felt like making an humble confession that he had sinned against Heaven and before God. After this experience he was willing to take the lowest place among God's servants. Oh, how humble and penitent he was when he came to himself and saw where he was. He was afar off, but coming, and his Father saw him. Yes, he always sees his children, even when they wonder afar off

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and are returning to the shepherd and bishop of their souls. The Father had great love for His wayward Son, and showed him with the preparation of the gospel of peace.

There was a great feast. The son had been dead to such feasting and joys, but now has awakened from sleep and from the dead, and once more has the light of divine grace in his poor heart. Now there is always a class like Peter—"though all men deny thee, yet will I not, so the elder son that had stayed at home was not satisfied to receive the erring brother back into fellowship and love. Haven't you heard him say: "He has done so bad I can't ever fellowship him again. He has sold his birthright." But the Lord is very merciful. I have heard of one able minister of the New Testament in this country doing (as I believe) the prodigal son, left the church, joined another order and tried to sing the Lord's song in that strange land. But the inhabitants of that land only made sport of him, and his song of salvation by grace alone; so it was not long until he came to himself and hung his harp on the weeping willows, and like Peter after he denied the just one, and He looked at Peter; then Peter came to himself and went out of the condition he was in and wept bitterly. So I believe it was with this servant of God, "Be not high-minded, but fear." So he was received back into fellowship and love of the household of faith, and afterward in humility and zeal, according to knowledge, earnestly contended for the faith once delivered unto the saints. Again like Peter, when converted from trusting in his own strength, his brethren by telling them of his own experience and failures. Like Jeremiah, he could say from experience, "Oh, Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

W. P. Merrell.

We have several churches which years ago made some mistakes by taking alien baptisms and secret orders, we now believe in the same faith and practice of orderly Primitive Baptists and want to get in line, but some will not take us without doing away with our official work. What shall we do? How can we get in line? Submit to your brethren. They are the best friends you have on earth and even if it were a sin, it will not be your sin. You need your brethren and they need you. What can you promise yourself as you stand? We need every true Primitive Baptist at his post. If they will not do as you say you do as they say and get in line. Your boundary will then no more be circumscribed. The work can be done in a little while and all the official work necessary can soon be done and you will be a blessing to your brethren and they to you. Their arms are open to receive you. It is safe for all to live at the feet of our brethren. Let all get right and have God's approval and the fellowship of God's dear church everywhere. L. H.

POETRY

Now to my satisfaction and delight,
I heard a sermon the other night.
It weren't in poetry nor in prose,
But from one the dear Lord has chose.

Now the Missionary got it started,
When the Primitive finished he only nodded.
They didn't agree in every particular,
But couldn't see how the Primitive could quote so much scripture.

They talked of Adam on the transgression,
Of Christ, election and predestination,
How Peter spoke in seventeen tongues,
To every nation under the sun.

He started at Genesis and went to Revelation,
To that left none for tangleation.
The Missionary acknowledged it opened his eyes,
I never saw the Primitive have more liberty, to my surprise.

The special atonement an affectial calling,
Was not left out nor neither forgotten,
And how the Missionary went for the price,
How impossible it was for them to give life.

As I watched the sun go down to night,
With crimson color Oh! so bright,
I found words inexpressible in soul,
I hope for the love of Christ and you all.
Written by Ola Cole, March 16th, 1913.

Elder Lee Hanks.

Dear Brother: As my husband is sending in his renewal for The Messenger, I feel I want to put in a line to you and tell you how I've enjoyed your good articles in the dear old paper. I have never seen or met you personally, however, though I love you devotedly for you write just what I believe and love to hear proclaimed from mouth and pen. I think your writings alone are well worth the cost of the dear paper they appear in.

Our next Staunton River Association will be held at Strawberry Church, Aug. 10th, 11th and 12th this year, if it is the Lord's will, and we would be so glad for you to come and be with us, can't you? Hope the dear Lord may direct your mind this way. Am enclosing two letters that I would like to see published if not asking too much. They were so comforting to me and I feel others will enjoy them, too. I don't like to keep such good news to myself and for my comfort alone, but spread it for the dear little lambs of God to enjoy.

Now may the Lord continue His love and blessings upon you in your declining years, filling your heart with peace and comfort from on high, and if you can condescend so low as to remember a vile, sinful girl in your sweet prayers, I beg you to remember me. One less than the least in a sweet hope of eternal life. MRS. WM. H. OAKES.

Whitemell, Va.

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(Continued from Page 9)

be as the Israelites were in Jeremiah's time, be worshipping idols while we are meeting supposedly to worship the Lord.

I do feel confidently assured that, if I am one, I am the least one among my Father's children; yet in realizing my own proneness to worship with my back toward the altar and my face toward some earthly god or idol, I fear and tremble and would if I could warn the young and inexperienced soldier of the cross to look well to the ways of Israel of old, and to the house or church of God, and to the teaching of the Scripture, from Geneses to Revelation, and watch and pray that you enter not into temptation, for the Spirit indeed is willing, but the flesh is weak.

For, of all the foes we meet,
None so oft misleads our feet;
None betray us into sin
Like the one that dwells within.

Oglethorpe, Ga. Orie Belle Adams.

Dearest Mary:

You may think this foolish, but I cannot help it, if you do. I've been thinking about you all day, and thinking surely I have deceived you, if you think about me like you say you do. I want you to love me, dear, and hope you do; but please don't think I am a good girl, when I am not. I feel to be so mean and sinful all the time, and more so when I am with you or any of God's dear children. Yet I love them, and would rather be with them than any people on earth. Sometimes, when I hear you and others tell your feelings, I think how I love you all. I have a precious little hope that maybe some sweet day I will be one of you. I have ben made to realize that without the Dear Lord I can do nothing that's any good. I try to beg the dear Lord for mercy, but it seems my prayers reach not higher than my head. I have so many times wanted to fall at your dear feet and ask you to pray for me, for you are so good I feel like your prayers would be heard and do me good, yet I do not feel worthy of your notice, even.

Lucy Walton.

This is so good and a direct copy of the letter from this dear girl. I do not feel worthy to receive such letters, yet how comforting they are to me, and I prize such far above rubies. I feel all of God's little ones have the sweet experience of this dear girl. Such are the feelings of His children, and how blessed they are to be so favored of the Lord as to feel the need of Him and His tender mercies. Is it not true, Brother Hanks, this girl is not a member. The other letter is from Sister Mary Hundley, a girl only 18 years old, who has been a member at Strawberry about ten months. She is now at Harrisonburg school, and we miss the girl so much, for she is always faithful at her church and loves the dear doctrine of salvation by grace, how good it is to know The Way, The Truth and The Life on one's youth.

Mrs. W. H. Oakes.

Dear Brother Hull:

Brother Hull, please don't stop my paper just now, for I love the doctrine it contends for, and have for some time. I take the Gospel Messenger, and the Primitive Baptist, and I don't know which one I like best. I think they are contending for the same thing, salvation by grace, in a graceful way. I think it is just about as much important to preach or write in the right way as it is to preach the right thing, but I often feel to miss the mark so far. I have sent out or given out those follow-up letters you sent me, but don't know whether they have subscribed for the paper or not. Would be glad if you would send me some sample copies, and I will try again to get some subscribers for the good paper. The price for the Messenger or the Primitive Baptist either are not too high by no means, for I don't think I would do without either for $5.00 per year. There is a plenty of old Baptists that have plenty of this world's goods, houses and lands and stock, and put out four or five hundred dollars for a Ford car, and probably don't contribute $5.00 per year for the blessed cause of the Master, and then complain about the coldness among the old Baptists. I will send in my remittance soon. At present I haven't the money to spare.

I have just lately learned of Bro. Wood's bad luck. I feel it my duty to help this precious brother, for he is worthy. We may get our earthly homes destroyed, but that sweet home up yonder eternally in the Heavens, whose Builder and Maker is God, can never be destroyed. For the foundation of God standeth forever. Having this seal, the Lord knoweth them that are his blessed thought to get our tired and weary hungry souls, looking for the coming of the dear Lord. Precious children, don't you get so tired sometimes, almost ready to give up, and sink in despair, but at a good time the dear Lord finds his angels with bread and water, and we then, like poor old Elijah, can then go forty days and nights in the strength of that food, such God-given food, it is so sweet to the tired and hungry. I often go walking with my poor head bowed down in tears, to take this precious food to the poor tempted tossed children of God, and when the dear Lord blesses me with strength and liberty to hand out this food to the poor, I have nothing to glory in but the Lord, for I am so poor, so weak, I find myself so often praying to the dear Lord to keep me. There are so many things now to lead us away from the fold of God and the church, but God is the same today as He ever was. He is God, and changes not; therefore, ye sons of Jacob are not consumed, so little children press onward, looking to Jesus, the author and finisher of our Faith. He is the One to look to. A ball of wax will remain firm until it is placed between two heating fires, then it will melt to the ground, while a stone or a rock will grow harder and harder, and the more gold is tried the more gold is used. The more gold is burnt the brighter it will shine, and, dear children of the most high God, am I

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too poor for you to remember me? Am I too poor for you to think of me? Am I too poor for you to write me? And am I too poor for you to visit me? When you feel that your life is all a failure, and you can hardly hold up your heads from the dust, and your heart is almost just ready to burst from so much sorrow, and you go to bow down at a throne of God's grace, having no other place to go to, will you please remember me. W. J. Puckett.

Jasper, Texas.

OBITUARIES.

ELDER W. T. EVERETTE

Elder W. T. Everette, son of Elder James and Sarah Everette, was born in Macon County, Georgia, October 11th, 1844, moved to Randolph County with his parents in 1852, where he remained until Terrell County was formed, and remained there until the war came on, when he went as a volunteer in Capt. L. R. Redding's Company from Stewart County, which was a member of the 31st Georgia Volunteers, General Gordon's Brigade, was wounded at Gettiesburg, Pa., July 1st, 1863. Came home on furlough September 29th, 1863, remained at home until 1864, during which time he married Miss Amanda Bush at her parents' home in Webster County, Georgia, March 17th, 1864; left home for the army April 19th, 1864; was taken prisoner at Spottsylvania Courthouse, Virginia, May 12th, was sent home Sept. 30, 1864; after the surrender, moved to Stewart County December, 1866. Joined the Primitive Baptist Church at Walnut Grove, Randolph County, on second Sunday in June, 1874, and was baptised on first Sunday in July by Elder J. R. Teat. Commenced talking in public May, 1875; was licensed to preach May, 1876; was called by Mars Hill Church September, 1876; was ordained November, 1876. Moved to Terrell County, December, 1878, having been called to Chickasawhatchee Church before moving; preached at a school house near which Union Church was constituted later on, which church also called for my services; served from four to five churches up to this time except two years I only served two. I baptized and married quite a number of people, but kept no account of them and hence can't tell how many. I am now at this time, 1910, living in the yard that I moved to in 1878, with my only child, J. F. Everette, and family, and thank God they are so good and kind to me—my dear, loving wife having died July 27th, 1910, and left me a poor, heartbroken sinner to wander on in this sinful world for a while (the above nearly all copied from Eld. Everette's writings). After this he still lived with Frank and family until his death, which occurred September 1st, 1921. Three children were born to them. Nathan, the oldest one, died at the age of five years; Fannie lived to be grown and married M. Blackshear, and died January 8th, 1908. Elder Everette was Moderator of the Harmony Association for a number of years and until his death. He was well known in the county, and highly esteemed as a minister of the gospel. There was a time when he was the only active preacher in his association, in time of some confusion and separation, but he stood like Elijah of old, lived to see his enemies removed and died in the fellowship of all orderly Baptists in Georgia and elsewhere so far as I know. Several years ago, he asked me to go to his burial and officiate at his grave when he died, and on my return from the Upatoie Association, rejoicing with Elder Hassell and others who were in my home, we were suddenly made to mourn, for a message brought the sad news that Elder Everette was dead. On the next day, Sept. 2nd, in company with Elder Roberts and our wives, we went to Dawson, and after prayer by Elder A. Garrett and some remarks by me, followed by Elder Roberts, his body was laid in the grave beside his departed wife to await the command of our God. Poor Frank, he looked so heart-broken and crushed. May the Lord comfort and bless him and family. A large concourse of people were present to pay their last respects to the memory of our lamented brother.

J. M. MURRAY.

Ellaville, Ga.

Primitive Baptist requested by the family to publish also.

MRS. ELIZABETH P. STRICKLAND

Sister Elizabeth Phelps Strickland, daughter of John and Frances Phelps, was born in Halifax County, N. C., Sept. 4, 1847, and died, after a month's illness, at her home in Hobgood, N. C., at 8 P. M., June 9, 1921. She was married to Eld. W. B. Strickland, Feb. 14, 1867. Her husband and their two children, Sister Ella B., wife of Bro. Strickland, and Mr. McGilvoy Strickland, survive her. She experienced a hope in Christ, and she related her spiritual evidence to the Primitive Baptist Church at Lawrence, in Edgewood County, North Carolina, and was received into the fellowship of that church, and was baptized by Eld. Wm. F. Bell in November, 1874, her husband having been baptized in the fellowship of the same church in July of that year. Sister Strickland suffered greatly with chronic indigestion for forty-five years, but was very patient, quiet and gentle, and a great comfort to her husband and children and she was greatly loved by them and by her brethren and sisters and friends. A short time before she died, she was asked by her husband whether she felt willing to leave him, and she replied that she did, and that she desired to depart and be with Christ. At the request of Bro. Strickland I held a brief funeral service June 10th at her home and at the grave. Her remains were buried in the town cemetery at Hobgood in the presence of many sympathizing friends. We are assured that her ransom and liberated spirit has entered into the presence of her beloved Savior, and that her body will be raised from mortality to immortality at the second coming of Christ to the world, and reunited to its companion spirit, and will be caught up in the clouds to meet the Lord in the air, and so shall be forever with the Lord.

SYLVESTER HASSELL.

IN REMEMBRANCE OF MRS. SARAH E. BARRON.

Mrs. Sarah E. Barron, wife of J. H. Barron, Jackson, Ga., who died January 8th, 1921, in the presence of her dear children, husband and friends. She left eight children, five girls and three boys to mourn the death of a loving Mother and companion, who now resides at Jackson, Ga., Mrs. Fletter Maddox, of Fayette, Ga.; Mrs. Dorah Price, Jackson, Ga.; Mrs. Annie Yarbough, Birmingham, Ala.; Mrs. Delia Hilderbrand, Washington, D. C.; Mrs. Maude Howard, Jackson, Ga.; Mr. Archie Barron, Lyons, Ga.; Mr. Frank Barron, Jeffersonville, Ga., and Mr. T. B. Barron, Wayside, Ga. She was a devoted Christian woman. She belonged to the Primitive Baptist Church for twenty years before her death, being baptized into that order at Birsheby Church, Henry County, Georgia, by Rev. Dan Henderson. We miss thee from our home, dear mother, we miss thee fro mthy place; a shadow over our life is cast, we miss the sunshine of thy face, we miss the kind and willing hand, thy fond and earnest care; our home is dark without thee, we miss thee everywhere. 'Tis hard, so hard, to break the cord where love has bound the heart; 'tis hard, so hard, to speak the word, must we forever part. Dearest loved one, we have laid thee in the peaceful grave's embrace, but thy memory will be cherished till we see thy humble face, peaceful in the grave so low. Thou no more will join our number, thou no more our sorrows, nor yet a pain, we have to meet thee where the day of life is and in Heaven with Joy to meet thee where no farewell tears are shed. Farewell, dear mother, sweet thy rest, weary with years and worn with pain; farewell 'til in some happy place we shall behold thy face again. 'Tis ours to miss thee all our years, andtender memories of thee keep shining in the Lord of rest far so he giveth. Farewell, dear mother, but not forever, there will be a glorious dawn, we shall meet to part no more on the resurrection morn. Though thy darling form lies sleeping in the cold and silent tomb, thou shall have a glorious awakening when the blessed Lord doth come.

Written in memory of my dear Mother, by Mrs. Frank Barron, Jeffersonville, Ga.

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ETERNAL LIFE.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them **eternal life;** and they shall never perish, neither shall any **(man** was put in by King James' translators) pluck them out of my hand."—John X., 27, 28. "Whoso eateth my flesh, and drinketh my blood, hath eternal life." —John vi. 54. "And this is life eternal, that they might know Thee the only true God," &c.—John viii. 3. "Seek for eternal life:"—Rom. vi. 7. "The gift of God is eternal life," &c.—Rom. vi. 23. "We show unto you that eternal life," &c.—1 John i. 2. "He hath promised us eternal life."—1 John ii. 25. In all these places the phrase **"eternal life"** is used. Besides, there are many places where "life" is spoken of without the adjective "eternal" being written, when it is meant or implied. (See Psa. cxxxiii. 3; Rev. ii. 7; and Rev. xxi. 6). Of course I cannot refer to them all in one letter. But the places referred to show that the words have a great fulness of meaning. And without entering upon the connection of any particular text where they occur, I wish to suggest a few thoughts upon the words "eternal life" themselves.

1st. "Eternal life" is put in contrast with our present mortal life. Life, of whatever kind we may speak about, always means more than mere animated existence. The subtle essence that we call life no man can lay hold of. God is its author. He gives or takes it at his will. In a strict sense, he is himself the life of the universe. In him, and by him, do all creatures live, move, and have their being—that is, he animates all things that have life. But when we speak, for instance, of the life of a bird, or beast, or man, we mean more than the simple animation that they possess. We mean the peculiar new desires, delights and pleasures that engross our hearts. Life, eternal life, is a power, aggressive and unswerving within us. It takes hold of hands and feet, and ears and tongue, and mind and heart, and they become its servants, to do its bidding, even as they have done in days past the bidding of evil within. There may be no change in the renewed man, in one sense, but there is a vast change in another sense. The mind is the mind still; the body is the body still; the heart is the heart still; the soul and spirit are soul and spirit still; but a new power has come in, and all these things are put to new uses. The house may be the same—beams, rafters, walls, brick, stone, wood, all—all—may be the same—but one thing I know, since the new tenant moved in, it is cleaned ,and fences are whitewashed, and straggling gates are hung, and the noise that made it a nuisance to the community is silenced, and the carousing and folly carried on there of old are not seen. The new tenant has somehow done all this, and this is change enough for me. Thus we know what eternal life means by its results in those to whom it has been given.

6th. Now, then, we may see why Christians seek for it. It is theirs, but they want to realize its full power in their souls. It is salvation, and they want to enter into it more abundantly still. It is a present experience of a present salvation. But still we have to seek. We have not yet attained; we have not yet apprehended that which Jesus designs for us; we are not yet perfect. And so we pass on, seek on. But we shall attain; we shall be perfect. (See Phil. iii. 11, 16.) And this will be the fullness of life and immortality. If we have these things living within us to-day, we need give ourselves but little concern about death and the future world. Having the spirit of holiness, we cannot die. Tired out with the journey and the toil we shall fall asleep, and then what an awakening awaits us! Even the bodies made forever immortal! We cannot know what life is, but we can see its power in the fruit which it bears. The fruit down here is imperfect, marred often by the world, and the flesh and Satan; but up there, in its own native clime, we cannot conceive what perfection it has. And we shall be perfected, too. As ever, your brother in hope of life,

Reisterstown, Md., Feb. 8, 1884. F. A. CHICK.

While we should love and appreciate our preachers as gifts from God, but we should not worship them, nor follow any man any further than he follows Christ. We should love and appreciate all the gifts that God has given us. Every blessing comes from the great and all-bountiful hand of God. Praise God from whom all blessings flow. L. H.

Poor tempest-tossed children, remember that God is your refuge and strength and a very present help in time of trouble. L. H.

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Mrs. J. L. Russell

The GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, NOVEMBER 1, 1921. No. 13

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—June 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

"FIGHT THE GOOD FIGHT OF FAITH, LAY HOLD ON ETERNAL LIFE, WHEREUNTO THOU ART ALSO CALLED, AND HAST PROFESSED A GOOD PROFESSION BEFORE MANY WITNESSES.

"I GIVE THEE CHARGE IN THE SIGHT OF GOD, WHO QUICKENETH ALL THINGS, AND BEFORE CHRIST JESUS.

"THAT THOU KEEP THIS COMMANDMENT WITHOUT SPOT, UNREBUKEABLE, UNTIL THE APPEARING OF OUR LORD JESUS CHRIST.

"WHICH IN HIS TIMES HE SHALL SHEW, WHO IS THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS AND THE LORD OF LORDS."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

AS TO BARS TO FELLOWSHIP.

A brother in Arkansas objects to the article of Bro. J. I. Foster on this subject, in The Gospel Messenger of Sept. 1, 1921, that Bro. Foster's position would admit all the Missionary Baptists and Campbellites and their official work since their separation from us into the Primitive Baptist Churches, and that is contrary to Titus 3:10-11, which requires the rejection of a heretic after the first and second admonition, and 2 John, 9-10, which requires us not to receive one who transgresses and abides not in the doctrine of Christ. But it seems to me that Bro. Foster seeks the union of New Testament Churches on the basis of apostalic doctrine and practice. Such doctrine and practice as are held by the great majority of Primitive Baptists, as stated generally in the Articles of Faith of Primitive Baptist Churches. Strifes of persons and words and metaphysics should not divide the children of God; and if the human innovations, including the speculations and institutions, introduced among us in the last and present centuries, are abandoned, the genuine and orderly believers in Christ and His Written Word should be united, according to His great High priestly prayer (John 17:20-21). Associations and periodicals cannot settle this matter, but it must be settled by each Church for itself, and then the Churches could get together in a general conference, as Eld. J. R. Respess, with Scriptural wisdom, used to say, **"Baptism is not for Church cleansing,** which is done by repentance, confession, and returning to the right." Baptism is an emblem of individual cleansing by the Holy Ghost. S. Hassell.

Correction—In Oct. 1st, speaking of my tour in the Abbott's Creek Association and unity among the saints, it should be **unity** and not **minty.** My article, Oct. 15, "eliminate or estrange" should be **alienate** or estrange. Where it says, "You can see no way **mistake,** should be no way of **escape.** L. H.

MISSIONS.

Brother Carr, when I became a member of the Baptist Church, in 1811, no **religious institution was known or patronized, to my knowledge,** in connection with the Baptists of the United States. **Not a college, theological school, Sunday school, missionary or tract society existed** in this country. Not long after my membership the heresy of Andrew Fuller, of England, began to be promulgated among us. Not long after this Dr. A. Judson and Luther Rice, who had been educated for the ministry by the Presbyterians, were by their denomination sent as missionaries to the East Indies, and on their way agreed to change their profession, and on their arrival in Burmah they were baptized by Dr. Carey, a so-called Baptist minister from England, and Rice returned to originate a missionary spirit among the Baptists of America.—Elder G. Beebe, Coffee's History, pages 21-2.

In 1622, Gregory XV, the first pope who had been a pupil of the Jesuits, **established the first great missionary board in the world,** the prototype of all missionary boards, whether Catholic or Protestant. The next pope, Urban VIII, established a seminary, or college, for propagating their faith.—Hassell's History, page 516.

The first Baptist Missionary Society (Board) was thus formed at Kettering, England, Oct. 2, 1792, and the first collection for its treasury, amounting to 13 pounds, 2 shillings and 6 pence, was taken up. Mr. Fuller was chosen and remained its secretary until his death, traveling almost continually through the British Isles and pleading for the mission cause. Mr. Fuller says: "Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide." . . . (If it had been of the Lord, the Holy Ghost would have guided into all truth.—L. H.) Carey said: "I will go down (preach to the heathen), if you will hold the ropes—furnish the money." It seems that Carey took an oath of each of them that they would furnish the money before he would go. All this looks more like faith in men and money than in God.—Hassell's History, page 341.

God's ministers go where He sends them. **They**

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go, trusting in God, whose arm brings salvation to all His chosen.—L. H.

Our Missionary organism originated with our English brethren at the time of the revival of the Missionary zeal through the influence of Carey, Marshman and Fuller. Let it be borne in mind then that our Missionary organism is of human origin, and of a very recent date, entirely outside and independent of the churches, and not known in the primitive ages of the Church.—J. R. Graves, in Tennessee Baptist, Sept. 8, 1860.

Our Missionary machinery is not Scriptural or expedient.—J. R. Graves.

ABROGATION OF BONHAM AND FORT WORTH COUNCILS NECESSARY FOR COMPLETE UNITY OF CHURCHES, AND WHY.

My Dear Brother Newman:

Your letter of Oct. 1st to hand and read with much interest. I think you are correct in your statement of what you brethren, at the time and just after the division, understood us to hold to on the mooted questions of **predestination** and **our time salvation** as generally termed. To get directly at the matter, will quote from your letter: "Brother Foster, it is this way as I see it. If you brethren did not mean to teach that God was the **cause of all the sin and wickedness** that has been committed or may be committed, then you brethren should say so, and I feel sure that the bars will be removed by our Churches." I think myself happy to have this opportunity to tell you that my line of brethren have been constantly teaching that **God is not the cause, author nor approver of sin and wickedness,** repeatedly referring to the London confession and all Scripture references attached thereto, taking those Scriptures as our only reason of faith and teaching, and by our better informed ministers, have been quoting those parts of the London Confession, bearing directly upon those points as our expression in a measure of our faith. For the better information of those who are not familiar with the London Confession, I here quote some extracts as a faithful and exact expression of what we have been teaching. "Of God's Decrees. I. God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever comes to pass, yet so as thereby is **God neither the author of sin, neither hath He fellowship with any therein, nor is violence offered to the will of the creature,** nor yet is the **liberty or contingency of second causes taken away,** but rather established in which appears His wisdom in disposing of all things and power and faithfulness in accomplishing His decree."

Chapter 5, of Divine Providence.

"Although, in relation to the foreknowledge and decrees of God, the first cause, all things come to pass unmutably and infallibly; so that there is not anything that befalls any by **chance,** or without His providence, yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, **freely or contingently."**

4. "The Almighty power, unsearchable wisdom and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions, both of angels and men, and that not by a bare permission, which also He must wisely and powerfully **boundeth,** and otherwise ordereth and **governeth in a manifold dispensation to His most holy ends, yet so as the sinfulness of their acts proceedeth from the creatures and not from God,** who, being **most holy and righteous, neither is** nor **can be the author or approver of sin."**

These articles faithfully express our belief on predestination and the origin of sin, and I know that any who should persist in teaching the contrary of them, to-wit: that God is the **Author of sin,** thereby denying that it falls out on the ground of **second causes, would be excommunicated as heretics.** As to what is commonly termed time salvation. Chap. 16, **Of Good Works.**

3. Thier **ability to do good works is not at all of themselves,** but wholly from the Spirit of Christ; and that they may be enabled thereunto besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless **upon a special motion** of the Spirit, but **they ought to be diligent in stirring up the grace of God that is in them."**

"This article expresses our understanding that it takes continuous supplies of spiritual strength in grace to enable us to from time to time **perform all good works whereunto we are created in Christ Jesus.. Thereby making us active in obedience to all God's commands.** For briefness I have left off accompanying Scriptural references as they appear in the printed copies, of which I suppose you have. My intentions in copying these extracts from the London Confession is for the convenience of other probable readers who may not have the Confession. The main thing that has separated us is the **magnifying of minor differences,** and what is worse, **making apparent differences where there is in reality none.** Previously, we lived together peaceably until the spirit of division entered the sacred precincts of our Churches. This same peace is now sweetly and powerfully drawing us back to where we were then, to once again walk together in this sweet fellowship of Christ. This accomplished, we shall be careful that our differing beliefs and understandings shall be kindly respected and dealt with in becoming brotherly fashion as then. Careful to check all advances of every evil spirit or influence designed, and that tends to engulf us again unto the unhappy conditions from which we are now about to emerge.

You express in your letter a desire to get behind the bars and councils. I understand you to specially refer to the Bonham and Fort Worth Councils.

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have now fully concluded that this is necessary in order to effect a lasting church unity of our churches which desire to return to New Testament order and Gospel liberty. As I stated in substance in a former letter that the Bonham Council is the cause why the Fort Worth Council was held. Therefore, each party uses the phraseology of its antagonizing council to prove it unorthodox and that of its own as orthodox, and so they are but fuel which keeps the fires of contention burning and so in a great measure influences a continuance of our division. Although they contain all the essentials necessary to Gospel order and Church government as each party sees it. All this might appropriately be said of other councils which many have been held since. I think it highly necessary that the nullication of the councils be done for this reason, and that the doctrine and order contained in each or both, as held by the newly united body of Gospel Churches, is not repudiated thereby for the reason that the same is contained in our Articles of Faith and rules of decorum upon which our Churches are constituted.

Referring to those Articles quoted from the London Confession, it will be seen that they are intended as an aid in explaining to those who are at an honest misunderstanding, of what we, as Baptists of the regular predestinarian faith and order have always believed and taught, therefore not intended as suggestive of further use as our Church Creeds are allsufficient. Now, as a last word in closing: Let our Prayer and our labors of love be united as the prayer of one man. our labors of love to the same end, that the Lord who indited this prayer in the hearts of His dear dispersed children for unity, may answer the same in the happy consummation of it at an early date, to which we are so desirous of obtaining by the Grace and Goodness of our Heavenly Father, and ours shall be the blessings attendant thereon, and all the glory shall be Thine. Oh! our Father and our God. All these blessings we ask through Christ Jesus our Lord, upon whose shoulders rests the government of His Churches, who we trust is now about to bring our long divided Sisterhood of Churches unto that glorious unity for which we have been so long in united an incessant prayer. Amen.

Hope to have another kind letter from you, Brother Newman, as soon as you have a mind and time to write, if ever. Your brother, in the least if one at all. J. I. Foster.

Dear Brother Foster:

Your second letter has just reached me and has been read with much pleasure and interest. I was just a little tardy in my answer to your first letter but will try to be nearer on time in answering your last missive. As I see it the Churches divided on the following points:

1. That God absolutely predestinated all the wicked acts of men and women. 2. That time salvation is conditional. 3. The putting up of the bars against charge No. 1. As we then understand it, your brethren contended that God was as much honored and glorified in the sinful acts of men and women as He was in the righteous acts of His saved people. And secondly that God was as much the cause of the sinful acts of men and women as He was the righteous acts of His children. And thirdly that those of God's people who do not obey could not for the reason that God had predestinated for them to disobey. A failure on the part of your people to make the proper distinction between God's predestination of all His works and His absolute foreknowledge and permissive decree relative to the sinful acts of fallen man led to wrong conclusions. Hence the bars.

2. Conditional time salvation is not a Bible expression, neither is absolute predestination of all things a Bible expression. If we condemn and will not fellowship the idea that time salvation is conditional because such an expression is not in the Bible, then for the same reason we, to be consistent, will have to discard and non-fellowship the expression that God absolutely predestinated all things for the reason that such an expression is not in the Holy Scripture. As I now see it, all you brethren meant by the expression, absolute predistination of all things, was that God absolutely predestinated the salvation of all His chosen seed as people and that He absolutely foreknew all the wicked acts of His fallen creatures and decreed to permit, suffer or allow them. After reading this conclusion I was certain that there was no real and vital difference between us if my idea of what you meant be correct.

All we meant, or mean by conditional time salvation is that God has created His people in Christ unto good works and in doing these good works there is an enjoyment to them that they would not get if they did not do those good works. There is certainly something for the Lord's people to do and it is just as certain that there is something to them and for them in doing the things commanded. Brother Foster, it is this way as I see it. if you brethren did not mean to teach that God was the cause of all the sin and wickedness that has been committed or may be committed then you brethren should say so and I feel sur that the bars will be removed by our Churches. The idea that we are so tied by the decrees of God that we cannot do what we were created in Christ to do is a very bad extreme on the subject of predestination. We should not make the doctrine of predestination contradict or conflict with the doctrine of grace. This I am sure you do not wish to do. Let us be free and frank with each other.

I am yours in hope of a Scriptural union of our people. J. S. Newman.

REMARKS.

I hope Brother Hull will allow Brother Foster's article to appear in The Gospel Messenger as he says on the title page, "Let Us Labor to Unify." I am sure that Brother Foster is laboring to unify those only who are sound and orderly on the cardinal and

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fundamental principles of the faith once delivered to the saints.

Brother Foster refers to the London Confession of Faith for an expression of what he and those with him believes on the question of predestination. I wish to make a few quotations from what those who opposed the predestination of sin and wickedness said about the London Confession of Faith in 1900: "In the committee rooms the brethren showed the utmost possible regard for each other's feelings, and every measure was approved by unanimous vote." On page 4, my brethren said, "The London Confession of Faith was approved by a unanimous vote of the meeting." On page 15, my brethren say, that "The London Confession of Faith, adopted over two hundred years ago by thirty-seven of the ablest ministers of England and Wales, representing over one hundred churches, has served one of the most needful services among our people of any document of faith since the days of the apostles, and has **stood unquestioned as an expression of the Primitive Baptists' interpretation of the Bible from then till now.** At the present assembly of fifty-one ministers, representing three hundred and thirty-five churches, aggregating fourteen thousand five hundred members in direct correspondence with over one hundred thousand Baptists, the Confession has been carefully read and approved." I will quote what the above body of Baptists said about **"Bars of Fellowship."**

"Bars of fellowship, set up by our local Churches, have been against the growth and progress of the Church. Traditions of men and human customs, being regarded as authority, have often given rise to bars of fellowship and resulted in the destruction of the peace of the Churches. Such customs and traditions as have no Bible sanction should never interfere with fellowship. It is painful to note on the pages of history how frequently our people have been divided and their happiness destroyed by foolish and sinful declarations of non-fellowship. We do most solemnly and prayerfully beseech all our Churches and people that they raise no bars of fellowship against any Primitive Baptist with whom they are agreed on fundamental principles. Such as the eternal salvation of sinners, wholly by grace and entirely unconditional on the sinner's part and who are sound and orderly in the ordinance of the Church, administering baptism by immersion to penitent believers only by Ministers of the Gospel clothed with authority by the Gospel Church, and administering the Lord's Supper to such baptised believers only, and who manifest a willingness to labor for the peace, union and fellowship of the whole body.

The Gospel is God's appointed remedy for the correction of errors in His Church, and it is in every way sufficient to correct errors among the children of God, if lovingly and faithfully employed. When bars of fellowship are raised, they exclude the erring from the God-appointed remedy for correction of their errors and render restoration hopeless, when bars of fellowship are unlawfully raised among our people, the bonds of union by which our Churches are held together is broken and the welfare of the cause exposed to the most uncertain results. If the raisers thereof cannot be inclined to remove them at once, the only course for those who want to remain in this holy Church union is to discard their actions and have no connection with them until they withdraw such bars of fellowship." The reader will please bear in mind that the quotations I have made are not in the original London Confession of Faith, but are what my brethren said about the London Confession of Faith and "Bars of Fellowship." The reader will also observe that I am not trying to father a move to get our divided people together, but only wish to call attention to what my own people said at Fulton, Ky., in 1900. The position taken by my brethren and the advice given in the Fulton Assembly meets with my hearty approval and I fully believe that the time has come that many of the Lord's people are asking the question: "Son of man, can these bones live?" Oh! Lord God, Thou knowest! Let those who are tired of war, division, strife, confusion and sincerely desire peace pray—"Come from the four winds, breath, and breathe upon these slain, that they may live."

I will now quote what the London Confession of Faith says about councils: "Cases of difficulty or differences, either in point of doctrine or administration, wherein either the Churches in general are concerned, or any one Church, in their peace, union edification, or any member or members of any Church are injured in or by any proceedings in censures not agreeable to truth and order; it is according to the mind of Christ that many Churches holding communion together do by their messengers meet to consider and give their advice in or about the matter in difference, to be reported to all Churches concerned. How be it these messengers assembled are not instructed with any Church power, properly so called; or with any jurisdiction over the Churches themselves, to exercise any censure either over any Churches or persons, or to impose their determination on the Churches as officers." (Chap. 26, Section 15). I will now quote what the brethren in the Fulton meeting said about this last quotation, which appears as a footnote on Page 89: "We insist that all Churches, councils and brethren faithfully follow the sublime and Scriptural instructions set out in this section. We believe the faithful performance of these holy obligations will do away with the destructive idea that the Church of Christ is subordinate to other bodies, because the most holy Church of Christ is the highest and only Sovereign Court of God upon earth, and her decision cannot with safety be dishonored or reversed." I wish, in conclusion, to quote what my brethren said in the Fulton meeting about restoration of disorderly Churches, a subject that has given much concern to our people, when Churches are guilty of only irregularity in doctrine and practice and are willing to disclaim such irregularities and return to primitive order, it is our candid opinion that they should be received into the general fellowship of the denomination without be-

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ing required to perform the impossible task of counteracting every individual irregularity." I do not think that it is at all necessary that a general council meeting be held, but let the local Churches that are divided and are willing to unite upon the principles and advice given by our people in the Fulton meeting and indorsed by Brother Foster get together. This the Church has the right to do, and it should be done, and that, too, right early.

J. S. Newman.

Primitive Baptist please copy.

"DISARMAMENT."

By referring to Vol. 39, Part 1, Page 618 of the U. S. Statutes at large, we find the following as a part of a resolution by Senator Borah: "It is hereby declared to be the policy of the United States to adjust and settle its international disputes through mediation or arbitration, to the end that war may be honorably avoided."

The World is groaning under heavy burdens imposed upon them because of **War.** Therefore the great body of people all over the civilized World desire **War** to cease, and are anxious for peace. In like manner, the Primitive Baptists are at **War** among themselves, and God's little children are divided and subdivided until the great body of the Dear Old Church are groaning under the awful burden. It seems to me that if the world of the ungodly are tired of **War,** and desire peace and are willing to disarm as a proof of their earnest desire for peace, that the Primitive Baptists, who are the Children of God, should live together in love and unity, and as a proof of their desire for peace we should be willing to disarm, and if any hold to something unscriptural, which is offensive to the Church, we should be willing to disarm. Such things are the carnal weapons of men, and with them many are waging war on the Primitive Baptist Church. Councils are held which are unscriptural and bars of non-fellowship are set up contrary to sound doctrine and practice. All the above things are causing **War** among God's people.

If the nations of Earth can **disarm** and arbitrate their differences, why cannot the Primitive Baptists do the same and stop this **War?** Why can't we get together and reason about our differences and all agree to take the Bible for the man of our council. Let us break down the unscriptural bars of fellowship, declare unscriptural councils null and void, and let the words of divine inspirations dictate to us what we should not do, in all cases; let King (Jesus) reign in righteousness, and Princes (the Apostles) rule in judgment, because where Jesus "reigns" and the teachings of Apostles "rule" there is always peace. Many onesided councils have been held, and, of course, have declared themselves to be the Church in order. A council with only one side present cannot render a just decision in any case. Let the Churches settle their own troubles according to the teachings of the Bible and stop this council business. When a member goes wrong, let them confess the wrong and get right by coming to the Church of their membership. One of the noblest things that one can do is to confess any wrong which they may have done and ask the Church to forgive them.

Men belong to worldly institutions, and at the same time belong to the Church. Those institutions are used by many Church members as weapons of War, because they are so offensive to the Churches. We cannot "Honorably avoid War" while preachers and lay members hold those carnal weapons in their hands. Such things are daggers and are declarations of War upon the Churches. Those who hold them and will not lay them down for the sake of peace are the cause of War. God's humble ministers who desire to have Churches clean and free from such things are compelled to fight against them with the word of truth, and because we must fight against such things we are accused of causing trouble. Dear Saints of God, lay down your carnal weapons of warfare and see how soon the war will close, but as long as you hold to those carnal weapons, we ask how can we "honorably avoid war"? If England requires America to disarm for the sake of peace and still holds to her arms and insults our country with her armies and battleships? We ask how can America "honorably avoid war" under such circumstances?

In like manner, if those who hold to worldly institutions which are so offensive to Old Baptist Churches, and are causing so much trouble require us to stop speaking out against such things for the sake of peace, we ask can we "honorably avoid war?" No, dear brethren, we are only willing to stop when you lay down your carnal weapons which are so destructive to the dear Old Church. We want peace, we are willing for the war to close, and long to see that time, but when we stop fighting we want to be "honorably discharged." When we lay down our arms we want it to be so that we can "honorably avoid war."

The hearts of many of God's children are burdened because of War. Let us all disarm, lay down our weapons of warfare, and then we can "honorably avoid War." Submitted in love.

E. B. Bartlett.

THE LITTLE THINGS.

"For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. 4:10.)

It is the pride and delight of man to attain unto great things; for which he endures hardships and privations. Thousands have lost their lives because of exposure to danger in pursuit of wealth and earthly glory, which must fade and decay, but all such wealth and greatness has come through the process of gathering together and accumulation of small things.

The great cathedrals of the Old World, with all their fantasticism and gigantic proportions, the great museums of the world with their varied collections of curios, the Pyramids of Egypt, one of the

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seven wonders of the world, as gigantic as it is in construction, as well as all the stupendous structures constructed in either ancient or modern times, had a small beginning and built out of small pieces of material, but, when massed and collected together makes the wonderful and massive production as we behind them.

Analogous to this theory, Jesus, the Christ, came as the babe of Bethlehem, Judea, born of poor parentage, yet He was the mighty (Almighty) Zerubabel, whose hand laid the foundation or did the ground work of the salvation of the family of grace, and it is His hand must also fiinish it. Contrary to the idea of the various agencies required in the construction of such structures as enumerated above, there was only ONE character, one person, to begin this work, and this same one is to be kept on the job until the work is entirely finished with victory, amid which victory we are to hear the gladsome and victorious shout: "Bring the topmost stone, crying grace, grace, grace unto it."

One remarkable thing about the Babe of Bethlehem, while He no doubt had features and acted as any other child, manifested the need for the nurture and care of His mother on the human side of His dual nature, yet He was on the Divinity side of His character, born a Savior (Luke 2:11), and from that day forward He was the Savior (Christ, the anointed means the Savior) to which title He acquired by gift from His Father, which He has never lost and will never lose.

Men have endeavored to divest Him of this title since He was thus anointed and crown man as the dominant factor in his own salvation, by making such a salvation precarious upon some human condition. Such a theory has a tendency to influence corrupt man to give more glory to the creature than to his Creator. How ca nthe moon or the stars reflect any light except as they are lighted up by the sun? Jesus, who is a "Sun and shield," must be our light if we reflect any in our acts. If we come into His light, it is an evidence that we have been translated from darkness. "Men love darkness rather than light because their deeds are evil," and will not come into the light lest their deeds be exposed. How blessed are we, if through God's grace, we can stand in His radiant presence unashamed!

We desire here to more particularly speak of the little things, the little threads, woven and assembled together, that builds a hope for the child of God. Our hope seems so small because we cannot refer to the happening of some great event, or we were not miraculously changed as was Paul, our burdens left us as they came on, gradually, or our conviction was not so pungent as others, are some of the complaints or reasons why we cannot know assuredly that we have a glorious home awaiting us beyond death, and we are left with the little things within our grasp to which we cannot persuade ourselves or be pursuaded by others to give up.

Every child of God has truly a great hope, but when he or she compares it with some other brother or sister, it seems almost dissatisfyingly small, but it is all that can be claimed by them—it is all they have —so they spend much of their time recounting the little things in their life that constitutes a basis for a hope. We are not fully satisfied with the hope we have, but we are not willing to exchange with another. We have felt, seen or heard the things, be they ever so small, that constitute our hope, but we have not had a similar experience with reference to others.

Much of my time is spent in meditation upon the things that appear trivial and insignificant to perhaps others. Many times my hope has been brightened up with little deeds of love, some kind expression of fellowship from the dear little children of God. Above everything in this world, I want the love and fellowship of the brethren. This would be a wilderness without it. I know I am not worthy of the love and confidence of so great a people, and, if I am denied it, it is no more than what I deserve, yet I crave it and pray for it.

It is said that we know we have passed from death unto life because we love the brethren, but how are we to know that the brethren love us unless they manifest that love toward us, and how are the brethren to know that we love them unless we manifest it toward them. It is only in some small way that we can show our appreciation, but lots of such small bits or fragments of love manifested toward us, which we in turn manifest toward others, builds up a gigantic Christian character that in the end make us feel that we have fought a good fight, which attended with diligence and faithfulness in the service, we can say with the apostle also that we have kept the faith. May it be true with us.

J. A. M.

We often feel that the good Lord has forsaken us, as individuals and as Churches, temporally and spiritually, but David, by way of consolation to us, says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor His seed begging bread." The same God that sustained the widow of Sarepta and her son during the famine will supply our needs. We are so poor and needy we have to look to the Lord continually from whom all blessings flow. L. H.

God sovereingly called Abram from the land of his nativity to go into a land he knew not before, leaving others as good by nature as he to continue where they were elemented to dwell. This was a demonstration of the sovereign grace and mercy of God in choosing and predestinating one to bear his image and leaving others to follow their own fleshly lusts; yet election and predestination did not injure them nor make their case any worse. The way that Abraham knew the Lord is the way every one of the elect knows Him. L. H.

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ASSOCIATIONS.

I have had the privilege of attending five Associations; have met a host of Baptists from different sections of Georgia and adjoining states. The meetings have been good; peace and harmony has prevailed, with one exception. When Associations convene for the purpose in which they are intended it is a sweet privilege, but if they are used for the purpose of bringing up questions of order, which tends to cause confusion and separation of the Baptists, it is a very sad situation. In some sections of the country it seems like that some Associations do not care to entertain the brethren from Associations to whom they do not correspond. I am sure that the associational correspondence, when handled in this manner, is an injury to the cause. The Primitive Baptist Associations are most all indirectly in correspondence, and it is wrong for us to listen to rumors and reports and condemn good brethren when there is the least doubt as to their order. Personal matters, preacher jealousies, minor customs, leadership, ignorance, carnality and envy is the cause of such conditions. The Bible very plainly condemns these things. My greatest desire in this world is to see God's children unified, and especially the Primitive Baptists, who have been separated, and if we will trace the cause of these separations, we can trace it to one or more of the above reasons. There is a tendency among some Baptists to condemn all Churches or Associations, who have had some little irregularity years ago, even though they have repented and corrected such errors. Brethren, this is wrong. If we undertake to dig up all the irregularities of the past, we will not have a Church or an Association, especially, in this whole country that we would consider in order. We are subject to error; we are liable to make mistakes. We should cultivate a forgiving spirit and come together in the true spirit of Christ. We are commanded to "love one another." Is fighting, envying, declarations of nonfellowship, telling tales, circulating reports, in which there is no foundation, does this manifest the spirit of Christ?

I am sure that if we prayerfully consider these matters and look to Jesus, who will guide us in the right way, the differences that today exist will fade away. It is a time for us to obey the command, "Love one another." It is a time to seek. Let us look to King Jesus, who is righteous. Let us obey His commands, turning away from the things that destroy our peace and "let brotherly love continue."

Z. C. Hull.

We trust the brethren and friends will make a great effort to increase the circulation of the Gospel Messenger and all renew that possibly can, so that it can continue semi-monthly. We want to make the paper a blessing to our cause and we need your help. We appreciate your assistance in the past. L. H.

RIGHTLY DIVIDING THE WORD OF TRUTH.

Dear Children of the Living God:—I feel like talking to you for a short while through the Gospel Messenger, and will quote 15th, verse of 2nd chapter of 2nd Timothy. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth.

I think I have seen some of God's ministers labor nearly an hour trying to divide truth from error, of course it was for the lack of not studying the word of God, we may read the Bible a great deal and study it but very little. There is a vast difference between reading and studying. We read often to find scripture to sustain our views, but study them to get the truth, for the truth will make us free, it frees us from many erroneous ideas or errors we have fallen in to through tradition. You remember the tradition of the fathers was one of the great sins of Israel and Christ often reproved them, for their traditions.

Paul tells this same young minister that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for corection, for instructions in righteousness. That the man of God may perfect, thoroughly furnished unto all good works." Surely preaching of the gospel, of the Son, of God, is a good work; then we need to study the Scriptures—to prepare us to declare the whole counsel. I have heard it said if a man was called to preach, he would preach any how. Well, he does preach just any how, but if he has not studied the Scriptures he is not able to rightly divide the word of truth. He is not showing himself approved unto God. There are many passages of Scripture that some of our brethren differ on, and they call them disputed points. Why are they disputed? It must be because they are not rightly understood by some, for if we taught alike, and taught the truth, we would all agree, there would be no disputed points, for we would see eye to eye and believe the same thing. Then we could realize what the old prophet meant when he said: "How good and how pleasant it is for brethren to dwell together in unity." Oh, how needful it is for the ministers of Christ to obey His command and study the Scriptures of eternal truth for their own good and the good of Zion. We are commanded to feed the flock of God which Christ has purchased with His blood, and, dear brethren, we know God will not approve it if we leave out a part of what He has furnished us in His word and substituted unwholesome things in place of what we have failed to learn on account of our idleness, negligence and prejudice against some one we think is wrong. Paul says: "For whatsoever things were written aforetime were written for our learning that we, through patience and comfort of the Scriptures, might have hope. You see we are left without excuse. If we will study the Scriptures faithfully, asking God to unfold its mysteries to our understanding to enable us to teach God's little children the truth that they might grow in grace and

(Continued on page 14)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Gilliam Church, Alamance County, N. C. G. W. Brooks, Greensboro, N. C., church clerk. Meeting day, fourth Sunday. Elder J. W. Gilliam, pastor.

ELDER GRANT IS DEAD.

The grim reaper claimed for its toll the sainted life of Elder Isaiah Grant, of Roberta, Ga., who fell peacefully asleep in Jesus, October 9, and was buried at Old Salem Church, where he was a member and served as pastor for thirty-seven years, on October 10th.

Elder J. M. Murray, assisted by Elders Yancey Hicks, B. F. Williamson and the writer, conducted the funeral.

Elder Grant lived a most worthy, consistant Christian life; was beloved by all who knew him, which love was always most graciously returned. He will be greatly missed. Our old preachers are fast passing away. May the dear Lord bless poor bleeding Zion and send us men of His own selection to fill the vacancies that are being made. J. A. M.

We had a most glorious meeting at Shoal Creek, Newton County, at our last meeting, Saturday, the 4th Sunday in September. There was one good sister awaiting baptism from the August meeting, and two more joined Saturday of the September meeting, and one more at the water Sunday morning, making four to baptise, which was administered by the unworthy writer. This church has passed through a long spiritual drought, and is much encouraged over the home-coming of God's dear children.

Elder W. J. Greene baptized four at Rock Springs, near Rutledge, the third Sunday in September, which makes fifteen baptized into that church in the last two months. These two churches are near each other. visit each other at their regular meetings, and the Lord is blessing them, for which I rejoice with them. J. A. M.

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GOOD MEETINGS.

Elder Z. C. Hull:

Very Dear Brother: We have had some very warm spiritual meetings in this section since I saw you. We baptized one at Hebron the fourth Sunday in July. Elder Wilkinson baptized one at Lotts Creek the same time. Our general meeting at Bethlehem the fifth Sunday was as good as I ever attended. Elders Heard, Wilkinson, Strickland, Spivey, Riner, Temples, Jones and myself were present. Old Canoochee Church, where Elder Pat Byrd is a member, has just closed a three days' meeting (1st Sunday August) that was as sweet as honey in the comb. The first day, Friday, was devoted to fast and prayer. Surely the spirit of the Lord was there in great power. This old church is more than a hundred years old, and has ordained more preachers and turned loose in the world more Primitive Baptists possibly than any church in the whole country. They have always had a church treasury and keep up a regular fund in the hands of their treasurer. It, however, had fallen into disuse for the past few years but last Saturday they revived it again, and elected Deacon J. W. Proctor as treasurer and put a fund into his hand. This is apostolic, and no doubt the order which Christ ordained for His Church. I pray that every one of our Churches may return to this apostolic practice, and awake to their solemn duty before God. I feel that the brethren everywhere ought to know about the act of this old church, and council to do likewise. You may give publicity to this.

I hope you will keep in mind to visit us this fall, as Brother Byrd tells me you have agreed to do. We shall be glad to welcome you.

Yours in Gospel bonds,

Henry Swain.

Graymont, Ga.

GOOD MEETINGS MUCH ENJOYED.

Dear Brother Hanks, and other dear readers of The Messenger: I just want to tell you of another good meeting we had at old Ebinezer Church Saturday and Sunday. Our little church at this place has been in a kind of a cold, destitute condition for quite a while, but I feel that the dear Lord was with us on this meeting and that to own and to bless dear Brother Adams, of Vidalia, who joined in with us by letter, and if ever we had the privilege of enjoying the uncherishable riches of a dear Savior, it was made manifest to our poor hearts. Brother Adams and my dear husband were both blessed with the glorious light and liberty, and with many good things to tell for which I want to Him with all my heart and mind. Dear Brothers was lifted above this old earth of sin and was elevated to the parts of eternal bliss and happiness. I feel too unworthy of so great a blessing, but God is so good and kind to us that we are often made to rejoice in these Heavenly places, and we can all rejoice together, by the love of our Heavenly Father who is rich in mercy, for His great love wherewith He loved us even when we were dead in the dark deluded sins of this world, and hath now by His saving grace hath quickened us together in Heavenly places. Oh! the joy of this can never be expressed. We don't have large chowds at our little church, but it is not where the largest congregations is His presence it; where two or three have met in My name He will be in the midst. And then that is a Heavenly place where we can feel His presence with us, and can say it is good to be there. And Brother Adams text was, "And he brought me to the banqueting house, and his banner over me was love." And, dear brother, these heavenly places have been a feast to me, and I can realize in my poor heart that his banner of everlasting love and grace has opened to me many series of rejoicing even in sad sorrow and bereavements, and often after the joys of these heavenly places we feel like that sin and fear will never darken our pathway any more, but it is like the marriage that allures our souls on to that home of happiness and bliss. We can never reach a state of complete bliss in this world, and often we feel sad and forsaken and wonder if we are lost in the crags and hollows of life and are in a way that we know not, then we are raised on the mountain of rejoicing. We are traveling in and through green pastures, our thirst is quenched besides still waters. The weak and helpless are tenderly carried along in his arms, and their bruises and wounds will be healed over there; and if our treasures is a love, they will be kept by the mighty power of God's presence in Heaven for us against other powers that be, where thieves nor nothing will ever disturb nor molest. Instead, there will be great rejoicing of heart and singing that will never cease no more. There is the place where my hopes are stayed. My heart and my treasures there, where verdure and blossoms never fade and the fields are forever fair. Dear brother, try and come to our general meeting, the fifth Sunday and Saturday before in this month at Mt. Carmel, six miles of Graham, Ga. May the Lord ever keep and sustain you and yours in my feeble prayer. Pray for me.

Your sister in hope,

Graham, Ga. Mrs. W. M. Lewis.

Dear Brother Hanks:

We are having glorious meetings. Eleven have joined our Church recently, ranging in age from 18 to 74. Our pastor, Elder McMillen, baptized three more last Saturday, and we are looking for others when you get here. The Lord be praised for His goodness and mercy. We look forward to your coming with pleasure. J. W. Jones.

Peachland, N. C.

Tombstones and Monuments. I am prepared to furnish you any kind of tombstone or monument desired. If needed, notify me. Agents wanted. Lee Hanks, 2 Edwin Place, Atlanta, Ga.

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Elder Z. C. Hull. Dear Brother:

If one that is as unworthy as I should call you brother, I am sending you a letter I received a few days ago from one of my granddaughters in Oklahoma. Wish you would publish in your good paper, the dear Gospel Messenger. This leaves all well. Hope it will find you all enjoying the same blessing. Your little unworthy sister in hope,

Mrs. J. A. Harkey.

Hollis, Okla.

Dear Grandmother and All:

I will in my weak way answer your letter just come to hand. I was more than glad to hear from you and Letha. I had wondered if any one ever thought of me. I am proud to hear from any of my relatives or friends in that valley. When I was there I thought it was the worst place on earth, but I am proud that I have a place to call home that I can go back to after my work is completed out here.

There is much misconduct and evil things there in that place, but not half what I have seen here. I am very anxious for my school to begin and let the people know that I have been reared by straight, strict, upright and honest parents, whether I am that or not.

I certainly do want to see you and talk with you. I feel like I would enjoy a conversation with any one back there. Grandma, I do not feel like the same human that left that place last spring. I feel better, both mentally and physically. I am much larger now than I was when I left. I weigh 143 pounds and weighed 115 when I left, but, best of all, I feel so much better spiritually. There has been a great burden taken off my life. I have lived under conviction four years of my life. If it had not been for what little education I had to give me employment, I guess I would have gone crazy. I was the most miserable and wretched person on earth. I felt that I was despised by everyone and that I was not worthy of being permitted to live. I tried everything in this world for rest and peace, but none could I find. I thought when I married I could settle down and live in peace, but "Oh! I found my troubles doubled." There was no rest for me at all, and after I came out here and papa left me I thought I could not live, but battled on the best I could.

I was kindly treated here and am yet, but in the trouble I was in, then away out here among strangers, my troubles got so great that I had to tell them, and it gave me great relief. Oh! I am not the same human; yes, the same old ugly face, but not the same feelings at all. Well, grandma, it is so late I must quit for this time. I hope to see you before very long. Then I can tell you much more than I can write. I would give anything to see you and talk a long while with you. Grandma, I will try and write more next time.

I am, as ever, a lonely child.

Tennie F. Tucker.

Dear Brothers Hull and Hanks and My Dear Brethren and Sisters and Readers of the Dear Old Messenger: It is with a fearful heart that I make this attempt to write to you, but feeling an impression to do so and at the same time fearing that the impression is not from the proper source. Fear and trembling to make the attempt, but nevertheless I will try asking the good Lord to direct me. We are taught in Holy Write that our Blessed Jesus came into this world for a certain or special purpose. What was that purpose? It was to save His people. Did He do that? Take what the Bible says about it. See Mathew 1:21, and she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins; not if they will let Him or be willing or seek Him first, but the angel told Joseph that he would save his people from their sins. What does Jesus Himself say about it? I came down from Heaven not to do my own will, but the will of Him that sent Me. John 6:38. And if you will read on you will find what the Father's will was. And Jesus says he came to do His Father's will and I for one believe He has completed that work. But listen, am I proving it? If I am not mistaken, we are taught in the Bible that He, Jesus, set up His church here on earth. What for? Was it for His benefit or comfort? I think not. Of course it was His pleasure, but it was for the comfort of His people to meet and worship Him, honor and praise Him for the wonderful mercies and grace He has bestowed upon them. But Oh! I am often made to think. Are we—Oh! can I say we, but at least the Churches of our day—are they doing their duty? Don't get the idea that I mean the different denominations. I will be plain. I mean the Churches of the old-time Primitive Baptists. I fear they are not in many respects. Well, why not? I have often thought if we were what we profess to be, we ought to be the most thankful people on earth. We claim to be His children, that he came to these low grounds of sorrow and suffered so much for. We have said by our acts in that of going to this grand old Church that we believe what He says about it, but are we proving it now? As I have already said, I fear not. It seems to me at some times, and places, that instead of honoring and praising Him, it is just to the reverse. There has been so much wrangling, strife and confusion among the old Baptists of late that I sometimes think, or at least fear, that this is the cause of such times as we are having here in our land. I think we are taught that the Church is a light, or has it gone out? I will leave this for you to answer. I think, if I am not mistaken, that somewhere in the Bible there is a reed like unto a rod mentioned to measure the inner court of the Temple, and not the outer court. Pardon me, but I would not be surprised if we did not need a little measuring, and have the square, or rule, applied today.

Oh! I know that I must close this, and want to say that I find that I fall so far short of what I think the Bible teaches that we should be, probably is the rea-

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son that I feel as I do. I do not mean this for anyone unless we are guilty. I want to ask all that have a mind of prayer to remember me and mine.

Edison, Ga. B. D. Jones.

Dear Brother Hull:

The Gospel Messenger of August has just reached me and I am pleased to see your announcement that you will, with the September issue, commence the semi-monthly publication of the Messenger. I am also pleased with the principles you announce as to what you will endorse to sustain in the publication of the paper. Salvation by grace is the true doctrine of salvation, and I will that thou affirm constantly that they which have believed in God might be careful to maintain good works. "These things are good and profitable unto men." Titus 3:8. We are passive in the reception of salvation and active in obedience to its duties, but only active as God works in us to will and do of His good pleasure.

Yours in bonds of the Gospel,

Farmville, N. C. D. A. Newborn.

Dear Brother Hull:

Dear brother in Christian fellowship, please find enclosed remittance of one dollar and fifty cents to pay up my subscription which expired with the April number. I dearly love the Messenger and the principles of blessed truth contended for by its noble editors in such a meak, humble and loving way. Let us all pray that peace and union may be restored to bleding Zion everywhere and that the sweet dove of peace be heard in the land, and may we all be granted the sweet Christ-like spirit of forgiveness, true humility and perfect Christian love for each other is my feeble petition and desire. I beg your pardon for not remitting sooner. Times have been very hard for the farmer, a fact which you are no doubt aware of. Wishing the Messenger much success.

Yours in sweet hope,

Loraine, Tex. Mrs. Edna Thomas.

Box 247, Wetumpka, Ala., 9-6-21.

Elder Z. C. Hull.

Dear Brother in Christ:

Your letter dated something over a month ago was forwarded to me while I was away from home, and I had no good opportunity to answer it, so I put it off until my return home, which I did last Saturday, after an absence of about five weeks, and during this time I attended five associations and was in hopes that I would meet you, but in this I was disappointed. You will please find enclosed my check for $1.25 to pay for the Gospel Messenger for another year.

At the five associations I attended I heard about forty discourses, including them all and with some little hobbies left out I could indorse what I heard.

You know that we all have our short comings. There are none of us perfect that get above self, for he is always watching for opportunities to assert himself, and, my dear brother, that the greatest enemy I have to contend with is myself. If I can only keep my body under and in subjection, the other people do not give me much trouble. One of the reasons for this is it takes so much of my time trying to do this that I haven't time to be looking after other people's faults.

It would be a great joy of my life to see our people united and forming a solid front against the common enemy, and the best way that I see for this to be done is for us all to acknowledge our faults one to the other and forgive each other, unfold the mantle of charity that has been hid away so long and spread it out over each other's faults. Yours in life for the truth as it is in Jesus. J. S. Baxley.

My Dear Brother Hull:

Being alone tonight, while the others of our little family have gone to a protracted meeting, I will make an effort to carry into effect that which I have so much desired for several days—write to you and renew my subscription to our beloved magazine, the Gospel Messenger. It has been a most welcome visitor to my home since 1880. Our lamented and able elder, J. H. Perrifoy, called our attention to this at Hawks Bill Church, and I gave him my name and money, and have ever felt willing to make any sacrifice, if need be, to keep my papers paid for in advance. October, 1921, will begin another year for me. As I was blessed to have a dear old school Baptist preacher for my father, I know as our Associations come on a little remembrance in dollars and cents is very acceptable. But enough of this. I would love to tell you, if I could, how I can enter into your feelings in that you are expecting one dearly beloved venerable brother, Sylvester Hassell, to visit your Churches in August. Ketacton and Ebernezer Associations were deeply gratified, encouraged and edified to have him with us last August, with other dear ministers of God. Our hearts were so sad to learn of the death of our precious brother, Elder John R. Daily, at our meeting, and, too, we had looked forward to having him and Sister Daily with us. Then, Dear Elders C. H. Waters and J. A. Norton had been called from earth to Heaven. All were so faithful to attend these meetings, but their work on earth was done, and all laid their armor by to take up the crown. Yea, all were willing to die i nthe faith they had so ably preached for so many years. Dear brother, we must expect trials, bereavementst and many afflictions in this world, but Oh! methinks I can hear you say: "Better is a day in the house of my God than a thousand in the tents of wickedness." We are not resting on an arm of flesh for redemption, neither do we feel that the eternal salvation of one soul is dependent upon our good work and money. How God dishonoring to talk of "Winning Souls to Christ." Jesus paid it all to Him we owe. "For these saith the Lord, ye have sold yourselves for naught, and ye shall be redeemed

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in the knowledge of the truth till they come to the statue of men and women in Christ, so they will not be tossed too and fro by every wind of doctrine. Then I think we will be showing ourselves approved unto God.

If any of you lack wisdom, let him ask of God, and it shall be given him, so says James. All the Scriptures are given by inspiration of God and is profitable. Who do they profit? The man of God, it tells us, you hath He quicken who were dead. Well do I remember the day I trust. He quickened my poor soul and made me fear and tremble, and instructed me that I was a sinner, having no hope and without God in the world. But was under the law of sin and death, and that law made sin manifest. Paul tells us that by the law is the knowledge of sin..... so sin revived and I died, but, thanks be to His name, when Christ came to my rescue, He raised me up above the law, telling me He died for me; that all my sins were laid on Him, and He paid it all, and I could go free. So the Scriptures teach us: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Eternal life is the gift of God, so the Scriptures teach us the doctrine of salvation is of the Lord. Then it's by grace we are saved, it is not of works, this is the word of truth, but not all of the word. It also teaches us to work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of His own good pleasure. This also is the truth. So the Scriptures teach us that eternal salvation is of the Lord, but we must save ourselves from this untoward generation. God gave Israel the promised land, but they had to obey His laws and keep His statues in order to enjoy the land offered; so with spiritual Israel, all spiritual blessings are treasured up in Christ and He dwells in Zion or His spiritual building, the New Jerusalem which John saw coming down out of Heaven, prepared as a bride adorned for her husband. And a voice from Heaven told John that the tabernacle of God is with men, and He will dwell with them.

This is the kingdom of God which we are to seek. In there is life, joy and peace. Jesus says: "In Me ye might have peace; in the world ye shall have tribulation: but be of good cheer, I have overcome the world." The Lord told Israel by the mouth of Moses: "Behold, I set before you this day a blessing and a curse. A blessing if ye obey the commandments of the Lord your God, which I command you this day, and a curse if you will not obey the commandments of the Lord your God." (Deut. 11:26-28). So we see what a striking type national Israel is to Spiritual Israel. Paul says in Romans, 8th and 13th: "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." When we go to Church, where love and fellowship reign supreme, that is a delightful place to go, for we feel and realize that Jesus is with them and His glory in their midst, and we loath to leave that place where Jesus shows His smiling face. We say that is a live Church, for each member is letting their light shine and letting brotherly love continue. And every member is standing in the proper place about the camp. The Bible tells us that the Lord is a sun and shield. He will give grace and glory, and no good thing will He withhold from them who walk unrightly. But to the rebelious and disobedient He says: "I will visit their transgressions with the rod, and their iniquity with stripes." Nevertheless, my loving kindness will I not utterly take away from him, nor suffer my faithfulness to fail." (Ps. 89:32-33.) And Paul tells us in Gal. 6th chapter, 7th and 8th verses: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." The child of God can and does sow to flesh often times to his sorrow, "For we have not an 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." And He has promised He will be merciful to our unrighteousness. So we must pay the penalty for our transgression, but He, in His tender mercies, will not put more on us than we are able to bear; so the rod of chastisement when laid upon us is for our good, and it works for us the peaceable fruits of righteousness.

We often take our chastisement to be an evidence that we are mistaken in our hope of being a child of God, and go bowed down weeping and crying unto the Lord, begging Him for some evidence that we are not deceived in the whole matter. When He tells us in His word: "If ye endure chastening, God dealeth with you as with sons; for what son is He whom the father chasteneth not? But if ye be without chastisement, where of all are partakers, then are ye bastards and not sons." Oh! how needful it is for all children to obey His commands and search the Scripture and meditate upon His laws day and night. Then would the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose. Then the redeemer of the Lord would come with singing unto Zion; and everlasting joy would be on his head. They would obtain joy and gladness, and sorrow and mourning would flee away. O Lord, help us study to show ourselves approved unto Thee, in obeying Thy commands in letting brotherly love continue, esteeming others better than ourselves, bearing one another's burdens there by fulfilling the law of Christ, is my prayer.

J. M. Bagwell.

Carrollton, Ga.

If God regenerated John the Baptist without a Sunday school, Bible or preacher, He will regenerate every heir of promise by the same process. John the Baptist leaped for joy and was born of the Spirit before he was born into this material world and was filled with the Holy Ghost from His mother's wamb. If works did not regenerate John the Baptist, neither will works regenerate one today. There is only one faith, one Lord, ond baptism, one way and all are saved alike.

L. H.

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without money." The greatest calling the Dear Lord ever gave to man is to call and qualify His chosen servants to His services. "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." Isaiah 52:7-10: That the dear people of God could love Him more and serve Him better by living nearer to Him. I discharge their great obligation to Him, by taking beter care of our pastors, he less conformed to the world and more like Him.

Thine image Lord bestow;
Thy presence and Thy love,
I ask to serve Thee here below
And reign with Thee above.

With to you and yours, and precious Brother Hassell, I am, I hope, unworthy though I be, your poor old sister, Lucy G. Brumback.

The book I ordered of you, "The Gospel in Shadows," by Elder M. W. Miracle, deceased, is one of the most instructive, comforting and entertaining I ever read. I have so greatly enjoyed its perusal, and am so happy to own one of dear Brother Miracle's writings in book form. It is worth more to me, yes, far more than two dollars. If I were able I would give every one of my children one. I delight in good literature, but have neither time nor taste for trashy novels. Hoping you can sell all you have, I am, your poor old deaf sister, L. G. B.

WILLIAM THOMAS HAMRIC

My father, William Thomas Hamric, was born May 6th, 1854, and passed into enternal rest, Dec. 5th, 1920, age 66 years and 7 months, liking one day. He was buried at Mount Horun Primitive Baptist Church, Elder Floyd conducting the funeral services. Papa was sick only just a few hours, which makes the shock more great, if possible, than if he had been sick longer. He married 41 years ago, to Miss Georgia Cox, who survives. Their union was blessed with eight children, four boys and four girls; all mourn his death, except my elder sister, who died four years ago. He has 18 living grand-children. Papa was a good, quiet, sober, honest, moral, upright man, and Oh! such a kind father, ever advising us in the right. He was a firm believer in the doctrine contended for by the Old School Baptist, but had never united with them. His feeling ever of unworthiness kept him from discharging his duty, though he expressed a desire. We know that our Heavenly Father is too wise to err and too holy and righteous to ever make a mistake, and may He reconcile us to that extent where we will be enabled to say "Thy will and not ours be done," and when we think of Him so sweetly resting be glad that he knows nothing of the troubles and sorrows of this sin-smitten earth, and may we be made ever, in our sorrowful loss to rejoice over this Heavenly gain, for we have such bright evidence that death was his gain.

Dear Father, Thou hast left and our loss we keenly feel.
But 'tis God who has bereft us, He can all our sorrows heal.

Written by his Daughter,
MRS. J. H. GULLEDGE.

Primitive Baptist please copy.

W. N. PHARIS

W. N. Pharis was born in the State of Georgia, April 26th, 1849, and died April 16th, 1921. He was 72 years, 11 months and 20 days old. His parents moved to Freestone County, Texas, when he was two years old, where he lived until grown. He was married to Miss Georgia Ann Jackson, Sept. 8th, 1870, in Johnson County. To this union there was born eleven children; five have preceded him to the grave. He joined the Primitive Baptist Church and was baptized by Eld. Moses R. Jackson, March, 1878, and lived out his profession in faith and honor.

Brother Pharis spoke in the way of preaching for several years before he became too afflicted. His preaching was sound and true to the Bible doctrine. He rejoiced in the glorious doctrine of grace and sure and certain predestination of Almighty God. Brother Pharis was a peaceable man and was loved for his quiet, peaceable life and able understanding of church discipline. He and his wife moved to Young County some ten or eleven years ago, and put their letters in this church.

Brother Pharis died at his son's (Samuel) home, at Breckenridge and the body was brought to Medlan Chapel cemetery at Mt. Zion Church. The Mt. Zion Church has lost a noble member, and his community a faithful citizen. He leaves an afflicted companion to mourn his departure, and a host of friends and brethren and sisters who prize his faithful life.

J. H. FISHER.

MRS. EMMA SPOONER

It is with deepest sadness that I attempt to write a few lines in memory of my precious, loving aunt, Mrs. Emma Spooner, who departed from this life on April the 9th, 1921, after a tedious illness of seven weeks. This dear aunt and sister needs no introduction to the Baptist, especially those of Flint River Association, for she was known both far and near among them and "none knew her but to love, none named her but to praise her." She was patient, ready and willing, and at no time did she express any fear of death, but often said, "It is good to die or it is good to be dead." We shall miss her so much at Union Church. She always filled her place, and filled it well. She was a model for us, a pattern that we need not fear to go by. In her every day life she was a self-sacrificing mother, a considerate wife and an unselfish neighbor.

It is not surprising that her death cast a gloom over the entire community where she lived and was so well known. For weeks the family knew that the end was near, but at the midnight hour, when the death angel that hovered around her bed, she found the feeble and faithful husband, three sons and five daughters not prepared for the breaking up of the family circle.

On second Sunday morning, the 10th, our regular preaching day at Union Church, and after sweet and consoling preaching by Bro. N. M. Cook we laid her to rest, and while we mourn her death, we feel that our loss is her eternal gain, and we are made to say: Blessed are the dear ones that die in the Lord.

Her Niece,
MRS. OLIVER LANE.

MRS. SUSAN J. GRIFFIN

Mrs. Susan J. Griffin was born January 27, 1847, and died March 3, 1921. She was married to Terry Griffin March 22, 1863. To this union were born nine children. Her husband preceded her some years ago. She had made her home with her youngest daughter, Mrs. Sarilda Lemley, for many years.

When she was about fourteen years old she embraced a hope in the Lord Jesus Christ and for nearly forty years lived an humble Christian life in the Primitive Baptist church, as Apostle Paul advises the aged women to "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, etc." Such life teachings as this were some of the things that this mother in Israel stood for, both by example and instructions. She was so kind to everyone and did not tattle among her neighbors, but was ever ready to speak a word of encouragement to the young and old, and especially for her pastor. She loved the true gospel of Jesus Christ.

The funeral was conducted by Eld. J. H. Fisher at Medlan Chapel, and interment at the cemetery there.

Many friends came to pay their last respects to "Grandmother," as she was generally called. Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

J. H. FISHER.

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Dear Brother Hanks:

I guess you remember asking me to write some for your paper when you were at Greensboro, N. C. I felt so blank I felt destitute of anything to write about, and I feel an aching void now that the world can never fill. Yet I feel like I know from past experience that the good Lord is able to fill my poor soul with love for this cause and for His people. It is said that five words with the understanding is better than ten thousand in an unknown tongue, and that is what I desire to understand the truth as it is in Christ Jesus the Lord. Christ said, I am the way, the truth and the life. If we are born of God, we are in the way. Christ said to His deciples, and that holds now to all that are born again: I in you and you in me, I in the Father and the Father in me, and I and My Father are One. So you see we are safe, spiritually speaking, but you know that we have a body of flesh to contend with that is subject to vanity, sin and temptation. Consequently a war ..... while we live here in the world. So we should strive to fight the good fight of faith, and the Lord being our helper, we will overcome the world as He has overcome the world. We shall be brought off more than conquorers through Him that loved us and gave Himself to us. This is the truth. It is impossible for Him to lie. He is the life and hath said: "As I live ye shall live." Also we will not only live with Him in this life. He will not forsake us in death, but present us blameless before the Father in love. Oh! won't that be most glorious?

Yours in hope,

J. R. Jones.

Revolution Mills, Greensboro, N. C.

Dear Brother Hull:

I thought I would do as you suggested and write something for the valuable paper, but my every attempt seemed so imperfect and worthless that I gave up in despair. There are so many able writers that it would be a poor policy to crowd them out with my poor efforts. This accounts for this delay. I wish your paper the very best success, and hope the Lord will continue to bless you and the other editors as He has in the past. Our Church is in a prosperous condition. We are having good meetings, large crowds. In May my brother's daughter and my daughter, Caroline, were received and baptized amid much rejoicing and we are looking for others. We have called for the Association for another year. The Lord sees fit to bless us and we feel to give Him all praise, for we know that without Him all our feeble efforts would be in vain. We have had several able ministers with us since you were here, and are so thankful. My Brother Harvey has been here and did some very able preaching. Mother and my baby girl went home with him and are intending to visit my sister, Ira, in Virginia. I miss them so, but am glad they can go.

With Christian love, your unworthy sister,

Mrs. Clara Stevens.

1030 Gordlet Ave., Indianapolis, Ind.

Many children of God among the missionaries are disgusted with their $75,000,000 drive. They see their system is a failure. If men and money will save heathens in other countries, why will it not save them in America? Crime here is on the increase, yet they continue to beg money and boast of the great things they are doing for the Lord. Our God needs no help. We have a rich Heavenly Father that supplies all of our needs. L. H.

Jesus Christ suffered for sins, the just for the unjust, that He might bring them to God. He bore all of their sins in His own body. He put away all their sins by the sacrifice of Himself. He redeemed them from all iniquity. He redeemed, justified, saved, calls and glorifies every one for whom He died on the cross, and every one will be glorified in Heaven without the loss of one. He laid down His life for the sheep and no more. The great concern with us, are we His sheep? L. H.

Dear Editor of Messenger:

I am surely ashamed of myself for not keeping up with the expiration of the Messenger, but I was away for fourteen months, and being sick quite a good deal the time has flown without my knowledge. I now enclose a three-dollar check, as I don't know how we stand and I don't want the paper discontinued, as my religious papers are all the preaching I get. I am with a delicate aunt and very seldom get to Church, and when I do I don't hear the precious doctrine that I so much love, "Salvation by Grace." That alone can feed my hungry soul. There isn't a Church of our faith in this town. Oh! how I do miss our precious meetings in dear old Virginia. Some of you dear editors have visited our Churches and Association there. You know we do not trust in our good works, but 'tis God and God alone, our only hope. My precious husband, Elder B. Lampton, baptized me in 1887. He died in 1890. Oh! for that blessed hope in a Savior love; how could I have ever borne all my crosses alone. Bless His Holy Name for causing our dear Baptists for being so patient with me and letting me claim a home with them. Like Ruth, thy people are my people, thy God my God. Some call me old fogy out here, and laugh at my ignorance, and say they never heard of so much "salvation by grace" and giving God all the praise as I do; that they know that they have to work and teach ; that the Lord would not and could not save them without their help. I felt so outraged and said: "Oh! my dear Lord, forgive such blasphemy," and asked them to especially read the 8th chapter of Beb. One lady spoke up and said: "I don't read the Bible; my Prayer Book is my guide." I advised her to read it. Please let me know when my time is out as I want to pay in advance. I am 69 years old, and the doctrine it holds is good enough for me. Asking any one to remember a poor, helpless sinner at a throne of grace, I close.

(Mrs.) Emma Lampton.

1220 West 6th St., Austin, Tex., July 9, 1921.

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The GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, NOVEMBER 15, 1921 No. 14

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—June 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"*Let Us Labor To Unify*"

"IF YOU ABIDE IN ME, AND MY WORDS ABIDE IN YOU, YE SHALL ASK WHAT YOU WILL, AND IT SHALL BE DONE UNTO YOU.

"AS THE FATHER HATH LOVED ME, SO HAVE I LOVED YOU: CONTINUE YE IN MY LOVE.

"IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE; EVEN AS I HAVE KEPT MY FATHER'S COMMANDMENTS, AND ABIDE IN HIS LOVE.

"THIS IS MY COMMANDMENT, THAT YE LOVE ANOTHER, AS I HAVE LOVED YOU."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE BLOOD OF JESUS CHRIST CLEANSETH US FROM ALL SIN.
1 John 1:7.

By "Us" is meant the loved, chosen, redeemed and regenerated people of God, who mourn for their sins, and rejoice in Christ as their Savior; by "the blood" is meant the sacrificial death; by Jesus Christ, God's Son," is meant the holy, eternal Son of God, who became a sinless and perfect man, to live, die, rise and reign for His people, and by "cleanseth" is meant both the justification and sanctification of His people, their salvation or deliverance from both the guilt and the power of sin. His very name "Jesus" means Jehovah Savior, that He shall save His people from their sins. (Matt. 1:21) "They are sanctified by His Spirit through His blood" (1 Pet. 1:2; Heb. 13:12). He says, at the last supper, speaking of the wine as an emblem of His blood, "This is my blood of the New Testament, which is shed for many for the remission (or forgiveness) of sins" (Matt. 26:28). "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). Water baptism is, therefore, **not** for the **real,** but only for the **symbolical remission of sins.** (Acts 2:38, 22:16; 1 Pet. 3:21, 2:26).

"The Lamb of God taketh away the sin of the world," that is, of the elect and believers' world (John 1:29, 3:16; Acts 13:48; Mary 16:6). Christ "By Himself purged our sins," or atoned for, or expiated our sins (Heb. 1:2) "Put away sin by the sacrifice of Himself" "Heb. 9:26), so that in the new covenant He "remembers our sins and iniquities no more (Jer. 31:34; Heb. 10:17).

Upon the head of the scapegoat (a goat for complete removal), Aaron confessed "**all** the iniquities of the children of Israel and all their transgressions in all their sins, and sent him away by the hand of a fit man into the wilderness" (Levit. 16:21). This was after "they were baptized unto Moses in the land and in the sea" (1 Cor. 10:2; Exod. 14:19-22). In Isaiah 40:1, 2, we read, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." And in Isaiah 53:6, "All we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all," and in the eleventh verce, "By His knowledge shall my righteous servant justify many, for He shall bear their iniquities," and in Jer. 23:6, "This is the name whereby He shall be called, the Lord our righteousness," and in Jer. 33:16, "This is the name whereby He shall be called, the Lord our righteousness." And the Apostle Paul says, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification ,and redemption, that according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:30, 31). And, speaking for all the church, Isaiah says "We are all as an unclean thing, and all our righteousness are as filthy" (Isa. 64:6.

The Apostle Paul says "All have sinned and come short of the glory of God, being justified freely by this Grace through the redemption that is in Christ Jesus," that He might be just, and the justifier of him who believeth in Jesus" (Rom. 3:23, 24, 26). And by the deeds of the law shall no flesh be justified. "(3:20) If righteousness comes by the law, then Christ is dead in vain." Christ is become of no effect unto you, whatsoever, if you are justified by the law; ye are fallen from grace" (Gal. 2:71, 5:4).

Those Scriptures plainly tell that Christ atoned for, made satisfaction to the law and justice of God for all the sins of His people, not only before but also after baptism. If He did not, then no one will be saved, for we are sinners during all our lives on earth, and the wages of sin is death" (Rom. 6:23). If He left one sin unatoned for, He might as well have atoned for none of our sins, for we shall be lost. As in the case of Adam, the penalty of one sin is death (Gen. 2:17). "Whosoever shall keep the whole law, and yet offend in one point (or thing) is guilty of all" (James 2:10).

All the people of God are imperfect in the pres-

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ent state of existence and God would not compromise His holiness by accepting an imperfect sacrifice. We owe all we have and are to God and, therefore, can never pay Him for former indebtedness. If we can atone for our sins after baptism we can atone for our sins before baptism, and all the holy life and awful sufferings of Christ made unnecessary.

S. HASSELL.

WITHOUT THE SHEDDING OF THE BLOOD OF CHRIST THERE IS NO REMISSION OF ANY SIN.

Does the atonement of Christ cover all the **sins** that the elect commit **before** and **after** regeneration?

Ans. The atonement of Christ is the only real, efficacious satisfaction that has ever been made to divine justice for any sin, and the very slightest sin not covered by that atonement will certainly sink the perpetrator to everlasting perdition. The sacrifices of clean and unblemished animals in the Old Testament dispensation had no real efficacy in the removal of sin, but were only types and shadows of the atoning death of the spotless Son of God, who by Himself purged our sins and by His offering perfected forever them that are sanctified (Heb. 1:1-3, 10:14). And the New Testament does not give the least intimation that, since the atoning death of Christ, any other real sacrifice for sin has ever been or will ever be made. All sin is the transgression of the law, and **deserves the penalty of death,** and therefore requires the same atonement (1 John 3:4; Ezek. 18:4, 20).

God laid on Christ the iniquity of all His sheep, the transgression of His people, and made His soul an offering for sin (Isa. 53). His blood was shed for many for the remission of **sins** (Matt. 26:28). As the Lamb of God, He took away the sin of the world (John 1:29). By His obedience, many were made righteous (Rom. 5:19). He, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21). He gave Himself for us that He might redeem us from **all iniquity** (Tit. 2:14). His blood cleanses from **all sin** (1 John 1:7). By the will of God we are sanctified through the offering of the body of Jesus Christ once for all, and where, in the New Covenant, God puts his laws in the minds and hearts of His people and says that He will remember their **sins** and **iniquities no more;** there is no more offering for sin (Heb. 10:10-18).

Christ loves us and washes us from our **sins** in His own blood, and makes us kings and priests unto God (Rev. 1:5, 6).

To say that the elect must and can atone, by their sufferings, for their own sins committed after regeneration, **denies the Word of God,** which I have abundantly quoted; stains the holiness of God by representing Him as accepting an imperfect offering; dishonors the sacrifice of Christ **as insufficient to save** His people from their sins (Matt. 1:21), and **degrades the Primitive Baptist doctrine far below ordinary Arminianism, to the lowest depths of Roman Catholicism,** which dares to represent the penance and purgatorial punishment of guilty sinners as more efficacious for their salvation than the atoning death of the holy Son of God. According to my understanding, this is one of the worst errors that have appeared among the Baptists for a hundred years.

More erroneous still to teach that Christ atoned just for the Adamic or original **sin** and we have to atone by **our suffering** for all actual sins **before** and after regeneration. Such is a Christless doctrine and makes the sinner more than two-thirds his own Savior and denies the following: (Matt. 1:21; Eph. 1:7; Rom. 5:1-19; Tit. 2:14; Heb. 1:3, 10:14; 1 Ret. 2:24, 3:18; 1 John 1:7; Rev. 1:5, 6; Isa. 42:1-5. L. H.) The atonement of Christ is the central and chief fact of Christianity, and the denial of the perfect sufficiency of the atonement of Christ to **satisfy Divine justice for all the sins** of all the elect is the overthrow of the entire system of Christianity, and a return to the midnight darkness of heathenism." Sylvester Hassell. Two witnesses, pages 342-3.

We fully agree with Elder Hassell and do not believe that any atonement, a poor, vile sinner can make, can atone for our sins past, present or future. Without the shedding of the blood of the innocent Lamb of God there is **NO remission for sins.**. It is unbaptistic to claim otherwise. L. H.

QUESTIONS AND ANSWERS.

Is salvation a co-partnership business or does Christ do part and the sinner a part, or does Jesus save from the **Adamic sin,** or from **all of our sins?**

The Angel said, "He shall save His people from their **sins**" (ALL—past, present and future), Matt. 1:21. It took a perfect, sinless offering to atone for sin, since man is corrupt, his offering could not be any better than he who made the offering. All the suffering the sinner could do before or after regeneration could not justify him in the sight of God. A man might suffer the penalty in prison for stealing a horse, but suffering the penalty does not free him from the guilt. He is still a thief. Jesus Christ saves from the penalty and the guilt. We can not reach heaven with our guilt still resting on us.

Some Arminians claim Jesus just did for the **Adamic sin** and we have to suffer for the practical sins. If this be true, the last one of us would be sent to hell. Jesus suffered for **SINS** (all of them), the just for the unjust, that He might bring us to God" (1 Ret. 3:18). "Who his own self (not he and the sinner) bore our **SINS** in His own body on the tree" (1 Ret. 2:24). "When He by Himself purged our sins (all of them), sat down on the right hand of the Majesty on high" (Heb. 1:3). "Who gave Himself for us that He might redeem us from **ALL INIQUITY**"—not part (Tit. 2:14).

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"Behold the Lamb of God that taketh away the **SIN** (meaning all—past, present and future) of the world" (John 1:29).

"The blood of Jesus Christ His Son cleanseth us from **ALL SIN**"—not a part (1 John 1:7.)

He is the propitiation for our **SINS**, and not for ours (His people among the Jews) only, but also for the **SINS** of the whole world—"His people among the Gentiles" (1 John 2:2). "Unto Him that loved us and washed us from our **SINS** (all of them) in His own blood" (Rev. 1:5). "I will be merciful to their unrighteousness and their **sins** and their **iniquities** will I remember no more" (Heb. 8:11).

"In whom we have redemption through His blood, even the forgiveness of **sins**, according to the riches of His grace" (Eph. 1:7). "And by Him all that believe are justified from **all things**" (Acts 13:39).

I have quoted enough Scripture to prove that Jesus Christ atoned for all of our **sins** and that all the iniquity of all the sheep was laid on Him. He was delivered for our **offenses** and arose again for our justification."

This is my hope, that Jesus Christ as the Husband, Head and Surety made perfection, satisfaction on the cross for all of my sins, past, present and future.

Do associations have any disciplinary power over members or ministers?

None whatever. Associations are of recent date and are solely to worship God, without the slightest disciplinary authority. There is no tribunal that can deal with a member or minister but the church to which he belongs and to whom he is amenable. Paul says, "Against an elder receive not accusation, but before two or three witnesses" (1 Tim. 5:19). Inasmuch as an elder is ordained by a presbytery of elders as to his faith and practice, he should in like manner be dealt with, and if not found orthodox in faith and practice he should be deposed by his church. You have no right to reject an heretic until the first and second admonation (Tit. 3:10). Don't go around and backbite him and reject him until the accused and accuser are brought face to face, and let him have an impartial trial.

Does the church have the right to receive an excluded member from a sister church without investigation and labor?

None whatever. When one Old Baptist Church excludes a member he is excluded from every Old Baptist Church on earth. Confession to another church or baptism will not pay the debt. He should go and pay the debt to the church that excluded him, for he does not owe the debt elsewhere.

If a church or churchs get wrong and repent and put out all their disorder, should they be forgiven?

Certainly they should. The apostolic churches made mistakes and they were commanded to repent. Repentance is the end of the law. "There is not a just man upon the earth that doeth good and sinneth not."

What is the best way to stop division over expressions or words to no profit?

Cease agitating such words and expressions, and use Scriptural expressions on controverted points. Preach the truth in love and all lay down hobbies and strive for the things that make for peace.

Should members of the church engage in illicit distilling?

No. Church members should be law-abiding citizens. They are the light of the world.

How old is the Missionary Baptist Church?

The first Mission Society in the Baptist family was founded by Fuller, Carey and others at Kettering, England, Oct. 2, 1792. From this meeting sprang the Missionary Baptists. There was never a Missionary Baptist Church in the world with boards, conventions, theological schools, Sunday schools, modern revival meetings, a salaried ministry, prior to that date.

All denominations except the Primitive Baptists were founded by men and are too young to claim to be the Apostolic Church. They were just founded at the wrong time and place, by the wrong parties. Jesus Christ set up His church and has preserved it in its primitive simplicity to the present, and His glory He will not give to another.

Should each member of a church, if financially able, help in defraying the expenses of his church?

Yes. Many members do not attend their meetings often, but they should help defray expenses whether present or not. They should love the cause of Christ well enough to want to see the church prosper. Many can help in provisions or something that would aid more than money. All should be willing to make a sacrifice for the sake of the cause. Think of the great sacrifice your pastor has to make to serve your church, for the love he has for you. Can you withhold your carnal substance from him who serves to you spiritual things? The service of God requires sacrifice. May we all serve God in love and as a sweet privilege.

LEE HANKS.

Every church and member should have the Old School Church Hymnal. It contains the songs and good old tunes that we all love and has the rudiments. Hope all will assist us in sending in orders for this book at once. We have labored to make it a blessing to our people. L. H.

Labor to circulate The Gospel Messenger. We are trying to make it a blessing to our people and keeping out confusing articles. The Gospel Messenger has always opposed associational rulings or disciplinary power over churches. Associations are not disciplinary bodies and to non-fellowship whole associations without individual church labor is wholesale mob law. We also oppose unscriptural doctrines and practices. Bible teaching is good enough.

L. H.

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UNSCRIPTURAL EXPRESSIONS.

We hear a great deal said in reference to unscriptural expressions. I am sure it would be impossible for any minister to deliver an intelligent discourse and only use Bible expressions. In order for us to understand the meaning of the Scriptures they must be expounded in an intelligent manner. Brethren have different ways of expressing themselves. There are some expressions used that are offensive to the brethren in different sections, and I believe we should be careful not to use expressions for the purpose of condemning brethren who think there is a difference when we view the other side of the proposition. Brethren should be careful not to condemn a preacher who uses different expressions to what they have been used to.

I feel sure that if we would all look over each other for good, and not set up ourselves as critics, there would be no difference. If both ministers and laymen would meet together in the spirit of Christ and for the purpose of glorifying Him, the seeming difference would vanish away. We are commanded to "love one another." "Love hideth a multitude of sins." We are all liable to err. We can not hope for perfection in this life. When we make mistakes, brethren should sympathize with us. If we are corrected, it should be in meekness. We are commanded to "speak the things which become sound doctrine." There is a great responsibility on the minister. He goes fearing and trembling, if he is in the right spirit. The seeming difference between our brethren is usually caused by some preacher going forth with an idea of condemning somebody. We should not fear men, but we should have an eye single to Christ. Our desires should be to speak the truth in love, which is to His glory and to the edifying of His people.

When brethren complain about unscriptural expressions we feel sure that in most cases they mean by this that we should be careful to speak the things that are in harmony with sound doctrine, and if brethren use different expressions in explaining the different features of the doctrine, I don't think that we should criticize them. All can not use the same expressions. Some have been blessed with a greater degree of literary education than others and for this reason they use different expressions. Sometimes we hear a preacher referred to as being able in setting up the doctrine. One that is well posted upon all Scriptures referring to the doctrine of God sovereignty and salvation by Grace. We hear other brethren, who seem to preach more in an experimental way. There are some who preach in a practical way—all believing the same thing. The Bible teaches the doctrine of salvation by Grace, the doctrine of experience, doctrine of practice and the doctrine of the resurrection. This is all doctrine. All these teachings came by inspiration. They all have their place and if applied properly there can be no criticism when preachers have different expressions in leading up to the different feature of the doctrine. We should not criticize them, however, brethren should be careful not to make either feature a hobby and dwell upon any one feature in order to try to condemn some one. If we will all strive to rightly divide the Word of Truth, and our desire is to instruct and comfort God's children, we will not be condemned, and when brethren are interested in the cause and want to see unity among our people they are not going to make mountains out of mole hills.

May God help us to labor for unity, that the fellowship of our brethren may extend from coast to coast and all obstacles, such as minor differences in expressions, be overcome with a spirit of love, which is so plainly taught in God's Word.

Z. C. HULL.

TOUR BY ELDER T. J. HEAD.

We left home on July 27, 1921, for Rockingham, N. C., where we arrived at 11 o'clock P. M. We went to the home of my son, W. B. Head. When we had spent ten days very pleasantly we left there Saturday evening before the first Sunday in August. We had a good meeting on Saturday and Sunday at Danger Spring Church; over 100 Baptists communed and washed feet. On Sunday we went to the home of Mr. Shepard Jones and spent the night. The next day we took the train at Wadesboro for Winston-Salem and were met by Elder O. J. Denney and the next day we went to Saints Delight Church an held a very sweet meeting. We took dinner with Brother Stewart at his good home and spent the night with Elder Denney. The next morning we left for Roanoke, where we were met by Brother Beaman and carried to the good home of Bro. William Turner, and then went to the home of Brother Beaman, where we spent the night. This brother is a whole-souled Baptist and knows how to make a poor wayfarer feel comfortable. We spent the day at the home of Bro. Calvin Turner, whom we found to be a very intelligent Baptist. We went to church that night at Roanoke, where we met a large congregation and had another good meeting, and we spent the night at the good home of Bro. J. W. Simpkins, who we found to be a very zealous Baptist. We took the train the next morning for Luray, Va., where we were met by Bro. D. L. Kaufman and conveyed to his home, where we were made to feel at home. God bless this family for the kindness and care of poor me. Next day we went to Mill Creek Church. Eld. T. S. Dalton is their pastor. He being away, we tried to fill his place Saturday and Sunday. We went back Saturday night to Bro. D. L. Kaufman's home in Luray, spent the evening and night with Bro. Joe Brubaker and rested there, took supper at the good home of Sister Buffner Monday, visited the Luray Cave, where we saw the most wonderful formations of nature I ever saw. It is indescribable. Went Tuesday in company with Bro. Joe Brubaker to Hawks-

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ville Church. We met a good congregation and had a good meeting there. I met the dear old deaf Sister Lucy Brumback. Though she can't hear a word, she is a great pillar to that church and a very spiritual member. We went to the home of Dr. John Longe and took dinner and spent the night again at Bro. D. L. Kaufman's at Luray. Next day we met a small congregation at Mt. Carmel. Elder Pittman is the pastor of this church and was present. We went home with Elder Pittman and wife, took dinner and spent the night at Brother Kaufman's and left next morning for Front Royal, Va. Went to the home of Eld. A. L. Harrison and had a meeting that night at the old school Baptist Church, where we had another good meeting. We rested that night at the home of Elder Harrison, took the train on the Southern Road to marshall, where we were met and conveyed to Thum Run Church, where the Ketoctow Association met. This church was constituted in 1740, making it 181 years old, and it has stood firm on its constitution until now. Eld. A. L. Harrison is now its pastor. Eld. T. S. Dalton Preached the introductory sermon. His text was Romans, fourth chapter, sixteenth verse. The association organized by electing Eld. A. L. Harrison moderator. We tried to preach in the evening and had good liberty. We went to the home of Mr. J. A. Cornwell, about five or six miles from the meeting. Went back next morning. Eld. J. R. Wilson and R. H. Pittman filled the stand. The clerk of this association is H. C. Allnutt, Rock Mill, Md.

Elder Jenkins of the Ebenezer Association preached Saturday evening, followed by Elder Corder of Pennsylvania.

Sunday morning, the order of preaching: Elder Head, followed by Eld. J. R. Wilson from Staunton River Association. Brother Cornwall joined the church Sunday at noon.

Taking it all in all, this was one of the best associations I ever attended. The large concourse of people was estimated at about 5,000.

Governor Davis of Virginia was in attendance Sunday morning. After the meeting Sunday evening a number of us were carried to the good home of Brother Lee, where we spent the night, and next morning went to Marshall, took the train for Front Royal, and was met by Eld. A. L. Harrison and daughter and went to his splendid home. This is one of the best men I met on my trip. He is loved by his people and is very popular as pastor of the churches he serves.

Next day we had a meeting at Front Royal, the writer speaking in the morning, followed by Eld. J. R. Wilson. Had dinner that evening and had preaching by Elders Ellderton and Oliver. Two joined the church at this meeting.

Took the train for Luray in company of Elder Oliver of Washington, D. C. Went next day to the church in Luray and tried to speak with some liberty. We took dinner with Brother Groover and went back to the church that night and heard Elder Oliver preach.

On Thursday we went to Mill Creek Church and had another good meeting, and went to the home of Bro. M. V. Gander, Elders Corder, Hawke and Oliver staying there for the night.

Next morning we went to the Ebernezer Association. The introductory sermon was preached by Eld. R. H. Pittman. Eld. J. R. Wilson preached in the evening and went back to Brother Ganders' Saturday morning. Elder Corder and the writer preached Saturday evening. The stand was occupied by Eld. J. R. Wilson Sunday morning. Eld. T. S. Dalton preached. I can't call to mind the exact order of the preaching of this association. It was one of love and harmony. Those Baptists in that country are alive to their duties.

Sunday evening Eld. J. R. Wilson and myself went to Front Royal and spent the night with Sister Shepard, a daughter of the late Eld. J. R. Daily. Next morning we took the Southern train for Manassas, where we changed cars for Atlanta, where we arrived Tuesday morning at 5 o'clock. I found all my family well and comfortably located at 215 Gordon street, Atlanta, Ga.

I shall ever cherish the memory of the Old School Baptists I met in North Carolina and Virginia. I may never see them again in this life, but hope to meet them on the banks of Eternal deliverance. I would beg to be remembered by them all, and all that may read this, at a throne of grace.

T. J. HEAD.

(Zion's Advocate and Messenger please copy if they so desire.)

NEW DOCTRINE.
(John 1:29.)

Extract from a circular letter: "Now, my Father's people, notice that he said **"sin"** and not **SINS,** for if He had **died for all OUR SINS,** we would not have **SUFFERED** any, but I believe He died for all our **SIN** that we inherited in the fall of our foreparents, to-wit: Adam. * * * He was made a little lower than the angels to die for the **sin** of the world, which I see as the redeemed family as He gave His life for **this sin."**

This is a new doctrine among our people. The writer says, "If He had died for **ALL of our sins** (the conclusion is that he does not believe Christ died for all our our **sins),** we would not have suffered any."

We gather from this that Christ suffered for the Adamic or original sin and we **suffer** (atone) for all of our actual or practical sins. This idea conflicts with able Scriptural article in this issue by Elder, Hassell and conflicts with the teachings of Christ, the prophets and apostles, and is a new, unheard of doctrine among our people. If salvation depends upon us (our **suffering**) in whole or in part, we will never reach heaven. Without the shedding of blood

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there is no remission." It took the blood shedding of Christ, the **just** to suffer for the **sins** of the **unjust**, to bring us to God (1 Ret. 3:18, 2:24; 1 John 1:7). Jesus Christ saved us by Himself. No co-partnership business. L. H.

THE RESURRECTION.

Upton, New Mexico, Sept. 17, 1921.

Eld. Zach C. Hull,
Atlanta, Ga.

Dear Brother Hull:

I would like for you to give these few lines space in your paper.

Paul says in First Corinthians 15:16, "If the dead rise not, then is Christ not raised." In the fourteenth verse he says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." In the seventeenth verse he says, "If Christ be not raised your faith is vain, ye are yet in your sins." In his letter to Timothy, 18:19, it is written: "Who concerning the truth have erred, saying that the resurrection is passed already and overthrow the faith of some. Nineteenth verse, "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His, and let everyone that nameth the name of Christ depart from iniquity."

I shall not attempt to write fully on this subject, but try as best I can to present a few thoughts. If the Bible is true our vile body will be changed in the resurrection and fashioned like unto the glorious body of our Lord Jesus Christ. Therefore it is written, in Phil. 3:21, "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."

It looks impossible to the carnal mind that if our natural Adamic earthly body was eaten by the fish of the sea or burned into ashes and made into brick and put into a brick wall, for God to resurrect them. It is a wonder to me how Jesus in the fiery furnace kept the three Hebrew children from burning, still the Bible says He did. I think it is true. I don't know how God formed man of the dust of the ground, but the Bible says He did. It is beyond the comprehension of my little weak, sin-beclouded mind to know how God made a woman of a rib, yet I have for over forty years proclaimed this to be true. I am sure all God has to do is to speak and the earthly, glorified body will make its appearance. The Bible says He speaks and it is done.

God will change all of his elect peoples' natural bodies and fashion them like unto the glorious body of Jesus. "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." If there is nothing raised but the spirit and this occurs when our bodies die, why does it say we shall be changed? Is the spirit corruptible? No. Then if the spirit is not corruptible, this change—this putting on incorruption—can not refer to the spirit. First Cor. 15:16, "For this corruptible must put on incorruption, and this mortal must put on immortality." If the bodies are not brought forth from the grave, why does Paul say, "Oh grave, where is thy victory?" If our vile body is not to be raised from the grave why did Jesus say, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation?"

If you say this was spoken by the Saviour before His crucifixion and was fulfilled when He arose because it says, in Matt. 27:52, "And the graves were opened and many bodies of the saints which slept arose." Fifty-third verse, "And came out of the graves after His resurrection, and went unto the holy city and appeared unto many." Then it follows that you are like one of those Paul had under consideration when he said, "Who concerning the truth have erred, saying the resurrection is passed already." First Thessalonians, fourth chapter, 13, 14, 15, 16, 17, he says, "If we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him, for this I say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep," 17, "then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with th Lord."

There are two classes spoken of here, for it says, "And the dead in Christ shall rise first." If not from the grave, please tell me where they are to arise from? Rom. 8:11, "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 moral bodies by His spirit that dwelleth in you." Did the flesh and bones of Jesus rise from the tomb, or was it just His spirit that He committed into the hands of His Father? He said, "Father, into thy hands I commend my spirit." It says, "Quicken your mortal bodies." Our mortal body is as sure to be raised as the body of Jesus was. If his body had not been raised we all would have gone into outward darkness, where we deserve to be. After Jesus arose He said, "Handle me, and see; for a spirit hath not flesh and bones as ye see me have." First Cor. 13:12, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I also am known."

Let me quote the last clause again, "But then shall I know even as also I am known." How are we known by the Lord? "Even the hairs of your head are all numbered." After you get to that wondrous home you will know who you were in this world, where you lived, what you suffered, and why.

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Why you had to be here, how much Jesus suffered for you, and why; know all the people of God without introduction.

Paul says, "Know even as also I am known." Does Jesus know all of them? "I know my sheep and am known off mine." A black, wrinkled negro will be white. Then, if God knew who he was here, that he was black here, he will know it too when he gets there. He will know that Jesus died to redeem him from the curse of the law, bore all his sins in His own body on the tree. Peter put them away by the sacrifice of Himself, Heb. 9:26, and then raised his body from the grave and reunited his spirit and body. And he will be white and just as beautiful as Jesus.

All the redeemed of the Lord will be like Jesus and know as they are known. Psalm 17:15, "I shall be satisfied, when I awake, with thy likeness." 1 Jon. 3:2, "But we know that, when He shall appear we shall be like Him, for we shall see Him as He is." The less we know the less we are thankful, the more we know about our sinfulness and just condemnation and how awfully Jesus suffered for us, the more we love. Paul says, 13th chapter, First Cor., "When that which is perfect is come, then that which is in part shall be done away." Jesus asked Simon, "Who would love the most, the man forgiven least or the one forgiven most? "Simon answered and said, I suppose that he to whom he forgave most." Jesus said, "Thou has rightly judged." If we won't know that we were here and sinners, justly condemned, and that Jesus saved us, please tell me what we praise Him for in everlasting glory? If it gives you so much joy to understand what one text of Scriptures means here, it will exhilarate and cause you indescribable gladness to be there and be as intelligent as Jesus. If it is animating and comforting and strengthening to see darkly through a glass, the wondrous truth pertaining to the salvation of God's chosen people, how much more to be there? If it causes you to weep tears of joy and causes you to love Jesus more to know that you were a lost and ruined, hell-deserving sinner here now, how much fuller, stronger and more abundant will be your love and joy there when you know perfectly how awfully He suffered for you. You spent the most of your time in darkness and gloom and doubting, but there! there! in eteranl glory you will sing! sing! sing on and on, singing praises to Him who died to deliver you from the power of darkness, everlasting misery, woe and banishment. If it causes you such joy to meet the children of God here, when for a moment you can realize the love of God shed abroad in your poor heart, tell me, oh, tell me, what will it be when you reach that place which the poet wrote about:

"Oh, happy place, I still must say,
Where all but love is done away,
All cause of parting there is past,
The social feast shall ever last."

Again—

"All o'er those wide-extended plains,
Shines one eternal day,
There God the Son forever reigns,
And scatters night away."

"There! There! Arrayed in glorious grace,
Shall these vile bodies shine,
And every shape and every face,
Look heavenly and divine.

Did you ever think of anything so wonderful?

Let me say in conclusion, Peter 2:11, "What manner of persons ought we to be in all holy conversation and godliness." Eph. 5:15, "Redeeming the time because the days are evil."

I must stop, but my heart is just overflowing. Like Solomon, says, "A fountain of gardens, a well of living waters, and streams from Lebanon."

Your brother in hope of mercy,

ISAAC R. GREATHOUSE.

The second Sunday in October the good Lord blessed us with another good meeting at the Old Mill. A large attendance, with several precious brothers and sisters from the sister churches were with us. We took the sacred emblems and girded ourselves with towels and washed each other's feet. It was a lovely meeting to see the Lord's little children at each other's feet, following the Dear Savior in the ordinances of His Kingdom. I love to see that oneness and humility among God's dear children. A hundred Old Baptists washing feet and singing the sweet songs of Zion in some of the good works that the Lord's children talk about. They don't do these good works to become children of God but because they are children of God, that is the way to let your light shine that others may see your good works.

I baptized another dear sister at Strawberry the first Sunday in October. She came to us from the Methodists. She wanted to be baptized. Sprinkling for baptism does not satisfy those that have met with an eternal change.

We have received some good letters from the young members that have recently joined us, telling us of their precious hope and the dealings of the Lord with them. It's a great comfort to me to get little words of comfort from the young as well as the old.

I have received so many good letters of late from God's children. Sister Zeb Little of Marshville, N. C., wrote me a good letter recently telling me of her feeling. It came in the proper time to comfort my poor hart. Sister Adcock of Whitacers, N. C., wrote me a good letter. I love those heavenly expressions. I hope all will pray for me.

Affectionately,

J. R. WILSON.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Gilliam Church, Alamance County, N. C. G. W. Brooks, Greensboro, N. C., church clerk. Meeting day, fourth Sunday. Elder J. W. Gilliam, pastor.

ELDER J. J. BYRD DEAD.

We have just received the news that Elder J. J. Byrd of Ariton, Ala., is dead. This makes us feel very sad. Another old faithful soldier has fallen. Elder Byrd devoted his life to the cause of his Master. He will be greatly missed by all who knew him. A suitable obituary will appear later.

HYMN BOOKS.

We can now furnish you the Old School Church Hymn Books, second edition. Owing to the price of this book, you can supply your church with these hymn books with very little expense. Churches should have a good supply of song books. It increases the interest in the song service. Singing is a part of the service. Without singing our meetings would not be complete. The Old School Church Hymn Books contain a good selection of the old hymns, we love to sing. We furnish you the book for 40 cents a copy or $4 per dozen, or in large quantities, $3.50 a dozen. Let us know how many you need. Will be glad to send a sample of the book for your inspection.

Z. C. HULL.

I have attended eight good associations, two in Virginia, two in North Carolina, and four in Georgia. Our associations in Georgia were unusually good. Peace, with quite a number of ingatherings, reported. We are told the Yellow River, Ocmulgee, Oconee, Primitive Westrn, Mt. Olive, Harmony, Bethel and other associations were unusually good meetings. Peace and harmony prevailed.

L. H.

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Dear Brother Hanks:

I have been having some good meetings of late. I have baptized twenty and have five others awaiting baptism. I have been to five good associations and heard a lot of good preaching. I am sorry you failed to get to our association. May the Lord incline your heart to pray for me and mine.

B. F. HOUSE.

MINUTES WANTED.

I especially request the brethren in the Southern States to send me a Minute of last Association. I will consider this a special favor.

Z. C. HULL.

APPOINTMENTS FOR ELD. W. J. HULL OF HEADLAND, ALA.

Phoenix City, Ala., Tuesday night, Nov. 29.
Mt. Paran (Georgia), Wednesday, Nov. 30.
Mt. Pisgah, Thursday, Dec. 1.
Mt. Nebo, Friday, Dec. 2.
New Hope (Reynolds), Saturday and Sunday, Dec. 3 and 4.
Sardis (Bibb County), Monday, Dec. 5.
Bethlehem (Macon), Tuesday, Dec. 6.
Hope the dear Lord will bless this dear old servant to speak on this trip as I have heard him in the past.

W. J. HEARD.

Macon, Ga.
My father will go from Macon to Milner, Ga.
Milner, Wednesday and Wednesday night, Dec. 7.
Griffin, Thursday night, Dec. 8.
Cross Roads (near Atlanta), Friday, Saturday and Sunday, Dec, 9, 10, 11.
East Atlanta, Tuesday, Dec. 13.
Brethren, circulate the appointments as much as possible.

Z. C. HULL.

On my way to Concord the third Sunday in October I arrived at Griffin in time for services. I expected to see Elder Hicks, the pastor, but he was detained at home. The brethren were singing when I reached the house. I was called on to take charge of the services, in the absence of the pastor. It was good to be with these brethren again.

Z. C. HULL.

I was at Elam (Forest Park) the fourth Sunday in October. I had the privilege of hearing our dear and aged brother, Eld. B. C. Caldwell, preach with power and demonstration of the spirit. I was indeed glad to meet this dear brother again. I was glad to meet the good members at Elam again.

Z. C. HULL.

ERRATA.

In my editorial in the Gospel Messenger of October 1st, in the first colmn, fifth line, the word "that" should be omitted, and in the second column, sixth line from the bottom, "Armenian" should be "Arminian." As Armenian is an inhabitant of Armenia, in Western Asia, while an Arminian is a follower of James Arminians, who advocated that eternal salvation is dependent upon the sinner.

In my editorial in The Gospel Messenger of October 15th, in the first colmn, third line, "paralysis" should be "pyorrhea", and in the second column, eleventh line from the bottom, "land" should be "bond."

S. HASSELL.

I had an appointment at Concord, Ga., the third Sunday in October. The church there had not been having any meetings for several months. The meeting was very pleasant, with good attendance. I have agreed to be there next third Sunday. The services will be in the afternoon at 2 o'clock.

Z. C. HULL.

I had the sweet privilege of visiting the church at Nance's Creek the fifth Sunday. The following elders were present: John Jorden, R. L. Cook, Oscar and Willis Hembree, and the pastor, J. A. Livsey. It was a glorious meeting. A Brother Stewart was ordained to the office of deacon Saturday. The church there is alive. They manifest an interest. I appreciate the kindness shown me while in their midst.

Z. C. HULL.

WE CANNOT SERVE GOD AND MAMMON.

God inspires the soul for living righteous things,
He comes with blessings in His wings;
Fills the heart with yearning Christian love,
That wafts the Spirit to Heavenly bliss above.

He it is that moves our aims
And carries us on to better fames,
Where the heart is made pure
And will, to Him, remain true.

When, at the journey's end
He will take us all in
Who on Him, hath leaned for repose
And prayed not to be deserted to their foes.

A gracious Heavenly One,
Who throws out His power
Brings us into his fold
Calmly and serenely holds.

Now to His precious word let us go
Search with wisdom for evermore
Of His wonderful glory above
And His all-wise abounding love.

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Praise Him! that maketh us firm
And giveth to us hearts that yearn
To be strong in God's will
For our desires He will fill.

God raises our standards high, ...
To His bosom draws us nigh,
Places us upon the sky
Whereon we wish to lie.

Mammon lends to the soul
A blackness that is blacker than night
On us, it grimly holds
Till God says: Come out of that pitiful plight;
Pass to the glories that give you light.

There is nothing in it that uplifts,
But everything to cause you to drift
Into an awful woeful spell
That leads you to the jaws of hell.

Oh! God of Mercy; break the jaws of death,
Give us that Heavenly wealth;
Let us safely with Thee abide,
And cling near to Thy side;
Trust in Thy soul-cleansing grace
That shines down on us with beaming face.

We know of a truth, that where the mind is the heart is there also. If the mind is firmly laid on worldly things, the heart is steadily fixed there, too.

What profit is it to gain the whole world and lose our own souls. The Scripture clearly teaches that we cannot serve two masters, God and Mammon. We will give up one and hold to the other; but how much better to leave off the world and its evils and strife for the glories that belong to God, which leads to life everlasting. In reading Matthew, 6th chapter, 19th to 24th verses, we get a clear idea of God's word on the matter. "Again we should not be overcharged with surfeiting and drunkenness and the cares of this life, that the day come upon us unawares."

Luke, 21st chapter, 34th verse: "How important it is that we should give God the praise for the blessings that we receive, because it is through His wonderful hand that all rightful things are achieved." Every good and perfect gift cometh from above ,and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning.

James, 1st chapter, 17th verse: "It is a mistaken idea that God is not in these things here below; He moves in every thing, for He was the beginning and the Great Creator. He rules and even has power above Satan. There is nothing that will destroy God's ways. As the Heavens are higher than the earth, so are God's ways higher than man's.

God nature is elevating, uplifting. His chief object is to stamp in the hearts of His people, right thinking, right speaking, right doing. His thoughts are pure and noble, ever desiring to overcome all things that pertain to evil. The word says: "Be not overcome with evil, but overcome evil with good." Romans, 12th chapter, 21st verse: "God's people understand both the natural and spiritual phase of life; while the natural man cannot discern the things that are spiritual. He does not receive the spirit of God; they are as foolishness unto him."

1st Cor., 2nd chapter, 14th verse: "Now we cannot come to God except when drawn by His power." John, 6th chapter, 44th verse: "He first puts the desire in our hearts to put away the sins of the flesh and come unto Him."

In regard to Mammon, it is a very unbecoming character. There is nothing pleasing in it to God's people. Its chief object is to stamp in the heart all kinds of evil devices, all such belong to the works of Satan. And that trust in it for the salvation of their souls will receive instead the awful woes of death and everlasting punishment.

It seems from my view of the wordly situation that God has given His creatures over to a reprobate mind. For God is not in all their thoughts—nor do they want to know God. Read Romans, 1st chapter, 26th to 28th verses: "The vileness and corruption spreads from sea to sea." The question arises: How long will God suffer the awful crimes that now prevail?

Surely the time is now far spent when the dear Redemer will make His appearance. Paul says in speaking to the Thessalonians: "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Was not Judas Iscariot, one of the chosen disciples, this type, who proposed to dispose of our blessed Savior for thirty pieces of silver. While we know Judas was not a true disciple, but was chosen for the fulfillment of God's word. It appears to me that the man of sin is being revealed with all force, strength and power. Like Judas, is not this spirit spreading over the world disposing of humanity in various ways, selling precious souls all for the lust of silver. May the day hasten when all such will be put to a finish and all that belongs to God will seek Him and His ways.

Now, dear readers and lovers of the truth, I do not fel that I am a worthy creature within myself. All I receive is through the imputed righteousness of my Blessed Lord, for there is none righteous; no, not one.

Knowing that I am human, I do err in the flesh; I long for the prayers of all righteous people and that God may sustain me, bear me up, keep me brave and courageous, give me enduring grace and strength to stand firmly on God's side.

Yours in hope,
Mrs. William Osborne Mitchell.
R. F. D. No. 2, Opelika, Ala.

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Dear Brother and Sister Wilson:

The Palmist David often gave vent to the sorrows and troubles of his mind, and I have often been comforted by reading them. The impression of my mind was, when I first thought of writing to you, do not write unles you can say something to comfort. I want to write to ask you to pray for poor unworthy me. I have of late been sorely afflicted, but during all that time my faith failed not. Could at all times say I know that my Redeemer liveth, and though He slay me, yet will I trust in Him. But alas, since my recovery I find that troubles still await me. I am beset by foes within and without. Was made to cry this morning in the anguish of my soul. My God, my God, why hast Thou forsaken me? It seemed that I could realize the agony of that blessed Savior when He asked the same question; and I could but inquire, "Why did God forsake Him?" There was no immediate answer given, but He cried again with a loud voice and gave up the Ghost. 'Tis often needful for me, so far as this world is concerned, to give up the Ghost. We read just before that hour he prayed, "Father, if it be possible, let this cup pass." O, how often has the same prayer arose in our minds. God grant that we may be enabled to say with him, not my will but thine be done. That cup was a cup of suffering. He said the cup which my Father giveth me "shall I not drink it?" And shall we refuse to drink the cup he gives us? If we hope to reign with Him, we should be willing to suffer with Him. And should not think it strange concerning the fiery trial which is to try us. But rejoice inasmuch as we are partakers of Christ's sufferings that when His glory shall be revealed we may be glad with exceding joy. For the sufferings of this present time (severe as they be) are not worthy to be compared with that blessed immortality that await the children of God. If children, then heirs of God and joint heirs with Jesus Christ. That inheritance is of more value than ten thousand such worlds as this. The apostle says, Count it all joy when ye fall into divers temptations knowing that the trying of your faith worketh patience. I know I have been impatient of late, and I also know by sad experience that tribulation worketh patience. And now, my dear brother and sister, I again ask you to pray for me that I may be willing to drink that cup of suffering and count all things but loss for the excellency of the knowledge of Christ Jesus my Lord and be found in Him not having my own righteousness but the righteousness of God by faith and rejoice that I am counted worthy to be a witness of the sufferings of Christ, and have a faint hope that I shall be a partaker of the glory that shall be revealed. I now think of the great contrast in drinking of that bitter cup of suffering here that will end with time, and to drink of that everlasting love of God will go on to all eternity.

Yes, that blessed love no end nor measure knows. From one eternal service it flows. Though the bud may have a bitter taste, yet sweet will be the flower. We've no abiding city here. Sad, indeed, if this was our only home. Though we sow in tears, we hope to reap again in joy. I would love to tell you some of my thoughts during my sickness. You know it is natural with a little child when they are hungry to expect something to eat from home. Now, in one sense I look upon Shilo as home. Oh, but how I did wish to see some of you or to hear some words of comfort from you, but was not worthy of such a blessing. Yet in my imagination I could see every member there, and the very breathings of my soul were that God would bless you all.

Being deprived of meeting at the house of God with those I love is a great trial to me, for I surely have enjoyed meeting with you all. With David, I cauld say I was glad when they said, Let me go up into the house of the Lord. And with the poet say,

The friends that most cheer me on life's rugged road
Are the friends of my Master, the children of God.

Dear brother, I hope you will pardon me for this imperfect scribble. I cannot see how it will be any comfort to you, but I must tell you it has been a relief to me; for when I began writing it seemed that my troubles were greater than I could bear, and now my mind has been led out on the many precious promises of God, and with Thomas I can say, My Lord and my God. Sweet, indeed, to say, My Savior and my All. When I think of all the way the Lord has led me, I can say of a truth, Surely goodness and mercy have followed me all the days of my life. Although I had to forsake father and mother and all other relatives to go with the people I loved, and as it seems still alone not one of my relatives with me, yet I can sometimes realize I have a friend that is closer than a brother. If Jesus is with me, all is well; His presence disperses my gloom and makes all within me rejoice.

Dear brother, your good letter was appreciated. I cannot attempt to answer such a letter, but have wrote this hoping you will continue to send us messages of love, for your letters are always full and complete and I feel thankful you will write to one so unworthy as I am. May the blessings of Heaven rest on you and yours is the desire of your sister.

M. E. Gower.

Dear Brother Hull: The above is a copy of a letter written to my father and mother by the wife of our dear father in Israel and Elder D. S. Gower. Sister Gower was called home several years ago. During her life she wrote many comforting letters to her brethren and sisters. Several weeks ago, in my searchings, I found a package of letters written by this dear saint. The one I copied was such a comfort to me, when I finished reading I said: I will send this to the Gospel Messenger that others may enjoy the Spiritual food contained herein. The letter was written with pencil and so dim is why I copied it. Hope you shall be able to publish it in November Messenger. If not asking too much of you, I wish that you send a number, in which you publish the

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letter, to her baby boy, Colonel Orion Gower, Cordele, Ga. She was the salt of the earth. O, that I could be like her! Pray for a poor sinner whose only hope of Heaven is that Jesus died for me. The least in Zion's fold. Silla Wilson.

Loganville, Ga., Oct. 12, 1921.

EXPERIENCE.

Dear Brother Hull:

I feel impressed to write for publication in the Messenger some of the blessings of the Lord to me as I hope, even though I am unworthy and full of errors.

When at the age of fourteen I felt to be a great sinner. I seemed to be a hypocrite because I thought I was good and would grow better and the Lord would love and save me, but when divine light shone in my heart I saw how sinful I was. I prayed day and night for two weeks. On Sunday morning I left the house to pray and I thought it would be the last time I would attempt to ask a just God to pardon so vile a sinner, but I found mercy and peace and raised up praising my Savior. I wanted to tell everybody about it and praise His name the rest of my days, but soon felt I might be deceived. I did not want to deceive anyone, so I kept it to myself but longed to join the church at Macedonia, twelve miles from home, where my mother's membership was at that time, but had not the courage to discharge my duty. At the age of twenty I was much impressed to be baptized. A Mission Baptist Church was near home, where nearly all my associates were members. I did not see much di_erence then so I joined these people and was very well satisfied for some time.

After I married Mr. Slaughter, my brother married his sister. I loved them dearly. We children all belonged to the Mission Baptist. After a while I became dissatisfied, but feeling and believing that there were so many of God's children wrong, these people whom I esteemed better than myself, it was hard to leave them. My husband said if I did not join the Primitive Baptist I would never be satisfied. His willingness and kindness made it harder for me to leave him, but I felt it was wrong to pretend to be what I could not conscientiously be, so I was baptized in the fellowship of Mt. Zion Church at Camp Hill, where my mother's membership then was, the church being recently constituted six miles from home. I was happy it was communion services, I was so thankful for the privilege to wash my sister's feet. Happy Monday singing hymns of praise. Tuesday the tempter came, saying, "What have you done? I guess they will mark you off their book Saturday. What will you tell them? What will you tell the preacher?"

I said, "I'll tell them I want to serve the Lord the best I can according to my conscience. It seems a voice said it will be given you what you shall say in the self-same hour; lo, I am with you to the end, as thy days thy strength shall be and so many sweet promises and passages of Scripture I heard my grandmother quote for comfort when I was a child, but I could never tell what they were, can not remember them. I was filled with wonder and astonishment. I said, "Let me write it."

The voice said, "This is for you, He is able to reveal it unto whom it is His will."

My cup of joy was full, there were no doubts or fears. I felt that the power within me was greater than all oposition. I believed it to be the comforter whom Jesus promised to send. It seemed that I was raised by the Allmighty hand and surrounded with love and mercy. I cried out, "Father, I thank Thee for this hour; would Thou choose all my changes through life, give me strength for every trial and make me submissive to Thy will in all things.

On Dec. 3, 1919, the church at Mt. Zion dissolved. I was received by letter into the church at Macedonia last May, where I wanted to join forty years ago.

MRS. J. WALTON SLAUGHTER.

Camp Hill, Ala.

SHEPHERD.

(The Pastor.)

Watch well your flocks, ye shepherds,
Watch them both night and day;
For if you do not watch them,
They might be led astray.

Whenever you are sleeping,
And think that all is well;
The enemy approaches,
But how, you cannot tell.

Whenever they are hungry,
'Tis then they should be fed;
Whenever they are thirsty,
To streams they should be led.

Whenever they grow restless,
'Tis then they're hard to keep;
So do not dread the mountains,
Although they're rough and steep.

Whenever one is missing,
And gone you know not where;
Then hasten to the desert,
Perhaps you'll find him there.

Whenever they are chilly,
E'en though they're in the fold;
Then give them good protection,
Before they get so cold.

When clouds begin to gather,
And night is coming on;
'Tis then you should be watchful,
Until another dawn.

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Whenever you are faithful,
No matter what alarms;
You will not leave the Lambkins,
But take them in your arms.

If anyone should ask you:
"Watchman, what of the night?"
Be sure that you can answer:
"The firmament is bright."

Watch well your flock, ye shepherds,
And though the world may frown;
When here your course is finished;
Henceforth you'll have a crown.

Nannie B. Edwards.

LaGrange, Ga.

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JOHN M. PARKER.

Brother Parker was born in Lee County, Alabama, on January 17, 1851, and was married to Miss Ella Pickard, December 3, 1873, and unto this union was born six children, four sons and two daughters. His two oldest sons, Tabor M. and Will J., died with typhoid fever in 1879. Will died July 2d and Tabor July 4. This was one of the greatest trials of Brother Parker's life, as it was an unbroken family up to this time. At that time this was one of the happiest families I knew, and father, mother and children worked together, rejooiced together, and in such sport as they indulged in the father and sons shared alike in these delights.

In connection with an organ they used they spent the night and Sundays and all leisure time in music, singing in that good manner seldom if ever excelled in any home, and this was one way they entertained themselves and their friends, and I have said this father and his family made sweeter music than many times is made by large audiences of people.

He united by experience with the Church of Christ at Union, Russell County, Alabama, Sept. 30, 1876, and later joined by letter Mount Olive Church, in the year 1888, and was ordained to the deaconship on Oct. 26, 1895, which office he filled with credit until his poor health prevented, which was several years. He often had his pastor and other ministers preach in his large and commodious home, and nothing pleased him more than to call together his neighbors and friends and have singing, prayer and preaching, to the comfort and edification of all.

He died Aug. 25, 1921, and was buried in the family cemetery the day after. After preaching by the writer in the presence of one of the largest congregations seldom seen in a country home. He leaves to mourn his dear life companion and two sons, G. A. Parker of Opelika, Ala., and C. M. Parker, living near the old home, and two daughters, Mrs. Beulah Collins and little son, living with the mother in the homestead, and Mrs. Leila M. Hring of Birmingham, Ala.

These, with many friends, brethren and sisters, are left to mourn the departure of a most beloved one. May the grace of God sustain them unto the end and may they all meet again in heaven is our prayer.

J. T. SATTERWHITE.

NOTICE!

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PRINTING COMPANY
107-109 Luckie Street
Printers, Publishers and
Blank Book Makers

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Dear Brother Hull:

Enclosed you will find P. O. Money Order for one dollar and fifty cents to pay for the Gospel Messenger for this year, 1921. Dear Brother Hull, I am so afraid you have thought hard of me for not sending in my subscription for the dear old Messenger, but, dear brother, if you only knew the many conflicts, burdens and cares, trials and tribulations I have to go through with I am sure you couldn't think hard of me. I love the dear old Messenger, and if poor me is not deceived it contends for the truth in its purity. It is always a source of comfort and consolation to God's humble poor, and always comes full of grand tidings to God's dear children. I have received each and every one of your notices, and have thought from week to week I would have my dues and some more to help you out, but it seems impossible, as we owe several debts, and I have so many sick ones to care for. I hope, if it be God's will, to be able to help you some this year, as I know there are many of God's dear children who greatly enjoy the good tidings of great joy as our dear old Messenger contains. Brother Hull, please pray for poor me and mine. I am too unworthy to call you brother, so full of sin and corruption. Give dear Brother Hanks my regards, and tell him I desire an interest in his prayers. I don't expect he remembers me, but I do remember him.

Your sister in hope,
Mrs. J. B. Tribble.

Macon, Ga., R. F. D. No. 2.

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Dear Brother Hull:—

I will give you a little sketch of some of the associations I have visited of late. I was at the Choctawhatchee, which was held on Friday and Saturday before the fourth Sunday in September. Just one week later our association, the Flint River; one week later the Harmony.

It was indeed pleasant to be at these associations. The preaching was of one accord, salvation by grace. On yesterday was the fourth Sunday in October and as it was the time the Ochlocknee Association was in session and not far away there were a number of us of the Flint River decided to go and see how they were getting along. These people, with a number of other Baptists in South Georgia and a few in North Florida, have had bars up which have been detrimental to them and have cut themselves off from many precious privileges and enjoyments which they ought to have been enjoying. There were a number of them that said to us, "I am glad you all come to see us." We heard some able preaching that can not be turned down by any Baptist.

Oh, what a shame it is for the redeemed family of God, for whom Jesus has spilled His blood, to sever themselves from each other, not to walk together when we need each other so badly in this life. Just think what Jesus did for us when we were made to see our lost and ruined condition and were unable to go to Jesus, but He could come to us and reveal Himself to us as the chief of ten thousand and altogether lovely, and as Jesus has been so good and merciful to us ought we not to be willing to make one and all sacrifices that may be requested at our hands, that we might live with each other as dear children of God.

Brethren, where there has been sad division don't speak harsh words against each other, but be kind and gentle to each other. It takes love to hide a multitude of sins. We can forbear with each other in love and forget the past. This is what God's children do.

Dear Brother Hull, now to our preaching.

Brethren, oh how necessary it is that they should take heed and not advance ideas of their own and not preach on parts of Scripture that Baptists are not at a unit, and don't try to force something down them that they can not eat, as relish, but preach though the things that becomes sound doctrine, and when this is done it will not bring confusion among God's children. Let us measure with the measure God gave us to measure with. John was commanded to measure the inner courts but the outer courts leave out. I believe God's ministers out to be governed accordingly.

A. J. McLEOD.

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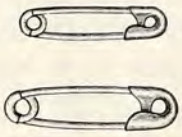

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Mrs J. L. Massell

The GOSPEL MESSENGER

Vol. 43 ATLANTA, GEORGIA, DECEMBER 1, 1921 No. 15

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—June 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

"IN MY FATHER'S HOUSE ARE MANY MANSIONS: IF IT WERE NOT SO, I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU.

"AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF: THAT WHERE I AM, THERE YE MAY BE ALSO.

"LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH, WHERE MOTH AND RUST DOTH CORRUPT, AND WHERE THIEVES BREAK THROUGH AND STEAL:

"BUT LAY UP FOR YOURSELVES TREASURES IN HEAVEN, WHERE NEITHER MOTH NOR RUST DOTH CORRUPT, AND WHERE THIEVES DO NOT BREAK THROUGH NOR STEAL:

"FOR WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

A WORD FOR THE GOSPEL MESSENGER.

I have just finished reading The Gospel Messenger of November 1, and must say it is good, wholesome, comforting and instructive.

The first article, "As to Bars to Fellowship," by our venerable and much loved brother, Eld. S. Hassel, is a timely article. It is one that should be read with care by every Primitive Baptist, each of whom would do well to be guided by it in the future more than we have in the past.

"Missions," from the pen of Elder Hanks, consisting of quotations from our own people and from even some of the missionaries themselves, concerning the origin of the present mission system among Baptists, is instructive and our own writers prove, while the missionary authorities quoted admit, that the system is of recent origin, is un-Baptistic and is not based on the Scriptures. And while it is necessary that the gospel be preached for the comfort and edification of the saints, to my mind these quotations prove that our people are the ones who practice according to the God-given rule.

From the pen of J. I. Foster, of Rising Star, we find the article, "Abrogation of Bonham and Ft. Worth Councils Necessary for Complete Unity of Churches, and Why." This article is worthy of the perusal of everyone who loves the cause and desires the peace and unity of the saints. If Brother Foster speaks for that wing of the church when he says, "God is not the cause, author nor approver of sin and wickedness," many of our people have misunderstood them, and if the misunderstanding is the cause of the division, it seems to me that if a correct understanding can be reached, there is no reason why they should live apart or be further separated. This, as I understand the matter, is the position taken by Elder Newman in his reply to Brother Foster, and in his remarks following the reply. If I understand these brethren, I am in hearty sympathy and accord with the proposition submitted for bringing the Baptists back together, and this I know, Elder Newman is not offering any new rule, but is only asking that the brethren follow the rule by which our brethren have been governed for ages in such matters.

These un-Baptistic, unscriptural, worldly, Romanistic, ungodly councils for the control of churches have caused more trouble among the saints than all other things combined, is my opinion, and until we get above such things and are willing to be guided by the Word of God and take a brother's word for what he believes and disbelieves, we will be a prey to our own inconsistencies and will never be a united body.

"Disarmament," from the pen of Elder Bartlett, is a beautiful and timely plea for peace. War between the saints should cease. But war between the ungodly and the Church of God will never cease. We may expect the world to persecute the church. It persecuted the founder of the church. It will persecute the church so long as it is in the world. The reason is obvious. The church is not of the world. If it were the world would love it. But it is not—and the world hates it. And hating it, the world will persecute it. This war will continued. But the war between the saints can, should and, if the spirit of Christ is manifested by us, will be discountinued between the children of God. But before it stops, we must quit mistaking prejudice for principle, we must be more forbearing, we must quit putting words into our brother's mouth; we must be more like Christ. This war between brethren is uncalled for, unscriptural, un-Godlike—is begun, fed, kept up and enjoyed only by the wicked and unregenerate who have crept in among us, or by those children who are under the influence of the devil.

Brother Monsees' article, "Little Things," is true, and, to me, is like a nail in a sure place. His words were beautifully chosen and are like "apples of gold in pictures of silver." I wish that more of the dear children of the Kingdom could read it.

"Associations," from the pen of Elder Hull, takes our mind back to our own associational meeting. We are made to gather up fragments from that meeting that are even now strengthening, consoling and in-

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structive. Not only is our mind directed back to our own meeting, but to others, where we had the sweet privilege of meeting brethren of other states and counties and enjoyed a delightful season with them. These were sweet seasons, indeed. Oh, to be again blessed of the Lord to meet with them! Yet it is with sorrow that we have to recall the fact that we have met with some associations that were, as the brother says, "Used for the purpose of bringing up questions of order" and actually caused "confusion and separation of the Baptists." But, thank God, these are the exception and not the rule.

Brother Bagwell's article, "Rightly Dividing the Word of Truth," is full of good things and is well worth reading, and the good meetings reported by Elders Henry Swain, J. W. Jones, J. A. Monsees and Sister W. M. Lewis, all encourage us to go on in the service of the Lord. Besides these, we read very interesting letters from Sister J. A. Harkey, Sister Tennie Tucker, Sister Edna Thomas, Sister Clara Stevens, Sister Emma Lampton and Brethren J. S. Baxley, J. R. Jones and J. W. Jones.

As I closed the paper I felt that I had been given one more feast of good things and that I just wanted to tell the contributors about it. So in my weak way I have done so, hoping that each one may be encouraged to come again, and above all, that each reader of the paper may feel a greater interest in the paper and try the harder to keep it coming to their own homes regularly, and that they might be encouraged to plant it in other homes in order that more of the dear saints may enjoy the good things contained therein.

May God wonderfully bless each reader of The Messenger, together with all who love Him and look for his second appearing. And may His choice blessings rest upon our editors, that they may be enabled to stand firm for the truth as it is in Christ Jesus.

J. L. COLLINGS.

ASSOCIATIONS AND CHURCHES VISITED BY ELDERS WILLIARD, HANKS AND OTHERS.

Eld. P. W. Williard and wife and Bro. T. W. Rice and wife, of North Carolina, came through from North Carolina in Brother Rice's car and arrived at my home, Atlanta, Ga., Friday before third Sunday in September.

Elder Williard preached at East Atlanta Church on Saturday. Sunday we went to Elam Church, where Brother Williard and I had a pleasant meeting, and Sunday night another good meeting at Sister Phillips' home. We visited the good homes of Sister Stewart, Mr. Swaney, Sisters Yancey and Phillips. Preached at Milner Monday, and we took dinner at the good home of Deacon J. C. D. Bloodworth.

Monday afternoon we went to Brethren Ed Barfield's, Tom Nash's and Dr. J. H. Heard's, where we spent a pleasant night. Tuesday, Wednesday and Thursday we attended the Echaconnee Association at Pleasant Hill Church, near Wellston, Ga. Eld. W. J. Heard was their most efficient moderator and Bro. F. M. Greene their very excellent clerk.

The ministers in attendance were Elders W. J. Heard, I. Grant, J. A. Monsees, Gordon Wright, J. R. Hunt, W. O. Meeks, J. T. Reynolds, of the body, and Elders P. W. Williard, W. J. Green, S. Hassell, J. M. Woodward, H. B. Wilkinson, A. A. Garrett, J. M. Murray, W. M. Bullard, H. H. Phillips, T. J. Head, V. B. White, W. J. Hull, Z. C. Hull, J. M. Bagwell, Lee Hanks, Morgan Williams, A. P. Tucker, J. T. Glover and J. A. Taylor.

Perfect unity abounded throughout the meeting. Preaching was most excellent. The good people entertained the association most royally. They were all so good and kind. We spent one night with Eld. J. R. Hunt.

Thursday afternoon Brother Rice kindly conveyed us all to the pleasant Christian home of Eld. J. M. Woodward at Hawkinsville. He and his good Christian wife were so good and kind to all of us. We had a pleasant meeting at the Primitive Baptist Church there Thursday night.

Friday, Saturday and fourth Sunday we all attended the Ebenezer Association at Cool Springs, near Danville, Ga. Our aged and esteemed brother, whom we all love, Eld. H. Temples, was their efficient moderator and Bro. Robt. M. Lord their excellent clerk. The ministers in attendance were Elders H. Temples, J. A. Taylor, W. W. Howell, J. F. Collins, Dykes, of the body, and Elders A. P. Tucker, P. W. Williard, H. B. Wilkinson, J. A. Adams, W. O. Meeks, J. T. Reynolds, J. M. Woodward, Lee Hanks were present.

We visited the lovely homes of Sister Lamb and Bro. W. F. Nobles, where we were well entertained. The preaching was able, sound, and unifying. Perfect peace and unity prevailed. All were as little children at each other's feet. The discourses delivered by Elders Woodward, Williard and Wilkinson were most wonderful, indeed. Several said it was the best association they ever attended. The churches reported peace, with ingatherings.

The people entertained the association most royally. That is a most excellent body of true Old Baptists.

Elders Williard and Brother Rice, their wives, and I, went to Brother Hobbs' Sunday afternoon, where we had another pleasant meeting. We spent the night with Brethren Hobbs and Robt. Smith.

We had meeting at Trail Branch, Monday, visited Bro. L. O. Powell and Bro. E. T. Mullis, where we found good homes.

We had services at Oak Grove Tuesday. Elder Dykes, their efficient pastor, was present and received us very kindly. Our gifted brother, Eld. G. W. Floyd, was also present and spoke ably. We felt sad to learn of the illness of Sister Floyd, but pray God to restore her to Brother Floyd for many years to come.

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At all these meetings the brethren greatly rejoiced to have our esteemed and gifted Brother Williard with them, who came preaching the same doctrine we all love in Georgia. God fashions our hearts alike.

Tuesday afternoon our company went to the most excellent home of our good brother, R. W. Young, where we spent a pleasant night. Preached at dear old Mt. Gilead Wednesday, went to Bro. W. M. Johnson's good home, near Garfield, Wednesday afternoon, where we all spent a pleasant night. Brother Williard preached at Garfield Thursday and at Bro. A. L. Cowart's Thursday night, where we all spent another pleasant night. Friday, our company attended the Original Upper Canoochee Association.

The Original Upper Canoochee Association convened at Old Canoochee Church, Friday, Saturday and first Sunday in October. It was a glorious meeting. The churches reported peace, with ingatherings, and the preaching was harmonious from start to finish. We had Elder Williard from North Carolina, Elders Terry and Anderson from South Carolina, Elders Monsees, Wilkinson, Riner, Temples, Taylor, White, Luke, Tucker, Jones, Swain, Hanks, Wilson, Banks, Kersy, Anderson, Byrd and some licentiates of Georgia.

Elder Hanks was moderator and Elder Wilson clerk. The brethren, sisters and friends were so good and kind in caring for the association. It was indeed a great meeting—**a love feast.**

Elder Williard and company and I spent two nights with Bro. W. H. Brown and one with Senator Rountree, where we were most royally entertained.

We had meeting at Mt. Zion Monday, took dinner with Bro. Doc Thigpen, spent a pleasant night at the good home of Bro. B. R. Durden, preached at New Hope Tuesday, were pleasantly cared for at the good home of Bro. J. I. Yeoman Tuesday night. Had meeting in Vidalia Wednesday, visited the pleasant homes of Sister J. D. Mallard, Brethren Blasingame and Yeoman and Sister Haskins. Had meeting at Lyons Church Thursday, dined with Brother Collins and spent the night with Sister Carrie Braswell.

Had a pleasant meeting at Little Flock Friday, dined with Sister Braswell and spent a pleasant night with Bro. B. J. Woodcock. Had meeting at Bethel Saturday and second Sunday, the home church of our venerable and most faithful father in Israel, A. R. Strickland, who has long been their most efficient pastor.

We visited the good homes of Sister Dasher, Brethren Strickland, Lewis Dasher and Sister Banks.

Had a pleasant meeting at Beard's Creek Monday, dined with Brother Kicklighter and spent the night with Bro. A. J. Sikes, near where the Lotts Creek Association convened. All were good homes and most excellent Baptists. May God bless them all.

The Lotts Creek Primitive Baptist Association convened with Anderson's Church Tuesday, Wednesday and Thursday after second Sunday in October. The ministers present were Elders M. L. Gilbert, from the Mt. Enon Association, in Florida; Eld. L. J. Gresham of Texas, Eld. W. J. Hull of the Choctawhatchee, J. J. Turnipseed of the Conecaih River, and Elder McCormack of the Mt. Zion Association of Alabama. Eld. P. W. Williard of the Salem Association of North Carolina, Eld. Lee Hanks of the Original Upper Canoochee Association, Elders W. J. Heard and W. O. Meeks of the Echaconnee, Eld. H. H. Phillips of the Upatoi, Elders J. B. Luke and A. P. Tucker of the Mt. Olive, Eld. H. Hand of the New Beulah, Eld W. E. Cribbs of the Ebenezer, Elders V. B. White and T. J. Head of the Yellow River, Eld. Morgan Williams of the Primitive Western and Eld. Z. C. Hull of the Marietta Association, all of Georgia. Their home preachers in attendance were Elders H. B. Wilkinson, A. R. Strickland, J. A. Bowen, V. Y. Spivey, A. C. McCorkle, D. L. Calloway, J. E. Strickland, W. F. Anderson, M. L. Riner, M. C. Jones and Licentiate E. J. Burnsed.

The churches were represented in peace. All correspondence and visitors were gladly received and not a discordant note in all the preaching. The ministry were graciously favored of God to speak of the wonderful works of the Lord, and I never saw more unity and love among the ministry. The Lotts Creek is one of the strongest association in Georgia and has a strong and able ministry free from hobbies and are satisfied with the goodness of the Lord's house. Eld. A. R. Strickland was their efficient moderator. He is a great and good man in Israel. Bro. A. S. Bacon was their most excellent clerk. May God continue to bless all our precious ministers to earnestly to contend for the faith once delivered to the saints. Our associations have been **love feasts** and will serve as green spots in the pages of our memory. Precious brethren in the ministry, let us all stand together in love, we so much need each other.

You all feel dear to poor me. Here I had to leave our esteemed and faithful brother, Eld. P. W. Williard, Bro. T. M. Rice and their good Christian wives with whom I had been in company for nearly four weeks in the sweet service of the Lord. I love those dear people and I most gladly welcome such precious Baptists among us.

I spent Thursday night with our gifted and esteemed young brother, Eld. M. C. Jones, at Statesboro. I so much enjoyed his kind hospitality and spiritual conversation. Came to our good Brother Rabun's Friday night, preached at Stapleton Saturday and Sunday. Spent Thursday at the good home of Bro. A. J. Brooks. Home Sunday night.

LEE HANKS.

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FIVE YEARS FOR FIVE DOLLARS.

Cost of printing is still high. I am having to make a personal donation each month to take care of the expense of printing the Gospel Messenger. I am sending you a good paper, twice each month, without any increase in the rate. Compare it with any other paper, and I am sure you will say you are getting more than your money's worth. Owing to present financial stringencies I will send you the paper five years for five dollars. I know there are many of our subscribers that are able to send the five, and that will mark your date up five years. I am going to make this offer for the next thirty days. Hope you will respond. It will help me and you, too. It will be a great saving to you in the long run. I will await your response with special interest.

Z. C. HULL.

THIS OFFER EXPIRES JAN. 1st, 1922.

THE RESURRECTION OF THE DEAD.

To the character in this world who has a hope in Christ, the assurance that one great day his dead body shall be raised from its long sleep in the grave, quickened by the call of Jesus and fashioned like unto His glorious body, is precious indeed. This thought is the very essence of our hope, and around it as a common center revolves all the principles of the gospel of Christ. I have never heard yet a single man deny a resurrection of some kind. The Bible is too plain on the subject for any to deny a resurrection of any kind. There are, however, various opinions about the resurrection as taught in God's Word, and these we do well to consider. As for myself, I have always held to the following general positions: First, that there will be a general resurrection of the dead, both of the just and the unjust, and after this, or following this, the joys of the righteous shall be everlasting or eternal, and the judgment or punishment of the wicked shall also be everlasting or eternal. Second, that the same power which raises the righteous dead must be the same power which raises the wicked dead, and this is what the Apostle meant in the expressions, "Since by man came death by man came also the resurrection of the dead." And again, "As in Adam all die so also in Christ shall all be made alive." "Marvel not at this, for the hour is coming when they that are in the graves shall hear His voice, and shall come forth," etc., etc.

Third, I have always held, and do now most earnestly contend, that the identically same body which goes down into the grave is the same body that comes up by the call and power of Christ. There is positively no change in the anatomy. That is, there is no change in the height, length of legs, arms, toes, fingers, etc., etc. It is simply this same body, and the only change is from a natural to a spiritual, from a mortal to an immortal. It is so vitalized by the power of God as to fit it to live forever, throughout the countless ages of eternity. The bodies of the righteous are as much the purchased possession of Christ as are their souls or spirits, and if any of our bodies are lost just that much of the purchased possession of Christ is lost, and therefore the atonement of Christ is a failure after all. "Know ye not that your bodies are the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price; therefore, glorify the Lord God in your bodies and in your spirits which are His." "For we know that the whole creation groaneth and travaileth in pain even unto now, and we ourselves groan within ourselves, waiting for the adoption ,to-wit, the redemption of our bodies." It seems to me that the idea that another body other than the one that goes down into the grave comes up, destroys all the preciousness of the doctrine of the resurrection.

My hope is built upon the idea that the body I took to the altar of God's service, the body I took to the stream and was buried in the watery grave, the body I have tried so earnestly to glorify God in, the eyes that have shed so many penitent tears, the tongue which has so often lisped the praises of God and the lips which have sung the hymns of Zion. Oh, precious thought is that this body that will some glad day rise from the sleep of death and shall with the same lips and tongue cry, "Oh, death, where is thy sting? Oh, grave, where is thy victory? Is this your hope, dear child of God? How do you feel about it?

May the Lord make us of one mind and one spirit in the blessed hope of the resurrection from the dead.

Written in love for our blessed cause and sacred principles.

HENRY SWAIN.

Graymont, Ga., Nov. 10th, 1921.

MUSIC IN OUR CHURCHES.

Some way my mind keeps returning to this subject, so will pen some of my thoughts.

A man recently said how he longed for those good old days when he was a boy, when they sang those old songs like:

'Tis a point I long to know
Oft' it causes anxious thought
Do I love the Lord or no;
Am I His or am I not.

The members all shook hands, with love flowing from heart to heart, but it wouldn't do now for they had to have music and songs to suit the young folks and keep them interested in the church.

What right has anyone to think that children are different from what they used to be and that some of them wouldn't love the same things he did?

I well remember back when I was a girl at home. My father being a lover of music, I naturally, with my brothers and sisters, loved music, too. We had

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several kinds of musical instruments and could entertain ourselves as well as others very well, yet my mind goes back most often to the times when all the instruments were laid aside and we sang together those dear old hymns. After all, that was the best music we had and I well remember when I would creep away to myself because I didn't want them to see tears falling.

On one of our meeting days last winter I had such a cold I scarce could speak above a whisper and it being a damp, rainy day I thought I would stay at home, but nearer the time came for services to begin the more I wanted to go. I felt I could not stay away so I went and just as I took my seat they commenced to sing

"Awake my soul in joyful lays
And sing my great Redeemer's praise.
He justly claims a song from me.
His loving kindness, oh, how free."

It seemed that my soul did awake and sing praise to my Redeemer, although I could not utter a word. Then my mind went back to the time and place when my brother, Harvey Dailey, and I, were led by father into the little stream to follow after the example laid down by our Savior as they sang, "Oh, how happy are they who their Savior obey, and whose treasurers are laid up above."

I never heard prettier music than that. Those dear old saints singing in their trembling voices. Perhaps they didn't keep correct time, but it was heavenly music to me and I am sure a piano or brass band would have marred the day. How lovely they looked as they stood at the edge of the stream giving us the hand of love and fellowship.

This last spring, my daughter, Caroline, aged 15, after seeing her cousin, Mildred Daily Hughes, baptized, said to me, "Wasn't that beautiful. Did you ever hear prettier singing," and went on to tell how she would love to be baptized but that she was unfit; how she had tried and tried to live good but couldn't. After talking to her I felt sure she could see the beauties of the church and love the household of faith. I advised her to offer herself to the church at her next opportunity, which she did that night and was baptized the next day by my brother, Harvey Dailey.

My little girl, aged 10, who is always ready to go to church with me on time, whispered to me when the song service was over, "I wish they would sing more. I love singing."

So it will be down through time. Dear brethren, let's strive to keep our church free from all worldly things such as organs or societies or anything else that Christ didn't give us authority to do. We see the churches of the world soon found that it took more than organs and Sunday school to hold the young folks, so now they are taking in football, basketball and everything to entertain them. They have to make it more entertaining than anything else to hold them and yet to hear them talk they are having a hard time of it. I am sure there are some among them that are sick of the world and know not where to go for comfort. Sometimes they find their way to our little church, where the world is left outside and they can feast on the pure gospel. I once read a story that was like this: There was a little band of worshipers that met every Sabbath to offer praises to their God and they received a blessing and were comforted, and they began to reason in this manner: "Our God is so good and wonderful and we are so poor and ignorant, we can't praise as we ought, so let's sell all we have and get some talented person to sing for us." So they did, but received no blessing. The next week they worked harder and hired the best musicians they could find and yet received no blessing, so finally a messenger came to them and asked why God had not been praised for a month. They told him they had searched the world over to find the best musicians they could to praise Him, and he told them that God did not receive the things of the world but only of the Spirit.

Dear ones, let's fill our seats in our church and sing the best we can. If we can't sing we can hear, and if we can't hear we can fill our seats and give our hands in token of our love, and if we are so situated that we can't be there, let's write them a letter of Christian love, although we feel their loss a little we can tell what our loss is. If a brother is sick, let's visit him; if he is hungry, let's divide our bread; if one is mourning on account of sin, let's tell him of a Saviour. Don't wait for some one else to do these things, but do what we can in our weak way and we will receive a blessing, our churches will be filled with true worshipers of God, our children will respect us and when they are sick of this world and its follies they will find a sweet resting place in our church and will be proud of its order.

Indianapolis, Ind. CLARA STEVENS.

MR. JONES AND BROTHER SMITH.

Jones: Hello Smith, how are you all?

Smith: Very well, thank you. How are you?

Jones: Pretty well, though I am sleepy. We have been having a revival at our church this week. Say, Smith, why don't you old Hardshells warm up, come out to our meetings and **learn** something?

Smith: Well, Jones, in the first place, your preachers' application of the Scriptures is just opposite to our doctrine. You say grace is the result of works. We say works are the result of grace. You say life is the result of works. We say works are the result of life.

Jones: How do you get that?

Smith: Well, the Scriptures teach that it is by grace through faith we are saved. "It is the gift of God." Not by works, lest any man should boast. If we had to work for it, the same would not be a free gift. We are also taught that God writes His law in our hearts and puts them in our minds.

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And again, Christ said, "I give unto them eternal life." Take Paul for instance. He was "converted" while in the very act of persecuting the church. Was his new life the result of works in this instance? Assuredly no. When spiritual life was implanted in his heart "by the Word of God which liveth and abideth forever," Paul immediately changed from a persecutor to a church members. Was His life the result of works?

Jones: Well, Smith, what are you going to do with the words "through faith" in your first text? Don't we have to "exercise faith in order to come into possession of grace, and is not faith an act upon our part?

Smith: Well, Jones, Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." Now faith being a substance and an evidence, it follows that we are not the creator of it, that God being the author and finisher of it, we are simply exercised by it. Faith is an anchor which holds us in that narrow way which leads to life.

Jones: Well, Smith, according to your doctrine, all you have to do is to sit on the stool of do-nothing and just let God take you by the hair of the head and pull you into His kingdom.

Smith: Oh, no, Jones, we believe that "By their fruits ye shall know them." Now, Jones, here are some of the fruits we believe are evidences that our brethren have passed from death to life. It (the Bible) teaches us to add to our faith (which is the gift of God), virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. As to pulling us in by the head, let me tell you, Jones, He works on the heart, not the head. Here is the way He works: "The Lord hath appeared of old unto me, saying, "Yea, I have loved thee with an everlasting love: Therefore with loving kindness have I **drawn** Thee" Jer. 31:3. Now, let's see what John says about it. "No man can come unto me except the Father who sent me **draw** him." Then how do we get to Christ. He says, i. e.: He shows us that His loving kindness draws us, not Billy Sunday, Len Broughton, nor any of your men-made "soul savers." The texts exclude all ideas as to preachers saving souls eternally.

Jones: Well, Smith, I won't argue the question. I am not familiar with the Scriptures.

Smith: Well ,why don't you read the Bible?

Jones: Well, I pay the preacher to do that. Come over, Smith.

Smith: All right, thank you. Come over and bring your folks.

Jones: Exit.

Smith, to his wife: That "paying the preacher to read the Bible" is modern religion, isn't it?

Mrs. Smith: Yes, it is the blind leading the blind, and they all fall for it, whether in the ditch or not?

When Billy Sunday had his revival in Atlanta, for curiosity, I read one of his sermons in the newspaper and here is the way he quotes John 3:16: "For God so loved the world, that He gave his only begotten Son, that whosoever WILL BELIEVE in Him should not perish but have everlasting life." What's wrong with the above? Billy just simply ADDED the word "WILL" and chopped off the "th" in the word "Believeth," thus changing the whole text from PRESENT tense to FUTURE tense. He knew it wouldn't be good grammar for him to say: If you will just BELIEVETH the gospel (it don't matter whether you are dead in sin or not) you will be saved eternally." Billy quoted the above to fit his theory of "converting" (not changing from nature to grace) sinners to his god (mammon). The cartoon in the Atlanta Constitution showing Billy leaving town with a suitcase in one hand and a bag of money in the other hand explained what Billy was after.

HOMER P. MERRELL.

CORRESPONDING LETTER.

By Eld. H. B. Wilkinson.

The Lotts Creek Primitive Baptist Association, to her Sister Associations with whom she corresponds:

Dear Brethren: We are blessed to hold another session of our body in peace and love. In this we realize how good and pleasant it is for brethren to dwell together in unity. Our hearts were made to rejoice and our souls were made to praise the Lord for the sweet messages of grace delivered to us by those who come bearing evidence to us that they had been sent of the Lord. We trust we as a band of churches may continue to live in the sweet fellowship of our corresponding brethren. We extend a hearty welcome to all orderly children of God bearing the precious fruit of His Holy Spirit, but desire to say we do not want anyone to come among us asking a place in our stand who preaches or believes in absolute predestination of all things—good, bad and indifferent—or any other doctrine of men not authorized by God's Holy Word. A hint to the wise is sufficient.

We wish to say to you brethren we think it dangerous to affiliate in conventions or any other way with those who have departed from the faith, hoping thereby to bring about any agreement whereby that faction may obtain lost fellowship, or bring about some agreement of mutual action,

Fellowship and mutual action can only be obtained in the way God's way points out.

We know that an association has no power over the churches and should not attempt to usurp any. However, they are a source of comfort in that God's children come together from all sections to worship. Thereby acquaintances are formed, friendship and brotherly love encouraged and God glorified. So let

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us not abuse this power but use it alone to worship and praise the Lord.

Our next session will convene, the Lord willing, with the church at Lower Black Creek, Bryan County, Ga., three miles north of Ellabelle, Ga., on S. A. L. Ry., and four miles west of Blitchton, Ga., on the Savannah and Statesboro Ry., where we hope to meet you abounding in the love of God.

ELD. H. B. WILKINSON,
ELD. V. Y. SPIVEY,
Committee.

YOUR PREACHER.

The average preacher deserves more chicken and gravy than he gets, more honor and respect than is accorded to him, more encouragement and love than comes to him and more distinction than usually crowns him. Consider what he gives up when he enters the ministry. First, practically all hope of ever accumulating enough to guarantee him or his family comfort in old age. His profits accumulate in heaven, not on earth. He dedicates himself to a life of self-denial, of rigid economy and of privation. He gives up all thought of a permanent home, of any little spot of earth he can call his own, and there dwell among his chosen friends. He puts his personal liberty in charge of his church, and at its command. For the sake of his church he submits patientl yto more annoyances, more petty distractions, than any business or professional man would think of standing. He becomes gentle and yielding, not because he has not every man's desire to exploit his individuality, but in order fittingly to adorn his sacred calling. His thoughts must always be of the needs and troubles and weaknesses of others. He cannot live for himself, or his family or his friends. His flock must always be his first care—the poor, the sick, the weak, and the unruly. The prospect he always has ahead would be called wretched, impossible, by the majority of men. But he goes bravely on through the years, a target for the malice of the wicked, a convenience for a multitude of the unworthy, but always ready to serve humanity without hope of any adequate reward on earth.

Give the preacher a square deal. He does more for others daily than any of the rest of us would do, wrapped up as we are in our own selfish plans and pleasures.

Dear Brother Hull: I am enclosing you the clipping from a paper. Would like to see it published.

I think it contains many things which everyone should think about. Do with it as you think best.

Yours in hope,
E. B. BARTLETT.

October 23, 1921.

Eld. Zack C. Hull.

My dear brother in Christ: I am enclosing to you a verbatim copied letter from Eld. J. A. Moore, which, in my judgment, is too excellent to keep to myself if you see fit to publish it. Such expressions of love, good counsel and wise suggestions in the way of setting about to rebuild the waste places of our sorely distressed and dviided church, are in their nature of too much importance to remain private when such letters are in their import sure to become a recognized factor in painting out the basic principle upon which rehabilitation must proceed, that of Godly repentance for wrongdoing, acknowledgments for same on the part of offenders, and forgiveness of them on the part of those offended, it matters not, as Brother Moore says, of whatsoever character.

I cannot emphasize too much in this note its real worth but hope all who read may give it due consideration and the Lord so powerfully impress its readers of its real truth and worth that with others appearing from the pens of the editors and contributors of our valued medium, The Gospel Messenger, they may stir us all up as best a medium of correspondence may, to now begin the great work of eliminating party lines by the abrogation of party councils to the end that we may return to our gloriously united sisterhood of churches as they stood upon their respective articles of faith when none of those things intervened to hurt nor destroy our peace, is the prayer of the unworthy writer.

J. I. FOSTER.

Rising Star, Tex.

October 9, 1921.

1205 Cottage Ave., Houston, Tex.

Dear Brother Foster: I received your good spiritual letter of September 21 in answer to mine some days ago. Perhaps I should have answered sooner, but have for one thing been busy and hadn't the time to write except at night and am generally too tired to write at night. Another thing, I have been away from home a great deal, and still another thing that has delayed me in answering, I have been trying to meditate or think over the task of bringing our dear divided brethren together on a right and Scriptural basis. Since receiving your letter and carefully perusing it, I have become more and more interested or concerned in the matter of restoring peace and unity.

I realize so very sensibly my weakness and inadequacy to undertake such a duty that I tremble at the thought, but since mature deliberation, I have arrived at this conclusion, a few things to agree upon and settle upon:

Acknowledge to and beg forgiveness of each other all wrongs committed of whatever character, either

(Continued on page 13.)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address. Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Gilliam Church, Alamance County, N. C. G. W. Brooks, Greensboro, N. C., church clerk. Meeting day, fourth Sunday. Elder J. W. Gilliam, pastor.

NOTICE.

To Whom It May Concern: The little church, Antioch, at Birmingham, since its constitution, has been holding its meetings in rented hall, and being desirous of a house of worship, have begun a move to build. Any contribution will be gladly received and greatly appreciated.

J. J. TURNIPSEED,

2115½ Eleventh Ave. N., Birmingham, Ala.

We hear of good meetings in several different states. It is encouraging to hear of the ingathering. It is evidence that the Lord has not forsaken us. If we would all take greater interest in our home churches and trust in the Lord, instead of finding fault of other churches and brethren, we would see more fruits. Many of God's dear children who are without become discouraged when they hear so much fault-finding. They become confused and don't know where to go. The church should be inviting; we should be careful what we say. Our lives should be above reproach. We should have a good report within and without, as far as our manner of life is concerned. Our conversation and walk should be towards the Holy Hill of Zion. God's children are not of the world. Their citizenship is in heaven. "What manner of persons ought we to be."

Z. C. HULL.

Eld. Lee Hanks is in North Carolina. He reports good meetings.

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GLORIOUS MEETING AT CROSS ROADS.

The last meeting at Cross Roads will be long remembered. There were four additions to the church by experience. After preaching by Elders Willis and Oscar Hembree and the unworthy writer, an opportunity was extended for membership.

Sister Banks, wife of Bro. M. C. Banks, came forward asking a home with the church. She was followed by Sister Moss, who was followed by her husband, Brother Moss. After these three related their experience they were given the right hand of Christian fellowship. During this service a young Sister Dowis came in the midst of tears. There was great rejoicing. We feel encouraged. We feel like the Lord was in our midst.

Baptismal services will be held next regular meeting, the second Sunday in December. The services will be held near the church on Sunday at 9:30 A. M. May the Lord continue to bless his children that they may be given strength to take up their cross and follow Jesus, that they may receive rest to their weary souls.

Z. C. HULL.

THREE DAYS' MEETING AT CROSS ROADS.

There will be a three days' meeting at Cross Roads Church starting Friday before the second Sunday in December. All who possibly can, are invited to attend these services. The church is located five miles from Buckhead (near Atlanta); conveyance from Buckhead. Several visiting ministers are expected. Remember the date, and come. You will receive a hearty welcome.

Z. C. HULL, Pastor.

Eld. E. B. Bartlett,

Dear Brother: The Kehukee Association was held Oct. 1, 2, and 3, with the church at Bethlehem, near Columbia, N. C. Thirty-six churches were represented and thirteen elders were present.

It was unanimously agreed to take up correspondence with the orderly branch of the Cuivre-Siloam Association, in order to encourage them in their Scriptural opposition to secret, oath-bound, Armenian, anti-Christian societies, which more than three-fourths of Primitive or Old School Baptists have no fellowship for. We believe that the plain teachings of God's Word are infiniately above all inventions, institutions and tradition of men, as we mourn that any church or association of our name tolerates these abominations.

May it please the Lord to deliver all our people from these snares of Satan, the enemy of our God and men. When the minutes of the Kehukee Association are published we expect to send you some copies. Yours in love and fellowship,

SYLVESTER HASSELL.

EXPERIENCE.

Dear Brother Hull:

I have just finished reading my Nov. 1st Messenger and I feel like I just must write you how much I enjoy it. I do look forward to it each month. I do like for it to come on Saturday, so I don't neglect my work to read it. Oh, what a great blessing and comfort it is to the little children of God to have such able writers for us to read after. I have for a long time had a great desire to write you just a little of my weak experience if I have one. I read so many that have so much more to tell than I, I sometimes feel doubtful, but at the same time I can't help but feel I have a hope that the Lord has quickened my soul when I was dead in sin.

I have from early childhood loved to go and hear the good preaching and those dear old songs. How my heart would rejoice when the dear old sisters and brothers of Harmony Church would begin to sing. I would go to other churches and their music had no charm for me.

I was about 14 years of age when I first realized I was a sinner. I would slip my dear mother's Bible out and try to read. That would make me feel better, but still that fear if I should die what would become of such a sinful creature as I. I would try to pray and it seemed that my prayers would go no higher than my head. I would feel if I should get out of the house, in the open air, my dear Savior would hear me more plainly. I always went to Harmony on the third Sunday in each month; that was mamma's rules—we should never have an engagement to go anywhere else on her preaching day, although I never had any desire to go anywhere else, and when our dear pastor, Brother Monsees, would open the doors for the reception of members I would grow so weak I could hardly stand, and a number of times I would have to sit down, but, oh, I felt so unworthy I could not go and ask a home with them.

I would go home and be so burdened I would promise myself if I was spared until the next meeting day I would join.

I lived in this trouble until after I was 21 years of age. On the 14th day of March, 1909, Mr. Gardner and I were married. I just felt if I would wait a little longer he would go with me, which he did, on the third Sunday in June, 1909, dear old Brother Hanks preached the sweetest sermon I ever heard. It seemed every word was intended for me, and after preaching he opened the door for the reception of members.

When I came to myself, I was sitting near him talking. I don't know what I said; only this I remember, I told him I could not live alone any longer and wanted a home with the dear Old Baptists. Oh, I just can't tell you how much better I felt.

I asked them to wait until our July meeting to be baptized. I felt sure Jim would come, too, so on the

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third Saturday morning in July mamma and papa came. Jim, mamma and I went to church, and oh, such a sermon Brother Hanks did preach, and Jim joined. How my poor heart did rejoice, and the next morning when I was raised out of the water I was so happy. I felt my troubles were all left behind. That was the happiest day I think I ever spent, although we all have our many troubles, and without the guiding hand of our dear Savior we could not hold up.

I am so thankful for the many blessings bestowed on our little family. I will close, asking you to remember us in your prayer.

Your little unworthy sister,

Milner, Ga. MYRTLE E. GARDNER.

"CUP RUNNETH OVER."

Dear Baptist Kindred:

It is sweet to have a people we can call a dear kindred and how humble it makes a young person feel to come asking a home among the gray-haired saints. Surely "My cup runneth over," for the church at Rock Castle received me the first Saturday of July and I was baptized the next day at 10 o'clock by Eld. Ben Caudill, on the regular commuo'clock, on the regular communion day.

When I offered myself to the church my heart was so full I could only say, "I feel that I am coming home and I could not be satisfied without coming." There was no rest till I went, and when I was led into the water this restless burden left me and a calm and peace came over me ,,that passeth understanding." I feel just like a homesick child that has come home to say. I trust that in hours of trouble and temptation that peace will still be with me. This song describes my feelings:

People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.

Now to you my spirit turns,
Turns, a fugitive unblest;
Brethren where your altar burns
Oh, receive me into rest!

Lonely I no longer roam,
Like the cloud, the wind, the wave,
Where you dwell shall be my home,
Where you die shall be my grave.

—

Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Every idol I resign.

A little sister,

PEARL YOUNG.

London, Ky., Box 64.

Dear Brother Hull:

I am sending a letter to you from Eld. D. M. Vail for your consideration. I think there are a good many of our members that met Elder and Sister Vail who will enjoy what they have to say about their visit with us. We were very glad to have them visit our home. WALTER BARTLETT.

LETTER FROM ELDER VAIL.

Mr. Walter Bartlett.

Dear Brother in a precious hope, in a precious Saviour and a glorious inheritance that is incorruptible, undefiled and fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. What wonderful words, and how consoling for poor helpless creatures who cannot keep ourselves. I know I am poor, weak and helpless, but am I God's own child? I hope I am. God only knows, and there I have to leave it.

Your excellent letter came yesterday and we enjoyed it very much. We remember well our excellent visit with you people and how highly we were entertained everywhere we went. No sir, we never can forget it as long as we have our minds. The people of old Georgia are O. K. Can't beat them anywhere; had good preaching, good singing, good visits, good eats, good beds and good everything. Say, Brother Bartlett, your letter was so good I sent it to be published this morning. Do you take the Signs of the Times? Wife and I are still talking about the good folks in Georgia; can't get over it. How is your wife and family? Your dear wife was not very well when we were there, if I remember right. Hope you are all well and happy. Wife and I have been quite rheumatic for several months, but are both better now. Our children are well as common. Had a fine summer; fine crops of all kinds. Yes, my wife has a little cotton growing in a posy bed and I have a small patch of Georgia peas, but they come up like wee bits of beans and look like beans so small with a little black eye.

How is Elder Matthews and all the folks I met in Atlanta? Give them my love and tell them to come and see me. Old Brother Jordan, dear old servant of God; God bless him and all of the dear brethren and sisters. I take The Gospel Messenger and read the names of some that I saw. Elder Turnipseed is one of them.

Well, I guess I will stop now; it is not natural for me to write, neither can I write a good spiritual letter—I wish I could. God bless you and your dear family with His sweet presence and grace, is the prayer of this old sinner saved by grace if saved.

Love to all. Wife joins in love,

D. M. VAIL.

Clarks Summit, Pa.

P. S. Have baptized fourteen in the last several months; four now waiting to be baptized.

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(Continued from page 9.)

by expression in word or deed, forgive each other. Having done this, we are better prepared to act together in coming to an agreement. Our preachers should leave off all expressions that have been the means of leading up to those divisions. Such expressions as absoluters, conditionalists, whole man doctrine, no-change doctrine and kindred expressions. Leave off the discussion of those points unless we are agreed.

I'm sure that in many instances brethren fail to understand each other, become excited, and make mountains of molehills.

Preach Jesus and Him crucified. I believe that we can receive each other's work, such as baptisms, ordinations and churches. I don't thing (as I wrote you before) that we could recognize churches that have been constituted with legally expelled members. We could not recognize it as to receive members living in adultery nor churches holding such members in their fellowship. I know of some such in North Texas.

I believe that our preachers can leave off expressions in their preaching that have alienated brethren. When eating of meat makes a brother to offend or become offended, we should leave it off. I heard a preacher brother say once that if a brother believed a heresy, though he kept it to himself and didn't disturb the brethren, that he should be withdrawn from the fact that he believed a heresy made him an heretic. I didn't agree with him then; I don't agree with hi mon that point now. I think his course in agitating the minds of the brethren concerning this brother placed him in a worse state than the brother who believed a heresy but kept quiet.

Now, perhaps I've said enough on that line. I have only spoken for myself, but I intend to write some of my brethren and if the Lord wills to see if we can't do something, arrive at some plan as a basis on which to get our divided brethren together and alleviate the suffering of our Zion.

As stated to you before, I'm convinced that designing leaders have rent asunder the bands that once so happily united us, and some of those leaders are still living and it is my judgment that when the move is put on foot to unite us again that we will hear from them. The cloven foot will manifest itself but this should not deter or discourage us if we are right for, perhaps, it will be the means of entirely eliminating the source of all our troubles. The Lord direct, is my prayer.

Hoping to hear from you again, I am, I hope, your brother in bonds,

J. A. MOORE.

P. S. I cannot locate the young man Moore you spoke of meeting at Prairie Hill in 1900. My father, Eld. T. J. Moore, has lived twelve miles northeast of Mexia for 38 years. I lived three miles west of Horn Hill in 1897. I was then 27 years of age.

I joined New Hope Church in Freestone County in April, 1897. This church is in the Primitive Baptist Association. I was licensed to exercise by Neinda Church in Jones County in 1902. Moved back to Freestone County in January, 1905; was ordained to the work of the ministry by New Hope Church in October of same year (1905). I heard Eld. J. C. Kilgore preach at Neinda Church in Jones County in about the year 1901 or 1902. Also Eld. W. G. Green at the same time.

I have learned since then that there was a difference between us on the doctrine of predestination.

I read Eld. J. S. Newman's article in Gospel Messenger referring to your article. I love Brother Newman. I think he really desires peace. He is tired of warring one with another.

While I have never taken any active part in any o fthe wrangling and divisions, I've suffered over it. I'm sick of it. I want to see more real love and forbearance manifested. If love could reign in our hearts there would be no occasion for strife. We could then forgive. We could forbear and look over each other's faults. We could pity instead of censure. We would plead for peace instead of trying to make trouble. Instead of the bigot, we would have an humble ministry.

Brother Foster, I don't know whether you are a minister or not. I love your disposition and desire for peace. Hope to hear from you again.

Yours in an humble hope,

J. A. MOORE.

ENJOYED HIS TRIP.

Ruffin, N. C.

Dear Brother Hanks: I wish to tell you of my trip to Georgia and South Carolina.

I don't think I ever met as good people in my life as I met in Georgia. I never met a stranger all the way. I shall never forget the good brethren and sisters. It makes me want to come back to see them. We had an unpleasant trip from Savannah to Elder Rivers, in South Carolina.

The trip made all of us sick. I was fearful Brother Williard would not be able to preach but we doctored him and the good Lord gave him strength. He preached most wonderfully.

We had a good meeting at the Prince Williams Association in South Carolina. The best people I ever saw. Brother White went with us all the way. He was a true brother to us. I hope you got home safe and found all well.

Brother Hanks, I surely enjoyed your company with us and if I know my heart I love you dearly. We got home all right. We came by Elder Williard's and spent the night, and on to our home.

We went to Dan River Saturday and Sunday. Bro. J. R. Wilson preached and it was good to me. We found all the brethren and sisters well and had a good meeting.

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Young Brethren Oakes, Lewis and King were with us. We had a good communion meeting.

Dear brother, when we are in the right spirit we can enjoy those meetings. When we see eye to eye and speak the same thing. Brother Hanks, if you ever go back over our trip, I want you to tell all those brethren, sisters and friends that I shall never forget them, and I love them all and would like to make the same trip over again. I think they are God's people.

Dear brother, pray for me.

Your brother, I hope, T. W. RICE.

We assure you, dear brother, that you, Brother Willard, and your good wives, will find a hearty welcome among our people at any time. Many thanks for your kindness to me. L. H.

Mr. Lee Hanks.

My dear and precious Brother in the Lord: I read your sweet letter in the October number of Zion's Advocate. Of course, I was sorry to hear of your physical sufferings, but rejoiced to know of one that is so faithful. It is sweet indeed to have that blessed assurance of a sweet home in heaven and immortal glory. Yes, dear brother, His grace is always sufficient amid our sorrows and trials. I feel that you have proved by your walk that you have loved your Saviour and are yet loving Him.

As you say, it is a cross to the flesh to follow Him, but we are commanded to take up our cross and follow Him through evil as well as good report.

I haven't forgotten your preaching at Strawberry some twenty years ago. Your preaching at the association and all through here this time was so much enjoyed. It was strengthening, healing and edifying. Your second sermon at the association will be long remembered by many. The handshaking afterwards was a token of endorsement in our poor hearts. How lonely and dark it would be if we never could meet with the dear saints and hear the wonderful word proclaimed. What would life be?

Oh, we have so many battles to fight in this life, and when we are obedient we have many sweet blessings. I am most of the time groping in darkness on account of my many sins and disobedience. I trust the good Lord will long enable you to continue in His sweet service, and when the time comes for your departure I feel you can say as did Paul, you have fought a good fight, you have finished your course, you have kept the faith: Henceforth there is laid up for you a crown of righteousness which the Lord, the righteous judge, shall give you at that day.

Hope you are feeling better ere this. Pray for poor, unworthy me when at the throne of grace.

A lonely sinner, saved by grace if saved at all,

Whitmell, Va. MRS. J. H. POWELL.

P. S. Hope you will visit us again through this section. Write often for the dear paper, as I enjoy your writing so much.

PREACHING APPRECIATED.

Whitmell, Va., Sept. 23, 1921.

Eld. .Lee Hanks.

Dear Brother: We have desired to write you every since you were here and try to tell you how we enjoyed your visit among us, but we find no language to express it. We had desired for a long time to meet you and hear you preach. Your writings were so instructive and good that we learned to love you many years ago, but now after seeing you seems like this love has grown stronger, for indeed you seem like a dear father in Israel to us.

Yours and Brother Pittman's visit among us has done great good. We love for such godly men to come to see us and also be in our homes, although we feel unworthy, yet we feel it a great blessing of the Lord and feel thankful.

We had a good meeting at Strawberry last first Saturday and Sunday. Two joined by experience and one by letter.

Brother Wilson preached here in our home first Saturday night to a nice crowd of attentive hearers. Sunday morning we all gathered at the water and he baptized seven.

After the baptismal service we gathered back at Strawberry Church, where Brother Wilson preached another sweet sermon, and at the close one more joined and is yet to be baptized on next first Sunday and we hope some more will take up their cross and do their duty—there are many that we feel should.

We received your card O. K. and greatly appreciated it. We are sorry you haven't been well and can it be the dear Lord's will may He soon restore you to health again and enable you to preach Christ many years yet, as you have in the past, and may He give you a mind and strength to come to see us again. We feel the dear Lord led you to come this way, without a doubt we do, and your visit left many in a rejoicing state, for by your preaching they were saved from many burdens, heartaches and sorrows, and enlightened to know the truth as it is in Christ Jesus.

We feel you have one of the greatest gifts in this day. A good gift of the Lord, to point out the way, the truth and the life to poor fallen men and women, ones who have been made rich by the blood of Christ and desire to know the truth, and we feel your Master (the Lord) will be with you alway, even unto the end, and may He comfort you and yours daily is our prayer with Christian love.

And if you can condescend so low, please remember us in your petitions to the dear Saviour.

Write us again if you have a mind to; it will be greatly appreciated.

Your unworthy little ones, saved by grace.

MR. and MRS. WM. H. OAKES.

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ELD. ISAIAH GRANT.

It becomes my sad duty to wrtie in memory of my dear departed father.

Eld. Isaiah Grant was born May 8, 1844, and died October 9, 1921, making his stay on earth 77 years, five months and one day.

He was married to Mary E. Wright, May 9, 1867. To them were born eight children. His wife and five children preceded him to the grave; also his two sisters, who made their last stay on earth in his home. A brother and three children are left to mourn his death. The funeral service were conducted by Elder Murry of Ellaville.

He united with the Old Baptists in early manhood and was ordained deacon at Salem Church, serving in that office for some time to the best of his ability. His ordination as minister was called for by this church and on April 25, 1882, he was ordained to the ministry. During his entire ministerial career he served the dear brethren and sisters at this place. Their hearts are saddened at his departure, yet I feel sure that God has been gracious to them in raising up in his stead Bro. Yancy Hicks, a gifted young minister.

How beautifully he adorned his calling with humbleness, meekness and patience. His feet were always found in the path of his Master. The one great desire of his life was the welfare of God's humble poor.

Having been raised an orphan and serving through the Civil War, I view him guided by the hand of his Master even to the moment of his departure; then his spirit wafted home to ever dwell with the redeemed.

He often expressed a desire that when it was God's will for him to die he would not linger. This was manifested. He was taken ill on Friday and passed away on Sunday, having been active up to that itme.

He was in charge of three churches at the time of his death.

A father in Israel has fallen asleep. It is so lonely without him, yet I feel assured that he is resting. May God's dear people pray that I may ever be found trying to walk the narrow path he trod.

His daughter,
MRS. J. E. SANDEFUR.

November 9, 1921.

MRS. J. F. GRACE.

I send you a memorial to my daar aunt, who departed from this life August 2, 1921. She was born May 9, 1950, making her stay on earth 71 years.

Aunt Sue had been in declinig health for some time, but was confined to her bed only one week. The fifth day her right side became paralyzed and before her death the whole body was motionless. The funeral services were conducted by Eld. D. Y. Hicks of Roberta, Ga.

She was married to Mr. J. F. Grace in early womanhood. To them were born four children, who survive her.

They resided in Crawford County many years after their marriage, the latter portion of their married life being spent in Macon, Ga. After her husband's death, Aunt Sue made her home for ten years with father, Eld. Isaiah Grant, in Roberta, Ga.

She united with the Primitive Baptist Church at Salem in early life and remained a consistent member until death.

After mother died, Aunt Sue kept house for father. A more devoted and faithful sister was never known; her every thought was for father and his welfare. Everyone loved her for the many Christian vritues she possessed. A dear mother in Israel has fallen and Salem feels the loss, but we have assurance that she has passed from this life of trials and sorrow to a home of everlasting bliss.

Her niece,
MRS. J. E. SANDEFUR.

November 9, 1921.

Eclectic, Ala., Oct. 12, 1921.

Eld. Zack C. Hull.

Dear Editor and Brother: I have a mind this morning to write you and I hope it is of the Lord.

I received the samples of The Gospel Messenger and also subscription blanks. I was away attending the Lower Wetumpka Association when they came.

I would like to tell about the good meeting and what a feast it was to poor me, but haven't language to express it as I feel, but I know I was made to rejoice with a rejoicing that is known only to those that know the Lord and His people and church. Oh, that was one of the heavenly places the Bible tells us about. There were (if I am not mistaken) eighteen of God's humble servants there and I heard nearly all of them preach. Of course, they couldn't all preach at the house and the stand, but the people heard some of them at night at their homes.

I would like to call all of them by name and tell where and at what time they preached, but will leave that for some one who is more competent, but I want to say we had with us Eld. Rees Prather, from LaGrange, Ga., and Eld. D. G. White, from Monroeville, Ala.., and, oh, such able gifts from God. I do feel to thank the Lord for such gifts. Oh, my soul, their words were edifying and comforting and applied so gentle, kind and loving. If we all would heed the loving admonitions given by those two dear men of God (and others we heard there) we would be a loving band of children and always be found walking worthy of the vocation whereunto we are called. It is as bread cast upon the waters to be gathered many days hence. I feel that I can feast on what I saw and heard during that association many, many days to come, but that does not keep me from wanting to go to the house of the Lord and talk and write to God's little ones.

We are told to add to all hope and not subtract, and we are told to grow in grace, and whereas much more is given I see and understand this to be in a spiritual sense, and I know the more our minds are on God and godliness the more we are walking as children of light. Awake thou that sleepeth and arise from the dead. Oh, it seems to me that too many of God's children are asleep. I have dreamed twice of being at the house of God and God's servant standing preaching and most all of the people asleep, and they were not in the back of the house but right up on the front seats.

Oh, I feel that there are too many that are neither hot or cold, just in a lukewarm state, and God is

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not pleased with them and he will spew them out of his mouth. I do not feel in any way worthy of telling God's little ones how they should live and act for the good of God's cause and kingdom, for I feel to be one among the least, but, Oh, my God! what can we say to cause Thy people to awake to duty and walk as children of light, loving and serving each other in an acceptable way with the Lord.

You know Christ said, "I was naked and you clothed me," and so on, and some one said, "When did we see Thee?" and Christ said, "As often as you have done this to one of my little ones, you did it unto me." So when we administer to one of God's little ones in need we are also administering to Christ. That is the only way I know to serve the Lord—to serve His little ones—and God said, "If you love not your brother whom you have seen, how can you love God, whom you have not seen?" The only way I know to love God is to love my brethren and sisters.

The last commandment was, "Little children, love one another," and that covers all other commands. If we love each other we will do each other no harm.

Oh, my mind dwells on God and His loving kindness to us poor unworthy beings so much sometimes I wish I could be like other people—like the children were after they were delivered across the Red Sea. I wish I was back where I was, but at times I am glad I am permitted to think on such heavenly things, though my afflictions are great, both spiritually and bodily. Christ said His people were an afflicted people and would be persecuted and not think it strange when these things came for He was persecuted, and the afflictions of the body worketh out a more exceeding weight in glory.

My family physician has forbidden me to do any kind of work or take upon myself any responsibility. But he said to go to church and be with people I love to be with would do me more good than all the medicine, and I knew it was so and I can take that medicine with relish, but I know some people say hard things about me because I go so much and can't work, but if God is for me who can be against me?

Dear Brother Hull, if you think this worthy of space you may print it, and if it does appear before my brethren and sisters and you have a mind to write me, I will be glad, for the winter is coming and I may not be able to get out much, and Oh, how cheering it would be to poor me to get letters of love from the people of God if I am permitted to be among the living. But not my will be done, but Thy will, O Lord. Cast the mantle of charity over this and remember me in all your prayers. May God bless you all.

A sister in bonds of love,

L. E. WAITES.

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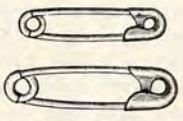

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The GOSPEL MESSENGER

Ed S Hassell

Vol. 43 ATLANTA, GEORGIA, DECEMBER 15, 1921 No. 16

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—June 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"Let Us Labor To Unify"

"PUT ON THEREFORE, AS THE ELECT OF GOD, HOLY AND BELOVED, BOWELS OF MERCIES, KINDNESS, HUMBLENESS OF MIND, MEEKNESS, LONG-SUFFERING:

"FORBEARING ONE ANOTHER, AND FORGIVING ONE ANOTHER, IF ANY MAN HAVE A QUARREL AGAINST ANY: EVEN AS CHRIST FORGAVE YOU, SO ALSO DO YE.

"AND ABOVE ALL THESE THINGS PUT ON CHARITY, WHICH IS THE BOND OF PERFECTNESS.

"AND LET THE PEACE OF GOD RULE IN YOUR HEARTS, TO THE WHICH ALSO YE ARE CALLED IN ONE BODY; AND BE YE THANKFUL."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE DIFFERENCE BETWEEN THE HOLY SPIRIT AND THE CHURCHES SENDING FORTH MINISTERS. ACTS 13:3, 4.

In Acts 13:2 we are told that the Holy Ghost said (to the Church at Antioch, verse 1): "Separate **me** Barnabas and Saul for the work whereunto I have called them." And in the fourth verse it is said that "They, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cypress." The Greek word here rendered **"sent forth"** is ekempo, meaning, as given in Liddell and Scott's Greek English Lexicon, **to send out, or forth, to bring out by calling, call or fetch out, to dispatch.** But in the third verse, which says, "When they (the ministers of the Church at Antioch) had fasted and prayed, and laid their hands on them, they sent them away." The Greek word rendered "sent away" is apolno, meaning, according to Liddell and Scott, "to loose, set free, to release, or relieve, or let go." The Holy Spirit having called Barnabas and Saul to go forth to other countries to preach the Gospel, the church of their membership (Acts 15:2), loosed, freed, released, relieved, or let them go for this purpose.

S. HASSELL.

THE FIFTEENTH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The Kehukee Association held its fifteenth annual session Oct. 1st, 2nd and 3rd, 1921, with the Bethlehem Church, near Columbia, N. C. Besides seven of the ministers of the Kehukee Association, Elders J. N. Rogerson, B. S. Cowin, W. B. Harrington, J. A. Shaw, J. C. Moore, J. B. Harrell and myself, six ministers of other associations were present, namely: Elders C. W. Miller of Washington, D. C.; F. W. Keene of Raleigh, N. C.; L. H. Hardy of Atlantic, N. C.; J. E. Adams of Angier, N. C.; J. P. Tingle of Grantsboro, N. C., and J. S. Corbitt of Greenville, N. C. The weather was pleasant, the congregations orderly and attentive, the preaching sound, able and edifying, and the visitors were hospitably entertained by the members of the church and by the community.

Peace prevails in the Kehukee and its thirty corresponding associations. No modern, unscriptured inventions or institutions are tolerated among us. Our next session is appointed to be held, the Lord willing, with its church at Flat Swamp, near Robersonville, Martin County, the first Sunday in October, 1922, and Saturday before the Monday afterwards.

S. HASSELL.

PERSECUTION.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12).

Persecution has ever been the heritage of the true and faithful children of God. There is no affinity between good and evil, light and darkness, love and hatred, right and wrong, God and Satan. The wicked have and always will hate, despise, persecute, misrepresent and try to destroy the righteous. Cain arose and slew righteous Abel. Why? Because Cain's works were evil, and his brother's righteous. Is not that as true now as it was then? Has not this always been true? Did not Joseph's wicked, jealous brethren try to destroy their brother, Joseph? Did not wicked Pharaoh try to destroy all of God's chosen Hebrew children? Did not jealous Saul seek the life of God's humble servant, David. Saul fell on his own sword. Did not wicked Haman prepare a gallows to hang righteous Mordecai? Why? Jealousy was at the root of the whole matter. Haman was hung on his own gallows.

The wise man said, "He that diggeth a pit, shall fall therein." "Jealousy is as cruel as the grave." Our precious Savior was despised and rejected of men. All His humble followers will experience the same fate. Wicked Herod was ready to devour the blessed Jesus as soon as He was born, yet he pre-

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tended to want to worship Him. Have you not seen men that would love you pretendingly to your face and stab you in the back? The devil pretended to be a friend to Jesus, but was only seeking His destruction. Jesus told you to beware of men who come to you in sheep's clothing (professing to be followers of Christ), but inwardly they are ravening wolves. You know them by their fruits. The nature of the wolf is to destroy the sheep. Such men love confusion and to see the sheep (God's people) divided and torn asunder. That self-righteous, persecuting spirit was ready to condemn Jesus because He was a friend to publicans and sinners and ate and drank with them. They wanted to dictate to Jesus with whom He should associate. If Jesus had not been a friend to sinners, none of us would have had any hope of heaven.

When the prodigal son repented of his wrongs, the father forgave him, but the jealous home son was mad and unforgiving and refused to associate with his father's family, who were rejoicing over the return of the prodigal. That jealous, pharisaical home-son spirit wants to pose as a dictator and regulator of those who love and serve God. Jesus forgave the woman caught in adultery, but that persecuting, pharisaical spirit in His enemies was ready to condemn Him and the woman. Peter's own brethren condemned him for going to the home of Cornelius, a Gentile heathen, and preaching the Gospel, when God had sent him there. Peter and John were imprisoned by their enemies for preaching Christ. Poor, righteous Stephen was stoned to death by religious self-righteous enemies of the blessed Savior, for preaching the pure, unadulterated Gospel. The great Apostle Paul and Silas were imprisoned for Christ's sake. But God delivered them.

Paul told the elders of the church at Ephesus that grievous wolves should enter in among them, not sparing the flock.

There are some who climb up some other way that Jesus calls thieves and robbers. They get into the church. Jesus says they came to steal, kill and devour. Have we not seen this verified in the Church of God? Paul suffered sore persecution (2 Cor. 11:-23-27, imprisonment, stripes, shipwreck, perils of robbers, of his own countrymen, and in perils among false brethren. He tells Timothy that he that will live godly in Christ Jesus shall suffer persecution. God's true servants know what this means.

It is sad, indeed, when the world persecutes us, but when one like Judas will betray his brother to gratify the flesh, it is awful in the extreme. These things are written for our instruction today.

John tells us that anti-Christs should come and for us to try the spirits, whether they are of God. When God's children are actuated by the Spirit of the Lord their hearts are full of love, gentleness, kindness, meekness, long suffering, and possess that charity that suffereth all things, beareth all things, and that hides a multitude of sins. Such a spirit is forgiving and will labor to reclaim an erring brother and not try to mob him because he makes some mistakes. All make some mistakes.

Solomon says, "There is not a just man upon the earth that doeth good and sinneth not." Our blessed Jesus has forgiven us so much that under the influence of His Spirit it is a sweet privilege to forgive our brother.

Paul says, "Let that mind be in you that was in Christ Jesus." If that mind controls us we are not like those persecutors that want to destroy, but our hearts will be filled with love and our desire will be to reclaim the erring. If one did wrong in the past, we should see if he is walking right now; if so, forgive him. It is Christlike to forgive. We as individuals **can forgive each other and ought to do so. Jesus commands us to do so.** We should not spend our time hunting motes in our brethren's eyes, but should first cast the **beam out of our own eye.** We should not concern ourselves so much about the faults of others, let us all **confess our own faults.** No child of God should ever allow himself to be a persecutor or try to dig pits for others. If he does, it will come home to him, sooner or later. "Be sure your sins will find you out."

Jesus was merciful to our unrighteousness and we should be merciful to the unrighteousness of others. You may be a member of the church and destitute of the love of God in your heart, and if so, you will have a great zeal for correcting others and will be ready to condemn and destroy them without taking a Gospel step.

John says, "He that **hateth his brother is a murderer,** and you **know that no murderer hath eternal life abiding in him."** He just has on the sheepskin, when he is a ravening wolf within.

All the persecutions of the anti-Christian world can never harm us like the persecution in our own camps. Just watch the spirits and they will show from what source they proceed.

Paul went among the worst, idolatrous people and labored to reclaim them from their idols, not that he endorsed their idolatry, but it was in this way he condemned their idols. He labored patiently with the erring churches of Corinth and Gallatia, having a great love for them, and desired to see them repent. A certain church suffered that woman Jezebel to teach (preach) and seduce her servants to commit fornication, and eat things sacrificed to idols, and God gave her **space to repent.** If she had repented, would she not have been recognized? I think so.

No church or member or minister, no matter how cautious and watchful they may have been, but what has made some mistakes. They should all repent, and all that want to be true Primitive Baptists confess and rectify their mistakes and all come together in love. We are living in an age of persecution, and every Satanic influence is against us and if we bite and devour one another we should take

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heed lest we be consumed one of another. Let us not condemn any member or minister until Gospel or church labor is first bestowed to reclaim.

The Church of God is heaven's court, and the only tribunal, and from her righteous decision there is no appeal. Churches should labor with churches Gospelly before withdrawal or rejection of her official acts. It is very wrong to reject without such labor.

Little children, love one another, overcome evil with good. Endure hardness as good soldiers of Christ.

In love,

LEE HANKS.

FAITH.

We are told in the Scriptures that faith is the substance of things hoped for; the evidence of things not seen.

From a natural standpoint, the substance of anything is the most consistent part of it, in other words, the heart of it. The substance of the cane is the juice and the heart of the wheat is the best flour. Just so, in our lives, the substance of all of our higher hopes, greatest inspirations and most heroic struggles against temptation is implanted by that divine faith whose fire is never quenched. But to many minds **substance** and **shadow** go hand in hand, and in seeking to grasp the elusive shadow of material things they miss much of the real substance. Hence the cry, "O, ye of little faith," will resound throughout the ages to come.

Now, evidence is proof, and proof is what this present day world demands. In nature we see the trees bearing leaves and fruit, each after its own kind, as a proof of being apple trees or fig trees, as the case may be.

But the fruit of the spirit is faith. If we have faith in an individual or a cause, we always diligently defend that faith; but do we stand with half the zealousness in defense of that faith we claim to have in God?

Before faith came we were kept under the law, but now we must put on the "breastplate of faith" and walk as becometh godly Christians, for in that way we show forth works mete for repentance. The Scripture that reads, "Faith without works is dead," should be a battlecry to every Christian throughout the world for all time to come. Of what good are our protestations in the sight of God or man unless they coincide with our works? In the language of the apostles, I cry, "Lord, increase our faith!"

Now that word **works**, that frightens so many people, is to me only an outward evidence of inward grace.

The evidence of things not seen comes from that divine proof arising from our own perceptions. In the daily walks of life the inner consciousness reveals to the individual the beauty, the power and the love of an all-wise God; for "he that believeth on the Son of God hath the witness within himself." Hence, we can very readily see the fruit of the spirit is faith; the fruit of faith is works and the fruit of works is glory and honor to God.

The failure of the individual to perform the duties written in their minds brings shame on the cause and merits the stripes that are sure to come. But on the other hand, they who show their faith by their works are able to walk out of the midnight of gloom and uncertainty into the marvelous light of the perfect day. And when trouble batters down the house door and sorrow pierces the heart, **fervent** faith is the anchor the soul needs, the rock on which he hopes must be built, and the source from which will ultimately come the purest joys.

May that faith be so evidenced in our lives we can exclaim with the poet:

"When our summons comes, we'll go not as the slave, scourged to his dungeon at night; but sustained and soothed by an unfaltering trust, approach our graves, as one who wraps the drapery of his couch about him and lies down to pleasant dreams."

In hope,

MRS. C. L. WILSON.

Blakely, Ga.

PERSECUTION.

"Saul, Saul, why persecutest thou Me? I am Jesus, whom thou persecutest" (Acts 9:4 and 5.)

This is the language of Jesus to Saul of Tarsus as He spoke to him on the road to Damascus, where he was going on his wild mission to persecute the people of God. Saul was a great religionist in his day and was exceedingly zealous for the traditions of the fathers. In his zeal he was also intolerant, and he verily thought he was doing God service when he was seeking to prevent other forms of worship and service, and to compel others to conform themselves to the traditions, laws and customs of the Jewish religion.

This is a very wicked spirit and yet there are thousands of ardent religious people of today who are possessed of just such a spirit. It is a very insidious spirit, and sometimes it will creep into the hearts of the best of us, and almost unwittingly we find ouselves filled with envy, jealousy and intolerance toward others. The gospel of Christ everywhere condemns it, and no man or woman can be a true follower of the meek and lowly Jesus in whose heart dwells such a spirit. It has blighted more lives, wrecked more homes, caused more heartaches and bitter tears than any principle I know of. It has spread its poison into every form of life. It is in society; it has been commercialized and enters into business; it is in the courtrooms and in legislative halls, and last but not least, it has torn nations asunder and brought the bloodiest war the world has ever seen.

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One thing stands out prominently in the life of the Apostle Paul, and that is, after his conversion and the revelation of Jesus to him, he **never** afterwards persecuted anyone. The one thing that followed him like a grim shadow, and which he ever lived to regret, was the fact that he persecuted the church of God. He said he was not meet to be called an apostle because he persecuted the church of God, but he obtained mercy because he did it ignorantly in unbelief.

A man who is jealous, envious, and possessed of a persecuting spirit, be he preacher or layman, shows very little evidence that he has been with Jesus. I verily believe that nine-tenths of the questions of order and disorder, brought up among Old Baptists to disturb their peace, grow out of this spirit and disposition to persecute. Remember, my brother, that the text shows that when Saul was persecuting the saints of God he was persecuting Jesus. "In as much as you have done it unto one of the least of these, my brethren, you have done it unto me," says Jesus.

The disciples of Jesus found some casting out devils who did not follow with them and they raised complaint and asked permission to stop them, but Jesus said, "Let them alone." There are some people in this world today who would stop every good and charitable work on earth if they could, which does not conform itself to their own narrow, sectarian and traditional confines. They desire to make a fair show in the flesh that they may have somewhat to glory. The religion of Christ is broad and liberal. The spirit of Christ is not bound. This lesson He taught the woman of Samaria. She said the Jews had no dealings with the Samaritans and that their worship was widely separated.

The Samaritans worshipped God in their sacred mountains, while the Jews thought there was no other place that God could be worshipped except at Jerusalem. Jesus taught her that the worship of God in spirit and in truth was not confined to any particular place. When she was made to see beyond the narrow confines of Samaritan religion and to look into the great and broad field of the liberty wherewith Christ makes us free, then she goes telling the great news:

"Come see a man that told me all things that ever I did; is not this the Christ?"

"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my name sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." This is the comforting language of Jesus to all His suffering saints, for He knew that persecution awaited them in this sin-cursed world. All that will live Godly in Christ Jesus shall suffer persecution. If you are persecuted, rejoice. If you are a persecutor you had better get down on your knees to God, for as sure as you live, trouble awaits you. God help us to stop and consider what spirit we are of, whether it be of God or not. Lord help me to be meek, humble and forbearings, and if I think my brother is wrong, to tenderly try to teach him the right way and not try to force him.

Written in love for the cause.

HENRY SWAIN.

Graymont, Ga.

PRECIOUS PROMISES.

In Ezekiel, 20th chapter, we have seemingly much proof of the Lord's choice of Jacob to be a peculiar treasure unto himself and not for any good that Jacob had done, but according to the Lord's own purpose and grace given his people in Christ Jesus before time or the beginning of the world. And because of his people, Jacob, the lot of his inheritance, the Scriptures from Genesis to Revelation are given and are applicable to them. And because the Lord chose them to be a peculiar people unto himself He requires of them obedience to what the Scriptures teach. Not to make them His, but because they are His and became so by that covenant of redemption which is ordered in all things and sure. But when they rebel continually as did Israel and as His people are doing even till the present times (if I am one) it becomes necessary for them to be denied the blessings promised them in obedience that we may learn obedience by the things we suffer. And in speaking of these things, Daniel said this: "It is good for me that I have been afflicted; that I might learn His statutes.."

"Thy hands have made me and fashioned me: give me understanding that I may learn thy commandments." Thus Daniel acqnowledged what Paul said many years afterward. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

"But God who is rich in mercy, for his great love wherewith He loved us.

"Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).

"And hath raised us up together and made us sit together in heavenly places in Christ Jesus:

"That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 22:4-7).

"Who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

"But is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel" (Tim. 1:9-10).

Surely that means election, and it is concerning

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these chosen people that the Word of God was spoken to Ezekiel, saying:

"Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God.

"In the day that I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land I had espied for them, flowing with milk and honey, which is the glory of all lands:

"Then said I unto them: Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt. I am the Lord your God.

"But they rebelled against me and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt."

(Are we forsaking our idols of America! I feel assured that many faithful servants of the Lord are forsaking the idols of the land and are walking in obedience to the law of the Lord in Christ Jesus concerning His people, as did Ezekiel and others in Israel's time, but I am as confident that there are many in this age of the world, like myself, having other gods before them. And it is to us that these Bible warning are written.)

"Then I said, I will pour out my fury upon them to accomplish my anger against them in the midst of the land of Egypt," etc. Nothing said, however, about disinheriting them, but on account of their rebellion against the word of the Lord spoken unto them through the mouth of the faithful prophets for their good and for having other gods before them, their suffering in being cast out and trodden under foot of men from that age of the world until now is beyond human power to fully describe and should serve as a warning to us. And it seems to me that I can witness with them in all their afflictions and would if I could command the language, warn others that as we sow so shall we reap.

If we are willing and obedient, says the word of the Lord, we shall eat the good of the land. But if we refuse and rebel, we shall be devoured by the sword, for the mouth of the Lord hath spoken it" (Isaiah 1:20).

Being devoured by the sword here in time, does not mean disinheritance, but rather the proof of our inheritance in the everlasting covenant, which is ordered in all things and sure (2 Sam. 18:5).

"I have not written unto you because ye know not the truth, but because ye know it," says John 2:21. And this is why the Word of the Lord is left on record and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. "That the man of God (those given in that same covenant of redemption) may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17). And one of the most important of all these good works, no doubt, is having no other gods before us. And James 1:27 speaks wisely on this matter, saying, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

We can never keep ourselves unspotted from the world while we have other gods before us. But this is our infirmity and also the trouble with the Israelites, Jeremiah being witness for us, saying, "According to the number of your cities are thy gods, O Judah" (Jere. 2:28). And I feel assured that the Lord's chosen people, to whom the Scriptures are written, are having as many gods and idols before them now as they had in Jeremiah's time. But I sometimes fear that we have few that are as faithful as was Jeremiah to show the people their transgressions and the house of Jacob their sins.

Such is our infirmity, as I said above, and instead of resisting the devil that should flee from us, we go hand in hand with him and suffer him to cheat us out of that sacred nearness we might otherwise enjoy in communion with Him who hath said "If ye be willing and obedient, ye shall eat the good of the land:

"But if ye refuse and rebel, ye shall be devoured by the sword."

Surely Israel and Juda proved the truth of the above Scripture many times, and it is left on record for our instruction in this age, and for all eyes of the world that the chosen people of God (whether I am one or not) should be thoroughly instructed concerning their duty and what they may expect when they have other gods and idols before them.

From one who has suffered and learned these things through much tribulation but not perfect obedience.

ORIE BELLE ADAMS.

Oglethorpe, Ga.

TWO WITNESSES.

"And the angel that talked with me came again, and waked me, as a man that is awakened from his sleep, and said unto me, what seest thou? and I said, I have looked and behold a candlestick (the church) all of gold, with a bowl upon the top (Christ) of it, and his seven lamps thereon (a perfect number), and seven pipes to the seven lamps (through which the oil runs to fill the lamps), and two olive trees by it, one upon the right, and one upon the left of the bowl. So I answered and spake unto the angel that talked with me, saying, What are these, my Lord? Then He spake unto me, saying (Here is the answer), This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by My spirit, said the Lord of hosts (first witness). Who art thou, O great mountain? before Zerubbabel, saying, Thou shalt become a plain; and he shall bring forth the headstone (Christ) thereof with

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shouting, crying, Grace, grace unto it (second witness). Christ is the good olive tree, under the law the olive tree had to be beaten and the lamps had to burn continually, never to go out (see Exodus 2:20-21; Leviticus 24:1-4; Hosea 14:8; Psalm 52:8, 14:8; Romans 11:17-to last verse; Revelation 11).

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two live trees and the two candlesticks (the Church composed of Jews and Gentiles—believers in Christ—standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophesy, and power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. Who smote the first form of the Egyptians and all the plagues that came on them (Exodus 7:17, the two witnesses)? Who withheld the rain for a long time and then caused it to rain in the days of Elijah? that was translated and went up into heaven in a chariot of fire (the two witnesses)?

Under the law of Moses and the priests were forbidden to use any other oil but olive oil. Christ is the good olive tree. In Him alone is the oil of Divine grace found. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom (Christ). And five of them were wise. Who made them wise? Christ. He was made unto them, wisdom, righteousness, sanctification and redemption; but of Him are yet in Christ, who of God is made unto us (his saints), what I have written above (1 Corr. 1:30).

They that are foolish, representing the religious world, that Christ did not pray for (John 17:9). Took their lamps and took no oil with them. Why? Because they had no olive oil to take, but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered, and at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet Him. Then all those wise virgins trimmed their lamps and the foolish said unto the wise, Give us of your oil, oil that never goes out, for it is supplied from the bowl on the top, Christ, for our lamps are gone out; but the wise answered, saying, Not so, there is not enough for us and you, but go ye to them that sell, and buy for yourselves—the workmongers that paddle their own canoe are all the ones that have homemade oil to sell, and they like to sell to highest bidders, for a big price; they will give their bogus life insurance. Like fox fire, it will not stand the light of eternal life or light. It does fine in this world but will not do or pass in the next, it is counterfeit, and while they want to buy (the foolish virgins) the Bridegroom (Christ) and they that were ready, who gave them their wedding apparel (their Husband, Christ) went in with Him to the marriage of Christ and His Bride, who is for us the moon, clear as the sun. Solomon, speaking by inspiration of the marriage of Christ and His bride, "I sleep but my heart waketh, it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew and locks with the drops of the night; I am the rose of Sharon and the lily of the valley, as the lily amongst thorns or tares, so is my love, among the daughters, Babylon's many daughters (Rev. 13:15-last).

As the apple tree among trees of the woods, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to His banqueting house (the church), and his banner over me was love (Solomon's songs). The candlestick was made of pure gold, of beaten work shall the candlestick be made, the golden candlestick described in Ex. 25:31, represents seven lamps, belonging to it lighted with pure olive oil that was to burn continually to never go out, day or night—figurative of Zion's eternal light, that will never go out, supplied by pure oil, the Eternal Spirit of God; but I am like a green olive tree in the House of God, the church, the olive tree, Christ (Psalms; Hosea 14; Romans 11).

In the Old and New Testaments you will find recorded many witnesses besides the two, but they are not given power to shut heaven that it rain not, or to smite the earth with plagues as often as they will. Elijah and all his prophets were witnesses, the apostles were witnesses, so are all the saints; poor Job said his witness, Christ, was in heaven. The starry heavens, the sun, moon and stars, and earth, are all witnesses of the eternal power and wisdom of God Almighty.

Where are those two witnesses slain? In Babylon, according to their doctrine they have no use for the two witnesses. Where are they clothed in sackcloth? In the church that Christ died for they would not let their bodies be buried in the grave, and after three days and a half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them and they heard a great voice from heaven, saying unto them, Come up hither, and they ascended up to heaven in a cloud, and their enemies beheld them.

I am four months past 90. I have been writing for the Primitive Baptist papers for 60 years, preaching for the Old Primitive Baptists over 60 years, and I still declare the faith that was by Christ delivered to the saints.

Yours in hope,

R. S. BANKS.

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Eld. Sylvester Hassell:

Dear Brother in our Precious Christ: I have been musing over my path, and the way of the Lord with me. While doing so, a number of times, you came into my thoughts, and now I pen you my musings.

When a few days past my fifteenth birthday, it pleased God to call me by His grace to reveal His Son in me, and He then laid in me the foundation of that good work, which He has continued to perform, and which I believe He will perform until the day of Jesus Christ. This quickening, this awakening, this calling of my soul from darkness to light, from the power of Satan unto God, unto the fellowship of Jesus Christ, the only begotten Son of God, was in the first vital experimental steps thereof most dreadful, for I was awakened to the knowledge that I was a miserable, guilty sinner. I was plunged into a sea of trouble. My iniquities abounded and prevailed against me. I was immersed in condemnation and filled with apprehensions of the damnation of hell. I could see no escape for a vile sinner such as I felt myself to be. I was a transgressor under the sentence of God's law, which is holy, just and good. Here at Mount Sinai I dwelt awhile and my soul wandered in the darkness and tempest, and voice of words so that I trembled with the anguish of my guilt.

"Tribulation and anguish upon every soul that doeth evil." So I felt it, and I said, "If God speaks to me so I shall die in my sins and eternally perish." "The Lord our God spake unto us in Horeb, saying, ye have dwelt long enough in this mount." Deut. 1-6. So it was with me.

It is the Lord who determines how long His people shall dwell at Mount Sinai. Some but a little while, others along while, just that long they are taught, each one there, until God shall say to that humbled, wretched, quaking sinner, "Ye have dwelt long enough in this mount." The Holy Spirit led me and brought me to Mount Zion, where He commandeth the blessing even life forever more (Psalm 13..:3), and then the blessed Comforter, the Holy Ghost, showed me the things of Christ, gave me a sight of Christ crucified, then I had glimpses of Jehovah's mercy flowing into wretched, vile sinners through the shedding of the precious blood of Christ, the dear Lamb of God. My heart was melted and the spirit of grace and of supplications was poured into my soul and I cried for mercy. I mourned over my sins, I was broken and contrite at the feet of the crucified One, and in due time there was conveyed to my distressed heart the blessed assurance that Christ died for a poor sinner like me, and all my sins were forgiven, all washed away in Jesus' precious blood. Then, and oh, so many times since then, how

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinner's dying Friend.
Here I'll sit forever viewing,
Mercy's streams in streams of blood;
Precious drops my soul is longing,
Plead and claim my peace with God
Since the time of my soul's first
Blessed intimacy with the beloved Savior
What unnumbered tokens of his loving kindness,
Have been my portion, and in my heart I am
Often saying, 'He is precious' (Peter 2:4),
Thou has known my soul in adversitiies"
(Psalm 31:.7)

When all refuges failed me, when every creature stood aloof from my distress, when no one could know me, be intimate with me, no one cared for my soul when it appeared that there were none in all the world that could, or would know me. But in my distresses the Lord was nigh and to Him I showed my trouble and poured into His bosom all my grief. Some of our fellows are ready to know us in fair weather, in the sunshine, amidst the flowers and singing of birds, but when in desolation, in the depths, in the storms, in reproaches for Christ's sake, who will know us then and stand by us? There is One that does who sticketh closer than a brother. Prov. 18:24, "I did know thee in the wilderness in the land of great drought. Hosea 13:5; Deut. 8:15. Then, and in such places, "He near my soul has always stood, His loving kindness, Oh, how good.

The past year has been to me a year of burdens. The Lord put upon me, put into my life that which was not of my choosing. Ah, little did I think about twelve months ago that I was entering into troubles that few are made to know. The pressure, the strain that I was under for some months was such that I was worried indeed. I spent the days, the hours, well nigh every moment of those months in fretfulness, in murmurings, in self-pity, quarreling with the Lord, who was showing me hard things. And then I would find myself for a few months repenting of my rebellion against His providence and I would fall at the feet of the Lord and sue for His mercy, compassion, His upholding, His counsel, but ah, so soon my perverseness, my unreconciliation would return and I would spend my hours with grief, sighs and tears, self-pitying tears. Oh, how I bemoaned myself and murmured, I indeed, I thought I did well to be angry with the Lord because of His providences. Ah, Brother Jonah, I used to be ashamed of you (Jonah 3:9) and I am still and loathe your behavior, but I see and feel very plainly that left to myself I am just as foolish and perverse and I am made to loathe and hate my sinful life.

The particulars of these dispensations of the Lord, the things He put upon me to suffer and do I need

(Continued on page 13.)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address. Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. Take LaClede Car at Union Station, transfer to Taylor Car, stop at No. 2700 North Kennerly Ave., then go West to number 4587. Elder E. B. Bartlett, pastor.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Gilliam Church, Alamance County, N. C. G. W. Brooks, Greensboro, N. C., church clerk. Meeting day, fourth Sunday. Elder J. W. Gilliam, pastor.

NOTICE.

To Whom It May Concern: The little church, Antioch, at Birmingham, since its constitution, has been holding its meetings in rented hall, and being desirous of a house of worship, have begun a move to build. Any contribution will be gladly received and greatly appreciated.

J. J. TURNIPSEED,
2115½ Eleventh Ave. N., Birmingham, Ala.

On my recent trip to Dallas, Texas, I had the privilege of spending a short while at the home of Sister M. W. Miracle. This privilege was highly appreciated, as I have known the family for a number of years. It is a pleasant place to be. I also visited the homes of Arthur and John Lee, two of my boyhood friends. Of course, this was a very special privilege. Owing to my time being limited, I did not have the opportunity to visit several others, whom I would have been glad to have visited in Dallas.

On my return, I stopped over in Arkansas and visited some relatives at Paris and Danville. An appointment had been arranged for me at Paris Sunday night at the Christian Church house. At this meeting I met many old friends and acquaintances, some of whom I had not met before in over twenty years. I appreciated the courtesies shown me, and especially the fact that the pastor granted me the privilege of trying to speak in the blessed name of the Lord. It was rather an odd occasion, but the

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congregation was very attentive and seemed to enjoy the services.

When I have an opportunity of speaking to a congregation of this kind it causes me to feel that our minitsering brethren should have more appointments than they do in destitute places. God has a people among all orders of people and we should not confine the Gospel to our congregation alone. God's children everywhere are susceptible to teaching and by giving them an opportunity to know the doctrine and practice of the Primitive Baptist it brings about quite a different understanding. People who are not familiar with the practice and doctrine of the church have a false idea as to what is advocated. When they hear the word of truth preached in the spirit of Christ and rightly divided, they feast upon it, regardless of what they have been taught.

May there be an awakening and may the Lord enable His ministers to go forth and preach as they go.

Z. C. HULL.

FIVE YEARS FOR FIVE DOLLARS.

Cost of printing is still high. I am having to make a personal donation each month to take care of the expense of printing the Gospel Messenger. I am sending you a good paper, twice each month, without any increase in the rate. Compare it with any other paper, and I am sure you will say you are getting more than your money's worth. Owing to present financial stringencies I will send you the paper five years for five dollars. I know there are many of our subscribers that are able to send the five, and that will mark your date up five years. I am going to make this offer for the next thirty days. Hope you will respond. It will help me and you, too. It will be a great saving to you in the long run. I will await your response with special interest.

Z. C. HULL.

THIS OFFER EXPIRES JAN. 1st, 1922.

FROM ELDER GILBERT.

Dade City, Fla., Nov. 16, 1921.

Eld. Zack C. Hull.

Dear Brother: As I am enclosing you some money for subscriptions to Gospel Messenger, I trust it will not be objectionable matter for me to say a few things to the dear saints through your good paper.

It has been my privilege for some thirty-five years to hear many of the leading and representative preachers of the Old School or Primitive Baptists, from various parts of the United States proclaim the Gospel, and while there have been some expressions used in some localities that were not used in other pulpits by other preachers, yet the sentiments expressed were the same God-given truth. Their dialect does not differ more than did the prophets and apostles when they gave testimony of Jesus and His works. Each wtnesses more or less when led of the Lord in his own idiom according to his gift, and they have maintained a unity in order and doctrine in church of the living God that has never been known to exist among the preachers of either the Catholic or Protestant cults. May it be said that the burning shame in the church at this time, that a suspicion should lurk in the hearts of many saints that a visiting servant of God, remote from his home church, cannot preach without being watched by many for false doctrine to fall from his lips more than for the true. Then if he does not express the truth in language that they would use, or that they have heard, some are ready to condemn. If there be some brethren who want to make a brother an offender for a word, let them be generous and charitable critics.

In the main, I fully believe the truly called and qualified servants of God in His church have ever held and maintained the doctrine of the Apostles till this hour, and will unquestionably to the last moment of time, and while there have been a few unstable ones in every age, and perhaps there is one here and there in the church with the faithful, who has a zeal but not according to knowledge of God and his Christ, and may sometimes be led by a carnal mind and may be preaching without a call of God to proclaim the Gospel. I fear and believe that a few of our gifted preachers and writers have so frequently admonished brethren to be "free from hobbies" that they have made the admonition an irksome hobby by so often insolently referring to the manner of the weak brother—sometimes setting up a man of straw who was not able to teach simple Gospel truths like they could when not preaching about hobbies.

Your brother, I hope,

M. L. GILBERT.

Dear Brother Hanks: We enjoy your writings. It is comforting to us to read after your gifted pen. We appreciate your paper, The Messenger of Truth. Have just read the article of Brother Greathouse on the resurrection. It sure was a comfort to my poor heart. I believe every word of it. I get more comfort out of the resurrection than any other part of the Bible.

Brother Hanks, you remember meeting Brother Dallas at the Sugartree Church, do you not? He was restored to the church the last meeting day. I know you will be glad to know of this. Brother Dallas is a good sound preacher. He spent the night with us recently and it was a comfort to hear him talk. We need all of our preachers and it does my heart good for him to come back to the church.

Brother Dallas said when you preached at Sugartree that he was so happy to hear the Gospel preached in its fullness that he could hardly keep

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his seat. He said that sermon did him more good than any he had ever heard preached.

Brother Hanks, I will never forget the prayer you prayed at the water the morning I was baptized. The words had such a weight on me. I think baptism is the most sacred of ordinances. I realize I am very imperfect, I want to do right and if I do not it is because I do not know. I would like to be as a shining light to the church. I think we should let our light shine. I realize more and more that rough and stony is the desert through which poor Pilgrims make their way. But I do believe that after this warfare is over and I lay this vile body down, that when Jesus comes again that He will call out the sleeping dust in the likeness of Him, and go home where sickness, sorrow, pain and death are not known.

When I think of how much the dear Savior has done for me, no privation, no hardship, is too much for His dear sake.

My companion, Eld. T. L. Wilson, is away tonight and I am willing for him to go in the service of our blessed Saviour. I am proud he has such a calling to be a servant of God. Now in conclusion let me ask you to remember us in your prayer. We feel to need the prayer of all Christian people. May God bless you to go and preach to the comfort of His children many years yet.

From a sister in Christ,

MRS. T. L. WILSON.

Cascade, Va., Nov. 20. 1921.

Dear Elders Hull and Hanks, and Brethren, Friends and Readrs of The Gospel Messenger:

I have been seriously impressed and, I hope, of the Lord, to write on the importance of Gospel order, or Church discipline, as I fear it has been too much overlooked and neglected among some. As we here in the little association have been troubled no little with disorderly, immoral conduct of elders among us. Recent developments have fully manifested the gross disorder of some, so our churches have taken up the matter and have declared nonfellowship and withdrawn from them, which we should have done long since, if we had been faithful as we should have been. Hope now we are ridding ourselves of such reproachful and shameful conduct.

I desire to be faithful unto death, knowing that shortly I must put off this earthly tabernacle, but hope I have an house not made with hands, eternal in heaven.

We should be very careful to observe the law as given by our Lord, Jesus Christ, the Law-giver in Zion. When He sent out His apostles they were commanded to teach and baptize in His name—teaching them to observe all things He had commanded them, and so should we. I fear this has been too much neglected by us, so I feel that it is high time to awake to these important things.

"Cry aloud, and spare not. Show My people their transgressions and the house of Jacob their sins." If it be ministers, they should be examples to their flock to follow them as they follow Christ and no further. When it is reported that there is disorder in the conduct of the minister, if it is by reliable, truthful, creditable, honorable men, we should not ignore or disregard it. There should be an investigation at once. That minister should be required by his church to lay down his gift till the matter is investigated and he fully acquitted. There are other things pertaining to discipline I would like to speak of, but fear it would take too much space in The Messenger and crowd out other matter. I have written as things have occurred to my mind, and I hope for the peace and welfare of our beloved Zion.

If you see fit, publish. If not, return.

With love for peace and order,

J. E. ADAMS.

THE CHORUS.

Oft it seems I hear the chorus,
Of a song that's gone before us,
Ringing clearly down the aisle of time;
As I listen it grows sweeter,
And I never heard the metre
Of a chorus that is so sublime.

As I listen to the chorus,
Of the song that's gone before us,
Then it is I wish so much to know:
Who's the singer of the chorus,
Of the song that's gone before us,
Ringing down the aisle of long ago?

Every time I hear the chorus,
Of the song that's gone before us,
How I wonder what the song can be!
Where's the singer of the chorus,
Of the song that's gone before us?
But no answer ever comes back to me.

When I think about the chorus,
Of the song that's gone before us,
Then it seems there must be something wrong;
And what I had thought the chorus,
Of the song that's gone before us,
Must be just the echo of the song.

NANNIE B. EDWARDS.

LaGrange, Ga.

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(Continued from page 9.)

not tell, but there came a time when the Lord put an end to my quarreling with Him, my hard thoughts were gone, my fretfulness because of the tribulations of my way, was hushed, and I think I shall not soon forget how my God brought me into submission, yea, even to acquiescence to His dispensations, and in my chastened soul I was saying "Thy will be done. Do with me and unto me as seemeth good in Thy sight."

One morning, very early, before rising from my bed I lay brooding over my lot, bemoaning myself, and rebellious over what I felt the Lord was moving me to do. Suddenly I forgot all about these matters and I fell into pleasing, soothing musings over the loving kindness of the Lord to me, a vile transgressor, in all the way I had come since first I knew the Lord, or rather was known of Him in the wondrous experience of His everlasting love in my heart. Then it was as though the Lord did draw forth my soul unto Him, to make me ashamed, to blush over my uncowardly behavior, my foolish peevishness, quarrelsome thoughts and speeches, and this He spake to my heart, "Have I not loved thee with an everlasting love?" I was startled, for this voice came unto my heart kindly, entreatingly. Had the word been as a hammer, heavy blows of His hand, sharp rebukes for my rebelliousness, then to me it seemed it would have been what I might have expected, but for my God to come with such gentleness was what I did not expect, and I was humbled, ashamed and blushed before the Lord. My heart smote me under the consciousness of my perverseness and the hard thoughts I had been having for about three months of the Lord. And I had to say, "I hope I am loved of Thee." Then question after question very lovingly poured in and my heart had to answer. "Have I not chosen thee in Christ Jesus before the foundation of the world? Have I not blessed thee in Him with all spiritual blessings in heavenly places? Have I not redeemed thee by my precious blood? Art thou not mine, esposed to me, holden to me in bonds of eternal wedlock? Have I not forgiven thee all thy trespasses? Have I not called thee by My grace? Have not streams of mercy never ceasing been thy portion? Am I not bringing thee home to Myself in glory? Art thou not Mine? Have I not the right to do with thee as seemeth good in My sight, to use thee in My kingdom as it pleaseth Me?

I was overcome. I burst into tears. I surrendered. I fell down at His feet, I sued for mercy, I craved His forgiveness for all my sinfulness, all my unkindness, all my hard speeches, and I said, " 'Thy will be done.' Do unto and with me as Thou wilt. Only stand by me, and give grace to endure all things and to glorify Thee in my body and spirit which are Thine." I was solaced with the sweet love of Christ. I mused upon His deeds of love, His sufferings and blood, and the blessedness was mine in believing that "He loved me and gave Himself for me." Oh, what ineffable compassion has been bestowed upon me, such exceeding riches of grace in His kindness to me through Christ Jesus.

One thing I have found in all the trials, the burdens, the afflictions of my soul, that they have been working for my good, for under the pressure of them I have been so weak in myself I was not equal to endure the things that have daily been my portion, and I have been driven and drawn to seek the face of God for grace to help in time of need. And what relief, what consolations I have found at the mercy seat.

Here in faith and hope in the blood-sealed mercies of the everlasting covenant I am comforted, my cup is sweetened and I am saying, "Only reserved for Christ that died, surrendered to the crucified."

Though I have penned this so well I know that abundance of grace from the Lord must be ministered to me every moment or I shall soon be astray, wandering in dismal unbelief, departing from the living God. Heb. 3:12. Oh, for grace to cleave to the Lord with full purpose of heart.

FREDERICK W. KEENE.
501 Cleveland Street, Raleigh, N. C.

OBITUARIES

JAMES MONROE JORDAN.

"Dust thou art and to dust shalt thou return" was not spoken of the soul as one writer so sweetly proclaimed, basing his convictions upon the expressions of Biblical writers. In this thought has my soul been comforted in the death of our little son on Nov. 10, 1921, at 12:35 P. M., who was three years, one month and twenty-nine days old.

On Thursday before the fourth Sunday in October he was taken with scarlet fever which developed pneumonia on Nov. 5th. The closest of attention of three physicians, a trained nurse for his last ten days, and all that loved ones could do seemed never to touch the cause of his trouble. So intense was his suffering at times that he had to be held on the bed and his little hands held to keep him from pulling his hair out, but thanks be to the dear Savior of my child, He gave him a peaceful hour in which to pass into the portals of eternity, as he lay by the window gazing into the deep blue sky with such big blue eyes and just twice a slight movement of muscle around the mouth was observed, his eyes closed as if in a sweet slumber and the nurse quietly and sweetly prepared his little body for the little white casket that holds the sleeping dust of my little angel.

On the afternoon of Nov. 11th, J. M.'s remains were interred in the family lot where lie two other inmates of our family who died from the same disease, pneumonia. Eld. W. J. Hull conducted the funeral service and some of the most comforting words were spoken that ever fell upon my ears. The many beautiful floral offerings bespoke tokens of love and sympathy.

J. M.'s memory and close observation were quite rare. He was a great lover of singing and could sing parts of a number of songs that he had learned from the children.

One day this summer, while sitting by my room window musing over my unworthy and low state of feelings, I gave vent to them in singing a verse or two of some of our church songs and J. M. quit his play in an adjoining roo mand came

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quietly to a chair near me and listened attentively till I had finished, and said, "Mother, sing some more and teach me those songs."

I wondered why one so young should be attracted by strains of sacred music instead of the fantastic melodies of the day, when the thought occured to my mind that one infant "leaped for joy" before natural birth.

Many sweet, comforting letters from friends and loved ones have come as dewdrops upon withered plants (blighted hopes) and we wish words could convey our heartfelt thanks for them. May God bless you all, is our prayer.

In much sorrow,

MRS. R. L. (MAUDE BARFIELD) JORDAN.

Midland City, Ala.

(Primitive Baptist please copy.)

CHARLES P. WILLIAMS.

'Tis with a sad heart that we have to chronicle the death of our dear father, Chas. P. Williams. Papa was taken sick twelve months ago with cancer of the stomach. Was carried twice to the hospital before the doctors knew his trouble. The last time he was operated on, but his condition was beyond medical aid and in the night of July 18th, 1921, he quietly fell asleep in the arms of Jesus at the Edmonds Hospital, Danville, Va. The following day his remains were carried to his old homestead, Dry Fork, Va., where a large congregation of his neighbors and friends had gathered to pay their last respects to the good man. Eld. J. R. Wilson of Danville, Va., conducted the funeral services and spoke many words of comfort to the bereaved family, after which the remains were carried to the old family cemetery and gently consigned to its earthly resting place, there to wait until the second coming of our Lord and Saviour Jesus Christ.

Papa was born July 5th, 1852, died July 18th, 1921, making his stay on earth sixty-nine years and thirteen days. He was the son of Chas. B. and Anna Eliza Williams. Both preceded him to the grave about twenty-five years ago. Papa was married to Cornelia Clark Dodson, March 10th, 1881. She departed this life Nov. 3, 1910, at the age of forty-nine years. To this union were born nine children, five boys and four girls, two of which papa witnessed consigned to their resting place. Hassell F. Williams was killed in a sawmill accident, and Alma Louise Williams died of membranous crop, leaving seven living, four boys and three girls, to mourn his death. Hubert L. Williams, P. Douglas Williams, Kermit P. Williams, Mrs. W. S. Owen, Dry Fork, Va.; Reevly M. Williams, Mrs. John C. Carter, Danville, Va.; Mrs. Fred L. Marshall, Keeling, Va.

Papa received a hope about the year 1874, offered himself to the Primitive Baptist Church at Old Banister, Staunton River Association, July 18th, 1875, and was gladly received. He was soon thereafter elected association clerk, which office he filled fifteen years. When Papa, like the rest of us, possessed a willing spirit, but weak in the flesh, yielded to the cunning craftiness of the prince of the power of darkness and let him slay him, indulged in strong drink, this bringing a grievance upon the church. The church excluded him May 10, 1890. He lost the fellowship and protection of the dear old church, but I can truthfully say he never lost his love and respect for the dear old church, being always ready to defend the Old Baptist doctrine where and whenever opportunity presented itself. Papa lived out of the church until the year of 1914, when he went back to the church and asked forgiveness, which they gladly granted and restored him to full fellowship. He was again soon elected association clerk, filling the office until the Lord called him from this sinful world.

Papa was the most patient sufferer I ever saw, perfectly reconciled to God's will, never murmuring nor complaining. He left a bright evidence that he belonged to the family of God. I believe his soul is basking in the sunlight of God's love, where disappointments, sorrows and suffering are not known.

Written by his grieved son,

P. DOUGLAS WILLIAMS.

P. S.—Papa leaves only one brother out of a large family, John L. Williams, Witt, Va. P. D. W.

OBITUARY OF MRS. LOTTIE GOULD.

The shadow of death hovered over the home of Mr. Carmie Gould on Tuesday, Nov. 15, and took his loving companion, Mrs. Lottie Gould, to the realms of eternal glory. With aching heart and drooping head we bow in submission to the will of a just God and feel that our loss is her eternal gain and she is standing at the portals of heaven's gate beckoning to loved ones left behind, this way, this way!

Aunt Lottie was a loving wife and a good mother. She wanted to live right and tried to teach her children to do right. If they'll follow her example they'll never get into trouble.

She was married to Mr. Carmie Gould thirty-two years ago, the first Sunday in October. To them were born eleven children, six boys and five girls. Two boys and one girl died in infancy.

She leaves to mourn her loss, a husband, eight children, thirteen grandchildren, three sisters, and a brother, besides a host of relatives and friends. To know her was to love her.

She and her husband united with the Primitive Baptist Church at Newport, N. C., several years ago and she filled her place every time unless providentially hindered.

She was born August 23, 1869, making her stay on earth fifty-two years. Everything was done for her that could be done. She was sick only a short time, not being confined to her bed at all. She had that dreadful disease, heart dropsy, and died suddenly.

Weep not, dear husband and children, for she has gone where there's no sickness, pain or death, resting in the arms of Jesus.

The funeral service was conducted by Reverend Pollary. Her body, amid floral offerings, was laid to rest in the family cemetery.

Sleep on, dear mother,
And take thy rest.
We all loved you,
But God loved you best.

Know that mother now is with Him,
Who has called her spirit home,
Crowned her with a crown of glory,
And with angels she will roam.

Though your hearts are sad and lonely,
As you see the empty seat,
In God's own time He will call you,
And with mother you shall meet.

Then there will be a happy union,
As you walk the golden street;
No more grieving, no more sorrow,
For your joys will be complete.

WRITTEN BY HER NIECE,
One who loved her dearly.

ELD. J. P. OWENBY.

It is with a sad heart I try to write a few lines in loving remembrance of my dear husband, Eld. J. P. Owenby. He was born August 17, 1895, was married to Nellie Franklin, May 10th, 1914. To this union were born three children. He gained a hope in Christ when very young and joined the Missionary Baptist, where he remained till he arrived at manhood. But as he searched for the truth he became convinced that the Primitive Baptist was the true and only church, and Oct. 1, 1916, he united with the Primitive Baptist Church at Little Dudley and was baptized by Eld. G. P.

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Adams, March 23rd, 1918. He was ordained to the full work of the Gospel ministry by Eld. G. P. Adams and others.

June 8th, 1920, near 4 o'clock A. M., the allwise Father saw fit to send the death angel to accompany the spirit of my dear husband to that bright home, where sickness and death will come no more. At the time of his death he was pastor of three churches which he served faithfully, always filling his appointments if not providentially hindered. His great ambition was preaching and serving God's people, manifesting that he was one of God's called ministers and that he had the cause at heart. He had a great desire to recover and seemed to think he would recover till the day before he died, when he realized he was dying. How well I remember when he looked up at me and said, "God bless you, sweet wife," and began singing, "My loving wife; my bosom friend, the object of my youth. How sweet the hours I've spent with my sweet and harmless dove. How often you have looked for me, and often seen me come. But now I must from you depart, forever to remain." He seemed perfectly reconciled to the will of God and was willing to go. He talked so sweetly. His mind was on preaching, which he talked of as long as he could talk. He suffered severe pain continually from the time he became afflicted until the last. But he bore his suffering with great patience and Christian fortitude. He seemed to feast on the sweet promises to God's children. When he was dying he would quote some verses of Scripture which seemed to be a great comfort to him.

Shortly before he passed away, he prayed a sweet little prayer for God to remove him out of his suffering. He often called for his Bible. He last time he called for his Bible, he said, "Give me my Bible so I can go to sleep." His Bible was given him and shortly afterward he calmly fell asleep in the arms of Jesus. It was so hard to give up my dear husband and see the last ray of light fade out of his loving eyes, but the heavenly Father who knoweth best saw fit to call my dear one from my loving embraces to be laid in the bosom of the earth, while his spirit winged its way to the arms of Jesus. He was laid to rest in Zion Grove Cemetery, near his home. Funeral services were conducted by Eld. G. P. Adams.

God in His wisdom marks the lovely bed of this dear pilgrim, while angels keep silent watch until the morning of the eternal day, when death shall be swallowed up in victory. Sweet Jesus will call his sleeping dust and reunite soul and body and fashion it like unto His own glorious body, and then there will be no more sad parting, but will be one eternal joy, where we will meet the ransomed of the Lord to part no more, but to sing His redeeming grace forever more.

The death of my dear husband was a sad stroke to me and his many friends. He was taken sick and died within nine days. All was done for him that kind friends and physicians could do, but nothing could stay the cold hand of death, for the Father worketh all things according to His will. My dear companion was a good husband and affectionate father. To know him was to love him. He numbered his friends by his acquaintances. Oh, how sad I feel when I realize how badly I miss him. I miss him everywhere I go, and especially at the dear old church, where I have heard him proclaim the glad tidings of great joy. It brings tears of grief to my heart now, when I go to my home church and see the pulpit he once filled now vacant of his presence, knowing that I will see him there no more, that his voice is now silent forever, but blessed thought, while it is my loss it is his eternal gain. While I am left to mourn the death of my companion his spirit is basking in the smiles of sweet Jesus. His tender care and interest for the cause was plain evidence that he was a child of God, that the love of God had been shed abroad in his heart, that he had been transplanted from utter ignorance to the knowledge of the truth as it is in Christ Jesus. He was a strong believer in salvation by grace. He was always meek and humble, yet bold in defense of the cause, his godly walk and holy conversation proved that there was reality in what he professed. He delighted so much to talk of the goodness of God to poor sinners, having loved them when they knew nothing of His mercy and power, having sent His own dear Son to suffer the horrible death on the tree of the cross, that they might be redeemed, that they might enjoy peace and happiness in the upper and better kingdom where all is peace and love, where joy never ends.

No wonder my dear husband in his last moments before his entrance into the dark valley of death, could talk and sing that sweet hope of eternal happiness and bliss. The hope that cheered his heart all down the journey of life—a hope in the Lord who is all in all; who is first and last, who changes not, who speaks and it is done, commands and it stands fast, who has all power in the army or heaven and among the inhabitants of the earth and none can stay His hand.

How secure and steadfast is our hope: Glorious thoughts are these to His believing children. As I stood by the bedside of my dear husband and all hopes for his recovery had fled, I was made to wonder why such a rare jewel should be taken and such a worthless being as I left, but the rarest of jewels are first to be taken. God sent His guardian angel to rend this lovely flower; I feel in my heart that the sweetest and most lovely flower is gone. Oh, how sad to bid my loved one adieu, but I find comfort in the sweet thought that our Saviour does all things well and He carried my loved one safely over the dark river of death and transplanted him in His garden of love, where he is waiting my arrival, and I hope some sweet day by the grace of God to meet him on the other shore, where sad parting will be unknown.

Dear reader, while I am left in this unfriendly world, deprived of my dear husband, while clouds of darkness hover around me, and I am so sad and lonely over the absence of my companion, and I am left a widow, and my dear little babies are left orphans, please pray for me, that sweet Jesus will fill the vacancy of my dear one with a manifestation of His presence, that I may bow in humble submission to His holy will, and may the blessed Savior bear me upon His wings of love.

Jesus alone is able to comfort and console. He alone can calm the raging seas of trouble; He alone can reconcile me to my sad lot, and may sweet Jesus, who will never forsake us, guide and direct me through life, and when it comes my time to quit this life may I be blessed with His sweet presence in death. May I spend my last hours in rendering praises to His matchless name. Dear reader, please cast the mantle of charity over my imperfections and pray for me when at a throne of God's rich grace.

It was night within my bosom; it was day within the sky.
Oh, how hard we tried to save him, but our cares were all in vain;
Angels came and took him from us, to that home where he is free from pain.
The golden gates flew open, a gentle voice said come,
Then I was left broken-hearted, for God called my darling home.

Oh, dear husband, how I miss you, miss you more than heart can tell,
Every day and hour that passes, brings me nearer you to dwell
Friends may think I'll soon forget you, and my wounded heart be healed,
But they little know the sorrow that within my heart is concealed.
But some day I hope to meet you, happy there with you to dwell.

My life is a lonely one indeed; a visit from God's humble children would be appreciated.

Your little sister in sorrow, yet in hope,
NELLY OWENBY.
Sevierville, Tenn., R. F. D. No. 1.

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Dear Brother Hanks:

It seems to stay on my mind to write some account of a recent visit to the church at Conetoe in Edgecombe County, North Carolina, and if this mind is of the Lord some one will receive comfort. I joined Eld. Sylvester Hassell at Parmele, a railroad junction, and we went on together, getting off at the little village of Conetoe. We went on to the meeting house. Oh! such a joyous meeting, and always God's promises are sure. "When two or three are gathered together in His name He is sure to be there in the midst of them. At this place of meeting is where a great many of my forefathers, naturally speaking, as well as spiritual, worshipped and have long ago gone to their reward. Now there are just three left, Sister Effie Gillespie, Brother Donald, and Sister Bettie Thigpen; these three hold their membership at this church. My membership is at Washington, N. C., but I feel as much interested as if my name was with them.

We met last Saturday and Sunday, which was the third Saturday and Sunday in May. Sister Bettie Thigpen had met that morning, Eld. R. E. Adams and his wife, of Wilson, N. C., at Tarboro, who came to be with us in the meeting. Our dear, aged, devout and beloved Eld. Sylvester Hassell is the worthy pastor of this church and preaches with the same zeal and comfort as in the days of his youth. Elder Adams preached on this occasion with comfort and the ability becoming a minister of the New Testament, and Eld. E. C. Stone, Sisters Gillespie and Coggins were conveyed by Sister Gillespie's daughter of Tarboro, Mrs. Harry Smith, in her commodious auto to Sister Gillespie's country home, "Daniel Hurst," the fromer home of her late grandfather, Eld. John H. Daniel, now occupied by her sister and husband, Mr. and Mrs. Tom Vines, and here we were royally entertained as we rode into the grounds of the grand old mansion, with its stately elms and time-honored records. Oh! the sacred memories that crowded themselves into my mind, my tongue would fail to tell or my pen describe! Here we were where so many of our forefathers had met together and enjoyed themselves in the goodness and mercy of a covenant-keeping God and singing hymns of praise to his great, powerful and merciful name.

I love to go to the assembling of the saints for "solid joys and lasting treasures none but Zion's children know." God has blessed this dear family; may His blessing continue to them and to the household of faith the world over, is my humble prayer for Jesus' sake,

Affectionately,
BETTIE Z. WHITLEY.

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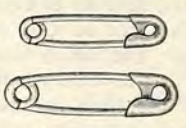

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The GOSPEL MESSENGER

Vol. 44 ATLANTA, GEORGIA, JANUARY 1, 1922 No. 1

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"*Let Us Labor To Unify*"

"IS NOT GOD IN THE HEIGHT OF HEAVEN? AND BEHOLD THE HEIGHT OF THE STARS, HOW HIGH THEY ARE?

"AND THOU SAYEST, HOW DOTH GOD KNOW? CAN HE JUDGE THROUGH THE DARK CLOUD?

"THICK CLOUDS ARE A COVERING TO HIM, THAT HE SEETH NOT: AND HE WALKETH IN THE CIRCUIT OF HEAVEN.

"SHALL HE THAT CONTENDETH WITH THE ALMIGHTY INSTRUCT HIM? HE THAT REPROVETH GOD, LET HIM ANSWER IT."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Acts 20:29, 30; 2nd Thess. 2:1-12; 1st Tim. 4:1-3; 2nd Tim. 2:15-26, 3:1-17, 4:1-4.

Brief Reasons Why the Great Majority of Primitive Baptists, in Loyalty to God and in Kindness to Men, Do Not Fellowship Man-Made Doctrines or Man-Made Practices, or the Frivolities or Indecencies of Modern Society.

Man-Made Doctrines.

Atheism—That there is no God, a contrdiction of all revelation, and of all reason, Psalm 14:1, Rom. 1:20.

Evolutionism—That matter is eternal, and that everything, nebulae, suns, planets, lands, rocks, seas, rivers, hills and mountains, and plants and animals, human beings with mind, conscience and will, sprang without a personal, intelligent and almighty creation, from uncreated matter, and that everything is getting better. This is one of the oldest, crudest and wildest dreams of heathen philosophy, a mere guess, unproved and unprovable, contrary to all experience and observation, and to all Scripture. Atoms have exact combining weights and volumes, all the qualities of manufactured articles. No species was ever known to be changed into another. No other human being was ever as perfect as Jesus Christ, who as a man, died nearly nineteen hundred years ago. The late horrible World War proved that mankind are getting worse instead of better. It is said that nearly half of our college and university graduates are atheists and that 60 per cent of our people never go to church. The world, with all its natural wisdom, knows not God (1 Cor. 1:21; Matt. 11:27).

Miscalled Higher Criticism (the product of Evolutionism)—That postdates and cuts up all the books and chapters of the Bible, pretending to assign each part to later and unknown authors. This contradiction of Scripture and history has been proved to be ignorant and dishonest presumption.

Unitarianism—That denies the three-oneness of God, making Christ, the only Savior and the final Judge of man, only a man, and denying the personality of the Holy Spirit. The doctrine of the divine Trinity shines all through the Old Testament, and still more clearly in the New Testament, and in every believer's experience.

Universalism—That all human beings will finally be saved in heaven. This makes Daniel and Christ and Paul and John liars (Dan. 12:2; Matt. 25:31-46; 2 Thess. 1:7-10; John 5:28, 29; Rev. 21:8).

Sacerdotalism—That the presbyter or elder is a priest, who, in the Lord's Supper, offers a sacrifice for the sins of the communicant. But the Blood of Christ, represented by the wine in the Lord's Supper, procures the forgiveness of the sins of His people (Matt. 28:28; Eph. 1:7, 1; John 1:7).

Sacramentalism—That the sacrifice which the priest pretends to offer in the Lord's Supper effects the forgiveness of the sins of the communicant. But, according to the scriptures last cited, this forgiveness of sins is effected by the blood of Christ.

Hierarchism—That the Christian ministry are in two classes, the priest or elder being the lower, and the bishop being the higher. But in the New Testament all believers are priests (1 Pet. 2:9; Rev. 1: 5, 6), and elders and bishops (or overseers) are the same (Acts 20:17, 28; Philip. 40:1; 1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:1-4).

Papalism—That the so-called pope is the head of the church, and is God on earth. But Christ is the only head of the church (Eph. 1:22), and there is only one God, the Creator, Preserver and Governor of the universe (Gen. 1:1; Deut. 6:4; 1 Tim. 2:5, 1:15-18; Heb. 1:1-3), and the worship of any other being is idolatry (Exod. 20:3; Deut. 13; 1 Cor. 3:4-6). Papal, like pope, means father, and Christ says, "Call no man on earth your father" (that is, your spiritual father); for one is your Father who is in Heaven" (Matt. 23:9).

Priestly Confessionalism and Absolutionism—That men should confess all their sins to a priest, and then he can forgive them. But we are told to confess our faults to one another, and to pray for

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one another (James 5:16) and that none but God can forgive sins (Matt. 8:1-8; Exod. 34;6, 7; Isa. 55:7, 43:25; Dan. 9:9).

Purgatoryism—That departed penitent souls are fitted for Heaven by expiatory sufferings in an intermediate place or state. But the Blood of Christ cleanses from all sin (1 John 1:7). The departed souls of the lost go at once to hell (Luke 16:23; Acts 1:25; John 17:12), and those of the saved at once to Heaven (Luke 16:22, 43, 9:30, 31; Philip. 1:23; Cor. 5:1-9).

S. HASSELL.

(To Be Continued.)

THE OLD AND NEW YEAR.

It is sad to retrospect the past year and think how many of our dear precious ministers have gone to their eternal home. We shall hear their sweet voices no more. They did a great work. They preached the Gospel of God freely, cheerfully and in love. They had many hardships and now many can see their mistakes in not giving more encouragement while they were alive. Now is the time to show acts of kindness to your ministers. How they are missed, but they are better off.

Many have lost husbands, wives, fathers, mothers and children who are freed from the troubles of this sinful world. Many hearts have been made to bleed, many bitter tears have been shed.

There have been sufferings, financially and spiritually, but that is now numbered with the past. You will not have that suffering any more. Every heartache and tear you shed is that one less in your pilgrim journey.

While we have had sorrows, we have experienced many joys. Many churches have been revived, and a great many precious ones have united with the church, gladdening the hearts of God's dear people. It is so sweet to follow Jesus.

The Messenger has experienced its hardships, owing to the financial condition of the country. We have tried to keep the paper clean and labored for the unifying of the dear saints, but perhaps have made some mistakes, as none are perfect. Now, as we enter the new year, none of us know what is in the future. We do not know the sorrows that await us, but our trust is in God, who upholds all things by the word of His power. We desire to labor in love and kindness for the peace and unity of our people upon a sound Scriptural basis. We trust that each reader of The Messenger may do all in his power to increase its circulation. Try to send in at least one or more new cash subscribers and let all in arrears pay up and renew, which will aid us materially in sending forth a good paper.

Send us good church news. Let all articles and obituaries be plain and short so we can publish the more. The Messenger desires to continue right on for the glorious doctrine of the sovereignty of God, predstination, election, special atonement, effectual calling, final preservation of the saints, the resurrection of our mortal bodies, and insist on our dear people standing aloof from all the institutions of men. Dear saints, let us exhibit kindness and tenderness and not make a brother an offender for a word.

Let everyone strive for the things that make for peace, and labor to reclaim the erring, and not destroy them. Let all confess their wrongs and forgive the past and labor and pray for a closer walk with God and one another. Pray for us. We need your prayers. We so much need the supporting grace of God. Let us all feel that we are one family, the body of Christ, our interest is **one.** Let us feel that The Messenger is our paper. We need your support. Many thanks for your laudable efforts and support in the past. May God bless you all.

LEE HANKS.

VOLUME FORTY-THREE CLOSED.

We are now entering into the forty-fourth year since The Gospel Messenger was established. I feel thankful that the Lord has blessed those who have had charge of the publication of The Messenger all these many years, to uphold it and keep it clean from heresies. I feel that it has been a great blessing to its readers. I often receive letters from subscribers who have not missed a copy since the first issue, forty-four years ago. It is very encouraging for me to receive letters of this kind.

It will be two years in February since I took over the management of The Messenger. I have realized that I was not qualified to conduct The Messenger on the plane I desire, but I have done the best I could, trusting in the Lord and the co-operation of our subscribers, and as I am now entering into the third year, it is with a sense of fear, however, my desire is to continue conducting The Gospel Messenger in a way that is honoring to God and to the edification of His dear people. During the time I have been conducting the paper it has been one of the most strenuous times, financially, we have ever known. A great number of the subscribers have been unable to pay their subscriptions. I have tried to keep the paper going to them. Since September I have been sending it twice a month, which, of course, increased the expense 100 per cent. I feel thankful to the Lord that I have been able to do this. I hope that He will sufficiently bless me to keep the paper going twice a month until conditions improve and then my subscribers, I feel sure, will come to my rescue.

The many encouraging letters I receive from time to time encourages me to press on. I desire a special interest in the prayers of our subscribers. I also hope that the subscribers will give me their co-operation this year. If we could double the subscription list it would pay expenses and possibly pay me for a portion of my time in conducting same.

May each one realize that we should manifest that

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true devotion and love that we may realize the necessity of the service and worship of God more than we have in the past, that we might be drawn closer together. We should be willing to make greater sacrifices than we have. Let us hoist the banner of King Emanuel and fight the fight of faith as good soldiers of the Cross. The Lord has promised to be with us in all our struggles. If we place our trust in Him, we need not be afraid.

Z. C. HULL.

A BRIEF HISTORY OF THE MT. ZION ASSOCIATION.

Let Peace Be Restored (Eph. 4:31, 32; Eph. 5:12; Col. 3:12-25; 1 Pet. 2:1).

"Mt. Zion Association, of North Alabama, is one of the oldest Primitive Baptist associations in the state, having been constituted in year 1822 or 1824, being preceded in age by only two others, to-wit: The Flint River, constituted in 1814, and the Mud Creek, constituted in 1821"—Hassell's History, page 886.

"Some years after the organization the Mount Zion Association divided on the Missionary question, and Elder Hosea Holcomb went to the Missionary side. Elder Martin Putnam, who joined this association in 1836, has been moderator of it about twenty-five years, and who is now (1886) about 75 years old, says he came in after the division and found all in peace and harmony among the churches. The Canaan Association, a Missionary body, was formed about 1833. The Mount Zion refused outright to fraternize the delegates of the new body, and declined to allow the ministers of the Canaan to preach at its session (the new Missionary association was formed from those who departed from the Gospel order of the Mount Zion Association). See Church Order, pages 10 and 11.

"It is admitted by the Mount Zion Association brethren that some of the churches (Brown's Creek, Salem, Zion Hill, Mt. Moriah and Shiloh) did receive alien immersion. **A majority of the churches NEVER DID SO.** The cases were all as follows: Brown's Creek received Lydia Moon in October, 1856; William Moon and Mary A. Moon in May, 1858; G. F. Ballew in March, 1859. **These were all dismissed from this church by letter,** G. F. Ballew uniting with Salem Church on that letter. In 1875 they received P. R. Helms and Martha Helms by experience, and they were baptized by G. F. Ballew while he had Missionary baptism. They (P. R. and Martha Helms) were both baptized by legal authority in 1877. Zion Hill received H. W. Baker in 1875 or 1876 on Missionary baptism. He was again baptized by legal authority in 1877.

"Mount Moriah received a Sister Hood, who was in bed sick at the time the churches agreed to put out alien baptism from them. She died in about two weeks after the agreement and was never able to be baptized. Shiloh had received a Sister Gilley, who was withdrawn from June 14, 1884, she refusing to be baptized by legal authority. At Salem, where G. F. Ballew had joined by letter from Brown's Creek, having only Missionary baptism, the church passed an act to put out all Missionary baptism. On August 19, 1877, G. F. Ballew went before the church, **related his experience and was received and baptized.** All those who had been received and who had been baptized by Elder Ballew prior to this time **were put out** and **none** retained in the church. Some of them came to the church and related their experience and were received and baptized. All the work of Elder Ballew, here and elsewhere, was corrected.

At this time, in August, 1877, Salem Church **declared non-fellowship for alien baptism; Brown's Creek did the same thing** in the same month. **This was the sentiment of EVERY CHURCH in the association,** although one party was borne with for several years, but finally disposed of as stated. In the minute of the association held with the church at Shiloh, September 12, 13, 14, 1884, the following item appears: "Motion, seconded and carried, that we hereby publish that of the churches in the Mount Zion Association answered the request of last year's association in regard to baptism, and **ALL STATE they have NONE BUT PRIMITIVE OR SCRIPTURAL BAPTISM."**

The minute shows that **Elder George M. Holcombe,** now of the Fellowship Association, **was at the Mount Zion Association in 1883,** and that **he preached** on **Saturday** and **Sunday.** Witnesses state that at that association **Elder Holcombe advised them to not** withdraw from any at **that time,** which might have alien baptism, but to **give them one more year** to set themselves in order. At the association, 1889, Elder John Phillips, clerk, stated in the Mt. Zion minute the following: "Be it known to all Primitive Baptists in order, that we did away with all illegal baptism that we had in 1861, and we defy anyone to prove to the contrary"—Church Order, pages 11, 12, 13.

Church Order further shows, that Salem Church, 1866, of the Mt. Zion Association, did grant the Missionary Baptists the use of their house, the Missionaries having no house of their own, and they ran a ten days' protracted meeting. Salem Church had nothing whatever to do with it. They only allowed their neighbors to use the house. Thorough investigation shows that all the churches of the Mount Zion Association were legally and gospelly constituted and the **greater majority of the churches of the association never received alien immersion and contended for Primitive Baptist faith and practice.**

If the churches of the Mount Zion Association lost their identity because some made mistakes and had erred for a time, what about the Primitive Baptists having the Missionary societies among them from their introduction in 1792 until the church non-fel-

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lowshipped them and cleaned up in 1832? Did these errors cause all Primitive Baptists to lose their visibility? Did the errors in the apostolic churches cause them to lose their visibility? Certainly not. They were commanded to **repent**—not disorganize their churches.

Mt. Zion did repent, after which she had the endorsement of elders from the New Hope, Euharlee and many more orderly associations. **No churches ever labored with or withdrew from the Mount Zion churches at any time.** We have no Gospel right to condemn and reject any Primitive Baptist Church until official Gospel or church labor is bestowed, and upon a refusal to repent of her wrongs, to withdraw from her and her official works. Till then and not until then, **have we the Gospel right to reject the official acts of a Gospel church.**

There were three churches of the Mt. Zion that refused to repent, and they were withdrawn from and are known as the Allgood Party. They nor their official work are recognized by the Mt. Zion Association. In 1884 the Mt. Zion Association published their constitution in their minutes (13th article) as follows: "This association will not fellowship any church or churches, nor hold them in union, who are engaged in any Missionary, Bible, tract, or Sunday School union society, advocate state conventions or theological schools; nor any other society that has been or may hereafter be formed under a pretense of circulating the Gospel of Christ; nor **any secret organization;** nor will we correspond with any association that is engaged in supporting any of the above-named institutions, they being without a 'thus said the Lord!"

Church Order says, page 21: "Again, to censure, condemn and non-fellowship a church, or churches, because of some error of such church or churches, in doctrine, or practice, without **labor, trial or investigation, is disorder, and in utter violation of the discipline, doctrine and spirit of the glorious Gospel of the Son of God."**

Eld. J. R. Respess, in Gospel Messenger, 1890, said: "In reference to the troubles of the churches in the Mount Zion Association, we are apprehensive that too much has already been done, as has probably been done to no profit in other sections in Zion. It will not do to incorporate the Gospel with the law, with its endless ceremonies and washings. It is one of the chief glories of the Gospel over the law that **repentance, confession** and **doing so no more,** puts away all **manner of sin, not only of individuals but also as churches.** The woman that was brought to Christ for judgment (John 8) was sent away with the blessed words of the adorable Master, **'Go and sin no more!'** She was not required to undo her adulteries, but to do them no more. . . .

"We as Primitive Baptists have no grounds to expect any greater church purity than our fathers had, and the apostles had hardly died before many churches had gone astray in one thing or another, some in doctrine and some in order, and were commanded to **repent."**

Eld. S. F. Cayce in 1897 took a tour through Mt. Zion Association and said: "Many good brethren, good disciplinarians, able ministers of the Gospel, etc., not connected at all with the Mount Zion Association, have said that the brethren and churches of that association have **done as much to rid themselves of ALL irregularities** and to set themselves **in order,** as should be required of them. Elders Respess (deceased), Hassell, Gold and others have so expressed themselves in articles which have been published in their respective papers. And we certainly think they should be recognized by all true Baptists everywhere, not only as being **sound in doctrine** but as being orderly in their administration of their ordinances, church discipline, etc."—S. F. Cayce.

Eld. T. S. Dalton of Baltimore said (1913): "Now, in short, your churches (of Mt. Zion Association) have repented of their errors in receiving members from the New School Baptists, and their alien baptism; also turned from receiving **secret orders** among them, and **cleansed themselves of the errors.** Now let them go in peace and love; they have done all the Bible requires in that line. My brother, we have too many Baptist regulators among us who think they know it all, and many of them (I fear) know nothing as they ought to know it." This also was the sentiment of Eld. J. R. Daily of Indiana.

Eld. F. A. Chick, Hopewell, N. J. (1913), said: "Now, with regard to churches receiving members, fifty or sixty years ago, from the Missionary Baptists without re-baptism, of which they repented and gave it up nearly forty years ago, I will say that **I think that is all the Scriptures require of anyone, whether of individuals or of churches.** I presume that there is hardly a church of the age of 75 or a hundred years in the country that has not at some period gone astray, either in this or some other way. And I do not think more should be exacted of the church or of a member, than that he should cease from his worng. Sins committed in the past, either by churches or members, can not be undone. The only thing to ask is, **Are they doing right now? And if so, that has been deemed sufficient among our brethren in this section generally.** I do not feel myself responsible for the sins the fathers may have committed in the order of the church and have never felt called upon to set their mistakes in order. I have known of churches who received members upon their Missionary baptism before the matter was clearly understood as it came to be afterward. But all that has been thought needful after the lapse of many years was to ask, Is the church pursuing the right course now? We never thought that by receiving one on his Missionary baptism destroyed the church that received them, or **made invalid their acts while these members remained with them."**—F. A. Chick.

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The Mt. Zion in 1913 called for an investigating committee to come and investigate her order. She officially requested those churches charging her to meet with them with their complaints and let the difference be prayerfully investigated. This they refused to do.

Mt. Zion prayerfully desiring peace with all orderly Primitive Baptists, the committee met at New Clear Creek Church Nov. 5, 1913, composed of the following: Elders G. W. Stewart, C. H. Cayce, J. E. Adams, Little River, Association, N. C.; R. O. Raulston, M. E. Petty, Lee Hanks and J. A. Taylor.

After a thorough and prayerful investigation it was found that a few of the churches made the mistakes as stated, of which they **repented** and **thoroughly purged themselves** and are now sound, orderly Primitive Baptists in faith and practice. They further found that no church or churches, or even an association, had ever investigated their standing, labored with them, or withdrawn from them.

The committee further found that directly after the Mount Zion Association set herself in order, 1877, that Elders Geo. M. Holcombe of the New Hope Association, Georgia (now of the Fellowship); Elders Payne, Johnson and others of the Euharlee Association, Georgia, visited, endorsed and fellowshipped the Mt. Zion Association, and **she then had the endorsement and fellowship of the Baptists most generally.** We feel sure her **order is as pure now as it was then.**

The minutes of the Mt. Zion Association show the following: "Petitioned for correspondence with the Euharlee Association of Georgia in 1881 and 1882. In 1883 received from Euharlee package of minutes and Brethren J. C. and W. C. Bryan.

1884—T. M. Duke and M. Scott as delegates and F. M. Wimpee as visitor (from the Euharlee)

1885—Received letter and package of minutes.

1886—Package minutes and W. H. (or K.) Bryan (from the Euharlee).

1887—W. C. Bryan (from the Euharlee).

1888—Package of minutes from Euharlee.

1889—From Euharlee, letter and minutes.

1890—Motion carried to drop correspondence with Euharlee for the present.

The Mt. Zion Association corresponds with the Hillabee and Wetumka, Hillabee and Wetumka with the Beulah and on into Georgia. The Beulah with the Primitive Western and Primitive Western with Yellow River and Marietta, Yellow River and Marieeta with Euharlee, and Euharlee with the Fellowship. The Mt. Zion corresponds with the Wetumka of Alabama, the Wetumka with the Flint River of Georgia, and Antioch and Patsaliga of Alabama, the Flint River with the Lotts Creek, Harmony and Upatoi Associations. The Upatoi with the Echaconnee, Ocmulgee, Ebenezer, Original Upper Canoochee and Old Kehukee Association of North Carolina, the Kehukee corresponds with associations in North Carolina, Virginia, Maryland, Delaware, New York and Missouri.

The Mt. Zion corresponds with these associations on into Tennessee, and her chain of correspondence extends into Kentucky, Mississippi, Louisana, Arkansas, Texas and directly and indirectly throughout the United States.

TO WHOM IT MAY CONCERN AND FOR THE INFORMATION OF THE PRIMITIVE BAPTISTS EVERYWHERE.

I will endeavor to answer the following questions received from a precious brother in another state concerning the Mt. Zion Association:

Q.—Please give the names of all associations with which you correspond?

A.—Flint River, Mud Creek, Sand Mountain, Wetumpka, Lower Wetumpka, Hillabee, Lotts Creek, Sequachee Valley.

Q.—Give the names of all elders that have visited, preached for and endorsed the Mt. Zion during the last fifteen or twenty years.

A.—Am giving all that I can remember or call to mind just at present, with postoffice addresses where known: From Georgia, Elders T. J. Head,, Lee Hanks and Z. C. Hull, Atlanta; D. L. Calloway, Manassas; M. E. Petty, Donalsonville; Morgan Williams, Chipley; Primitive Western Association—J. A. Taylor, P. H. Byrd and M. L. Riner, L. Halloway. From North Carolina—Eld. J. E. Adams, Angier. From Virginia—Eld. Chas. N. Tilson, Seven-Mile Ford. From Louisiana—Eld. W. M. Brecheen, Greensburg, Amite Association. From Texas—Elders J. S. Newman, Stockdale; M. S. Hux, Barry; W. H. Bodine, Colorado; J. A. Payne. From Arkansas —Elders J. D. Elkins, Blevins; M. —. Ryan (postoffice unknown). From Tennessee—Elders S. F. and C. H. Cayce (C. H. now at Fordyce, Ark.; S. F. dead). R. O. Raulston, Chattanooga; J. W. Lomax, Bold Spring; West Tennessee Association, N. P. Vandiver, Pulaski; R. C. Fountain, Creek Association, also S. F. Best, same association; J. N. Dunaway, Decherd; David Wauford, Brush Creek; M. C. Johnson, Cumberland Association; W. J. Harwood, Dunlap. From Alabama—Elders G. W. Stewart, Akron; W. J. Hull, Headland; J. J. Turnipseed, Conecuh River Association; B. M. Jowers, Seman; Lytle Burns, Florence; N. M. Cook, J. T. Randolph and C. H. Tankersley of the Littlevine Association; E. J. Joiner of the Second Creek Association; J. W. Bragg and L. M. Walker, Flint River Association; J. Nix, H. P. and A. J. Houk, W. T. Flanagan, A. J. Wann, — — Bullman, from Mud Creek Association; M. A. Hackworth, Sequachee Valley Association; J. K. Phillips, T. J. Roberts, W. J. Ball and — Garrett from Sand Mountain Association; Martin Wood from Wetumpka Association; S. W. Pruett, H. H. Goodman, — Denny, from Hillabee Association, and M. Shaddix, also Elders Purifoy and Spencer F. Moore (addresses or associations unknown to me) and others whose names I can not now recall. Nearly all

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of these I have known and heard them preach. Have also heard older brethren speak of other able elders who have been here and preached for the Mt. Zion Baptists. Among them were Elder Seals of South Alabama and Elder Goodlow Wood of Tennessee.

Q.—Do any of the churches of your association hold union meetings with the Missionaries and Methodists and at the close of a meeting divide up with them?

A.—NO!! NO!! NO!! Under no circumstances whatever is such thought of. I think the excluded Allgood party does.

Q.—Do they tolerate secret orders?

A.—This I will answer with the same great big NO! I have just recently heard several renounce such orders and lose large insurance policies in same for membership in our churches.

Q.—Has any of your associations alien baptism?

A.—No.

Q.—Have they had any alien immersion in forty years?

A.—No, not since the "clean-up" (as the older brethren sometimes call it) in 1877, when it was put out.

We feel that the Lord has wonderfully blessed the churches of the Mt. Zion this year, they having received 75 or 80 by experience and baptism, twenty odd by restoration and some **thirty or more from the Fellowship people,** including **one whole church of** twenty-three members.

S. E. COPELAND, Clerk.

Guntersville, Ala.

P. S.—Elder Hamric of the Euharlee Association in Georgia is another I must mention. He was moderator of a special meeting at one of the Mt. Zion churches about eighteen years ago. I was not a member then, but lived near the church at that time and met and heard most all visiting preachers.

We feel sure that the faith and practice contended for by the Mount Zion and some opposing Associations is the same. They are good brethren, are indirectly in correspondence and should adjust their differences, forbearing and forgiving the past, and come together in sweet unity and fellowship.

LEE HANKS.
Z. C. HULL.

FORT WORTH COUNCIL ABROGATED BY MACEDONIA CHURCH IN BROWN COUNTY, TEXAS.

Saturday before the third Sunday in November, 1921, after preaching by Elders W. G. Green and J. C. Kilgore, the church went into conference. Church in peace. Took up business in regular order. . . . Called for miscellaneous business. The following document was introduced:

Abrogation of Fort Worth Council.

Recognizing a desire among our people as individual members and churches for a union as before party lines were drawn, and believing this desire is of the Lord: to manifest our desire that party lines and bars to fellowship be eliminated, that God's dear children, who so desire, may unite in church fellowship and live in peace,

Therefore, we, Macedonia Church, by motion, second and unanimous vote, rescind the act of adopting the findings of the Forth Worth Council as a church article of faith, thereby reaffirming our faith in the articles of faith upon which Macedonia Church was constituted.

We hereby give notice that we will hereafter accept the official church work of our sister churches, commencing where we discontinued at the time of the division, except in cases of irregularity, and do hereby ask our sister churches to act in concert with us who have come to see, as we do, that party lines and bars to church fellowship have brought so much grief and distress to our beloved Zion. **We do not believe that God is the author or approver of sin.**

Also, it is agreed that Macedonia Church is a sovereign tribunal, her sovereignty being based upon the authority of the New Testament Scriptures, therefore has the right to and shall dispose of her internal affairs according to the laws given her therein by the great Head of the church, and shall recognize this right, liberty and privilege as exercised by her sister churches.

Next granted Eld. W. G. Green a letter of dismission. He now moving to the state of Georgia.

By motion and second agree to send a copy of this church minute for publication in the Gospel Messenger and kindly ask Baptist periodicals to copy.

Done by order of the church in conference.

J. C. KILGORE, Moderator.
J. W. HAYNES, C. C.

We rejoice to hear of the above. We trust other churches will consider prayerfully the act of the above church and do everything possible towards bringing about peace.

Z. C. HULL.
LEE HANKS.

HOPE.

Without some incentive factories would cease to operate, mills would close down, banks would close their doors, and business would come to a standstill. All these things are kept moving by the **lucrative hope,** but the foundation thereof is the pride of life, built on the sands of chance and for that reason it will not stand the waves of disaster.

Now any high school girl or boy will very readily tell us that hope is the highest degree of well-founded expectation. It is also the gift of God to His erring children, "for our Lord hath given us hope through grace." It springs eternal in the human heart and is the incentive that keeps us always pressing onward toward the mark of a high calling as it is in Christ Jesus. It brings visions to the meditative mind which the pen can not portray nor

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the lips utter. We are commanded to be ready at all times ot give a reason for that hope within us, for in that way we are giving honor to God which is only his just due. The psalmist must have felt the weight of this injunction when he cried, "let me not be ashamed of my hope."

We are saved by hope, and in numerous ways we see the manifestation of it in the individual's life. The confidence and trust with which the weary pilgrims struggle through afflictions and cares should be an inspiration to the scoffers. Jeremiah declared, "blessed is the man that trusteth in the Lord," and we are also told that "every man that hath this hope in Him prifieth himself." Each person knows his own pet sin and by purifying himself is following the command to let his light shine. But on the other hand, 'the hope of the wicked shall be as a puff of breath." Ah, the awful tragedy of the mad throng of heedless, pleasure-loving children of wrath, living out their days of useless pursuit and coming down to old age and the grave without hope and without God.

Now we know there is no hope without God. After being tried in the fire of experience the individual is made to realize, with poor old Job, "security because there is hope." Oh, if the storm-tossed mariner, on the sea of doubt, could only know the comfort there awaits in this port of safety! But here, as in olden time, must come the gentle voice, "Peace, be still," for the waves of doubt to be quieted. Why, Oh, child of God, become so worried over the unrevealed? In the Christian's warfare our helmet is the hope of salvation.

Life's sorrows are so many and so complex we can only cease vain questionings and fruitless searches, and heed the admonition, "continue in hope to the end." Surely with such a shield we should learn to say "not my will, but thine."

As the mother eagle tears away the downy nest when teaching her young to fly, just so our false hopes and earthly security is torn asunder by divine providence, but God's sustaining hand is under us and we are enabled to soar away to loftier heights on the wings of immortal hope.

David declared, "Let Israel hope in the Lord: for with the Lord there is mercy and with Him there is plenteous redemption." This sweet singer realized with great joy God's mercy in forgiveness and pardon from sin. May that hope and mercy bring such comfort into our poor hearts and such joy and purity into our lives that we'll be ever able to press onward, singing the sweet songs of all the redeemed of Israel.

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood,
Of mortal ills prevailing.

MRS. C. L. WILSON.

Blakely, Ga.

CHRIST DIED FOR ALL OUR SIN.

"My little children, I write these things unto you that ye sin not, but if any man sin we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Dear Brethren Editors of The Messenger:

For some reason I desire to write and express some thoughts on the above Scripture if you can allow space without crowding out better matter.

Now in the first place, I believe the children of God have to suffer and are beaten with many stripes on account of sin and transgression of the commandments of God, but I don't believe that all their suffering is sufficient. Neither is it for the purpose of atoning or satisfying for a single sin as some seem to have the idea. The same writer says in the first chapter, "The Blood of Jesus Christ cleanseth us from all sin (1 John 1:7).

We can not take the word **all** here and make it mean anything else besides "**all.**"

Including the original, present and future sins of His people, I believe the sin that Jesus bore in His own body and put away by the sacrifice of Himself is the original sin, which David says we were conceived in, born in and therefore were dead in, which would have banished us forever from a sin-avenging God, had it not been borne and put away by the sacrifice and one offering of Jesus Christ.

We are here speaking of the original sin, that which has its fruit in the vile, corrupt nature of every member of Adam's fallen race; but what of the present and future sins and transgression of the children of God under the Gospel?

In Hebrews we hear the apostle say, "There remaineth no more sacrifice for sin if we sin willfully after having received a knowledge of the truth," but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary." The apostle says Jesus is now "seated at the right hand of His Father, making intercession for the saints according to the will of God." Not making intercession for dead sinners, but "for the saints." He makes intercession for the saints according to the will of God, for all whose sins He bore (1 Jno. 1:7).

Dear kindred in Christ, aren't you glad we have this glorious advocate with God, pleading to His Father to forgive our sins and transgressions, and He has declared "My Father always heareth me."

"The intercession of our Lord,
His people's safety proves,
And to the end He loves the souls
Whom first he deigned to love."

Now, which is it that satisfies and turns away the righteous indignation of the Lord from His disobedient children? Is it because we pay the debt with a certain amount of suffering, or is it because of the intercession of our Lord Jesus Christ?

(Continued on Page 13.)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Order the Old School Church Hymnal.

CHANGE OF ST. LOUIS MEETING.

Please change the meeting place of the Baptists of St. Louis from the address as it appears in Church Directory in Gospel Messenger to the following:

"From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street."

They have made this change of their meeting place and desire that you change it in the Church Directory for the benefit of those who desire to stop with them while passing through.

Yours in hope,
E. B. BARTLETT.

The three days' meeting at Cross Roads was pleasant, indeed. We had several visiting ministers. Eld. W. J. Hull of Alabama and Eld. Lee Hanks of Atlanta preached on Friday. Elders Willis Hembree, Lee Hanks and T. J. Head preached on Saturday. Elders W. J. Hull and H. G. Mitchell preached on Sunday. The preaching was in perfect harmony from start to finish. Eld. Oscar Hembree and Eld. Dan Henderson were also present a portion of the time.

Brother and Sister Moss, Sister M. C. Banks and Sister Davis were baptized on Sunday morning by the unworthy writer. A large crowd was in attendance at both the baptizing service and the preaching services on Sunday.

The reception of the above-mentioned members has added great strength to the little church at Cross Roads. There has been good attendance for several months. The congregation is growing. We

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are having a good many visitors from other churches, which is very encouraging.

We extend a special invitation to our sister churches to visit us, also invite ministers to be with us. The meeting time is on the second Sunday and Saturday before. Praise the Lord for His abundant mercy. Z. C. HULL.

I was called to Cobb County last Sunday to assist in the funeral services of Mrs. John Dodgens. Sister Dodgens had been confined to her bed for several weeks with what is known as sleeping disease. She passed away on Friday afternoon without a struggle. Sister Dodgens was a Christian woman. She leaves her husband and four daughters in her immediate family to mourn the loss of a companion and mother. In addition, she leaves a host of relatives and friends who will miss her. Everyone who knew Sister Dodgens loved her for her many beautiful traits. She was kind, gentle, and always manifested every evidence that she was a child of God. All during her illness she was quiet and seemed to be happy and stated that she was prepared to go.

It is a glorious thought to know that when one must pass away from this sphere of life, they are prepared to go. Our lives are short, and really, death is the beginning of life. That life that we all hope for beyond the grave.

Sister Dodgens is at rest, while we all will miss her here, but we should be reconciled to God's holy will. He has taken her from death and she is now peacefully resting in the blessed arms of her Savior. May the bereaved ones be reconciled and be able to look forward with an eye of faith, trusting in the Lord. Z. C. HULL.

GOOD MEETING.

On Sunday, 11th inst., a grand meeting was held at the West Atlanta Church. Elder Walden delivered an excellent sermon on the subject of "Obedience." During the entire discourse not a move could be heard from the reasonably large congregation. All seemed to be interested and at the close a little purse was made up for the pastor, which ended with an old-time handshaking.

All seemd to be happy. We have not seen the spirit more fully demonstrated. In fact, it was just a little Pentecost. W. S. C.

Eld. J. A. Monsees baptized one at East Atlanta Church third Sunday in December and Eld. W. G. Greene of Texas joined by letter.

We were at Ramah, near Fayetteville, Ga., second. This church has no pastor and should be visited.

We were at Hopeful Church, near Fife, third Saturday and Sunday. We had a pleasant meeting. It is a good church. Elder Fuller is their efficient pastor.

We hear of good meetings among the churches, with brighter prospects for peace. Praise the Lord.

We had quite an interesting meeting at Cross Roads Church, near Atlanta, Friday and Saturday before second Sunday in December. The ministers in attendance were Elders W. J. Hull of Alabama, T. J. Head of the Yellow River Association, Lee Hanks of the Original Upper Canoochee Association, Elders H. G. Mitchell, Oscar Hembree, W. E. Hembree and Z. C. Hull, the efficient pastor of the Marietta Association.

Perfect unity prevailed. The church is in a good spiritual condition, satisfied with the goodness of the Lord's house. We regretted that we could not remain over for Sunday as we had an appointment at Ramah Church, Fayetteville, Ga.

May God bless the church, ministers and visitors in attendance. L. H.

FROM ELDER SWAIN.

Eld. Z. C. Hull.

Dear Brother Hull: Last night at the home of Mr. J. G. Brannen, after we had read the last Messenger the question arose about what could be done to help you out. Mr. Brannen, out of his big heart of love for the Old Baptist cause, volunteered to renew his subscription for two years at $1.50 per year. His son-in-law, Bro. C. M. Anderson, who was present, renewed his subscription for one year.

Mr. Brannen also sends you $2.00 to go to the charity fund to keep the paper going to those who love it and are unable to pay you for it. It seems to me that if a little effort was put forth by all our preachers and a spirit of patriotism aroused for our dear cause, which is being so ably defended by The Messenger that surely your burdens could be made lighter.

I hope you will let me say in this letter through The Messenger to all our people to wake up to your obligations to our cause, for if there ever was a time when you needed to rally around the flag of truth it is now.

Preachers and brethren, give a little of your time and effort to help make the burdens of Brother Hull lighter in his self-sacrificing effort to give you a good paper. When my very busy time is over and I can have a little breathing spell from hard work, I expect to write some articles on some special subjects which I hope will prove of interest to our people and accomplish some good.

I enclose check for $6.50 covering subscriptions and donation as mentioned above. Please give credit and advise. In hope,

HENRY SWAIN.

Graymont, Ga.

Eld. Z. C. Hull.

My dear Brother (in Hope): Mr. Heard wrote you about our expected trip to South Florida. We regret very much not to be at home when your dear, God-honoring father is in our community. I feel that there are others that will look after and care

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for him but that would be my great pleasure if we were at home. However, I certainly hope he may be blessed with the privilege of making that trip again after we return, which we hope to do some time in February (D. V.).

We are 600 miles from our loved ones in and around Macon, Ga., but I certainly hope that I am blessed with the wisdom of God sufficient to know that He is the same merciful God in all parts of His created world and that I am the same poor dependent sinner that I have ever been.

We have a son living here at Miami who is a member of the church with us at Sardis, Bibb County, Georgia. We hope to find a church in order here that he may put his letter in and be near enough to attend conference and Sabbath meetings, that he may not be deprived of the "assembling" together of the saints of God. You will find enclosed money order for $1.50. Please send The Gospel Messenger to Charles B. Heard, Miami, Fla., Route A, Box 42.

This is a present from his mother, who desires so much that her son and his precious wife may be enabled by faith to raise their four precious children God has given them up in the "nurture and admonition of the Lord." I feel to have such papers as The Messenger around the house where father and mother read it and points out pieces for children to notice is much better and more elevating than much they have to read.

My dear brother, I pray that you may hold out faithfully and may the tender mercies of our Lord hover close around you and your.

Unworthily yours,

MRS. WALTER J. HEARD.

Miami, Fla.

FROM ELDER FISHER.

Eld. Z. C. Hull.

Dear Brother: I am sending you my check for $5, accepting your offer to send The Messenger five years. This is a very reasonable offer and I do hope the subscribers to your good paper will respond and help you so that you will receive enough more than what it costs to print it to give you good pay for your time.

I am in hearty sympathy with J. I. Foster, Elders J. S. Newman, J. J. Edwards, J. A. Moore, W. L. Barrett, J. L. Collings and others in their scriptural efforts to get our scattered people together. We deny the authority or standard of any human councils or tests of fellowship to be set up over us except the Bible and God's Holy Spirit, yet we believe the Bible to teach the doctrine and practice as generally held by the Primitive Baptists. We have no use for the idea that God is the author or approver of sin. Yet we do certainly believe that God most perfectly knows and foreknows all things and each thing before it comes to pass. To deny this is to make God a liar.

But most of us now feel and believe that it is best to do as Elders P. G. Lester and S. Hassell and L. H. Hardy and J. T. Rowe of North Carolina have agreed to do: "To leave off those expressions, as far as is possible that are not found in the Bible that have caused confusion and division among our people."

And now to take down all extreme bars and each make acknowledgments for his personal wrongs.

I can not see how any reasonable Old Baptist can object to this. And we are to pray to be delivered from unreasonable and wicked men.

We have never had any divisions nor confusions in my home association. I am sending you a minute. In brotherly love,

J. H. FISHER.

Graham, Texas.

Remarks: We feel sure that every true Primitive Baptist on earth believes that God is **omniscient** and His **foreknowledge embraces all things** and **all events,** that His attitude toward sin is overruling and His relation toward holiness is causative. God is not the author of sin, neither does He coerce, influence, cause or approve of sin. Sin is man's act, for which he is accountable; it is his fault, he is to blame for all disobedience. In regeneration we are wholly passive. The exhortations to righteous living are to the **living children of God,** whom God gives enabling grace to do what He commands (Phil. 4:13; 1 Cor. 9:27; 2 Cor. 12:9; Eph. 5:8-21; Eph. 2:10). Inasmuch as there has been a strife about words to no profit and believing the great body of our people are agreed on the fundamentals, if they understood each other, we therefore insist that on those controverted points that we leave off objectionable and unscriptural expressions in our preaching and writing as nearly as possible and labor to unify.

LEE HANKS.

ENDORSEMENT.

Dear Brother Hull:

I don't think I can resist my desire to give my endorsement of what Elders Foster and Newman and Bartlett said about "Bars" in the Nov. 1 Messenger, and especially what Elder Bartlett said about "disarmament." Things done by individual members or by churches as a whole that is offensive to their brethren do constitute weapons of war. Then to cease this may remove the cause of the offense.

It is very unjust to say that you are the one that is the cause of this war. Just because you complain at the offense I have given. My offense is the cause of the war. Then let me remove my offense, then there will be no cause for war.

REES PRATHER.

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(Continued from Page 9.)

I believe with all my heart that our transgressions and sins are forgiven alone because of the intercession of our glorious advocate with God, and His tender mercy is freely given. John did not say that our suffering would appease the righteous wrath of God against His children that disobey Him, but he said "If any man sin, we have an advocate with God, Jesus Christ the righteous," having us to know that the effectual cause of mercy and forgiveness for our disobedience is alone in Christ by virtue of His precious blood, shed on the rugged cross.

I am sure that is the one plea He is pleading, His shed blood! Do you imagine he pleads and says, "Father, forgive them because they have sufficiently suffered"? No indeed, but I believe He pleads the all-sufficiency of His own sufferings and blood, and not ours.

Truly, we have to suffer on account of our sins and transgression, therefore, John says, "I write unto you, little children, that ye sin not," and let it be borne in mind that our suffering for all time and eternity would not appease the righteous wrath of a just and holy God, who can not look upon sin with any allowance. We can not make an offering for sin in any sense, but thanks be to His great name He has made the one perfect offering and "cleanseth us from **all** sin."

"Jesus, thou are the sinners friend,
As such I look to thee;
Now in the bowels of thy love,
Lord, remember me."

Yours in hope,

H. A. BYINGTON.

Sparks, Ga.

TO THE READERS OF THE GOSPEL MESSENGER, GREETINGS.

Atlanta, Ga., Nov. 26, 1921.

Behold, how pleasant it is for brethren to dwell together in unity!

The family ties that are so dear to our hearts and that causes us to toil and labor for, incessantly for, day in and day out, and makes us deny ourselves for, continually, and sacrifice our lives for if necessary, is somewhat a picture of God's family of believers, that have covenanted together by His grace and continued mercies manifested toward Zion all along to keep house for the Lord, our Master, the Lord from heaven sacrificed His life for us and gave us this knowledge our sinful selves, with all of our trials and tribulations we can not begin to suffer like He did, death on the cross excepted, so through His death and suffering we have been made partakers of some excellent joys and sweet pleasures, along as we have traveled up to this time.

I want to try in this short letter to encourage those that can praise Him for the past mercies and the extended cords of His love that has entwined them in the same embrace, that as we journey we can lap the bitter cups as they are presented and also drink copiously from the flowing fountain of milk and honey and sometimes drink oil out of the flinty rock, and be enabled thereby to overlook the faults of one another; that is where we all come in. It is just as imperative and obligatory on one member as another to abstain from the so prevalent habit that exists among God's children to make remarks about each other in a very unbecoming way. Especially have we heard of these things among the dear servants of us all, whom Jesus says were servants and not masters. I refer to the preachers. Sometimes we have seen a spirit of discouragement manifested by older ministers toward the younger servants of God, even to the extent of almost refusing to assist in any way or visit the church where they are laboring. Now as a family tie the preacher is a great factor with God's humble poor, the healthy live preachers, those that are sought after and loved so dearly by the household of faith. I don't refer here to preachers that only labor as convenience comes to them. A preacher to become a sure enough family tie must not be a quitter but must continue to feed the flock of God to whom he has been called. A weak preacher is one that can give up the fight any time and pick it up any time has an easy road to weed and does not face the battles with a bright and confidential hope that the blessed Savior has called him to the work and will sustain him in all his endeavors. He has forgotten that the Lord put him in the ministry and had a use for him there.

The mercies of God are alike to us all that fear Him and what one hopes. They know to be the truth all should be a oneness. The truth is that we are heaven-born souls; the truth that Jesus revealed Himself to me as my precious Savior is the same unadulterated truth to all of His children, and that begins to constitute a family. The relationship of me, you and Him are almost heavenly kinsmen; we can talk of the same joys and pleasures and shed tears of rejoicing in that special truth, and we can also mingle the tears of tribulations with each other and the sympathy that all these strange things bring to us here in this life makes us brothers and sisters; we are partakers of all these things in common, hence we are a peculiar people, zealous of good works. We are not strangers to each other, but we are to the world, and I will say sometimes to ourselves. So in a family we have some kind of rules of government, we have some system by which to proceed to keep family affairs.

God's children are so easily entreated if we could only realize this and use the anointing oil and the precious ointment, which is forbearance and charity and honestry, or frankness with each other, there is not any difference in the teacher from on high that we first learned of, but teaching that comes among His children within our ranks that causes

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the family to have these whimsical differences. So if you are discouraged at being thrown with such a peculiar people, take courage and praise the Lord that we found the dear old church, and let's all keep on preaching and singing, praying and shouting, until we hear the glad summons: Children you are My precious jewels. I have a crowd to place you in; you have tasted of My joys. I will now reveal to you the earnest of that blessed home; the resurrection will have been passed, the earth rolled up as a scroll and all the redeemed of the Lord will be there.

Brother Hull, you and all the ministers of God that read this, take courage; go through trials that await you; contend for the doctrine of God, our Saviour. Preach the truth in love.

Brothers, be brothers in the fullest meaning of the term! Let's be found watching out for the good of the little ones. Sisters, minister with kind hands and loving patience in His vineyard. The fruit is precious to you, and may God bless us all.

WALTER BARTLETT.

Carrollton, Ga.

Dear Brother Hanks: I am truly glad that you have known me as long as you have, and in my feeble efforts to speak of the unsearchable riches of Christ, that you can say that you have never heard me advance anything that was unsound, for I am sure you are a servant of God and know what is the Gospel of God our Savior, and to have your approval is comforting to me. God knows my heart that the truth is what I desire to proclaim, and by the grace of God I am determined to take the Bible as the man of my counsel and as far as God enables me, to contend for the truths it sets forth. It is my chief desire to preach the truth, the truth will make us free, and if the truth makes us free, we are free indeed.

The brethren who have heard me so many times surely know that **I never preached any such doctrine as they say Morgan preached. As for the resurrection of our bodies, that is my hope;** if you take that from me, you take my hope. Also, if I should deny the resurrection of both the just and the unjust, then I could not take the Bible to be the Word of God and truth, for it tells us the joys of the righteuos will be eternal and the punishment of the wicked will be everlasting. May God bless you and yours together with all His humble poor, is my prayer. Pray for me and mine.

Yours in affliction,

J. M. BAGWELL.

Elder Bagwell writes that he is opposed to churches of one association taking members from another on confession of faith, and insists on in each instance, where churches have done this, let the churches rescind the act and let the member go to the church of his former membership and get a letter and then he can come all right. He says he insists on this order in his association.

This surely is right. Let all churches do likewise and let peace be restored and dead lines forever removed among orderly Baptists. We should remember that associations not being in correspondence, that alone, does not destroy the identity of the churches in each association. Let all labor in the most loving, tender manner to correct all mistakes and let us have peace. L. H.

DESIRES PEACE.

My Dear Brother Hanks:

My poor heart was so full and my eyes so blinded with tears I could scarcely finish reading your good, humble letter. I am never afraid to get a letter from you, for your manner of expressing yourself always finds a response in my poor soul. Your letters breathe the spirit of a Christian or else I am deceived in the whole matter. Never a harsh or abrupt expression. Oh, how I love just such a spirit. I often get letters accusing me of things that I had not thought of, much less being guilty of. I pray God to forgive them. I do not know of a man I had rather see than you. I feel like I would not feel uneasy to lay my poor bleeding heart at your feet. I do so much desire the love and fellowship of the dear Old Baptists.

Dear brother, I wish I could lay my poor wounded heart open before the dear people of God, that they might see the scars I feel that there are on it. I have gone almost the entire year with a heavy heart and a bowed head. Wife has not been able to do anything since she came from the hospital nearly a year ago. I am doing but little now (I am gone so much), but try in my poor way to preach. I am trying to serve four church regularly and one on fifth Sundays. I feel the dear Lord has been good to me and blessed me above anything I could ask or expect. Bless His holy name.

I have baptized about twenty this year. The churches I am serving are in peace and love abounds. I try to thank God for that. I have tried to avoid hobby riding. I have tried to beg for peace, and tried, in my weak way, to pray for peace. I am ready at any and all times to confess my wrongs and beg my dear brethren to forgive me. Oh, I am so poor and ignorant. I do not want anyone hurt at me. If I have wronged the blackest negro on earth and he will show me, I am ready to apologize. I have not seen a day for more than thirty-five years but what I have felt my weakness and been ready to confess my faults and beg my dear brethren to forgive me. I do so much desire to live close to Jesus. I am not only willing but anxious to make any lawful sacrifice for peace.

May God bless you abundantly, my brother, in your efforts for peace, and in your labors.

Yours in sweet hope,

JAMES DUNCAN.

Ripley, Miss.

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TRIALS.

Eld. Z. C. Hull.

Dear Brother in the Lord: I have not written since you bought The Messenger. I don't know how my subscription stands. I had paid for two years to Elder Hassell but don't recollect just when it was.

I have been on my crutches again for two months, but was getting better; was able to go some, when last Friday night, between 10 and 11 o'clock, I opened my door and my barn was in a flame of fire. Just two old folks here, my wife and I. I was so terrified I ran to the barn and ran into the fire and blistered one of my feet. I had two work mules. The fire cut me off and both of them burned up, also two milk cows, and both of them burned up and two calves all went down in the flames.

I had hired a good supply of herd and pea hay put up for feed and it all burned up. Mowing machine and hay rake, bridles, harness, saddle, plows, wagon, all burned up.

I am nearly 65 years old, have been going for over 40 years, but it looks like I am done now. I can't go to mill nor get a stick of wood. I can't walk to my meetings. I have many friends scattered and I thought if you would be kind enough you could publish this sketch and let them all hear from me.

I much desire the prayers of our people everywhere. I am so broken up. Oh, do pray for me and mine!

W. H. OLIVER.

Cades Cove, Tenn.

St. Louis, Mo., Oct. 27, 1921.

Dear Brother Hanks:

Enclosed find $1.50 to pay for our paper for another year. Should have sent it sooner but just neglected doing so.

Brother Hanks, we sure do enjoy your writings. It seems your pieces alone are well worth the price of the paper.

We haven't had meeting for some time and we are getting awful hungry to hear some good preaching. I have never heard you preach but four times, but we certainly enjoyed them. Wish you could make us another visit soon. I was in such bad health when you were here in May but I thank the Lord I can say I am feeling so much better now.

Brother Hanks, I thank the Lord for the gift of such ministers as you and Brother Hull, and may the Lord bless you both.

We have changed our address, it is now 4338-A West Papin street, St. Louis, Mo.

May the Lord direct you our way again soon, is the prayer of your unworthy sister,

IDA M. KEELEY.

A SOND BALLAD—THE SPIRITUAL RAILROAD

The road to heaven by Christ was made,
With heavenly truth the rail was laid,
From earth to heaven the lines extend,
To live eternal where it ends.

Chorus.

We are traveling home, we are traveling home,
We are traveling home to heaven above;
We are traveling home to heaven above;
To sing our Savior's dying love.

The Bible is the engin-neer.
It points the way to heaven so clear.
Through tunnel dark and dreary here,
It doth the way to glory stir.

The depot built on solid ground,
No earthly hands can tear it down;
And when you hear the Gospel sound,
Look out—the train is passing 'round.

Love is the tie that binds the tram.
It drives the engine and the wheel;
All you who would to glory ride,
Come to Christ and in Him abide.

Repentance is the station here,
Where passengers are taken in.
No earthly fares for them to pay,
For Jesus is Himself the way.

The way is clear, the price is paid,
For all your sorrows and your woes,
You shall for each a cordial find,
And much contentment of the mind.

Now, dear Christian, here go on,
Next station is Jarusalem;
The way is clear and passage free,
We shall the Great Conductor see.

And when we reach that happy land,
Will reign with Christ at God's right hand;
And when we reach that happy shore,
Will ride this earthly car no more.

When on that bright, celestial plane,
Where Christ the King forever reigns,
Songs to all eternal,
Shall glory, glory, ever be.

—ELIZA WHITAKER.

Carthage, Texas.

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Eld. Lee Hanks.

Dear and Highly Esteemed Brother in the Lord: I received your card. I assure you that I enjoyed the contents. It made me feel good to know that one whom the Lord has blessed with such extensive knowledge of His written word and will should so heartily endorse my limited views of the way of salvation and the order of the house of God. I do know that I have for a long time desired to know nothing among God's people but Jesus Christ and Him crucified, as the way, the truth and the life, regardless of the views of any other person on earth. But I am always open for **Bible** instruction from any source.

I have tried in my limited way to search the Scriptures for myself. I cannot and will not accept and promulgate erroneous views, though the man that advocates them is ten times my superior in intellectual attainments.

I am so limited in understanding that I am afraid to try to expound the secret things of God that are not plainly revealed in the Book. My whole desire, I hope, has been and is yet to feed, instruct and unify and comfort the people of God, which He hath purchased with His own blood. To tell them that their warfare is fully accomplished through Jesus alone, and that the redemption that He wrought out by shedding His blood on the cross is eternal and **perfected forever for all the heirs** of the covenant of grace which is ordered in all things pertaining to the salvation of all the bride of Jesus that were all chosen of God in Him from the foundation of the world. That this people whom the Lord formed for himself and redeemed them from death shall and will, every one of them, shew forth His praise. They are God's own workmanship created in Christ Jesus **unto** good works. **Regeneration first, good works follow as a result as fruits.**

That God called a people of those whom He redeemed out from the mass of mankind and set up or established an institution that He called His church to perpetuate, worship and serve Him till He comes back after His Bride. And for a sweet home and resting place for all who are laboring and heavy laden, and all who are hungering and thirsting after the righteousness of Jesus.

I am glad that you had a pleasant time with the Lord's people in Virginia and North Carolina. If all God's servants would be content to earnestly contend for the faith of God's elect and not try to explain the secrets which God hath not revealed in His word and just preach predestination as Christ and the Apostles taught it, it would not divide, confuse and distress the household of faith, but would comfort, instruct and unify the body of Christ.

I view the simplicity of the Gospel is the beauty of it. And pure Gospel discipline is the life and health of the church, which is sadly lacking in some places to the hurt of Zion, the daughter of God's people. I feel to mourn daily for the conditions that exist in many places. I so much desire (and I trust and pray) that I may see before I depart and leave the walks of men our beloved people again united as they once were.

Fifty years back, when we had extra meetings, we met at brethrens' houses and talked of the Lord's great mercies and how we loved God's little ones and how well we were satisfied with the goodness of the Lord's house. And how much more careful we were to abstain from all appearance of evil and to try to let brotherly love abound and continue by endeavoring to keep the unity of the Spirit in the bond of peace. Oh, where are we at? Brother scandalizing brother!

Brother Hanks, it may not be expedient for me to be scribbling this dark picture, but the worst part of it is, it's true. But there is some life in the old land yet.

I went to our Association (Bethel) last Friday, Saturday and Sunday. All the preaching seemed to be sound and edifying. Had but one visiting minister, Elder Daniel of Cane Creek Association, who preached two comforting discourses.

Saturday night, where I with three other stayed, we had one of those old-time meetings. Talked till 10 or 11 o'clock about our hopes and the great mercies of our God. No public preaching, but an old-time Primitive Baptist **love feast.**

Brother Hanks, I believe we are living in the last days. Oh, how close we ought to live to our great Savior and one another. I desire and try to live nearer to Him every day. I feel so sinful and needy that I feel that there is none other to go to but Him. He is all sufficient for every need.

I have written much more than I intended. May the Lord whom we serve enable you to go on and with joy perform the work He has enjoined upon you. And that His time may be near to visit His people. Always glad to hear from you.

Roopville, Ga. W. P. MERRELL.

Dear Brother Hull:

It was my good pleasure to visit Little Vine Church near Dothan last Saturday and Sunday, in the absence of their pastor, Eld. T. E. McGowen. Eld. A. J. McLeod of Climax, Ga., was there. He preached two powerful discourses. I had never met Elder McLeod before. During my entire life I can't recall when I ever enjoyed two days and a night better. Elder McLeod and I spent the night together with Bro. J. W. Rolling and his splendid family. I felt so impressed with Elder McLeod until I told him he ought to have his hands untied and devote his entire time to the ministry. I wish Old Baptists would wake up to the importance of such duty. Little Vine Church is small, but a noble band of brethren and sisters are contending for the order of God's house. May I live long enough to enjoy many more such meetings. In love and fellowship,

Enterprise, Ala. C. H. BYRD.

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The GOSPEL MESSENGER

Vol. 44 ATLANTA, GEORGIA, JANUARY 15, 1922 No. 2

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"*Let Us Labor To Unify*"

"FINALLY, BE YE ALL OF ONE MIND, HAVING COMPASSION ONE OF ANOTHER, LOVE AS BRETHREN, BE PITIFUL, BE COURTEOUS:

"NOT RENDERING EVIL FOR EVIL, OR RAILING FOR RAILING: BUT CONTRARIWISE BLESSING; KNOWING THAT YE SHOULD INHERIT A BLESSING.

"FOR HE THAT WILL LOVE LIFE, AND SEE GOOD DAYS, LET HIM REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS THAT THEY SPEAK NO GUILE.

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Acts 20:29, 30; 2 Thess. 2:1-12; 1 Tim. 2:1-3; 2 Tim. 2:15-26, 2:1-17, 4:1-4.

Brief Reasons Why the Great Majority of Primitive Baptists, in Loyalty to God and in Kindness to Men, Do Not Fellowship Man-Made Doctrines or Man-Made Practices, or the Frivolities or Indecencies of Modern Society.

MAN-MADE DOCTRINES.
(Continued.)

Churchianity—That joining a church or a so-called church will save a person eternally. But the Lord Jesus Christ is the only Saviour of sinners (Matt. 1:21; Luke 2:11, 25-32; Acts 4:10-12; Titus 3:4-7).

Baptismal Regenerationism—That baptism in water will save a person in heaven. But water-baptism is only a figure or emblem of salvation by Christ (1 Pet. 3:18-22; Rom. 6:1-23; Cols. 2:9-17; 1 Cor. 1:14-31).

Pelagianism—That human beings can save themselves eternally by their own works. But all men by nature are dead in sin (Gen. 2:17; Eph. 2:1); all are unclean, and all their righteousnesses are as filthy rags (Isa. 64:6; Ept. 2:2, 3), and they are saved freely by the grace of God through the redemption that is in Christ Jesus, through faith which is the gift of God (Rom. 3:21-28, 4:16; Eph. 1:19, 20, 2:4-10; Philip. 1:29; Gal. 5:22, 2:21; Heb. 12:2).

Arminianism—That God loved and chose all human beings alike to salvation, and Christ died for all alike, but that only those who co-operate with the grace of the Holy Spirit as long as they live on earth will be saved in heaven. Though this doctrine is believed by nearly all the professedly Christian world, it is contrary to the teachings of the Scriptures, and to the Articles of Faith of the Protestant Reformers of the Sixteenth and Seventeenth Centuries, and to all experience and observation. It makes **Man,** and not God, the real Saviour of sinners; denies the sovereignty and omnipotence of God, representing Him as trying but failing to save sinners—as loving, redeeming and regenerating them, but all in vain, because they will not let or help Him. Certainly the weak God of the Arminian is not the Almighty God of the universe nor of the Bible, who made all things out of nothing, and upholds all things, and governs all things according to His holy will and pleasure (Gen. 1:1; Psalm 104; Isa. 40; Dan. 4:34, 35; Colos. 1:16,17; Heb. 1:1-3; Rev. 4:11). The Lord sovereignly and freely loved and chose the ancient Israelites (although unrighteous and stiff-necked) in their forefathers, Abraham, Isaac, and Jacob, to be His peculiar priestly nation to receive and bear His teachings to other nations (Gentiles), and by mighty miracles redeemed or delivered them from bondage in Egypt, and led and fed and clothed and watered them forty years in the wilderness, and gave them Canaan, the best country in the world, for everlasting possession (Gen. 17:1-18; Deut. 7:1-11; 9:1-29; Psalm 44:1-7, 105, 106). Even so God, from eternity, sovereignly and freely loved and chose in Christ unto everlasting salvation, His spiritual Israel of all nations, and in time redeemed them from bondage and penalty of sin by the blood of His Son, and regenerates them by the power of His Holy Spirit, and will bring them to the glory of heaven, although by nature they are no better than others, are dead in trespasses and sins, and justly subject to everlasting punishment (Psalm 33:12, 65:4; Jer. 31:3; John 6:37-45, 10:14-16, 23-30, 17:1-26; Acts 13:48; Rom. 8:28-39; 1 Cor. 1:26-31; Eph., chapters 1 and 2; Philip 1:6; 2 Thess. 2:12, 14; 2 Tim. 1:9-10; Titus 3:3-7; 1 Pet., chapters 1 and 2; Rev. 1:5, 6). Faith, repentance, love and obedience, instead of being the conditions and causes of salvation are the **effects** and **evidences** of **salvation,** the gifts of God, the fruits of His Spirit (John 6:29, 47, 17:1-3; 10:26-30; Acts, 14:48; Rom. 4:16; Gal. 5:22; Eph. 1:19,20; Philip 1:29; Heb. 12:2; Acts 5:30, 31, 11:17; 2 Tim. 2:25; Zech. 12:10; Rom. 5:5; 1 John 4:19; Philip 2:13). This salvation of God from sin and hell is perfectly free to every poor, humble, sin-burdened,

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sin-sick soul in all the world (Isa. 55:1-13, 60:1-3; Matt. 5:3-6, 11:28-20; John 4-10; Rom. 6:23; Rev. 21:6, 22:17).

Meanism—That Spiritual life has to come through the preacher or the Bible to reach the dead sinner. But God is omnipresent and omnipotent, and He does not have to come through any creature to reach the sinner, but Himself directly gives life to the dead (Exek. 27:12-14; John 1:12, 13, 3:3-8; 10:28; 17:2; Rom. 6:23; 1 John 5:11, 12; John 5:25). He gave spiritual life to John the Baptist before he was naturally born (Luke 1:15, 44).

S. HASSELL.

(To Be Continued.)

ORIGIN OF THE CHURCH AND THOSE CLAIMING TO BE CHURCHES.

Adventists or **Millerites,** originated about the year 1833, by William Miller (1781-1849).

Baptists—Primitive or **Old School**—Mosheim, the noted church historian, says that the origin of the Baptists is hidden in remote depths of antiquity. [John the Baptist was the first original or Primitive Baptist; he baptized Jesus Christ, who was a Primitive Baptist; the Church was founded by Jesus (Dan. 2:44), a Primitive Baptist, out of His disciples or followers. The **first Church,** then, was a Primitive Baptist Church. "Historians agree that, mainly, the (Primitive Baptist) Church continued as a chaste virgin for more than 200 years after the apostles. In the Third Century there was a marked division, in which Novation (a strict Old Baptist contending for the apostolic faith and practice) and Cornelius, were acknowledged leaders. The editor of the Religious Encyclopedia remarks: 'Novations, a numerous body of Protestant dissenters from the Church of Rome in the Third Century, who, notwithstanding the representations of their adversaries, have some just claims to be regarded the **pure, uncorrupted** and **Apostolic Church of Christ.**' 1. Historians agree that congregations subsisted as do the Baptists of today. 2. They were called baptized (Baptist) churches. 3. They have continued in regular unbroken succession from the apostles' day to the present century. 4. They have preserved the truth of Christ in its purity. 5. That Novation was not the founder of the Novation churches. 6. The apostates at Rome abandoned the true principles of the church and separated from those who persistently adhered to those **pure** principles. 7. The numerous churches maintaining the principles of the apostolic churches stood with the **strict party** (Primitive Baptists) at Rome in opposition to the heretical apostolic led by Cyprian and Cornelius, founders of the Roman Catholic Church. 8. They remained in separate, independent bodies. 9. That those who **held the truth were called Baptists, Novations, Waldenses,** etc."—Two Witnesses. The apostolic or Primitive Baptist Church **did not** have boards, missionary societies, theological schools, Sunday schools, secret societies or any other human invention. They were Bible Baptists, just like Old Baptists today.—L. H.]

Baptists—Modern Missionary—Originated by Andrew Fuller and others at Kettering, England, October, 1792.

Baptists—Free-Will — Originated by Benjamin Randall, in 1780.

Baptists—Seventh Day Baptists—Said to have been in existence as early as 1633.

Baptists—The Church of God—By John Winebrenner, about 1825.

Baptists—Six Principle Baptists — Claim Roger Williams as their founder in this country, in 1639..

Brethren—River Brethren—About 1770, by Jacob Engle.

Brethren—Plymouth Brethren—Originated about 1827-1830.

Catholicism—Roman Catholicism — By Cyprian, born in Africa, about A. D. 200, styled Bishop of Carthage, from A. D. 248 to 258, beheaded by the Roman Emperor, Valerian, Sept. 14, 258, **was the father** or **founder** of **Roman Catholicism,** representing the bishops as the successors of the apostles, the chair of Peter as the center of episcopal unity, and the church at Rome the root of all, and yet Cyprian conceded only an ideal precedence to the Bishop of Rome, for he accused the Roman Bishop Stephen of error and abuse of power. The **first pope,** in the real sense of the word, was Leo I (A. D. 444-461), who ambitiously and energetically sought to transform the 'church' into an ecclesiastical monarchy, with himself at the head, and yet the 28th canon of the Council of Chalcedon (A. D. 451), acknowledged by Rome to be ecumnical, elevated the Bishop of Constantinople to official equality with the pope. The Scriptures nowhere say that Peter ever went to Rome, or that he was to be head of the other apostles (Christ is the only head of His Church), much less that Peter was to have a successor who was to be the head of the Church on earth."—Eld. S. Hassell, Two Witnesses, pages 336, 337.

It is said that Cornelius, under the influence of Cyprian of Carthage, by his slackness in discipline, really caused division in the church at Rome about 251, and thus Roman Catholicism was founded of the grossest disorder and apostates caused from idolatrous and heretical seed sown by the Alexdrian School, 170. Novation, a loyal Baptist, stood at the peril of his life against the idolatrous system of Roman Catholicism.

Christians—Christian Connection—Founded by James O'Kelley, Abner Jones and Barton W. Stone, about 1806.

Christian Scientists—By Mrs. Mary Eddy, 1866-67.

Church of the New Jerusalem—By Emmanuel Swedenborg, first congregation in 1783.

Congregationalists—By John Robinson, 1602.

Campbellites—Disciples, Christians — Originated in 1827 by Alexander Campbell.

Dunkards—Originated in 1708 by Alexander Mack.

Epscopalians—Protestant Episcopalians—Formally organized in the United States about 1785-89, and

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is merely a modification of the Church of England to suit the political characteristics of his country. The Church of England originated wih King Henry VIII, who was declared on Nov. 3, 1534, to be the supreme head of the Church of England, which came out of the Roman Catholic Church. The Episcopal Church of the United States is a granddaughter and the Methodist Church is a great-granddaughter of the Catholic Church. The daughter and granddaughter favor the old mother.

Friends or Quakers—Originated in 1747, by George Fox.

The Lutheran Church—Originated about 1520 by Martin Luther, the great reformer. He was formerly a Catholic.

Methodists—Originated about 1729 by John Wesley.

The Protestant Methodists—1830, in Baltimore, Maryland.

Mormons—Originated in 1830, by Joseph Smith.

Presbyterians—Generally understood to have originated with John Calvin, about 1560.

Cumberland Presbyterians—In 1810.

Spiritualists—1848, in the Fox family of New York.

Unitarians—In 1774, by Theophilus Lindsey and Thomas Belsham.—G. W. Stewart, Two Witnesses, page 316.

All founded by men except the Primitive Baptists. Christ founded only one church. "My dove (church) my undefiled, is but one."

L. H.

QUESTIONS AND ANSWERS.

1. Does an association suspending correspondence with a sister association without a bestowal of gospel or church labor upon the churches of that association invalidate her official work?

No. Discipline belongs exclusively to the church or churches of like precious faith and church labor should be bestowed upon erring churches before a suspension of correspondence.

2. Suppose some churches have members belonging to secret orders, can they repent, put out the secret order affiliation, and be recognized as gospel churches?

I think so. See the seven churches of Asia had gross disorders among them and repentance was the end of the law.

3. Must a church be free from all mistakes in order for her official work to be valid?

If so, there would be no legal official work. "There is not a just man upon the earth that doeth good and sinneth not." All churches make some mistakes that have been in existence long. Our best ministers make mistakes. When they repent we should forgive them. Churches can forgive each other and members can forgive personal wrongs. It is Christlike to forgive (Matt. 6:12, 14, 15; Matt. 18:15-35; 1 Cor. 13:4, 7; Eph. 4:31, 32, 5:1, 2).

4. Is it preaching the Gospel to always be speaking of the faults of others and crying out: "Disorder!" trying to condemn some brother?

The Gospel should be preached in love (Eph. 4:15); he should first cast the beam out of his own eye (Matt. 7:3-5); confess his own faults (James 5:16). No person truly worships God when he is mad and full of envy.

5. Is it disorder to preach in houses of factions that are not in line with orderly Baptists?

We think it is right to preach the Gospel and labor to save the erring, but not endorse their disorder.

L. H.

I AM THAT I AM (Exodus 3:14).

This sentence, though short, comprehends the being and attributes of Deity, some of which I will allude to.

1. His **eternity.** He is said to be the high and lofty One that inhabiteth eternity (Isa. 57:15); King eternal (1 Tim. 1:17); the ternal God (Deut. 35:27). His eternity proves His essential self-existence, that he is underived and independent, the source and cause of all created being, and consequntly the only eternal being. His **independence** follows, as consequent upon his eternity and self-xistence. The attribute of independence extends to all His perfctions. To his **knowledge**—Who hath directed the Spirit of the Lord, or being His counselor, hath taught Him? (Isa. 40:13). Who hath known the mind of the Lord, or who hath been his counselor) (Rom. 11:34). His **power**—Thine is the power, and the glory (Matt. 6:13). In Thy hand is power and might, and in Thy hand it is to make great and to give strength unto all (2 Chron. 20:6). The thunder of His power who can understand? (Job 26). His **immutability**—With whom is no .variableness, neither shadow of turning (James 1:17). I am the Lord, I change not (Matt. 3:16). He is of one mind, and who can turn Him (Job. 23:13). His **omnipresence**—Behold, the heaven of heavens can not contain Him (1 Kings 8). Whither shall I go from Thy presence? If I ascend up into heaven, Thou are there; if I make my bed in hell, Thou are there; if I take the wings of the morning and dwell in the uttermost parts of the sea, there shall Thy hand lead me, and Thy right hand shall hold me (Psalm 139). Am I a God afar off, and not a God at hand? Do not I fill heaven and earth? saith the Lord (Jer. 23). **Invisible**—There shall no man see me and live (Exodus 33). No man hath seen God at any time (John 1:18). Whom no man hath seen nor can see (1 Tim. 6). His wisdom or **omniscence**—Blessed be God, for wisdom and might are His (Dan. 2). O, the depth of the riches both of the wisdom and knowledge of God! (Rom. 11). His **purity**—The heavens are not clean in his sight (Job 15). Thou art of purer eyes than to behold evil, and canst not look upon iniquity (Hab. 1). His **immortality**—Who only hath immortality, dwelling in the light (1 Tim. 6).

These attributes belong to God in His distinct Person or Godhead; His love, mercy and justice are relative ones, and enter into and form a part of His government over His creatures. All His divine perfections unite in His economy in upholding the pillars of His universal government, which, in its grand results, will terminate in His own glory, in the salvation of His elect children.

I have thus cited a few of the many passages of Scripture with reference to the being and attributes of God, and wish in continuance to say something of their manifestation on His works of creation, providence and grace.

Brother Respess, I want you to feel free to dispose of this as your judgment may dictate.

Your brother, I hope, in Gospel bonds,
JAMES WAGNER.

Dechard, Tenn. Gospel Messenger, 1883.

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OLD CIRCULAR LETTER REPRODUCED.

We have read with special interes the circular letter for the Minutes of the Marietta Old School Baptist Association, which convened at Corinth, Cobb County, Georgia, in October, 1887. This letter was written by Eld. H. G. Mitchell, who now lives at Smyrna, Georgia. It is so full of good things that it will no doubt be of interest to our readers. It sets forth the doctrine and practice of the Bible.

The Circular Letter.

The Marietta Old School Baptist Association, in session, to the Churches composing this body:

Dear Brethren and Sisters: We, your messengers, being again assembled as an Association, feel to offer in this, our annual address to you, some thoughts from the following scripture: "Beware, lest any man spoil you through philosophy and vain deceit" (Colossians, 2d Chap., 1st clause of the 8th verse. The Apostle Paul wrote the above quoted Scripture to the church at Colosse, who had been born of the Spirit of God, and prepared for the reception of spiritual instruction. The Scriptures teach us that the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. Man, in his constituent element, seems to be a creature of extremes. Therefore, we should not listen to the philosophy of carnal reasoning of men, which only tends to disturb the peace of God's dear children. They will reason after the rudiments of the world and not after Christ. The Apostle thought it best to caution the church against such teachers, and it is as applicable to the church now as it was then.

Let us notice how they will begin to reason. They will say everything is making its way back to its origin. Adam was of the earth and would return to the earth and that would be the last of him; that the children of God emanated from God and they would return to God; that they ever existed in Jesus Christ and was eternal; that they never fell under the law in Adam; that there would be no resurrection of the dead; that Christ only redeemed Israel from under the law of Moses. They will use soft words and fair speeches, and pretend to be your friends, but at the same time seeking to spoil you by overthrowing the faith of some and causing strife and confusion in the Church of Christ.

Then, dear brethren and sisters, beware, be cautious, be watchful, be prayerful. Do not listen to their words of deception, but take heed unto the doctrine of Christ. Follow after things that make for peace, and things whereby one may edify another. Salvation by grace is a soul-cheering doctrine, and all who understand it rejoice in it. And if we would take the Scripture as the man of our counsel, read them prayerfully and walk in the commandments of God, doing the things He bids us do, we are not so easily spoiled. Remember, God has all power. He is a God of purpose and will carry into effect all His purposes in eternity. God purposed to save His people from their sins. The question has been asked, who are the people of God? We will answer, they are the fallen sons and daughters of Adam; that God the Father gave His Son in the covenant of grace before the world began. They fell under the law of sin and death in Adam, their head and representative in a natural sense. All died in trespasses and sins and in this condition are unable to extricate themselves from their state of guilt and condemnation. 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. It took the precious blood of Jesus to redeem them. When Jesus expired the work of redemption was complete—the law satisfied, payment was made in full. He was laid in a new sepulchre and arose for the justification of all He redeemed. The people of God stand justified in the sight of God, in the righteousness of Christ—not by works of righteousness which we have done. The redeemed of the Lord will all be brought to a knowledge of the truth in time by the power of God. Jesus, in speaking of them by the apellation of sheep, says, "My sheep hear My voice, and I know them, I gave unto them eternal life." Here is eternal life brought to view. But remember, dear children, this eternal life is one thing, and the recipient of eternal life is another thing. The recipient of eternal life is not eternal, but a time being, who had their origin in the first man Adam, therefore, will have to go down in death. "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. 8th and 11th). You see from the above quotation of Scripture that the hope of the children of God reaches beyond the grave.

In the resurrection, when the bodies of the saints are raised spiritual bodies, "Then shall be brought to pass the saving spiritual bodies, "Then shall be brought to pass the saying that is written, death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory?" (1st Cor. 15th, 54th and 51st). "But thanks to God, which giveth us the victory through our Lord Jesus Christ." This great victory is given to all the heirs of salvation and they are saved by grace through faith, not of works, lest any man should boast. Who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Him before the world began. Paul says, "If any man be in Christ, he is a new creature." Again, "Created in Christ Jesus unto good works, etc. Again, "As many as are led by the spirit of God, they are the sons of God, and if sons, then heirs of God."

Dear children of God, if you will take the plain teaching of God's word you will find that the subjects of salvation are sinners, as you all have witnessed in your experience. The teaching of God's word and your experience of grace is in harmony. You very well remember when you saw yourself a sinner before God and saw the inbred corruption of your heart; that it gave you trouble, and it was you in trouble; it was you that mourned and cried for mercy; it was you that received Christ as the end of the law for righteousness; it was you that was baptized into the fellowship of the Church of Christ, and rejoice in Him. God has given His people every necessary instruction and caution, and the following in connection wth the text seems to be to the point: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them" (Rom. 16th and 17th). "Let no man deceive you with vain words" (Eph. 5th and 6th). "Be not carried about with divers and strange doctrine." Any doctrine that does not have a true sayeth the Lord for it, will do you no good and should be avoided. The Apostle Paul says, "If I, or any angel in heaven, preach any other Gospel unto you than that we have preached, let him be accursed. We should not desire to be wise above that that is written—but should be humble, patient, esteeming each other better than ourselves; watch over one another for good and not for evil. It is the duty of the church to watch their Pastor and if he departs from the faith go to him in the spirit, and show him his error, and admonish him to lay it down—if you save the erring brother you have done a good work; but if you can not get him to stop preaching his false ideas, then do what the Scripture tells you—a man that is a heretic, after the first and second admonition reject. We should pray for our preachers, ask God to keep them in the way of truth, that they might be able to speak words of comfort to us—that we might be mutually comforted together and edified in the Lord.

Dear brethren and sisters, remember it is important for us to watch ourselves, and ask God to keep us from the evils of this world, that we might not be spoiled by any false doctrine. Forsake not the assembling of yourselves together, meet together as often as you can and pray with and for one another. Jesus Christ has established His church here on earth, and he is king in Zion, and law-giver. He has given His church a rule of government which should be observed by

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the members of His church. If we fail to do what is laid down in the New Testament in carrying out this rule of government and do some other way, it is dishonoring to Christ. God has promised to bless His children in the discharge of their duty, and He is not slack concerning His promise. When the church is all of one mind, all seeing eye to eye, speaking one and the same thing, knit together in love, letting her light shine—then we can say in the language of the Psalmist, "How beautiful and how pleasant it is for brethren to dwell together in union." O, praise the Lord for what He has done for you, and be ye followers of God as dear children and walk in love. Be kind one toanother, forgiving one another as God for Christ sake has forgiven you. Now, may the God of all grace keep you by His power and enable you to walk humbly before Him in the way of truth. We commend you to God and the word of His grace.

IT IS FINISHED.

Christ said, "It is finished," and gave up the Ghost (John 19:30). These are the last words of the Saviour before His death on the cross.

But He has spoken to sinners since that time and gave them life—divine or spiritual life.

He finished His work that the Father sent Him to do. Christ did not come to do our work. He came to do His work. He did His work without our help but we can't do our work without His help. All of God's children in the militant kingdom here has a little work to do, but the Lord does not require us to do without Him; without Him we can do nothing, but through Him we do all things He requires of us, Jesus Christ strengthening us.

Jesus does not require us to save souls or help Him save souls, but Christ came to do that. "Christ came into the world to save sinners, of whom I am chief," Paul said. We believe Paul. We agree with Paul. Paul was a Primitive Baptist.

Christ requires his servants to preach the Gospel but not independent of Him. "Go and I will be with you alway."

Christ requires his children to take up the cross and follow Him, but not get too far behind Him but close to Him.

Oh, for a closer walk with God. Christ pardoned the sins of the thief on the cross. On His deathbed, however, a very uncomfortable bed, just before Christ forgave him, but after a verdict of acquittal or pardon a deathbed became as soft as a downy pillow.

"Today shalt thou be with Me in Paradise." Oh, what a happy exchange, a heavenly favor—"Thy sins, which are many, have all been forgiven thee."

Who can forgive sins but the Lord? Christ was not too far gone on the cross that He did not possess power to forgive sins, neither was the criminal too far gone to be forgiven by the Lord.

The thief said, "We are justly condemned." He told the truth. We receive the due reward of our crime; we are the guilty parties; we are the sinners. We have violated the law; we are condemned to die; we are justly condemned if God predestinated from eternity for us to steal and to hang on the gallows. It would be unjust, but as we have violated the law and become the transgressors of law, and God's law at that.

I must confess we are accountable and the law says we must suffer and the law showeth no mercy, but says, "Pay what thou oweth." So if my soul goes to hell God's righteous law approves it well, we are justly punished. Man is the guilty party. By man came sin, but by God's mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost that He shed on us abundantly through Jesus Christ our Lord.

If it were not for God's rich grace and mercy we would all remain in that lost, condemned, ruined, sinful, corrupt state to suffer justly forever for the sins we committed against God and His holy law. But through His atoning blood on the cross shed for us met every demand of a violated law, put away all our sins and set us free from the debt now being freely justified through His blood, we have peace with God and are prepared to meet Him in Glory.

J. R. WILSON.

BASIS OF PEACE.

By ELD. S. HASSELL.

The following was published in the Minutes of the Mt. Zion Associaion of Alabama in 1906. It is so good we feel like it will be of great interest at this time. The principles contended for and the admonitions should be earnestly considered.

Z. C. H.

1. The Old and New Testament Scriptures are the perfectly inspired Word of God and the only infallable standard of faith and practice.

2. There is one living and true God who is a pure Spirit, self-existent, perfect, infinite and eternal in all His glorious attributes of holiness, justice, truth, wisdom, mercy and goodness, the sovereign Creator, Upholder, Governor and Judge of the universe, and who exists in the three-fold, undivided and indivisible substance of the Father, the Son and the Holy Ghost.

3. Nothing takes place by chance; but God's foreknowledge, purpose and providence embrace all things, including grace and holiness causatively and efficiently, and sin permissively and overrulingly—sin proceeding from the will of the creature, and of which God who is most holy, is neither the author nor the approver, but of which He is the fatherly chastiser of His children, and the righteous punisher of His enemies.

4. Before the foundation of the world God predestined some men and angels to eternal life, through Jesus Christ His Son to the praise of His glorious grace, and determined to leave others to act in their sins to their just condemnation, to the praise of His glorious justice. The Father elected, the Son redeemed and the Holy Ghost regenerates the very same persons, giving them spiritual life, working in them repentance, faith, hope, life, every spiritual grace and to will and to do of His own good pleasure and infallibly keeping every one of them into the fullness of salvation which is to be finally revealed to them. The whole of salvation is thus of God's free and almighty grace; it embraces all who die in infancy, and for it the Three-One God will deserve and receive all the glory. The atonement of Christ was made only for the elect, who were chosen by the Father and given the Son in covenant relationship and were redeemed by the blood of the Lamb out of every kindred and tongue and people and nation, and are directly and immediately called by the Holy Spirit from death to life independently of all creature instru-

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mentality, and are then true subjects of gospel address and can evangellically repent of their sins and heartily believe in the Son of God as their Savior and lovingly follow Him in obedience and are justified solely by His imputed righteousness and are forever adopted into the family of God.

5. Regeneration or the new birth, in which the sinner is passive, is essential to spiritual or evangelical repentance, faith, reception of the preaching of the gospel and good works in which the sinner, under the influence of divine grace in his heart, is active. Man was created in the beginning in the image of God, very good and upright, but of his own will without any compulsion and undeceived he transgressed the law of God, falling from his original innocence and communion with God and involving all his posterity in death in trespasses and sins, in total depravity, in utter inclinaton to all evil, from which only the saving grace of God can deliver him and enable him to will and do that which is spiritually good, and this corruption of nature remains during all his earthly life even in the regenerate, who are made perfectly and unchangeably free to good only in the state of glory.

6. Good works are such only as God has commanded in His Holy Word, and are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of adversaries, and glorify God, and their ability to do good works is wholly from the Spirit of Christ, who dwells in them, and the best saints do less than God requires of them, and the best works, being mixed with imperfection, can never merit pardon of sin or eternal life. In humbly and lovingly obeying the commandments of his heavenly Father the child of God enjoys a sweet rest and communion with Jesus which he can not find in disobedience. It is right to exhort all the children of God to love and good works.

7. The preaching of the Gospel is not to give life to the dead—for God alone can do that—but it is to teach, exhort, comfort, edify, warn and reprove the living people of God, to save them from error and disorder, confusion and division, and to establish them in the faith which was once for all delivered unto the saints. God works in both the minister and the hearer, as in the cases of Philip and the Eunuch, Saul and Ananias, and Peter and Cornelius. Those who believe the Gospel should be baptized—that is, immersed in water—in the name of the Father and the Son and the Holy Ghost by a properly ordained elder of a Gospel church, and should attend upon the public ministrations of the word, partake of the Lord's Supper, engage in washing the saints' feet and endeavor from a principle of love to walk in all the ordinances and commandments of the Lord blameless. Baptism and the Lord's Supper are signs of the union of believers with Christ in His sufferings and death and resurrection.

8. All baptized and orderly believers should be gathered in particular churches having Christ as their only Head and having power to carry out that order in worship and discipline which He requires, their offices being elders—or bishops—and deacons, qualified by the Holy Spirit and chosen by the common suffrage of the church and set apart by fasting, in the case of elders, and by prayer with the imposition of hands by the presbytery or eldership; the duty of deacons being to serve the tables of the Lord, of the pastor and of the poor; the duty of the pastor being to give themselves to the ministry of the word and prayer, and the duty of the church being to communicate their natural substance according to their ability to their pastor and to maintain sisterly relations with other churches of like faith and order, and in case of difficulty to seek if necessary the advice of other churches, but no decision of messengers to be imposed upon any church, and all saints should lovingly labor for the mutual good of each other, both naturally and spiritually. A salaried minister was unknown until 300 years after Christ; such a system degrades the highest of all callings to the level of a worldly profession; no man who will not preach without a salary is worthy of the name of a Gospel minister. But the Lord has ordained that they who preach the Gospel should live of the Gospel, and it is right and scriptural to lovingly bestow of our carnal things upon those who lovingly and faithfully minister to us of their spiritual things.

9. A Primitive Baptist Church is an organized body of Christ, and as the word church means called out of, separated, the churches of Christ should stand aloof from the world and all worldly so-called churches, religious societies and institutions which teach for doctrines the inventions and commandments of men, such as Sunday schools, theological seminaries, mission boards and conventions and all secret, oath-bound societies which are plainly contrary to the instructions and examples of Christ and His apostles, who teach us not to be unequally yoked with unbelievers and to walk as children of the light and not of darkness, and to swear not at all. We beg our members who are connected with secret orders to cease affiliating with them for the glory of God and for the peace of Zion. Each church should settle her own troubles and keep them at home. Associations are gatherings of the saints for divine worship and mutual edification without the slightest authority over churches, which may join associations or not, just as they think best. Baptist associations were unknown until one was formed in Wales in 1649, and some of our most sound, orderly and lively churches either have never belonged or do not belong to associations. Regular correspondence of churches with one another by letter or messengers is not mentioned in the Scriptures, but if it is done in love there is no objection to it, yet no church should be forced to begin or continue such correspondence. Nine-tenths of Primitive Baptist Churches have never been engaged in it, and of those that do some correspond by messengers only and some by letters and messengers; some correspond quarterly and some annually. As instrumental music was not used in the spiritual churches of the New Testament, and as, when used in a church, it is very offensive to the great majority of Primitive Baptists, we beg our churches that have organs to put them away for the sake of spirituality and peace. We should love the fellowship of our brethren better than any machine that tends to divide or alienate us.

10. We are living in the last days and perilous times are upon us and the whole religious world is against us and feel that we should be willing to make sacrifices where principle is not involved; that where we are agreed on the essentials, non-essentials should not divide us; that we should take down our bars of non-fellowship against our brethren and that our divided factions should come together on the Bible landmarks and dwell together in peace and love. We believe that there is more of a misunderstanding than real differences of faith among us, and that, while there have been some irregularities among us in the past and all more or less made mistakes, we do not think that they are of such magnitude as to require a reconstruction of our churches, re-ordination of elders and deacons and a re-baptism of members. We all mutually agree to confess our faults in word or deed to one another and to forgive and ask forgiveness for all the wrongs of the past and to recognize each other's Gospel administrations and to labor in love to adjust all local differences. (This applies to 1906.)

11. We believe that there will be a resurrection of the bodies, both of the just and unjust, the former to life and the latter to damnation.

12. We believe that the Lord Jesus Christ will come a second time in the body to this world and, after raising the dead, will judge the human race in righteousness and send the wicked into everlasting punishment and will welcome the righteous to everlasting happiness in His holy image and presence.

I submit the above principles for the solemn and prayerful consideration of our separated brethren in fear and love of God, as I hope." We endorse for our people 1906. L. H.

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ATONEMENT.

Dear Brethren Respess and Mitchell: I have recently received a private letter from Bro. L. M. Cook, of Arkansas, requesting my views to be given through The Gospel Messenger on Rom. 5:11, which reads as follows: "Not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." In his letter he says: "Dear brother, there is something in regard to the atonement that has troubled my mind a great deal of late." But he does not say what the difficulty is, or what there is about the atonement that troubles his mind. I shall attempt to comply with his request very briefly, by your permission, but am sensible of my own weakness, and of the infinite importance of the subject.

The word atonement occurs in the authorized version of the Scriptures over twenty times in the Old Testament, and but once in the New Testament, in the text above quoted; and the meaning of the word is satisfaction, expiation, reconciliation; and, therefore, as used by the apostle here, means that the atonement of Christ made a complete satisfaction to the claims of divine justice **for all the sins of all whom He represented on the cross.** That is His obedience, suffering and death Jesus, as the surety for His people, and as one with them in the covenant of redemption, and one with them in His incarnation under the law, did render full and complete satisfaction to the demands of the law for them. Thus the whole family or Church of Christ was legally reconciled to God by the death of the cross. In his blood shedding He **expiated all their sins, past, present and to come, and redeemed them from the curse of the divine law**; paid their enormous debt, cancelled their account, settled the damages, and when He rose from the dead He lifted the obligation.

According to the meaning of the word atonement, and as it is used in the Scriptures, we find, therefore, that the mission of Christ into the world was not to make a way merely **possible** for sinners to be saved, but it was to "**save** His people from their sins"; to "make an **end** of sins, and to make **reconciliation** for iniquity"; to "**put away** sin by the sacrifice of Himself" (See Matt. 1:21; Dan. 9:24; Heb. 9:26). Instead of the death of the blessed Jesus being a mere experiment or effort to give sinners a **chance** to be saved, He, "by one offering hath perfected forever them that are sanctified"; and again, "having obtained eternal redemption for us" (Heb. 10:14; Isa. 9:12). Under the law it was the blood that made an atonement for the soul, as the blood was the life of the victim (Lev. 17:11), and if the animal was offered according to law, the transgressor for whom it was offered was made clean, as pertaining to the flesh, and the apostle says that the blood of Christ is much more efficacious in behalf of His people, as pertaining to the conscience (See Heb. 9:13, 14). When Jesus expired on the cross and cried, "It is finished," I believe His people were all legally redeemed and reconciled, but their personal reconciliation is a progrssive work, each of the heirs of promise being quickened by the Spirit in God's own time, and brought to the knowledge of the truth. Those, and all of those who, like the apostle, had been led to know the truth, joyed in Christ Jesus, by whom they had received the atonement by the death of this spotless Lamb of God, and also by whose Spirit they had received its benefits personally applied to them. The atonement was made at the appointed time of the Father. "When the fullness of the time was come God sent forth His Son." "In due time Christ died for the ungodly." The whole church thus received the atonement, virtually and legally, and each one of its members will receive it personally and experimentaly in due time, and its application will be made to just as many as were represented by Jesus Christ in his obedience and death. Every offering under the law, typical of the offering of Jesus Christ, was special and limited; representing and made for an individual, a family, a tribe or a nation, and if the offering was according to law the transgressors for whom it was made were pardoned, and especially were the annual atonements by the high priests typical and special to Israel, who were the church in type. The atonement of Christ was made once for all, or **in the place of all other offerings, and was the ending of all offerings for sin,** and being of infiniate worth and commensurate with the highest claims of inflexible justice, nothing more can be demanded by a thrice holy God. Therefore Christ dieth no more and there remaineth no more sacrifice for sin.

I shall not attempt, in this brief article, to answer all the objections urged against a special or definite atonement, but wish to say that, in the whole scheme of redemption, treasured up in the mind of Jehovah, there can be no mistake, no miscarriage, no disappointment. If one part is defective or fails, all may, and if infinite wisdom and power are defeated in any part of the great plan of salvation, the whole fabric is in danger and it is high time for lost sinners to quake with fear, the angels to stand affrighted, and the pillars of heaven to shake! But such is not the case, and we joy in God when we, by faith, receive the benefits of the atonement. The atonement would benefit no one unless it was applied to him personally and experimentally. A physician may have a remedy that would cure the sick man if given him, but will be of no benefit to him unless he takes it, and it must be brought to the patient, as he is utterly unable to leave his couch. So it is with Christ and the sinner, Jesus being the great physician, having the great and only remedy for sin, comes to the poor, sin-sick soul by His Spirit, and gives him the cup of salvation, and he experimentally eats the flesh and drinks the blood of the Son of Man, and his conscience is thus purged from dead works to serve the living God. He now joys in God, having received the atonement by faith, and has peace with God through our Lord Jesus Christ.

The expressions "world," "the whole world," "all men," etc., in connection with the atonement, or death of Christ, generally mean all classes, or nationalities, as the people of God are among all nations. "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). **Out of** does not embrace the **whole** or **all** of every nation. "These were redeemed from **among men**" (Rev. 14:4). "To take **out of them** a people for His name" (Acts 15:14). Christ, as God, upholds all things by the word of His power, and is thus the Saviour or Preserver of **all men,** but He is the special Saviour of those only who believe, and all for whom he made the atonement will be brought to believe in due time.

May the Lord bless the editors and readers of The Messenger, is the prayer of their brother,

I. N. VAN METER.

Macomb, Ill., Oct. 2, 1884.

THE DYING YEAR.

How sad is the wail of the dying year!
How it touches the pulsing heart!
How still we lie with a listening ear,
For we know it will soon depart!

'Twas a foe to none, but a friend to all.
And if we had caused it a pain,
Or spoken a word we wish to recall,
Our wishes are all in vain.

Farewell, dear friend, you have passed away,
But your flowers are still in bloom,
So deep in my heart they'll never decay,
But will live to brighten the gloom.

—NANNIE B. EDWARDS.

LaGrange, Ga.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Order the Old School Church Hymnal, 40 cts. each; one dozen, $4; two dozen, $7.50.

GOOD MEETINGS.

We had a good meeting at Anson last third Sunday. At their regular meeting in November the church received three members and at their last meeting Bro. J. E. Yarboro of Rule, Texas, was ordained to the full work of the ministry by Elders W. D. Alldredge, P. J. Hand, J. J. Edwards, W. L. Barrett and J. S. Newman. The church has recently liberated young Brother Hendrickson to exercise in public. Brother Hendrickson bids fair to be a useful man among our people.

A young man who lives at Knox City has recently joined Anson Church and wants Brother Yarboro to baptize him Christmas Day.

J. S. NEWMAN.

My family and I had the privilege of visiting in Macon during the holidays. My wife had some relatives she had not had an opportunity to visit for quite awhile. The time was spent very pleasantly. While there we were entertained at the home of Elder Monsees. We certainly enjoyed being with Brother and Sister Monsees again. Their home is an Old Baptist home. They know how to make a fellow feel welcome. While at Brother Monsees', Eld. T. G. Wright of Macon came in and we had a very pleasant time, indeed. Z. C. H.

Eld. T. J. Head left on the 5th of January for an extended trip to Florida. We are glad that Brother Head was able to make the trip. We hope that it will be beneficial to his health. He expects to visit some churches while in that state.

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Elder Rees Prather of LaGrange paid the Messenger office a visit last week. We were certainly glad to have the privilege of meeting Brother Prather once more and hear his godly conversation.

Eld. W. G. Green, from Texas, has recently located in Atlanta. We are glad to have Brother Green in our midst. We trust that he will visit the churches in the different sections of the state, as we feel like it would be for good.

A TOUR.

Elder M. L. Riner of the Lott's Creek Association, Georgia, and I visited Lawyer Springs, Jerusalem, Jones Hill, Howard's Chapel, Mountain Creek, Freedom, Bear Creek, Liberty Hill, Clark's Grove, Running Creek, Meadow Creek, Crooked Creek, Watson, Pleasant Grove, Union Grove, High Hill, Liberty and High Ridge Churches of the Bear Creek Association as arranged by our esteemed Brother J. W. Jones in November.

We visited the good Christian homes of brethren and friends, viz: Brethren T. C. Griffin, J. W. Jones, William Thomas, Jonah Morton, Sister Carpenter, Eld. B. L. Treece, Brother Dees, Mr. J. L. Dees, Bro. J. T. Crisco, Mr. J. L. Williams, Mr. F. G. Furr, Bro. J. H. McLure, Mr. A. M. Hathcock, Bro. J. T. Simpson, Sister Z. M. Little, Mrs. T. F. Tadlock, Sister Tadlock, Eld. D. S. Jones, Bro. C. T. Mills, Eld. W. C. Edwards and Bro. A. M. Bancome. We met Elders G. A. Morton, W. R. Helms, B. L. Treece, D. S. Jones, W. C. Edwards, Henry Taylor and Licentiate Heeth. All good, humble servants of God, free from hobbies, and are sound, orthodox Old Baptist ministers.

The churches are sound in faith and practice and most cordially received us everywhere. We enjoyed the tour very much and shall ever hold them all in grateful remembrance for their many acts and words of kindness.

We baptized one at Lawyer Springs. This is a very excellent church. They have received a number of members there recently. A number of additions to other churches. A number shouted aloud praises to God on our tour. We found many precious children out of the church, robbing themselves of the sweet joy and home found in obedience. They are missing so much. They need us and we need them. I dearly love the churches, ministers and friends, and pray God's richest blessings upon them all. I hope, if the Lord wills, to visit them again some time.

The Bear Creek Association is in fellowship and correspondence with orthodox Primitive Baptists everywhere. Precious saints, pray for me and mine. Thank God for your sweet fellowship.

L. H.

Since the dear Savior has given us one heart and one spirit and fashioned our hearts alike, we should love each other and bear one another's burdens and so fulfill the law of Christ. We need not expect perfection in any person, for we are all poor, fallible creatures. We should examine ourselves and confess our own faults and bear with the weaknesses of others as much so as possible. L. H.

BROTHER CROW ORDAINED.

On Sunday after the third Saturday of September, it being the regular meeting at Irwin, Ky., Bro. Elijah Lynch and wife were received by experience into the church and baptized by the unworthy writer. Unto them was much rejoicing. On Saturday of the October meeting of said church by unanimous vote of the church, motion was made calling for the ordination of Bro. Charles Crow to the full work of the Gospel ministry and a request that the following ordained ministers and deacons meet with the church at their regular meeting on the third Saturday in November, 1921, for that purpose, to-wit: Eld. G. W. Seale and Eld. J. W. Anderson of Macedonia Church, Owsley County, Kentucky, together with Eld. J. N. Culton of Richmond, Ky.; pastor and deacons J. P. Alumbaugh and Jones and after two excellent discourses by Elders Seale and Anderson, the church was seated for business and by unanimous vote of the church Bro. Charles Crow was placed in the hands of the presbytery.

The presbytery was organized by electing Eld. J. N. Culton, moderator, and J. W. Anderson, clerk.

After an examination into the gift, together with the Christian experience of Eld. Charles Crow, the presbytery was thoroughly satisfied and after prayer by Eld. J. N. Culton and the laying on of the hands of the presbytery, Eld. G. W. Seale having preached a discourse introductor to the busines, the charge was delivered by Eld. J. W. Anderson.

The right hand of fellowship was extended by the church and presbytery.

Much good feeling was manifested among the saints, by whom this meeting will be remembered.

May the Lord bless the young gift to His honor and the comfort of His people. With best wishes for you, J. N. CULTON.

Richmond, Ky.

Dear Brother Hull:

I have wanted to write you and thought sure that I would 'ere this long but it has been a very busy time with me.

I suppose I have thought of those with whom I met in Atlanta daily, especially you and Brother Hanks. I was helped by your acquaintances and kindness. The Lord's people (if I am one) may be strangers in the flesh but they are very much acquainted on the other hand.

The Apostle Peter addressed such in this may: To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia: Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprin-

(Continued on Last Page.)

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ANOTHER LETTER FROM WALTER BARTLETT.

A few words to the readers of The Gospel Messenger, our family paper, that comes laden with the good things from the minds and hearts of God's children. They are like food cast upon the waters. It is gathered up as we go and also many days hence, and if I could contribute one piece that would feed some poor hungry child, as my soul feasts on the pieces that are food and drink to my pour soul, I sure would be glad. But I find that I am not so spiritual-hinded as some and that it is a task. Yet I have that yearning desire to write or say something that would encourage God's little ones. You know Paul said that he was the least of all saints, so maybe it is a good thing to feel little and to only just claim a name among the dear saints.

The blessed Savior uses this expression, "Fear not, little flock, for it is your Father's good pleasure to GIVE unto you the KINGDOM, for even so, Father, it seemeth good in thy sight."

The words of Jesus can not be improved on, so if we claim that we are a member of that little FLOCK it is all right, some one had to claim it, and some had to preach to them, and some one had to baptize them, so when John baptized the Lord, our Savior, it was the work that startled the world; it was a scene that was witnessed by the God of High Heaven, saying, "This is My beloved Son, in whom I am well pleased, for these blessed truths the early disciples started out to contend, for in the face of all opposition and persecutions, and were upheld by God's power even though they were all put to death but John, and he died a natural death, but was imprisoned, and the Lord used him for His own glory, and the beautiful messages that he wrote to the churches and addressed them as 'little children'. Oh, how he loved them, and how desirous was he that their lives should be a life of love for each other, and again to the elect lady, "Little children, love one another."

Did you ever feel like that you loved one of the little ones in Zion with that burning, heavenly love that you felt like they almost formed part of your life. Methinks that I have seen that manifested among His children that know the truth and have been baptized into His death and suffering, as we suffer for His name also we rejoice with much joy. Not only do we rejoice with each other in these glorious promises and verification of the same, but it is also **in much tribulation** that His promises are fulfilled, so with the joy and pleasure that we have even to think upon His precious name, Paul addressed himself to the churches as the apostle of Jesus Christ, so did Peter. They were brave and weren't afraid to assert what their business was. They preached the truth in love and without fear or favor to any man or set of men, so today how we have been blessed to enjoy under our own vine and fig tree these beautiful truths. Now if we falter and try to sugar-coat the truth to suit somebody we have failed to be faithful, and as we all **know** there are so many false teachers in the world it is imperative on the true believers to keep on contending for the faith once delivered to the saints even though it is not popular with the world, there will always be some one to acknowledge to it, for the Savior said, "Out of the mouths of babes and sucklings hath He ordained praise. Sow thy seed in the morning, withhold not thy hand in the evening, for the husbandman must plant and reap, the hunters must hunt and catch; the fishermen must cast their net continually and be steadfast, unwavering."

Tell God's children what to do; tell them how He loved them even when they were dead in sins and could not claim to be one of the precious jewels. Oh, can't we all embrace this language of the prophet, to-wit, "He hath loved us with an everlasting love, yea, with His loving kindness He hath drawn us and made us to sit together in heavenly places in Christ, and behold Him as one altogether lovely and the fairest among ten thousand. Ye are a peculiar people, zealous of good works."

Yes, they were a stranger to the world and had a secret that was revealed openly and spoken of and written about and preached about all these heavenly mysteries to these people and the world is still in the dark and will be until they are enabled to see this great mystery like you have by the Grace of God. By grace, then, are we saved, and that not of ourselves, not of the preachers and good works.

Oh, how does that sound? Methinks that it is as sounding brass and tinkling cymbals in the ears of God's chosen that know the truth. Then let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, ever looking to Jesus, the Author and Finisher of our faith.

Then let's all be careful not to take sides with brethren and silly women that are busybodies in other men's business; they are clouds without water, they bring a dreadful drouth in their wake, especially if they can deceive those that are not posted in the charges that are brought wholesale against brethren, especially the live, HEALTHY brethren that go through heat and cold, sunshine and rain, and labor continually among the little ones. The ax is laid to the root of the trees, every one that bringeth not good fruit is cast out and cast into the fire, so God's own power brings them down and they are punished and their consciences are seared as with a hot iron, and they are made to repent in sackcloth and ashes, and then can sing the song of deliverance, that the Lord alone restoreth my soul. Oh, I have treated my brother in the ministry wrong. I am going to see him and ask his forgiveness. Yes, little children, forgive one another and let's all look through the same glasses as the good Lord taught us. Let your communications be yea and nay. Sincerity is a virtue that we all should covet and educate ourselves up to, esteeming our brother and sis-

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ter better than ourselves and thus fulfill the law of Christ, our head and lawgiver in Zion.

Persuade them to come in, tell them the wedding supper is ready, the bride is waiting, the wine and the water awaits them. "The Spirit and the bride say come, and whosoever will let him take the water of life freely." So with these few thoughts I submit to you to dispose of as you please.

I am your brother in this beautiful, eternal hope that God's children will all be gathered together in a good meeting that will never break up. You wont have anything against me; I won't have anything against you, but we will all sing the same angelic song. We are now at home with the blessed Lord and my kindred in Christ, there to praise Him forever more. I desire to be thought of and prayed for in your prayers, because all of you pray.

Good night,

WALTER BARTLETT.

475 East Fair street, Atlanta, Ga.

Dear Elder Hull: Please find herewith check covering price for another year's subscription to The Messenger. I have enjoyed the paper very much. I especially wish to commend your stand taken a few months ago, relative to not allowing church troubles in your columns. You may remember that in a personal note I mentioned this subject a year or so ago. I never published or edited any kind of a paper, and of course can not appreciate all the difficulties an editor has to contend with, but I like your stand as given. I remember during the past year of two or three letters printed that made me heartsick. I would not say but all was the truth, and the writer was right, but I know that aside from perhaps a few within the border of the trouble the article could bring no comfort. I say **I know**, perhaps that is too strong, but verily feel that it does not tend to unify. There is so much that we can all agree upon without telling our troubles to outsiders, and I feel that Charity, Love, and troubles among brethren can not mix.

Being somewhat of a Predestinarian myself, I hold a membership in a church that is what might be known as "Limited," but Elder Hull, I love **all** of the members and have never had occasion to feel otherwise. Perhaps they suffer my erring ways and are charitable towards me. I have felt that while many Old Baptists are divided on this subject, it should not be. I can realize what a hard belief it is, and believe I fully understand the stand of both sides, and although I see a wonderful beauty and comfort in believing everything is in God's hands and that He changeth not, and whatsoever His soul desireth, that He also doeth, others perhaps may not take the same comfort that these brethren hold dear.

I have no quarrel with any. I love them all. I recall many sermons that have been food for my soul from ministers who would not like to be known as "unlimited," but who preached predestination as strongly as anyone. Troubles are about all we get out of life if we are what we profess to be, and we try to live up to our convictions (I refer to sin that dwelleth within and which we would like to be rid of), so let us all have charity for others who do not see just as we do. "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."

This is not written for publication (unless you see otherwise), but in love, and thanking you for your stand as mentioned above, as you wrote me some time ago.

Pardon any error, for all is meant in love for the cause. I also wish you and all connected with The Messenger a happy Christmas and New Year.

I am, yours in a precious hope,

M. C. REEVES.

6406 Harvard avenue, Chicago, Ill.

Dear Brother Hull: Having moved from Cataula, Ga., to Columbus, Ga., my address is now 3221 Hamilton avenue, Thirty-Fourth street. Please send my paper as above. I admire your position and the policy of The Gospel Messenger, believing that your labor and uncompromising attitude for truth and righteousness will serve to unify the sentiment of all sound Primitive Baptists. I trust the good work that you are engaged in will go on by the help of the Lord to the gathering of His people and confirming them on the glorious principles taught by the Lord Jesus and His apostles the only safe position, the only foundation for the people of God to stand separate from the world with its secret orders and traditions of men which have ever given our people trouble. While I have no experimental knowledge of secret orders save one, I feel sure that there is no obligation of the world can be compared to our supreme obligation to Christ. We can not serve two masters, neither can the principles of the world be harmonized with the Kingdom of God. May the Lord keep His church as He would have it to be and let us pray that we may be led by the Holy Spirit and enjoy that which remains for the people of God.

I do not ask you to give space in your paper for this article for I do not feel worthy.

May the Lord give you wisdom and courage to declare your convictions of truth.

Your brother in gospel bonds,

D. M. JENKINS.

Columbus, Ga.

Jesus was despised and rejected of men, a man of sorrows and acquainted with grief. He never returned railing for railing. He overcame evil with good. The nearer we bear His image and the closer we live to Him, the more opposition we shall have by the carnally minded. Vengeance belongs to God, He will repay, saith the Loard.

L. H.

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PEACE RESTORED—GREATLY REJOICED.

Eld. Lee Hanks.

Dear Brother: I was glad to hear from you again and to know that you so kindly remember us. I have often thought of you, especially since you were here last spring. The brethren here often speak of you. I am sure they never will forget you and many other good brethren for the labor of love you bestowed which brought about peace and fellowship among the churches here.

We had a pleasant meeting the fifth Sunday and Saturday before in May. You remember we agreed, while you were here, to have a reunion of our churches and brethren. Every church in our association was represented and I never witnessed a better meeting than we had. A large crowd was present both days and the interest was good. The brethren are greatly encouraged and our meetings have been real pleasant.

Eld. John Grist visited all the churches in our association and I was with him at several of them, and each service was pleasant and well attended.

Two united with the church at Union and one at Middle Fork, and three more joined during our union meeting, which was held with Union Church fifth Sunday in July, Friday and Saturday before.

We had at the union meeting Elders John Grist, Henry Ross, Goodrich, Brown, L. D. Hamilton, and a Brother Williams, L. P. All of them preached ably and to the comfort and encouragement of the Lord's people.

We had the most pleasant union meeting we have ever had since I have been a member of the church. Love and sweet fellowship abounded all the way.

Elder Beshears was with us at our union meeting, also at some appointments referred to above. I wish to say that Brother Beshears and I are united in love and fellowship as we never were before.

Our association was held with Harmony, my home church, Friday, Saturday and Sunday, October 7, 8 and 9. We had a real pleasant meeting. Love and sweet fellowship abounded from first to last.

We had a number of ministers and brethren from sister associations. The congregation was large and the interest was unusually good. All the associations with whom we corresponded prior to our trouble have resumed correspondence with us. We are also in correspondence with Forked Deer (Elder Grist's association) besides.

I am still rejoicing over our coming together here, and the Lord is blessing our dear people here in having done so. I notice in some of our good papers that a number of the dear brethren have expressed a great desire to see the Lord's people reunited in peace, love and fellowship.

"Behold how good and pleasant it is for brethren to dwell together in unity." It surely would be a day of rejoicing. I long to see the dear Old Baptists quit striving about words to no profit and all unite in love and fellowship and all contend earnestly for the faith once delivered unto the saints and thus honor and exalt His great name.

Surely it is a dark time. Spiritual wickedness is on the increase. Infidelity of all kinds is being taught more than ever in the history of our great nation. Men denying the origin of man as set forth by the word of God; also the resurrection of the body; the second personal coming of Christ to earth and in fact every fundamental doctrine of the Bible. Surely it is time for the dear Lord's people to wake up, lay aside all malice and hatred and dwell in peace. It looks like the time is near when our faith will be tried. The Church of God should maintain her identity by **remaining separated from the world.** She was chosen or called out of the world and should therefore keep herself unspotted from the world.

I appreciate your good letter. I had a debate in September with a Campbellite in Middle Tennessee. We had a pleasant time. Three were added to the church during the time, there, two of them from the Campbellites and one from the Missionaries.

Come to see us again, you will find a hearty welcome. May the dear Lord sustain, care for and protect you by His grace.

Pray for us. In humble hope,

J. R. SCOTT.

Lynn Grove, Ky.

OBITUARIES

W. M. WEBB.

By the request of our dear aunt, Mrs. W. M. Webb, the wife of W. M. Webb, Goodwater, Ala., that I write a little notification to your paper of the death of our beloved brother and uncle, W. M. Webb.

After about three months' illness he departed this life August 18, 1921. He leaves a dear companion, no children, one brother, and a host of relatives and friends to mourn the loss of this great man. His stay on earth was 79 years and six months.

Something over fifteen years ago he joined the Primitive Baptist Church at Smyrna, which the writer is identified with. He there lived a faithful and a consistent member until the Lord called him to a better home than this. The church realizes that they have lost a faithful and a precious brother. The town in which he lived realizes, too, that they have lost a great man. His dear companion truly realizes that her loss is great. May the Lord bless her and reconcile her to her loss. Enable her to feast upon heaven and divine blessing what few more days she has to spend here on earth. May we look to Him to reconcile us to our loss, realizing that our loss is his eternal gain. This the the Lord's work, He knows best and works all things after the counsel of His own will.

Dear uncle was a strong believer of the future recognition. The writer believes that he has gone home to heaven and has met with his kindred and loved ones that he once knew while here on earth naturally by now knows them in heaven spiritually and as the redeemed of the Lord. We have the sweet evidence and precious hope that we will meet dear uncle in heaven, where there will be no more separation, no more heartaches, no more sorrow, no more shedding of tears, but will be where we will praise God acceptably and throughout the ceaseless ages of eternity, is the writing of his unworthy nephew,

R. E. WEBB.

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WE LOVE HIM BECAUSE HE FIRST LOVED US. (1 John 4:19.)

John said, "My little children, these things write I unto you, that ye sin not." John was a very affectionate father to the church, manifesting great love and kindness. His love for the flock to whom the Lord had made him overseer was a wonderful love, therefore he addressed them as his children. He loved them so dearly that his greatest desire was that they should fully understand how and why they loved God the Father through Jesus Christ, whom the Father had sent to be the Saviour of the world.

John wanted them to fully understand that himself, nor they, had any other reason for their loving the blessed Lord, only that God had **first loved them.** Oh, what a wonderful lesson he taught them! And thanks to the Father of mercies, this same lesson is left for us who are but children also, that we, too, might be made glad in our hearts to know that the God of glory did love us before we loved Him, and did with His loving kindness draw us unto Him, and caused us to love Him and one another. The question may be asked, how long did He love us before we loved Him?

Dear reader, the exact time has not been revealed, but God did say through the mouth of the prophet, "I have loved thee with an everlasting love" (Jeremiah 31:3). Which, Webster says, means an **endless, eternal love.** So if His love is endless, it has no beginning, end, nor finishing end; but like a ring, without end. John said, "God is love," and love is of God (John 4:7, 8, 16). We believe Paul to be teaching in Hebrew 7:3, that God is without beginning or ending, and if so, He being love Himself, love could not have had a beginning. God did love us before he chose us to be a bride to His dear Son.

This choice was made before this natural world was created, before any natural man existed in seed or substance. Paul said, "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 (Eph. 1:4). Surely God has loved us a long time and He still loves us with that everlasting love, and will love us unto the end. He, at His own good time, makes His love manifest to us through His Son Jesus Christ our Lord and Saviour. He loved us with great love, even when we were dead in sins, and hath quickened us together with Christ. By grace ye are saved, and hath raised us up together and made us sit together in heavenly places.

Oh, such love and mercy! Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Amazing love! That a just and holy God could have for us, unjust, unholy, defiled, sin polluted, insignificant beings, that He should condescend to send His only begotten Son, Jesus, to our rescue, to suffer and die a shameful death on the cross, that He should be crucified and suffer punishment in our stead.

How can we be so forgetful of these things? Lord, help us! See the dear, innocent Lamb in agony, hanging by nails driven through His dear hands, and great drops of sweat trickling down His sweet face, caused from the pain of His hands, and all this without complaint or a murmur, and all this suffering for **sins** that I and you have committed, all to redeem us, the church, His bride, from sin and degradation, and the curse of the law, being made a curse for us, **bearing our sins** in His body on the cross. He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. We had fallen in sin and in shame from the high state of purity and peaceful righteousness that God had placed us in. We in Adam disobeyed God's holy command, lost the high state of life that God had given us and became dead in sins and dishonor, had become corrupt, defiled as filthy rags, polluted and wicked above all things that God had created, and we were racing heedlessly to everlasting woe and misery, to a punishment justly due us; but God still loved us and His mercy endureth forever. He hath sent Jesus to our rescue, that we through His only begotten Son might live, and hath sent forth the Spirit of His Son into our hearts, crying, "Abba, Father." And hath made us heirs of God and joint heirs with Christ—if so be that we suffer with Him. He has made all things new.

If any man be in Christ, he is a new creature—old things have passed away. Bless His Holy name! According to His mercy He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. He hath committed unto us the word of reconciliation. He hath sanctified His people with his own blood. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing or regeneration and renewing of the Holy Ghost.

Yes, dear Jesus has forgiven us all our **sins,** washed us whiter than snow, given us a new heart and a hope that is sweeter than honey, and given us a new commandment, that we love one another as He has loved us. Jesus said, "Continue ye in My love." Brethren, are we continuing in Jesus' love? Are we bearing any fruit of His love? Do we love one another? If not, how can we say that we love Him?

"Love is the sweetest bud that flows,
Its beauty never dies,
On earth among the saints it grows,
And ripens in the skies."

Paul said, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Children, do we possess any of these virtues, or fruits of love? Or are we barren of fruit, and only

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leaves to be found? Oh, I feel this to be my case! I fail so often, when I look at myself, to find any fruit. I am so forgetful, or unmindful of duty, and too worldly minded it seems, but I have a desire to be more mindful of heavenly things. I crave wisdom and knowledge of spiritual things and more of Jesus' love. The poet said, "Give me Jesus and you may have all this world."

It is our great duty to do our blessed Lord's will, to ever be mindful of His sufferings for us and of the sweet hope that He has given us, which is worth more to us than all things of this world. Then let us seek the things which are above and lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also. Then we should see to it that we do His will in all things whatsoever he has commanded us. In order to do His will we must know what it is, and if we ever fully know His will it will be by reading and studying the word of truth, the blessed Scriptures, and consider the work of God. This will illuminate or make clear the road or highway in which our blessed Lord and Saviour has so kindly but firmly bidden us to journey.

Jesus said, "If ye love me, keep my commandments and continue ye in My love." "If ye keep My commandments ye shall abide in My love." Oh, this is a sweet promise! Let us keep ourselves from idols and pray the Lord that He keep us from all the evil allurements of this world and strengthen us and give us more love, that we may love Him more and love one another; that we may be kindly affectioned one to another with brotherly love, in honor preferring one another; that we may love His cause, His kingdom, His church and one another as dear children. Brethren, we are no more than children, babes in Christ—weaklings, and dependent upon the love, mercy and very affectionate care of the dear Saviour Jesus, who is able and willing to supply all our needs. Bless His holy name! So let us be kind to one another, leaving off all malice and al rough words, for such are not of the Lord but of the flesh and hurtful.

David said, "Behold, how good and pleasant it is for brethren to dwell together in unity (Psalms 133:1). Dear brethren, this is our duty, and is well pleasing in the sight of the Lord. These are pleasant fruits of love for us to enjoy. There is no love nor pleasant fruits of righteousness when we are walking in envy, strife, hatred and malice. Oh, no, but are in darkness, living after the flesh and serving the law of sin, if ye live after the flesh ye shall die. Such things are shameful.

Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life."

In conclusion, let us put on the armor of light and walk as peace loving children, loving and preferring one another for Jesus' sake, for it is His bountiful mercy and love for us that we undeservedly live and enjoy any of His blessings that we daily receive. Let love be without dissimilation, abhor that which is evil, cleave to that which is good, giving honor to whom honor is due.

Very dear Brother Hanks, please pardon my weakness and do with this article as you think best and it will be right with me.

G. A. RIDLEN.

521 Kitchell Ave., Olney, Ill.

(Continued from Page 11.)

kling of the blood of Jesus Christ. Grace unto you and peace be multiplied.

They were strangers in the flesh, not related or acquainted naturally, yet they had (and are) been brought into acquaintance and relationship through sanctification of the Spirit and the sprinkling of the blood of Jesus Christ. Being made heirs and of the one family, i. e., being adopted into one family, heirs of God and joint heirs with the Lord and Savior Jesus Christ. Fellow citizens of the household of saints. Elected into the family of grace. Born of the spirit into one family and that without the aid of human ingenuity (handmaids, missionaries, Sunday schools, societies, etc.), but according to the foreknowledge of God the Father. Not according to their own will, but according to His own will and purpose, which was given us in Christ Jesus before the world began (or was).

My brother, these are wonderful things, aren't they, and the best and closest relationship that could be (incomparable).

Oh, if people could only realize the true meaning of the words: Election, Predestination, and the one little word, Born. But we are glad on the other hand, Brother Hull, that the Sovereign God arranged it differently. We are glad that we can believe in such an all-wise, all-powerful, holy and merciful Sovereign God.

I must close. Pardon such a lengthy letter and all errors, for I am full of errors.

Grace and peace be multiplied to you.

Pray for me and write when you can.

May you be enabled by His grace to walk circumspectly before Him, denying yourself and bearing the cross of Christ, counting all things but dross for the excellency of the knowledge of Jesus Christ.

If anything, an unworthy sinner saved by the grace of God, if saved at all.

LEO P. BAGLEY.

Nichols, Ga.

Others may boast of what they are doing for the Lord, but it is sweet to tell some of the great things He has done for us. It is sweet to dwell at the feet of our dear, precious Savior who has delivered us from so great a death and doth deliver, and in whom we trust. He will yet deliver us. L. H.

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The GOSPEL MESSENGER

Eld S Russell

Vol. 44 ATLANTA, GEORGIA, FEBRUARY 1, 1922 No. 3

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"LET US LABOR TO UNIFY"

"BEHOLD, WHAT MANNER OF LOVE THE FATHER HATH BESTOWED UPON US, THAT WE SHOULD BE CALLED THE SONS OF GOD: THEREFORE THE WORLD KNOWETH US NOT, BECAUSE IT KNEW HIM NOT.

"THE SPIRIT ITSELF BEARETH WITNESS WITH OUR SPIRIT, THAT WE ARE THE CHILDREN OF GOD."

"AND IF CHILDREN, THEN HEIRS; HEIRS OF GOD, AND JOIN THEIRS WITH CHRIST; IF SO BE THAT WE SUFFER WITH HIM THAT WE MAY BE ALSO GLORIFIED TOGETHER.

"WHEREFORE THOU ART NO MORE A SERVANT, BUT A SON; AND IF A SON, THEN AN HEIR OF GOD THROUGH CHRIST.

"THAT BEING JUSTIFIED BY HIS GRACE, WE SHOULD BE MADE HEIRS ACCORDING TO THE HOPE OF ETERNAL LIFE."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Brief Reasons Why the Great Majority of Primitive Baptists, in Loyalty to God and in Kindness to Men, Do Not Fellowship Man-Made Doctrines, or Man-Made Practice, or the Frivolities and Indecencies of Modern Society.

Man-Made Doctrines (Continued).

Fatalism—That all the acts, both right and wrong, of all human beings are necessitated or compelled to be exactly what they are. But this makes man an involuntary and irresponsible machine; while all men are voluntary in the commission of sin, and are accountable to God for their sins (Gen. 2; 6, 7, 16-19; John 8:44; 2 Cor. 5:10; Rev. 20:12, 13). The Lord works holiness in His children, and graciously rewards it (Philip 2:12, 13; Isa. 19:11; Jas. 1:25). The most holy God does not even tempt, much less compel, men to sin (James 1:13-17), but continually in His Word, and in man's conscience, He shows that He hates, forbids, threatens and punishes sin (Gen. 2; Rom. 1, 2 and 3; Rev. 21:8). While He foreshows and suffers sin (Heb. 4:13; Psalm 81:12; Luke 4:41; 8:32; Acts 2:23, 7:42, 13:18, 14:16; Rom. 1:24, 26, 28, 9:22), He is in no sense its author or approver, but He chastises it in His own loved and chosen people (Heb. 12:5-13), and punishes it forever in His unredeemed, impenitent and rebellious enemies (2 Thess. 1:7-9; Rev. 14:9-11; 21:S). Those are scriptural facts and believed by all Primitive Baptists. They are as true in the matter of God's predestination as in the matter of His providence. His attitude towards sin is that, not of instigation or compulsion, but of foreknowledge. Sin, which is enmity to God and ruin to man, comes only ~~to form~~ the creature, and salvation from sin, in both soul and body, comes only from the electing, redeeming and renewing Triune God, and for this salvation He alone will deserve and receive all the glory. If the children of God take all the teaching of the scriptures on this, as well as on other subjects, they will be united (2 Tim. 3:16, 17; John 17:17, 20, 21). Fatalism is a doctrine of the heathen and Mohammedans.

Non-Resurrectionism—That the bodies of the dead will not be raised by Christ at His second personal coming to the world. But this fundamental error denies the plain teachings of Dan. 12:1-3; John 5:28, 29; 1 Cor. 15; 1 Thess. 4:13-18; Heb. 9:27, 28; Rev. 1:7, 8:12-17, 20:11-15. Non-resurrectionism is a doctrine of the Sadducees, the ~~ferom~~ (or Progressive) Jews, and the heathen.

The Whole Man Doctrine—That, when we are born again, both our souls and our bodies are regenerated. But regeneration is the work of the Spirit of God in our spirits (Ezch. 36:26, 27; John 3:5, 6; Rom. 2:28, 29), and the Holy Spirit commands and influences us not to let sin reign in our bodies, but to yield our members, servants to righteousness unto holiness (Rom. 6:12, 12, 19), and thus to glorify God in our bodies and spirits, which are His (1 Cor. 6:20), yet our bodies are not made spiritual, incorruptible and glorious, like the body of our risen Lord, until His second personal coming to the world (Rom. 8:21-23; 1 Cor. 15:23-50; Philip. 3:20, 21).

Annihilationism—That the wicked are at or after death annihilated or turned into nothingness. But everlasting shame, contempt, punishment, fire and torment are not annihilation (Dan. 12:2; Matt. 25: 41, 66; Rev. 14:11, 20, 15).

Spiritualism or Spiritism—That God is not a person; that Jesus Christ was only a man, a medium of a high order, and did not atone for sin; that the Holy Spirit is not a person; that men never fall; that there is no evil; that men are their own saviours, and are made better by communication with the spirits of the dead; that there is no hell or devil or resurrection or judgment. No believer in the Scriptures believes in these inventions of the devil.

Eddyism or Miscalled Christian Science—That Mrs. Mary Baker Glover Patterson Eddy (born in 1821 at Bow, ~~N. C.~~, and died in 1910 at Chestnut Hill, Mass.), understood the Bible better than any other person that ever lived, and that in her book called "Science and Health with Key to Scripture," first published in 1875, and since republished hundreds of times with numerous changes, she has first given the

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true meaning of the Scriptures; that God is not a person, but a principle; that Jesus Christ was not God, and did not die or atone for sin; that the Holy Spirit is divine science; that there is no reality in matter or pain or sin or sickness or death; that there are no evil spirits or final judgment or hell. Mrs. Eddy, pretending to explain the Bible, contradicts all its fundamental truths, as well as all the teachings of common sense. She is characterized in Matt. 7:22, 23, 23:11, 24; 2 Cor. 11:13-15; 1 Tim. 4:1, 2; 2 Tim. 4:3, 4. Only those persons who are deceived by the devil and by themselves believe in Eddyism. Their minds are evidently unbalanced. Extravagant charges are made for the Eddy books, and for tuition in her "Metaphysical College," established by her in Boston, in 1881, and for services rendered by her practitioners to the sick, whom they treat without medicine or prayer, teaching them to say repeatedly, I am not sick; sickness is only an illusion of mortal mind." Satan, by divine permission can inflict diseases and death (Job 1 and 2; Luke 13:16; Heb. 2:14) and, by lying wonders, he may be permitted sometimes to heal diseases (2 Thess. 2:8-12; Rev. 16:14). As in all false religions, the love of money, the root of all kinds of evil (Tim. 6:10), is the chief underlying motive of Eddyism.

Mormonism—That to Joseph Smith (born in Sharon, Vt., in 1865, and shot to death in jail at Carthage, Ill., in 1844) was a revelation give in 1827 at Cumora in Western New York, and published by him in 1830 in what he called "The Book of Mormon," establishing a relgious sect called "The Church of Jesus Christ of Latter-Day Saints," maintaining that Adam was God, and that Jesus was the son of Adam and Mary, and was married to the Marys and Martha, and that Joseph Smith is his descendant, and that the Holy Spirit can be conferred only by the laying on of the hands of the Mormon priesthood; that it was necessary for Adam to partake of the forbidden fruit, and that Christ atoned only for the sins of Adam, and that men must get rid of their sins and work out their salvation by the teachings and forms of the Mormon Church; that the number of a man's wives and children increases his chances of honor in the next world; that the living may be baptized for the dead to save the dead, and that all persons who are not "Latter-Day Saints" will be damned. The statement of these abominable falsehoods is a sufficient refutation of them for all honest and intelligent people. The Mormons and the Mohammedans are the most zealous of missionaries.

Russellism—That Charles Taza Russell, who called himself "Pastor Russell" (born in Pittsburg, Pa., in 1852, died on a train at ~~Pampas~~, November, 1916), an ignorant, dishonest, and immoral man, from whom his wife obtained a divorce, was the greatest of preachers, traveling widely in the United States and the world, publishing his Sunday sermons at paid rates, in about 2,000 newspapers, receiving large contributions from his members and numerous followers, and teaching that God is not triune, and is unrevealed and unknown; that Jesus was the created angel Michael, who became a man and died, and never rose again; that the Holy Spirit is only the influence of God; that Christ gives all a chance of salvation either now or after death, and that if they do not accept these chances they will be annihilated; that there is no hell. He took from and added to the Scriptures to suit his false theories. It is perfectly natural that thousands of blind and wicked people believe this system of lies.

Seventh-Day Adventism—That believers in Christ must keep the seventh day (Saturday) holy, and obey all the law, and join this sect (which started in 1845 in Washington, N. H., and now numbers about 80,000 in the United States) or they will, with all unbelievers and with Satan, who caused them to sin, be annihilated. But all men are sinners, and unable to keep the law of God, which requires them to love Him with all their heart and soul and mind, and to love their neighbors as themselves (Rom. 3:23, 8:6; Matt. 22:37-39), and if righteousness come by the law, Christ is dead in vain (Gal. 2:21); Christ is our sacrifice and surety (1 Cor. 5:7; Heb. 7:22), and we are saved, not by our obedience to the law, but by the grace of God, through faith, which is His gift (Rom. 3:20-28; Ephes. 2:1-10), and neither science nor Scripture knows anything of annihilation.

Sinless Perfection in the Flesh During Our Present Stay on Earth—That we may be perfectly sinless during our present state of existence. But this is self-deception and makes God a liar, and proves that His truth is not in us (1 John 1:8-10; Eccles. 7:20; Psalm 14:1-3; Isa. 1:2-6, 6:1-5, 53:6).

There are many other false doctrines in the world, but they are not prevalent in the United States.

This concludes my remarks on Man-Made Doctrines. I hope to write next on Man-Made Practices.

S. HASSELL.

(To Be Continued.)

THE PRIMITIVE BAPTISTS.

"In the days of these kings shall the God of heaven set up a kingdom" (one church).

"Thou are Peter and upon this rock I will build my church and the gates of hell shall not prevail against it."

"There was a man sent from God (not by any man, set of men, or board) whose name was John." He was sent to make ready a people prepared for the Lord.

This first Old Baptist preacher knew the Lord by revelation before he was born. He was not prepared in any of the schools of men. He was not trained in a Sunday school for none was in existence until A. D. 1781. No stipulated salary for preaching was promised him. He demanded fruits meet for repentance before he would baptize them, just like Old Baptists do today. He preached the power of God: "God is **able** of these stones to **raise up children unto** Abraham. That is the way Old Baptists preach today. He felt his **unworthiness,** so does every true

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Old Baptist preacher today. He was the first Baptist preacher and was therefore a Primitive Baptist. Those whom he baptized were **prepared of God** before he baptized them. Old Baptists demand the same evidences today. He baptized Jesus by immersion, so do all true Old Baptist preachers today. Jesus, being baptized by a Primitive Baptist preacher, was therefore a Primitive Baptist. Jesus set up His own Church of His disciples, therefore it was a Primitive Baptist Church. The apostles, being followers of Jesus, were Primitive Baptists. They preached Predestination (Rom. 8:29, 30; Eph. 1:5), Election (Rom. 9:11; Eph. 1:4; 1 Thess. 1:4; 1 Pet. 1:2), Total Depravity (Rom. 5:12, 3:9-24, 8:7; Eph. 2:1), the Wisdom of God (Prov. 15:3; Isa. 66:18; Psa. 94:11; Acts 15:18; 1 Jno. 3:20; 2 Tim. 2:19), Special Atonement and Redemption (Heb. 9:12, 15, 28; Eph. 1:7; John 17:2; Matt. 1:21; John 10:11; Eph. 5:22-25; Tit. 2:14), Effectual Calling (John 5:21, 25; John 10:3; Rom. 8:30; 2 Tim. 1:9; Rom. 11:7; Tit. 3:15), Final Preservation (John 10:28, 6:39, 44; Rom. 8:29-35; 1 Pet. 1:5), the Resurrection of the Body (Psa. 115:4, 12, 13, 14, 16, 51, 52; 1 Thess. 4:14; John 6:28; Phil, 4:20; Matt. 25:34, 41, 46), Baptism (Matt. 28:19; Acts 8:36, 10:47), the Lord's Supper (Luke 22:19, 20), Feet Washing (John 13:14, 15, 17), Life and the New Birth precedes belief (John 5:24, 11:26; 1 John 5:1), Good Works (Eph. 2:10; 2 Tim. 3:16, 17; Tit. 2:14, 3:8; James 2:17-26).

These principles were held to by the Apostolic Church and they contend for the same today. The Apostolic Church was a kingdom separate from the world and was forbidden to form an alliance or fellowship with the world (please read John 3:19-21, 17:14, 18:20, 36; 2 Cor. 6:14-17; Gal. 6:14; Eph. 5:11, 12; Col. 2:20-23; 1 John 2:15, 16).

The Apostolic Church was hated and despised by the world. The Apostles were whipped, imprisoned and traveled in bonds and chains and were nearly all put to death for the doctrine which they loved. The world hates the Primitive Baptists as badly now as it did then. If they had the law power our mouths would be closed today.

Impostors entered the Primitive Church, teaching for doctrines the commandments of men. They led away disciples after them. The righteous in the church have been hated by those who are unrighteous and their lives will be sought. None of these things moved the Apostles and should not move us.

Brother preacher, if you are in the Old Baptist Church seeking popularity, you are in the wrong place. The true church is the last place to go for policy or popularity. The Apostles and ancient churches were persecuted by the Jews and idolatrous people of all nations. But God wonderfully blessed their labors, and many were baptized and churches organized, being loyal to the doctrine of grace. It is said that those Primitive churches were united only by the common tie of faith and charity or love. That every church formed within itself a **separate and independent body.** "They were **Baptist Churches** because they were composed of baptized members, and were independent of each other in government."

Orchard says, "The first and most fatal of all events to the primitive religion, was the setting up of a Christian Academy at Alexandria. Christians had been reproached with illiteracy, and this school was set up in 170 to get rid of the scandal. It seemed that the Alexandrian school was a nursery in which nearly **all the evils were germinated,** the practice of which finally led to popery.

This should be an important lesson to the church of today. In trying to prepare boys for baptism by teaching, the church became filled with men who never had the love of God implanted in their hearts. If this practice corrupted the church in the Second Century, what will it do for the church in the Twentieth?—Daily. No infant baptism or sprinkling up to this date.

In the Alexandrian School, it seems, originated a sentiment that the natural or carnal mind must be powerfully impressed with literal knowledge of Christianity, which knowledge constitutes them fit subjects for baptism, and to aid young minds and weak capacities they adopted the use of images, which have gained such notoriety in the Church of Rome."—Owens.

We see a disposition among the clergy then to accommodate the religion of Jesus Christ to the superstitious and selfish notions of both Jews and Pagans. This led to laxity in discipline, and hence the church became corrupted by allowing a multitude of unregenerate people to enter her holy precincts—men who knew nothing of the saving grace of God. Her laxity in discipline and opening the door to the world caused her to become popular. But it was only laying the foundation for Rome, the mother of harlots. The daughters are like their mother.

Orchard says, **"The churches during this early period were strictly Baptists in their practice and constitution."** Each church up to this time possessed its own government within itself. "These early interests stood perfectly free from Rome, and at after periods refused her communion.

"When Decius came to the throne in 249, he required by edicts all persons in the Empire to conform to Pagan worship. Forty years' toleration had greatly increased professors of Christianity, and they were found in every department of the government. They had been so long unaccustomed to trials that the lives of many were unsuited to suffering.

"Decius' edicts rent asunder the churches, multitudes apostatized, and many were martyred."—Owens.

They were persecuted in almost every torturous manner.

It seems in two years the trial abated, and many apostates applied for Christian fellowship. Novation contending for the purity of the church, strongly opposed the readmission of the apostates, but he was not successful. The choice of pastor in the same

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church fell upon Cornelius, whose election Novation opposed, because of his readiness to readmit apostates who had forsaken the true religion of Christ and fell down to the gods of the Pagans. Quite a multitude forsook the church for idolatrous worship, but the true followers of Christ were not driven from Christ and never will be.

Novation opposed all these new ways and would not submit to them. Novation and the minority, who believed in strict church discipline, withdrew from the disorder of Cornelius, or the majority, and established a separate church of their own, free from such idolatrous worshippers, and they would not receive members from the apostates only by **rebaptizing them.**

"Following this division, the Baptists over the Empire followed the act of Novation and separated them from the new ideas of church discipline, and thus went by the name of Novationists. The slack Cornelius party who left the order of God's house and accepted those idolatrous apostates were known as the Catholic Party.

"Novation, with every considerate person, was disgusted with the hasty admission of such apostates to communion, and with the conduct of many pastors who were more concerned about members than **purity** of communion. Novation was the first to begin a separate interest with success, and which was known for many centuries by his name. One Novatus of Carthage, coming to Rome, united himself with Novation, and their combined efforts were attended with success.

We now come to the point where the foundation was laid by Novation and his adherents (strict Primitive Baptists) for a lasting division between the strict order and the liberal or broad, disorderly party. The orderly Scriptural or Primitive Baptist Church had Novation as their leader, who was shortly assisted by Novatus from Carthage. The disorderly, unscriptural party was led by Cornelius under the influence of Cyprian of Carthage, who was of the slack, any way worldly party. This unscriptural party called a council and condemned Novation. Error has always opposed the right. Satan opposed our blessed Savior. Anti-Christ has always persecuted Christ. Novation, aided by Novatus, and no doubt other Gospel preachers that had espoused the Novation cause, soon established churches in cities, towns and counties.

Enselieus says, "Novation became the first pastor in the new interest, and is accused of the crime of giving birth to **innumerable multitude of congregations of Puritans** in every part of the Roman Empire, and yet all the influence he exercised was an upright example and moral suasion. These churches flourished until the Fifth Century."

Mosheim says: "They consider the church as a society where virtue and innocence reigned universally, and none of whose members from their entrance into it, had defiled themselves with any enormous crimes. They looked upon every society that which admitted heinous offenders to its communion as unworthy of the title of a true Christian Church." —Owens, pages 11 and 12.

Mr. Jones says, "In the year 251, Novation was ordained the pastor of a church (the strict, orderly church) in the city of Rome, which maintained no fellowship with the Catholic Party."

Novation is spoken of as a man of great learning and irreproachable in words. There were many hard things said against him and his followers. They were complained of for their rigidness in discipline and **rebaptizing** members from other communities. A strict adherence by the church to the laws of the Savior has been the cause of abuse from Arminians and the children of the bond woman and her children in all ages of the world. Doubtless the Catholic Party would say Novation **caused the division!**

Campbell, the founder the Campbellites, said: "The Baptists can trace their **origin** to the **Apostolic times** and produce unequivocal testimonies of their existence in **every century** down to the present time."—Campbell-Walker Debate, page 262.

We have come now to the Fourth Century and we have not found where the Apostolic Church had a board, convention, theological school, Sunday school, ladies' aid society, instrumental music in worship, sprinkling for baptism, fleshly revival meetings, any disciplinary body over the church with separate constitution and rules of decorum, nor where they allowed their members to join anti-Christian secret societies, or combine in union and fellowship with the world. They have ever been a separate people from the world.

LEE HANKS.

PROTRACTED MEETINGS.

I promised Elder Hull, when he was in Missouri visiting us, to write an article on the above subject. I am aware that the news has gone forth that I am opposed to a meeting of over three days under any and all circlmstances. Such is not true. I think we should be more concerned about the motive that prompts us to meet than the number of days.

Some try to justify themselves in prearranged protracted meetings by referring to the apostolic days when the apostles taught "daily." The apostles, it is true, having the authority with which they were clothed had authority that succeeding ministers do not have. They set up churches and delivered the ordinances to the churches, but never engaged in any humanly invented, fleshly, revival meetings to augment the church with the world.

The apostles were inspired men of God and under the power of the Holy Ghost could perform miracles and worked under the direction of that miracle-working power peculiar to that age. I would be glad and willing to hold a meeting "daily" as the apostles did, and weeks under such circumstances—yea, months, if it so pleased the Lord to work with me and the people as He did in those days. I fear such seasons are few and far between. From one to three

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days are about as much as our people generally seem to think will prove to us to be profitable to meet for the purpose of worshipping God in Spirit and in truth. [So many people will not even go that long. This has been the rule and custom of our people most generally in the past, to hold one to three days.] However, I think we are justifiable in holding any number of days under the influence and direction and impression of the Lord. But to prearrange a week or two to animate the flesh after our devisings for the purpose of inducing some one under fleshly excitement to join the church as though our church building depended upon **our own** efforts, I think savors of Arminianism, and has been the cause of much slackness in discipline in our churches. Where such meetings are held our preachers have failed to "rebuke" and "reprove" as they should and consequently **"secret orders"** and other disorders abound until the disorderly ones are the rulers, insomuch that a very prominent minister wrote me some time ago that to undertake to do away with **secret orders** in the **churches** now, would **disorganize everything.** In such cases the unruly became rulers. How sad! Many of the evils now existing can be traced back to lengthy, prearranged meetings. If they will search themselves carefully no doubt will find that a worldly, fleshly spirit prompts them. About five years ago a prominent minister in the Middle West wrote to one of our religious papers about as follows: "I fear that many of our people have a wrong idea about our meetings of several days at a time, as they seem very much disappointed when we hold such meetings, if **no one joins the church during such meetings."**

When private members feel that way about **continued meetings,** we ask, what will be the result after awhile—when our preacher gets to feeling the same way about the matter? They will go out in the congregations and talk and persuade those who they think should join the church, as some others have already been doing. Matters of that kind will go from bad to worse, until discipline is lost sight of and the church filled with many unruly members.

I believe it is right to encourage God's little children to join the Church and exhort to do so; but I do not think it right to appoint a meeting to animate the flesh, using carnal methods, a month ahead of several days for that purpose. Our meetings should be appointed for the purpose of worshipping God in spirit and in truth—with no carnal methods resorted to—whether one, three or ten days.

The worship of God should be the motive (of course at all of our meetings God's children should be encouraged and strengthened to follow the Savior), and if that is not the motive we had better not meet, even for one day. And when we thus meet to render service to God, if His power should be manifested in our meeting, working both in the preacher and the people, then, I say, continue as long as God so manifests His power among us. In like manner the Lord added 3,000 to the church at the pentecostal meeting. **We can not** appoint a time for such meetings as that. All that **we** poor mortals can do is to appoint our meetings for the purpose of rendering our feeble service to God and try in our weak way to worship Him in spirit and in truth, and as the great majority of Primitive Baptists are poor in this world's goods and therefore must work for a living at the many and various occupations they have, about from one to three days is the length of time appointed for meeting together to worship God.

However, we should be ready and willing to continue longer where it is evident that the Lord is with us, favoring us with His presence in continuation of our worship.

We should be careful to examine the motive which prompts us to meet any number of days, whether one, three, or a week. Fleshly continued meetings are an abomination to God. So are one and two and three days of the same kind. God is not well pleased with our service when prompted by a fleshly motive or spirit.

I desire to close this article with a quotation from The Gospel Messenger of February, 1915, by Eld. S. Hassell, which I most heartily endorse:

"We do not say that any Primitive Baptists who have a week or ten days' meeting preach Arminianism, but such practices seem to us to have a downgrade tendency to Arminianism or salvation by human efforts and human righteousness. The New Testament does not say that Christ ever preached to the people at one place more than three days together (Matt. 15:32, 39; Mary 8:2-9), and we believe that His example is more perfect than that of any other man. Still, if He continues our meetings here beyond three days it is, of course, all right."

Again I quote from questions and answers in The Gospel Messenger of April, 1915:

"13 Q. How many preachers have left the Old School Baptist in North Carolina and united with other denominations during the last twenty-five years?

"A. Not one, so far as I remember, though I regret to say that the brother who asks this question says that thirteen have done so in a state in the Middle West, where humanly protracted meetings have been held."

What better proof do we need than this to show that slackness in discipline is the result of such meetings? And where discipline is slack, disorder is sure to follow, and when churches become disorderly divisions come sooner or later.

I wish now to add the following: By referring to a statistical report I find the startling evidence that in the above state referred to by Elder Hassell, where those humanly protracted meetings are held the number of Primitive Baptists was something over 7,000, and thirteen preachers left the Old Baptist and went to the Arminians in twenty-five years, while in North Carolina, where those humanly pro-

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tracted meetings are **not** held, the Baptists number over 12,000, and not a single preacher has left and gone to the Arminians in twenty-five years. I think that such figures are worthy our careful consideration.

Also in the above state, where those meetings are held, we find that the great majority of the churches receive and fellowship members belonging to the Masons, Odd Fellows, Modern Woodmen and other secret, oath-bound societies having an Arminian, heathenish, Christless form of worship, while in the other named state none of those things are allowed.

Dear reader, with such facts before us, we ask, how can Primitive Baptists favor such meetings and engage in them?

Thus I have given to you my honest convictions in the matter. I realize how weak and imperfect I am, together with all of my efforts to render service to our heavenly Master. However, notwithstanding my weak efforts, I believe that the principles that I have tried to uphold and define in this article will stand. And my desire is that the Lord may unite His divided and suffering little children upon Bible principles and cement them together in bonds of love and sweet fellowship.

Submitted in love,

E. B. BARTLETT.

"REMEMBER."

Remember the source of all our comforts, and give all diligence to return our heartfelt thanks unto the great giver of all good, to whom be praise and glory forever. Remember that a soft answer turneth away wrath and begets a feeling of trust and reliance. Remember that the humble soul shall be exalted, but the proud shall be brought low. Remember, words and deeds of kindness bring forth pleasant fruit. Remember, that a friend in need is a friend indeed, and not in word only. Remember, a true report is given by the language of the feet, while many walk with the mouth. Remember, the fast of the Lord is to loose the bands of wickedness, and to deal thy bread to the hungry. Remember, that God is not mocked, for whatsoever a man soweth that shall he also reap. Remember, that every member is needful to the body, none to spare.

Let us love one another with a pure heart, fervently. Remember, every gift of God is of the same spirit and precious in His sight. Remember, the Church of God is not of this world and the more her members conform to the world the less they bear the marks of Jesus.

Remember, the Doctrine of God is our Savior, above all theories of men.

Submitted in love,

Birmingham, Ala. J. J. TURNIPSEED.

Write short articles and short obituaries, say as much as possible in few words. Your articles will appear sooner.

"THE JUBILE."

No nation in the history of the world has ever been the object of God's peculiar and distinguishing favors like Israel, or the Jews. From the very time that Noah came out of the ark and from him the earth began to be re-peopled, there was a special promise made to his son Shem, from whom sprang the race of the Jews. God made a special promise to Abraham about the sojourn of his seed in a strange land for the space of four hundred and thirty years, and afterwards He would bring them out from this bondage into a land that He sware unto Abraham and unto his seed forever. God fulfilled every promise He made, and in the fullness of time this nation was planted in a land that flowed with milk and honey. They possessed vineyards for which they did not labor, and lands which were the peculiar gift of God to them. After they are established in their own country, they as a nation must have a government. No nation is complete without a good government, and no nation can exist long without a good government. In this instance it was **not left** to the wisdom of man to set up for these people a form of government, but God Himself, according to His own divine wisdom and will, gave these people a government worked out in every detail and recorded in a code of laws to govern them in every phase of life. It is a perfect guide for all their internal affairs and relationship one to another, and their relationship as a nation to other nations.

Their government changed somewhat from time to time, from the government of the Judges to a Kingdom, etc., but at no time in the history of their national life was any of these laws abrogated, only as it was done by ambitious leaders who rose up among them.

One thing stands out prominently in their national life, and that is, just as long as they regarded God's laws and lived up to the spirit and letter of the law, God richly blessed them in every way. When they forsook His laws and kept not His statutes then God visited them in the sorest judgments, even to giving them over into the hands of their enemies and allowing them to be carried away captive into a strange land.

God is as much the God of nations now as He has ever been in the past history of the world. He holds within His hand the destiny of every nation, and their safety lies in a strict adherence to His laws and statutes. Every civilized government on earth today is modeled in a large degree after the pattern given Israel of old. From the ten commandments we get a foundation for all our criminal, civil and moral laws. From the Levitical code we draw our ideas for all laws governing our relationship one to another. Instead, however, of conforming ourselves more and more after these laws the tendency of our nation is to drift further away from them. A government that is not equal to every task that arises in the national life of its subjects is of necessity a failure. They say ours is a government of the

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people, for the people, but if that be true there is certainly something wrong with the people. The whole national life seems to be corrupted, and God's laws are trampled under unhallowed feet, and the masses lie in misery and want.

What is the matter with the world, anyway?

I, for one, believe that the government that God gave to Israel is the government that we need today in every civilized country in the world. Every law upon the statute books of America that is out of harmony and sentiment with the laws which God has laid down in the Levitical code and ten commandments ought to be repealed. Of course, I refer alone to civil laws. I realize fully that all the ceremonial laws were done away with in Christ. He brought a spiritual kingdom and said, "My kingdom is not of this world." His life, mission and ministry, while it did not have to do with civil governments, yet the Gospel of Christ has never abrogated any of the civil laws which God gave, and nations today are as much blessed in observing them as Israel of old was.

One of the civil laws which God gave back there is the crying need of the world today, and yet no nation observes it today. That is the law of THE JUBILE. The greatest service that the national congress could do for this nation would be to submit an amendment to the federal constitution for the ratification of the people so as to make The Jubile a fundamental law of the land. The forsaking of this most important of all the civil laws which God gave, has made shipwreck of many nations and has at times turned the world upside down. Under that law the nation has a new start in its national existence every fiftieth year. The one thing that is the blight and curse of every country is for the land to drift into the hands of a few, and make peasants and slaves out of the many. This is the secret of Russia's troubles; this is the cause of the trouble in Ireland, in Mexico, and the growing trouble in America. Under the law of The Jubile the lands revert back every fiftieth year and there is a general re-adjustment, when all debts are settled, all prisoners are liberated, and a great time of rejoicing, and the whole nation starts off anew. A kindred law to this is also the law of a year of sabbath every seventh year, when all the land must undergo a rest. In that seventh year no land is worked or planted at all. Under this system there could not be a royal class nor an aristocratic and plutocratic class grabbing all the land and holding under a form of slavery thousands under a mortgage debt system. Under this system we would not need our bankrupt law, our homestead and exemption laws, our "pony" laws, and our peonage laws. All of these laws were framed towards the very end that the law of The Jubile obtains, only they do not go far enough, and results in making a nation of swindlers and crooks. No one, I am sure, will question the prudence of such a system and say that it will not work, for when you say it, you fly into the very face of God and question His divine wisdom. Debt is the one thing that has the wheel of progress stopped today. It has clogged the machinery of industry and trade, and started the talk about cancelling the debt which Europe owes us. Why cancel Europe's debt to us without carrying out the same golden idea in our own national life?

Why not inaugurate a year of Jubile and let it start with 1922, and wipe off the slate every individual debt as well as national debt, and let the whole world start anew?

Do you say this is Bolshevism? If so, I answer, God is the author of it. Let us read carefully the 25th chapter of Leviticus and study this matter prayerfully, and I am sure you will reach the conclusion that this is the one panacea for the ills of the world today.

The promise is, "Blessed is the nation whose God is the Lord." We can not lay claim to the fact of the Lord being the God of this nation unless we are observing His laws and statutes.

HENRY SWAIN.

Graymont, Ga.

ERRATUM.

In my second article in The Gospel Messenger of December 15th, the heading should be "The One Hundred and Fifty-Fifth Annual Session of the Kehukee Association," and not "The Fifteenth Annual Session of the Kehukee Association." The Kehukee Association, the oldest Primitive Baptist Association in the world, was formed in 1765, and its meeting last October was the one hundred and fifty-fifth anniversary of its formation.

S. HASSELL.

Peace, love and union are found only in the spirit of Jesus, by which only the principles of the flesh are brought into subjection. Oh, how good and how pleasant it is, to see God's dear saints delighting in the peace and welfare of one another, willing to make a sacrifice of every selfish principle, to promote sweet peace and happiness in Zion. We are all one in Christ Jesus and should be a unit in our worship and service of God, every member of the body of Christ (the Church) is needful and should always be found in its place, for then, and only then, is it of use to the body, otherwise it is detrimental to the peace, love and union of the body. Let us therefore walk in love, bearing in our bodies the marks of Jesus.

J. J. T.

If you change your address or miss a paper, drop The Messenger a card.

Do all you can for **The Gospel Messenger.** Please **renew** and send in **new subscribers.** We want to make the paper a blessing to each home. Every church and home can improve their singing by ordering **The Old School Church Hymnal.** Only 40 cents, or one dozen, $4.00.

L. H.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

I recently visited several churches in my old home association, the Original Upper Canoochee, viz.: Oak Ridge, Oak Chapel, New Beulah, Pilgrim's Rest, Mt. Zion, New Hope, Canoochee and Hebron. I visited the good homes of Brethren H. B. Braddy, J. D. Morris, Brother Martin, Sister Kennedy, Brethren J. M. Anderson, J. R. Hill, Willie Anderson, Mr. B. C. Hill, Brethren Doc Thigpen, Eld. J. B. Wilson, J. I. Yeomans, B. R. Durden, Mr. Jones and Mr. J. N. Yeomans; Brethren W. H. Brown, Love Cowart and W. M. Johnson. I met Elders M. A. Rico, J. B. Wilson, P. H. Byrd and Joel Mering, licentiate. Preached one night at Mr. Jones', who was sick, and at Bro. J. M. Anderson's. I baptized two at New Hope Church. We feel sad to see so few preachers in our dear old association. Elder Byrd is pastor of four churches. Several churches have pastors from the Lotts Creek Association. I enjoyed the meetings and was glad to meet them all again. The meetings at Brother Anderson's home and New Beulah were pleasant. I trust that a goodly number may be added to this dear little church. All the churches are sound in faith and practice. May God bless them all.

L. H.

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By special request of the churches at Cynthiana and Evansville, Ind., I attended the meetings there on the third Sunday in January and Saturday before. At Big Creek Church Bro. C. E. Lowe was ordained to the full work of the ministry on Saturday. The presbertery consisted of the following: Bro. E. P. Welborn. The time was spent very pleasriett Hunt of the Evansville church, Deacon John H. Williams of Big Creek Church and the writer. Elder Lowe is a great gift to the church. He is held in highest esteem by the brethren and the community where he lives. The church at Cynthiana has called him as pastor. I was entertained at the home of Bro. E. P. Welburn. The time was spent very pleasantly. I can never forget the kindness shown me while at his home. I did not have time to visit the other brethren. Would have been glad to have visited all the homes. The meeting at Big Creek was pleasant and the church seems to be in a good spiritual condition.

On Sunday morning in company with Elders Bartlett and Lowe and others, we drove to Evansville. After preaching, the church went into conference and organized a presbytery, consisting of Elders E. B. Bartlett, C. E. Lowe, Parriett Hunt, Deacon John H. Williams and the writer. Eld. Earl S. Smith was ordained to the full work of the ministry. Brethren J. R. Lynch and Frank M. Hawes were ordained to the office of deacons. This was an unusually long service and the attention was good; no one seemed to have grown tired. This was a good meeting, indeed. At both of the above meetings the spirit of Christ was greatly manifested. The church at Evansville meets at 1903 East Columbia street. They invite the brethren to visit them, especially ministers.

I am fully convinced that the churches I visited are standing on the apostolic principles. They are not wiling to forsake principle to please men. May the Lord bless them, together with all of like precious faith.

Z. C. HULL.

EVANSVILLE MEETING.

I am sending some of the acts of Evansville Regular Baptist Church, held on the third Sunday in January, 1922.

The church met on Sunday morning about 10:30 o'clock to attend to some business she had previously arranged, which business was to ordain Bro. Earl S. Smith to the full work of the Gospel ministry, and two deacons, Brothers Frank Hawes and John R. Lynch. The church, after preaching by Elders Z. C. Hull and E. B. Bartlett, was called to order by the moderator and invited visiting brethren and sisters to seats in council with us. The roll was called by the clerk, and the churches which had been requested to send their ordained help were as follows: Elkhorn Church of Missouri, represented by Eld. E. B. Bartlett; Big Creek Church of Cynthiana, Ind., represented by Eld. C. E. Lowe and Deacon John H. Williams. Also Eld. Z. C. Hull of Atlanta, Ga., who had been requested by the church.

By motion and second the church received the ordained authority from each church and they were called on by the moderator to organize into a presbytery, which they did by choosing Eld. E. B. Bartlett, moderator, and L. E. Parker, clerk.

Then the church by motion and second gave Brother Smith over into the hands of the presbytery for examination, after which Elder Hull was chosen to question Brother Smith as to his views on the following: Predestination, election, final perseverance of the saints, and the resurrection. Then they called on him to tell his experience and call to the ministry, after which the presbytery was satisfied.

The moderator then told him to come forward and kneel down, while the presbytery laid their hands on him. Elder Bartlett led in prayer, then the unworthy writer was called on to deliver the charge, which I did to the best of my ability, from First Timothy, 4th chapter, 16th verse: "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."

Then they sang a song and gave him the right hand of fellowship, after which the church presented the two brothers whom she had chosen for deacons to the presbytery. The moderator inquired after their general character and also of their wives, which were found to be as becometh the office of deacons.

They were then called forward by the moderator to kneel down while the presbytery, kneeling, laid their hands on them, while Elder Hull led in prayer. Elder Bartlett was chosen to deliver the charge, and a song of Zion was sung while the hand of fellowship was given them.

Oh, what a sweet meeting! The Lord is so good to us, which proves that our work was received.

After all the work was done and meeting was dismissed, many of the good brethren and sisters brought their dinner to my home and for others that could stay and eat, so many of them took dinner and spent the day together. They did not have to go far, only from the front room to the kitchen. The preachers seemed to be well pleased when they saw the table laden with so many good things. I think it was about 3 o'clock in the afternoon when we came to the table. Some went with Brother Parker and some with Sister Barrett to their homes and took dinner with them. All seemed well pleased with the kindness shown them. Some went with Brother Rosborough to his home; they said they got plenty to eat and were well treated there. So this is an advertisement of the hospitality of our good people.

We had meeting at night. Elder Hull requested that I offer prayer, after which Elder Bartlett preached, and Elder Hull followed him. I never heard better preaching in my life. A sweet song of Zion was sung, while all shook hands. What a glorious time this was for all.

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So when meeting was dismissed, Elder Bartlett sat down and said, "Now comes the saddest part of it all, when we have to say good-bye," over which he wept. Oh, how sad this made us all feel.

Elders Bartlett and Hull then were conveyed to the station by Brother Parker, where they took trains for their homes. May God bless these elders is our prayer.

Brethren, visit us again. We thank you for your kindness which you have shown us. Tell all the elders of our faith and order to come and see us.

Remember two little bands of worshippers here in Southern Indiana when at the Throne of Grace.

ELDER PARRIET HUNT.

1903 E. Columbia St., Evansville, Ind.

APPOINTMENTS.

Appointments for Eld. J. R. Wilson:

Lawyer Springs, the first Saturday and Sunday in March.

Jerusalem, Monday, 11 A. M.

Watson, Tuesday, 11 A. M.

Union Groce, Tuesday, 2 P. M.

Pleasant Grove, Wednesday, 11 A. M.

High Ridge, Thursday, 11 A. M.

Your brother,

W. C. EDWARDS.

Wingate, N. C.

APPOINTMENTS.

Elders L. T. Tucker and J. P. Via, of Virginia, will (D. V.' preach as follows: West Atlanta, Wednesday, Feb. 1st; Elam, Thursday, 2nd; Griffin at night; Milner, Friday, 3rd; Elizabeth (Macon, Ga.), Saturday and Sunday, 4th and 5th; Sycamore, Tuesday and Wednesday, 7th and 8th; Bethlehem, Thursday, 9th; Concord, Friday, 10th; Salem (Adel), second Saturday and Sunday, 11th and 12th; Pleasant Grove, Monday, 13th; Bridge Creek, Tuesday, 14th; Zion Hill, Wednesday, 15th; Pelham, Thursday, 16th; Mizpah, Friday, 17th; Trinity, third Saturday and Sunday, 18th and 19th; Tired Creek, Monday, 20th; Piedmont, Tuesday, 21st; Pisgah, Wednesday, 22nd; Donalsonville, Thursday, 23rd; Union, Friday, 24th; Marrs Hill, fourth Saturday and Sunday, 25th and 26th. Other appointments will be made. Circulate these appointments and care for these dear men of God. L. H.

If the Lord wills, I hope to be able to visit the churches of the Mountain and Senter Associations of North Carolina and St. Clair Bottom of Virginia, and perhaps some in Eastern Kentucky in April, May and June. If I should go, I hope to have the prayers of God's humble children that I may go to them speaking the truth in love. I love our precious cause and all of our dear ministers. L. H.

Eld. F. P. Branscome, Laurel Fork, Va., founder and editor of Messenger of Truth, recently fell asleep in the loving arms of Jesus. Truly a good and great man in Israel has fallen. He was able, sound, conservative and peace-loving. We dearly loved him.

L. H.

SPECIAL NOTICE.

I have a $5.00 check on the Fourth National Bank of Montgomery, Alaba, without date or signature. This check was sent in, in payment on subscription or subscriptions, and from some cause. I can not locate the letter that came with it. I will kindly ask that the subscriber who sent this check communicate with me and I will return the check for signature. Z. C. HULL.

APPOINTMENTS FOR ELDER LEE HANKS IN ALABAMA.

Luverne, Saturday and Sunday, Feb. 4th and 5th.

Ramah, Monday.

Mount Zion, Tuesday.

Ariton, Wednesday.

Ozark- Thursday.

Midland City (Union), Friday.

Piney Grove, Saturday and Sunday, Feb. 11-12th.

New Prospect, Monday.

We are glad Elder Hanks is coming. I hope the brethren will all take the proper interest in circulating these appointments and be present at the meetings. W. J. HULL.

Eld. Z. C. Hull,

My dear brother in Christ.

I hereby acknowledge the receipt of the Messenger of January 1st, 1922, and I thank you very much. It affords me pleasure to express to you my hearty approval of the course you seem to be laboring for: unity of the Primitive Baptists, and peace among them.

For myself, I feel to be unworthy of their love, yet I can rejoice when I see them make sacrifices, and when they prove themselves to be humble servants of the Lord and His Christ and not setting themselves up as standards. Let us all fully realize that we have one Law-giver, even Christ, and that we are the highly blessed of Him, with a sweet hope that reaches even beyond this life, and that we are fallible creatures, subject to err, and if we follow our carnal mind it will lead us the wrong way.

Let us remember, too, that He condemned sin in the flesh, and commands us, "Let not sin reign (rule) in your mortal bodies to obey it, but let grace reign (rule) and for the grand purpose that the righteousness of the law might be fulfilled in us."

Oh, that the Lord would keep us all humble, and afford us charity, and give us reconciled hearts to His divine will.

Your humble brother, I trust, in hope,

J. M. YARBROUGH.

January 7, 1922.

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REMARKS.

The above letter from Brother Yarbrough is greatly appreciated. I am glad to see the spirit manifested in his letter. If we could all manifest the spirit Brother Yarbrough has there would not be any trouble among us. Oh, that we could all live in peace! What a different atmosphere we would be living in. We would not hear so much criticism, brethren condemning brethren, associations condemdemning associations. We would not hear so much said about order and disorder. Our time would be taken up in talking of the mercies of God and the sweet fellowship that exists among among His children. This would be a great deal more glorifying to God. I feel greatly encouraged over some changes that seem to be taking place in different sections of the country. The light seems to be breaking through. It has been a dark night in some respects. As there now seems to be an awakening, let us all put on the armour of God and work for the things that will bring about peace, that our people may once more be united.

Z. C. HULL.

FROM ELDER REDFORD.

Dear Brother Hanks: Your good, kind and brotherly letter received and I hasten to reply. I have no objections to you publishing the article you speak of in your paper, if you desire to do so.

If I know my poor heart I desire to do all the good I can and just as little harm as possible. But I am poor and imperfect. I was real glad to get your letter and I feel kindly toward you. As I have grown older and have seen the sad results of war and of every evil work at such times, I have thought more soberly over the matter, and I will add, too, I see my imperfections more. I am a poor sinner. I desire to spend the remainder of my time toward **promoting peace** among our dear people. Pray for me.

Your little brother in hope,

S. N. REDFORD.

All of us should labor in love to restore peace and unity among our people. L. H.

Eld. Lee Hanks.

Dear Brother in the Lord: I remit for The Messenger as I can not do without it. I realize that I have not long to stay here. I am now in my eightieth year and have been a poor sinner and have been a member 59 years. For the last ten years I have seen and heard more confusion than when I joined the Primitive Baptists 59 years ago. What is the cause? Oh, may God help each one of us at the beginning of the new year to strive harder for peace is my humble prayer. Yours in hope,

ELIZABETH CASEY.

Adairsville, Ga.

We should all love one another and strive for the things that make for peace. Let us preach peace by Jesus Christ. L. H.

Forsyth, Ga., Jan. 11, 1922.

Dear Editors: What is the greatest thing in the world?

Let every one ask themselves this question and see if they can find anything greater, more profitable to themselves and the world than the one little word—love.

The Apostle Paul, in the 13th chapter of First Corinthians, defines it more elaborately than any of the writers, and there is enough in this one chapter to preach about and teach as long as we live. Charity covers the entire needs of any sojourner while tabernacleing here below. Take what Paul says it is and think about the different things it will teach you and apply it to yourself; you will cease to try to remove the mote out of the eye and endeavor to get the beam out of our own. Charity seeketh not her own.

Who can apply this to themselves? None, for we are all the time seeking something for self the very opposite to this teaching. This is a searching self-examination that will close our mouths against making accusations against anyone, and this is only one of the requisitions that charity makes on us. There are eight or more others that demand obedience to God before we can claim this, the greatest thing on earth. It stands above faith, which is a gift of God, above hope, which is an anchor to the soul. It is impossible for the human mind to fathom the great depth of this subject as Paul has defined it. If we would spend more time in teaching this Christian virtue we would have less division among our people.

Think over the problems of others and not your own. Do we do it? No, we think on what we have done and what we want others to do. Study this chapter and pray for obedience to its teaching.

Submitted in love, I hope,

J. W. NEWTON.

CHARITY.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

First of all, what is charity? Charity is love.

In these strenuous times great is the call under that one head, charity, and the substance obtained thereby fills a great need in feeding and clothing the needy. Gifts and endowments to institutions are possibly given with a charitable spirit, but too often gifts are measured from the standpoint of dollars and cents rather than the pattern laid down in God's word. Promiscuous giving is not charity, for "the gift without the giver is bare."

The individuals with whom we come in contact need our love, forbearance and encouragement as much as our money.

Am very much afraid a great deal of the present-day charity is only a peace-offering to an aching conscience. What shall it profit a man to leave a will bequeathing an inheritance to a cause or an in-

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stitution unless his life has borne fruit in love for that cause? It is no sacrifice to give that which can no longer be used by the individual. After a misspent life, how awful the words must sound, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Now, alms-giving is spoken of both in the old and the New Testament. It is commended when accompanied by the spirit, as in the case of Cornelius when the angel of God said to him, "Thy prayers and thine alms are come up for a memorial before God."

Be not deceived by vain words. For he who boasts loudest of his deeds and with the greatest eloquence explains his intentions and defends his position, does these things to be known of men. **"By their fruits ye shall know them,"** and Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." In other words, of what use is all the flow of oratory combined with rhetoric and statistics unless the spirit of love flows through it all? As Father Ryan so beautifully expresses it, "We live in deeds, not years."

From a broad standpoint, with the spiritual eyesight, we see charity as love and we are exhorted to love one another, for "He who loveth God loveth his brother also." It is that same divine love which Jesus manifested, while loathing sin, loved the sinner and with tender compassion forgave his sin.

Many are the manifestations of this love. Among them we can "Rejoice with them that do rejoice, and weep with them that weep," and we are enabled to exercise that wonderful virtue, "Be patient toward all men." "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The Mosaic law contained twelve commandments, but Jesus said, "A new commandment I give unto you, that ye love one another, as I have loved you, that we also love one another."

What a heaven on earth this old world of ours would be turned into if only man's mind moved in charity, rested in providence and turned upon the poles of truth!

Christ, during His stay on earth, exemplified this love daily by His singleness of purpose, and in teaching His parables illustrated divine things by natural things. Mother nature is a wonderful teacher and many are the valuable lessons to be learned by studying her. If the winds break her boughs and the waters cover her shrubs, each year she heals the old scars and from the abundance of her storehouse send forth her substance to gladden the world. If the winds of adversity and the waters of affliction encompass us, remember, O child of God, in this travail the dross is being purged from the gold! Heal the old scars, that is, forget the past, and in this, a new year, let us send forth love, forbearance and kindness in promotion of the Master's cause.

"Now, the end of the commandment is charity," and he who gives even a cup of cold water in His name shall in no wise lose his reward.

Some days must needs be full of gloom,
Yet must we use them as we may;
Talk less about the years to come,
Give love, and labor more, today.

MRS. C. L. WILSON.

Blakely, Ga.

FAULTS CONFESSED.

We, the Church of Christ of the Primitive Baptist faith and order, at Mount Zion, Rosebud, Falls County, Texas, in conference on October 10, 1921, have appointed Bro. J. D. Swanner to write a letter to the Baptist Trumpet and one to the Primitive Baptist, asking them to publish them, as follows:

To the Little Flock Association, of both sides:

Dear Brethren: We, as a church, are in peace, and sweet love and fellowship abounds with us at home. Now, dear brethren, in regard to the division of the Little Flock Association, we as a church want to acknowledge our sins, or faults.

Dear Brethren, will you on what is known as the Webb side, and the Baptists everywhere, forgive us for everything that we have done or said that was not right? Oh, dear brethren, do for Jesus' sake, forgive us and let us live in your sweet love and fellowship what few more days we have here below. Oh, brethren, we need you all so much, and we hope you need us. Dear brethren, we want to make this offer to you: Won't you meet us some time soon? Let the Baptist Trumpet name the place and time, and this will be the way we will come together: Just let all acknowledge all of our wrongs one to the other, and forgive each other, and restore each other in full fellowship. Don't name any trouble; just come and acknowledge our wrongs, let it be much or little, and all recognize all the work on both sides. We can do this and let the Old Baptists live together. Dear brethren, this is the only way we can ever settle this trouble. Then the first preacher or any other who preaches the whole-man or no-man doctrine, or any other heresy, let his church turn him out. Oh, brethren, our God is so good! Won't you hear our plea for peace?

Dear brethren, won't you take this matter up in your churches and help us labor for peace, that sweet love and fellowship may abound once more in Texas and elsewhere? We have done this that the Baptists everywhere may know where we stand. Who will be the next church to take this matter up with us and labor for peace? Brethren, let us hear from you.

Will the Baptist Trumpet and the Primitive Baptist please publish this letter?

This, the Act of Mount Zion Church, in conference the 10th day of October, 1921.

ELD. J. N. HUDSON, Moderator.
J. E. EVANS, Clerk.

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REMARKS.

This is a noble appeal for peace. It begins with a confession of their own wrongs, admitting that they have not been, or do not claim, at least, to have been in the right at all times. I love to see this spirit manifested. Then, it shows a disposition to forgive. This is another commendable thing noticeable in the letter. "Confess your faults and forgive those who have sinned against you," is the sum and substance of the epistle. No man can deny that both are taught in the Word of God. If we are willing to take the Bible for our rule of faith and practice, we can do that. If we are not willing to be guided by that good old Book, we may not.

Our people should be one. They are one in doctrine and practice, with the exception of a few who have decided to make it appear that some believe things they do not believe. If I am one that has accused one of my brethren of believing that which he did not believe I am sorry for it and beg that brother to forgive me. On one occasion our dear Saviour prayed: "Holy Father, keep through thine own name those whom thou hast given Me, that they may be one, as we are one." That should be our prayer today. But we should not pray that God would thus keep us, and be working at the same time to divide the saints. I hope we may all work for peace. Shall we do it? Or are there some among us who will not lend a helping hand in this matter? May God gently lead us.

J. L. C.

I trust that all concerned will prayerfully consider the act of the above mentioned church. I feel sure that if all the churches would manifest the true spirit of love, as manifested in the above expressions, it would mean a great deal toward the coming together of the Baptists, especially in Texas. There has been many things said on both sides that should not have been said, which has caused the separation of the dear children of God. Let us all confess our own faults first. If we will do this, there will be no trouble in removing the cause of the trouble. We can not all use the same expressions but no doubt we all mean the same, when we understand each other. We are in an imperfect state and are liable to make mistakes and say things that we should not say. We should show a spirit of forbearance. We should not criticize a brother because we do not see everything just as he sees it. No doubt, he would have the same reason for criticizing some one else. I trust that the above move will terminate into a general move of this kind in Texas, and that all the dear saints will once more enjoy the sweet association of living together as one body, and when this is done there will be great prosperity in the churches.

May God help us all to manifest a forgiving spirit, that we may live at each other's feet.

Z. C. HULL.

FORGIVENESS.

"Forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

For weeks and months I have been meditating much on the subject of gospel forgiveness and forbearance; and especially as contrasting the nature, the fullness and completeness of God's forgiveness as bestowed upon us, with that that we bestow upon each other. And in connection with this, the condition of some churches, that seem to indicate that this spirit of forgiveness and long forbearance is not prevailing and maintaining that peace so desirable. For peace should be the prized object of each church and each member. Jesus gives His disciples peace; and it is their right, their good and glory; therefore their indispensable duty, to take fast hold on the things that make for peace. Now, this spirit of forgiveness is one of the main things that make for peace. Consequently the lack of peace in the household of faith, it seems to me, is the want of this gospel grace; or, in other words, a failure to forgive one another, even as God for Christ's sake forgave us. As without forgiveness there could be no peace with God, so without it there can be no peace one with another. For as truly as God found us sinners, so surely will we continue subject to sin while in the body of this death; and so long must we contend with the weakness and infirmities of the flesh. In consequence of which, Jesus, as well as the apostles, so often impressed upon us the duty and necessity of mutual forbearance. So that, prone to sin, there could be no continued peace without forgiveness, and no forgiveness without love, and no love without God. Therefore, where there is no peace, there is no God, no Christ in the heart. By what right has one to say that Christ is in his heart, if variance and bitterness is there for a brother for whom Christ died? And how can he say he loves Christ, if he can not forgive a brother whom Christ loves? Forgiveness is the free, spontaneous fruit or outcome of divine love. God loved His people and freely forgave them. If born of God, we are born unto love; for God is love, and we will as certainly love those who are begotten of God. In the first glory and liberty of this love, how easy to forgive even an enemy! How sweet to forgive a brother! How blessed to submit to that rule that works by love, and serves one another! And herein continuing is God's love perfected in us. Alas! in whom is it perfected today? Not in those that do not love in deeds. And this divine love is very peculiar in its power and preciousness. It has the mystery of binding all its true-born subjects into a union, as of the members of a body; so that all things are in common; all causes, and effects, and resultings are alike to all; so that, if love reigns, peace and joy in the Holy Ghost permeates and glories the whole kingdom within, and also sends its light out a blessing to the world. For the strong, predominating sentiment of this divine love toward the household is the endearing, reclaiming, sheltering outgiving of arms of forgiveness that covers the multitude of sins, and draws to a unity of spirit in the bonds of peace; while toward all the world else, it is a universal benediction of "peace on earth, and good will to man." So that, if offenses come in through the weakness of the flesh, when love reigns, the sweet, gentle, soft hand of forgiveness quietly puts them out and away; while, with all incurable infirmities, is patient, bearing with all long suffering. So that, if Christianity prevailed, how much more blessed the state of church and world!

But, dear brethren and sisters, that strife, variance, confusion, etc., prevails, to more or less extent, is that love reigns not. And these, usurping and clamoring for the throne, despoil the peace of the kingdom. Sins and offenses abound. That they are guilty who bring them in, is another question. To meet them as disturbing, discordant elemtns, and put them away, according to the spirit of the gospel, is the question and work for us. The command is to put away from our hearts all envyings, evil surmisings and evil speaking, and all malice, bitterness and wrath, and be kind and tender-hearted to one another, forgiving one another, even as God for Christ's sake hath forgiven us.

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Now, this last may seem simple, and you may think you do, and can forgive; while you may be far from it, as God for Christ forgave you—that is, to that perfection. Jesus tells you, "Be ye perfect, even as My Father which is in heaven is perfect." This does not mean be perfect in yourself as God is in Himself—that is impossible—but be perfect in the performance of gospel works; do them perfectly, as God does them. Now, do you forgive to that perfection He does? How evident that all of us, perhaps, do not! How mournfully evident to those who sadly seek for love, joy and peace in the Holy Ghost as lost, or hidden, or suspended blessings, that nothing but the meek, humble resumption of the vital force of true, gospel forgiveness and long forbearance, can recover!

And the time has come, it seems to me, for this, the only means or medium by and through which to put away all existing offenses among us—forgive them even as God forgave you. But how did God forgive us? As showing its nature and perfection to His people, He says, "and their **sins and iniquities will I remember no more.**" Have you been thus perfect in your work of forgiving? Have you forgiven offences against you, and **remembered** them no more? A brother could never sin so great and grievous against a brother, as we against God; yet God forgave us, and remembered our sins, as against us, **no more.** Maybe you have said to a brother or sister, "I forgive you," but have you **forgotten** the offense? Do you remember it no more? That is, as having and holding it in the least bit against him? Maybe, if you examine closely, you may find you hold the fact that he did sin, and you had to say you forgave, in disagreeable remembrance against him. This is not "even as God for Christ's sake" forgave you. When you **thus** forgive, your heart will be as devoid of anything—the least feeling—**against** him, as though he had never sinned against you, or as though you had entirely forgotten the whole thing. Thus God forgave you—forgetting, as it were, that He ever had anything against you—making your sins and iniquities like the Egyptian hosts in the Red Sea, drowned, to be seen no more. Did God remember, how soon would we perish! But we sin and sin, and cry and cry to God for pardon, and always receive it ,as though we had not sinned before. Blessed forevermore be this precious, gracious God and Savior!

But, brother or sister, have you not said, "I forgive you," while you still hold that offending brother in unrestored confidence? And has not the remembrance of his sin caused you to regard him with suspicion, wathfulness and coldness, that often made you shun and hurt him? And the first evil report you heard of him, how more ready you were to condemn him! And if he requires pardon again, you are backward—you have not forgotten how he sinned before. And that remembrance maims, if not prevents, a free pardon; so that his second offense is burdened with his first, and his third with these, and so on, until it becomes a hard matter for you to even say you forgive. Ah! how heavy would be the word at "seventy times seven." And when we say, "**we forgive,**" is it for Christ's sake, or because customary, or for policy's sake, or other reason? If for Christ's sake, why then God is in you, of a truth. For none but God can forgive sin for Christ's sake. Therefore, when you forgive a brother for Christ's sake, it is from that love to and of Christ in you—which love is God, in the sense in which "God is love." God loves Christ, and ever hears Him; in like manner He lives each member of the Body of Christ. And never did one of these plead in vain to God for forgiveness for Christ's sake; therefore, never did one of these plead to another for forgiveness, but in that love (which is God) He forgives for Christ's sake.

Then, how can any one say that the love of God—or God as love—is in his soul, if he can not forgive a brother? How can one say that Christ is in his heart, if wrath, bitterness, envy, etc., is there against a brother? Why, the love of God being the vital force of life in us (the new man), we so love Christ, that we can forgive an enemy for His sake, who commands it. Then, how full, and free, and perfect those whom we love as ourselves for Christ's sake! O, if we would assure our own hearts, and the world, that we are Christians—that Christ as God, and God as love, abides in our hearts—let us "by (this) love serve one another." In whatsoever things another has need, whether it be **forgiveness** or long **forbearance**—whether it be **spiritual** or **temporal things**—and never once say as the flesh and evil spirit does, of temporal things, that we had better keep back these things, fearing we may need them ourselves. For these have fears. But the Spirit of God and love has no such fears, but knows that all things are ours, and God is able to make us abound in all things.

Then, "above all things, have **fervent charity among yourselves; for charity shall cover the multitude of sins.**" And, "above all things, put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts." How plain, that if charity—love—is put on, the multitude of sins is covered, and thereby peace! The peace of God rules in the heart, and all existing strife, envy, malice, etc., has ceased. O God, for Christ's sake, grant it!

R. ANNA PHILLIPS.

Gospel Messenger, 1883.

Let every saint read this and profit by it.—L. H.

FROM TEXAS.

Eld. Lee Hanks, Atlanta, Ga.

Dear Brother: Your card received. I was glad to get a line from you and to read your kind, friendly words that savored of peace among the dear Old Baptists. There has been so much changing about since the first time I met you in 1893. What changes have come and gone in these twenty-nine years! And now our race is nearly run. The traveling, preaching, baptizing. I used to go frequently to Tennessee. I have made four trips to Tennessee, and some one joined the church at the first appointment on each trip. The first trip I made to Tennessee I baptized one at the first appointment that had seen me in a dream. The first tour I also made to Illinois I baptized one at the first appointment. The first tour I ever made to Missouri I baptized two at the first appointment. On some occasions I have been made to rejoice at the mercy of God revealed. But now I am not able to travel for I suffer a great deal from rheumatism, but manage to get to my three churches if the weather is sufficient, by going in car.

I have lived here with this Mt. Zion Church for twenty-two years. We are thankful that we have never had any church trouble nor divisions. I do hope that you and other brethren that are able to get around and write for the paper will go on working for peace and that we may be allowed now to spend our few remaining days in peace.

If I know my heart, I feel willing to forgive all that have mistreated me, and knowing my imperfections and weakness, I ask all my brethren everywhere to forgive me for any wrongs I have done them or the cause. I hope brethren will consider each other's feelings and forgive each other, and stand together in the Bible and Baptist doctrine.

Yours in afflictions,

J. H. FISHER.

Graham, Texas.

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The GOSPEL MESSENGER

Vol. 44 ATLANTA, GEORGIA, FEBRUARY 15, 1922 No. 4

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

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IN MEMORY OF MOTHER

Oh, our precious wife and mother,
How we'll miss her from our fireside at home,
But she's left earth's cares and sorrow,
In sweet paradise to roam.

Always patient, kind and loving,
But our Savior thought it best,
To take her to His home in glory,
Where the weary all find rest.

Dearest sister, how we'll miss you,
As we assemble as of yore,
Your loving voice no more will greet us,
As we enter at your door.

But 'twas Jesus who had called her,
By His wondrous power and grace,
To fight the Christian battle,
She so bravely won the race.

Thorns she gathered with her roses,
But she trampled them all down
With the angels now she's roaming,
There to wear a glorious crown.

Sorrow she has had and trouble,
Gave up parents, children dear.
God, Himself, He was her refuge,
And the Savior always near.

Always near to guide her footsteps,
In the straight and narrow way,
Where we hope and pray to meet her,
In the realms of perfect day.

Fold her hands, now free from labor,
Across her breast, her work is done.
Now she'll rest through age eternal,
With the Father and the Son.

With the Savior, oh, so precious!
How He died for you and me.
On the cruel cross He suffered,
Paid our debt and set us free.

She has told us she was ready,
Now to quit this vale of tears,
And her counsel we'll remember,
In the long and after years.

Children, husband, brother, sister,
All will think of her with love.
How they'll miss her smiles and counsel,
But she's reached her home above.

Home beyond, with blessed Jesus,
Oh, how sweet will be that day!
Promise sweet to all His children,
Who will keep the narrow way.

The way to Jesus is to praise,
Praise Him for our daily breath;
Praise Him for that blessed promise,
Rest in heaven after death.

Jesus, hear our prayer and strengthen
Every broken-hearted friend;
Though the way seems dark and dreary,
Be a shining light to them.

Jesus, Savior, hear our pleadings,
Guide us o'er life's fitful sea.
When our earthly work is ended,
Take us home to heaven with thee.

Heavenly Father, guide those children,
That this mother left behind.
Keep them ever with thy watchcare,
Which at all times is sublime.

Heavenly Father, guide the husband,
Brothers, sisters, keep them, too;
And when all of life is over,
Take them up to heaven with you.

Close the casket, farewell sister,
She's not lost, but gone before,
Where we hope to some day meet her,
With the Savior at the door.

Composed and written by Mrs. Kate T. Johnson, June 13, 1913

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Brief reasons why the great majority of Primitive Baptists, in loyalty to God and in kindness to men, do not fellowship man-made doctrines, or man-made practices, or the frivolities and indecencies of modern society.

Man-Made Practices.

I mention these practices, as nearly as convenient, in the order of their invention.

Trine or Triple Immersion in Baptism—That the only scriptural water baptism is three immersions forward in the name of the Father and in the name of the Son and in the name of the Holy Ghost. This is affirmed by some Catholic writers of the second and third centuries and by some Mennonites and the Dunkards and River Brethren of modern times, but no human being on earth can prove that this was the practice of John the Baptist or of the Apostles. The Greek verb **bapto** means either to **dip repeatedly** or to **dip effectively** or **completely** in or under water (see Jelf's Kuhner's Greek Grammar, volume 1, section 330, Observation 1, A, and Liddell and Scott's Greek-English Lexicon, eighth edition, under **Baptizo**). No one claims that John the Baptist immersed Christ three times in the River Jordan. In Matt. 28:19, Christ says to His Apostles, "Go ye, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost (using "the name" only once, showing the oneness of God, while the expression, "of the Father and of the Son and of the Holy Ghost" shows His **threeness**). The formula of baptism in the Acts of the Apostles is, "In the name of the Lord," or "in the name of the Lord Jesus" (Acts 8:16; 10:48; 19:5). And, as **baptism** is a "burial" (Rom. 6:4), it was backwards and not forward). Christ's body was buried only once in the grave.

Infant Baptism—That all the infant children of believers should be baptised. But belief precedes baptism in the New Testament, and it is nowhere said that a single infant was baptized (Mach. 16:16; Acts 2:41, 8:36, 16:30-34). Infant baptism was begun by the Catholics, because they held the heresy of baptismal regeneration, which I have, in these articles, disproved from the Scriptures.

The Substitution of Sprinkling or Pouring for Baptism—That sprinkling or pouring water upon a person is baptizing him. But the word Baptize is the English form of the Greek word Baptizo, which, in all Greek literature never meant to sprinkle or pour. Rantizo, in Greek, means to sprinkle, and cheo means to pour, and these words are never used in the New Testament to mean to baptize, and the only definition of baptizo (in Liddell & Scott's Greek-English Lexicon, eighth edition, the highest and only authority for the English meaning of Greek words) is "to dip in or under water." Carnality and convenience are the causes of the substitution of sprinkling or pouring for baptism by Roman Catholics and their Protestant imitators. The Greek Catholics, who certainly know what the Greek word baptizo means, immerse even infants in the cold climate of Northern Europe and Asia, and they call the Roman Catholic pope an unbaptized heretic. Not until 1311 A. D. did even the Roman Catholics, at their council at Rovenna in Northern Italy, authorize the substitution of sprinkling or pouring for baptism. Of course, no society that thus presumes to change this ordinance of the Divine Saviour is a true Church of Christ, although some of their members may be believers in Christ. Water baptism is essential to obedience, but not to salvation. Christ says, "He that believeth on Me hath everlasting life" (John 6:47), and "He that believeth not (whether baptized or not) shall be damned" (Mach. 16:16).

S. HASSELL.

(To Be Continued.)

PRIMITIVE BAPTISTS.

The scenes already narrated, that the Baptists had to encounter and pass through in the last century, have prepared the mind of the reader to anticipate the sufferings that await them. The close of the third century presents to our view the Pagan religion wielding the power of the Roman Empire engaged to exterminate the Christian religion, and the corrupt party professing Christianity making every effort, using hard names, misrepresentation and slan-

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der, to put down those who were endeavoring to keep the Church and Gospel pure. We see the prediction of the Apostle fully verified (20:29, 30; 2 Thess. 2:7).

We see Pagan Rome (the great red dragon) ready to devour the Man Child (Jesus) and His Church until the beast (papal Rome) arose, exhibiting the same deadly persecuting spirit, trying to exterminate the true church from the earth.

This murderous dragon passed an edict to force all Christians to sacrifice to their gods and pull down their sanctuaries, to burn their books and writings, and to deprive them of their civil rights and privileges. Under this edict the magistrates employed all kinds of tortures and punishments that human depravity could invent to force Christians to apostatize and ministers of the Gospel to become the object of the emperor's aversion.

Jones' Church History, page 161, says: "There were not less than seventeen thousand Christians **put to death** in the space of one month, and that during the continuance of it, in the province of Egypt alone, no less than one hundred and fifty thousand persons died by violence of their persecutors, and **five times** that number through the fatigues of banishment, or in public mines to which they had been condemned."

Galeriaes, who had inflicted such untold barbarities upon poor Christian people, experienced the most severe afflictions as God's wrath was poured out upon him before he died, granted Christians the right to express their private opinions and to assemble for worship without molestation.

When Constantine came to the throne, he and Lucinius granted Christian people permission to live according to their own laws and institutions. An edict to that effect was published A. D. 313. Under this edict every subject of the empire was allowed to profess either Christianity or Paganism, unmolested.

These two rival princes soon turned their arms against each other, Lucinius fell and left Constantine in the undisputed possession of the empire.

"This amicable state of things remained but a short time. Constantine, becoming convinced of the folly and impiety of the Pagan superstition, exhorted all his subjects to embrace the Gospel, and at length he employed all his authority to abolish the ancient heathen worship."

We now see Constantine taking a firm stand in favor of Christianity. He professed to believe the Gospel, and many of his officers likewise. He conferred honors on those slaves that would receive baptism. He offered a reward to others, on their embracing Christianity, so that twelve thousand men, besides women and minors, were baptized in one year. In 319 he relieved the clergy of taxes, and in 320 issued an edict against the Donatists, and some suffered death. **He now incorporated church and state.** He assumed the title of bishop and claimed the authority of regulating the external affairs of the church. And he and his successors **convened councils,** in which he presided and determined all matters of discipline. This constitution of things was an entire departure from the order of worship established under Divine direction, by the Apostles of Christ, in the Primitive churches.

Constantine's leading motive was evidently one of political expediency and personal aggrandizement. When he undertook to unite church and state and constitute the Kingdom of Christ into a kingdom of this world, he made a great mistake, and was found pandering to Anti-Christ rather than serving Christ, who most emphatically declared before Pontius Pilate, **"My Kingdom is not of this world."**

For the first three centuries the ministry were **unsalaried,** and received only irregular voluntary contributions from the private members, who were themselves comparatively few and poor. But Constantine instituted the worldly and corrupting practice of paying the Catholic ministry a fixed salary from "church" funds from imperial and municipal treasuries. This custom favored ease and luxury, allured a host of unworthy persons into the service of the church, and checked the exercise of free giving among the people.

The Sabbath. "In remembrance of Christ's resurrection the ancient church, like the Apostolic Church, observed the first day of the week (Sunday) as a day of sacred joy and thanksgiving, of public worship of God, and of collections for the poor; but neither the ancient nor the Apostolic Church ever called that day the Sabbath. In the year 321 Constantine appointed the first day of the week, which he called "the venerable day of the sun," in reference both to the Roman sun god, Apollo, and to Christ, the Sun of Righteousness, as, in some respects, a day of rest."

The first funeral sermon was preached by Constantine.—Hassell's History, pages 390-91.

Mosheim says that a true Apostolic bishop had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. He was a **servant,** not a master or boss. The churches, also, in those early times, were **entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rules and its own laws."**

Constantine erected splendid churches (for Catholics), richly adorned with **paintings** and **images,** bearing a striking likeness of heathen temples.

As the Catholic church grew corrupt, the body (true Old Baptists) that withdrew from them the last of the Third Century, continued **strict** in **doctrine** and **discipline,** and thus met the opposition of the nation. This strict (Primitive Baptist) Church was known as **Novationists, Donatists, Montanists,** and many other names because they refused to receive the Catholics **without baptism.** We have found the Novations in the Third Century, and in 303 the able man, Donatus, of Carthage, bitterly opposed the loose discipline and false doctrines of the Catholic church.

(To Be Continued.)

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TO OUR CORRESPONDENTS AND SUBSCRIBERS.

It is impossible for me to answer directly all letters that I receive. I want each and every one to know that I appreciate your letters and would be glad if I could write you a personal letter. In fact, I would be glad if I could see you face to face. I appreciate the many letters of encouragement that I receive, also the many invitations to visit different sections. I sometimes feel like I want more freedom, and long for an opportunity to spend a great deal of my time in visiting the Baptists generally, but when I take a retrospective view of myself, I feel so imperfect and unworthy, I fear it would be altogether unprofitable. I have met but few of our subscribers, comparatively speaking, and there is but few that know anything about me, other than see my name occasionally. It may be a vain desire, but sometimes my desire is to meet all my subscribers. My desire is to get in closer or more personal touch with them. I believe it would bring about a better understanding and more co-operation. I know this is impossible, but anyway, I want you to know my attitude on some points. If I know myself, I love the saints of God and I am more interested in the cause than anything else on earth. I rejoice to see the love of God manifested among God's children. I am both sad and ashamed when I see the opposite spirit manifested. I feel to have more faults than anyone on earth, and realize that I have made many mistakes, but there as one thing I am happy over: I do not hold anything against anyone. If I have wronged anyone, I surely ask forgiveness. I want all to know where I stand in this respect. I want all to know that I am for peace. I am laboring to this end, both publicly and through the columns of The Messenger. I have no desire to bring about any discord whatever.

When I make this statement I do not mean to forsake principle. There is no change in principle. The change or difference among us is man-made. The truth does not change. When we are all ready to flee from inventions of men and take the word of God as our only rule, there will be no difference. Would not that be a happy day?

The trouble with the most of us is we talk too much when trouble is approaching. We do not bridle our tongues. We make some brother an offender for a word. We say hard things, and when an opportunity presents itself for reconciliation we hate to retrace our steps. We give away to the flesh. We are commended to keep the flesh under subjection. We are certainly able to do this through Christ. Jealousy, prejudice, deceit, malice and selfishness is the root of most of the trouble. Christ condemns all these things and commends us to love one another with a pure heart, fervently, and not only love the brethren, but love our neighbors, and live peaceably with all men if possible. This is the standard we are supposed to live up to according to the teaching of our blessed Lord.

We often speak of the many persecutions without. We are our worst enemies when we are going contrary to the teachings of Christ. It is time to stop and take inventory. Before we criticize a brother we should examine ourselves. Before we condemn other orders we should know that our house is in order. If our house is in order our adversaries can not hurt us.

There is no doubt in my mind but what there are many factions of Baptists that have ever contended for "the faith that was once delivered to the saints." They are at a unit on the doctrine and practice, yet they are divided on some "Pet Idea," that does not effect the doctrine or practice. Why not eliminate such ideas and all come together in peace. There is nothing that can be added to the doctrine, practice or discipline as taught in God's word. It is just as bad to take from as it is to add to. If there has been anything added, leave it off. If we have left off anything, put it back where it belongs, and there will be no difference.

The church has ever stood alone from all other institutions, until recent years. There has been a great deal of trouble caused in some sections on account of members attaching themselves to orders of the world. Brethren, this ought not be. Why not leave them off. If these things were left off there would be a happy reunion. We should love the fellowship of the brethren more than anything on earth.

I wanted you to know where I stand on the above matters. If I am wrong, I am open for correction. I do not want to be harsh. I think these matters should be spoken of in the spirit of meekness, and we should labor tenderly to correct error according to rules of divine inspiration.

Z. C. HULL.

TAKE HEED.

(Acts 20:28), "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God, which He hath purchased with His own blood." Paul's charge to the elders to take heed to themselves and then to all of the flock, not a part, but all, and this is one reason why there is so much coldness among some of the churches today. It seems, as David said, is there not a cause, and dear brethren, if you know of anything that is not according to thus sayeth the Lord, and you have done or caused to be done as a pastor, retrace your steps and confess your faults one to another and so fulfill the law of Christ and to feed the church, is to teach them the truth as it is in God's word. Paul tells us after his departure, false brethren will rise up among you, teaching perverse things and leading disciples after them. That is not feeding the Church of God. A true servant of God, guided by the Spirit of Christ, will feed the sheep and the lambs with the food that the Lord has prepared. Paul tells us if we live after the

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flesh we will die and then we do as Peter, we go fishing and carry all the church with us, and we catch nothing. This shows a spiritual death, which is of the flesh. That wall of petition between us when we were foreigners and strangers was the flesh, and it took the Lord to tear it down and it will take Him to tear it down now.

The church is the Lord's house, which He has purchased with His own blood.

The church does not belong to the preacher, but the preacher belongs to the church, and as moderators and not dictators, we are taught in God's word to take heed, not to what some man says, but to thyself and to the doctrine, and the promise is that the preacher will save himself (not eternally, but right here in this life). We are taught to be wise as a serpent and harmless as a dove. He is the way, the Truth and the Light." The Lord's command to His children, that all things be done decently and in order. All things and not a part. In doing this, the church is fed, not a part of the church, but all the church. This one man ruling and telling the members of the church to do as the pastor says, without a "thus sayeth the Lord" for it, he is not a servant but a judge. He is ruling God's heritage. He that doeth this, and not take heed to himself or the flock of God, will bring strife. The church is the highest court. It is not of the world. If a church excludes a member, he is excluded from all churches until he pays the debts where he owes it.

We are taught in God's word to strive together for the things that make for peace. We fail to take heed to ourselves, when we are not together. United we stand, divided we fall.

Do you remember the words of our blessed Lord, "As much as you have done to one of ther least of these, My children, you have done unto Me"? Let us all take heed. In doing this the church is fed and grows in grace and in the knowledge of the truth. When one of God's servants leaves the pattern they dishonor God and bring division among God's dear little ones. We know there is no near cut to a straight way. The Lord has done so much for us. He loved us with an everlasting love, when we were dead. We are taught in God's word to honor father and mother, that your life may be long on the earth. This Scripture has a two-fold meaning. I don't know the love of a natural mother, but I hope, if not deceived, I know the love of the spiritual mother, the church. We should honor her and obey her. In doing this, we take heed unto ourselves and to all the flock. By doing this, we let peace and love abount.

MORGAN WILLIAMS.

Chipley, Ga.

"MUSIC IN OUR CHURCHES."

A few days ago I was handed a copy of The Gospel Messenger for Dec. 1. In it was a piece on "Music in Our Churches." (The article was written by Sister Clara Stephens, Indianapolis, Ind.)

This piece is written by a mother, pointing out the reasons why she wishes we would have more singing in our churches. And I want to emphasize what she has said and add to it from a young girl's point of view.

This summer, just after I passed my 20th birthday, I united with the Primitive Baptist Church of Beersheba, in Henry County. To me the only people, the one serving the True and Living Christ. How much of my life has been influenced by singing those old hymns, no one can tell. But, my brethren, since I can remember, I have been carried to Primitive Baptist meetings and have joined in the singing. When I was too young to understand some of the deep doctrinal sermons, the singing was to me a sermon.

My sister says, "What right have we to think that children are different?" They are not.

Here in our section we have many "All-Day Singings" and many young people go. True, some do not enter the house, but even though a few go in, they enjoy it.

One day as I came out of one of our churches where we were having a singing, a girl of my own age said to me after the singing, "Don't you get tired singing?" I told her that I never did get tired while I was singing. She looked at me in wonder and said, "But you haven't any piano?" I asked her didn't she think the voices God gave us enough to praise Him with.

She answered me thus: "I know so, for each and every one of you have a look on your faces that I never see on the folks in my church."

And that is what they say when they talk about the "Hard-Shells." They know that the spirit of the Lord is with us in our meetings. Have you ever heard that old tune sung:

"Children of the heavenly King,
As ye journey sweetly sing,
Sing your Saviour's worthy praise,
Glorious in His works and ways,"

and not want to lift up your voices in praise. And as our sister says, if you can't sing you can hear and sing in your hearts, for did not Paul say:

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

So, my brethren and sisters, go to your churches, take your children, teach them to sing these old songs and they will grow to love them as I have.

Do not grow cool and indifferent, but go and

"Join in a song of sweet accord,
And thus surround the throne."

LUCILE D. AKIN.

Jenkinsburg, Ga.

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ENCOURAGEMENT.

During the month of January there was a great number of new subscribers added to our list. This is very encouraging, indeed. This is evidence that some of our subscribers, at least, are taking an active interest in the circulation of The Messenger, and this causes me to put forth renewed efforts. I have made a great sacrifice in sending out The Messenger, considering the size and quality of the paper. Even when I was getting out the paper once a month it was a losing proposition, but I have been confident that the time would come when our subscribers would do more for the paper. When The Messenger changed hands, I am sure that some of the subscribers were not sure just what the policy of The Messenger would be. Some possibly thought that I would try to change the principles which had always been advocated. I have had no desire whatever to advocate anything new. I want to continue to contend for the truth. The truth can not be changed, and it remain the truth. You have been reading the paper nearly two years since I have had the management of it (I speak of the old subscribers). You are to be the judge; you know whether or not you endorse its policy and the principles contended for. If you do it deserves your support.

I want to thank all who have been taking an active interest, and I hope others will join in an active campaign for new subscribers, and as to the size, quality and the price, I see no reason why we can not reach a subscription list of ten thousand during this year. If all will join forces with us, as a few have done, it will not be any trouble.

WILL YOU JOIN US?

If we can increase the list, it will enable me to devote more time to the paper, which will mean more efficiency and a great deal better paper. Under the past conditions, I have been greatly handicapped. I have had to devote most all my time to other work in order to keep The Messenger going. I have been awfully burdened many times, but I feel like the Lord has been with me.

Now as the subscription list is on the upward trend, let's keep it going. To do so means a good work, which I hope is to the glory of God and for the benefit of His blessed cause.

Z. C. HULL.

Eld. Z. C. Hull.

I am sending you herein money order for $2 as a little help on the expense of publishing The Gospel Messenger.

I wish those of the readers of the paper who can do so would be a little more liberal towards the cost of getting it out and not allow it to become necessary for you to have to contribute your personal funds to keep it up. It must be rather discouraging to publish The Messenger when so many of its readers show such little appreciation of it. Those who can do more should not feel that they have done all they should when they have paid their subscription.

Yours truly,

Meldrim, Ga. G. W. CLANTON.

We are in the hands of such a dear, precious heavenly Father, who upholds all things by the word of His power, who measures the waters in the hollow of His hand, weighs the hills in scales, the mountains in balances, and metes out the heavens with a span, and He assures us that no weapon that is formed against us shall prosper. He is above every Satanic influence and will take us all home to heaven some sweet day to dwell with Him forever.

L. H.

We need not fear man nor any combination of men who would kill the body, if possible, and put us out of the synagogue; but let us fear the Sovereign of the universe who can preserve us in a fiery furnace or in a den of lions, or incarcerated in prison. He will fight our battles for us. Let us pray continually to Him for guidance and preservation. Weeping may endure for the night, but joy will come in the morning.

L. H.

LIGHTENING THE BURDEN.

I have thought for a long time that I would write to the dear old Gospel Messenger. I have been a silent reader of The Gospel Messenger for thirty years. It was a welcome visitor to my father's home when I could first remember, and when I was sixteen years old I feel to hope that I was made to love and understand the doctrine. It contended for and is still being earnestly contended for by our dear God-called ministers and His children.

I have distributed sample copies and several promised to subscribe as soon as they could. I feel sure that if all who are interested in The Messenger would do the best they could we could do a great deal in lightening the burden of our worthy editor. We must remember that when we fail to do our duty it imposes a great burden on our dear editor which we know isn't right. Sometimes we say that we can't do thus and so, when if we would put forth a little effort we could. Now, dear readers, think on these things, please, for Brother Hull told me when I was at his home last fall that he put about $1,000 of his own money in The Messenger last year to keep it going. Now, this is a shame on the Primitive Baptists, so let's get busy and whatsoever our hands find to do just do it with all of our might and don't be slothful in business.

W. O. MEEKS.

Macon, Ga.

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TOM'S BUGGY IS WORN OUT AND TOM IS IN BAD HEALTH.

To The Gospel Messenger.

Brethren and Sisters of the Faith of Our Lord and Saviour Jesus Christ: The subject matter in this letter as started off is relative to a letter received from a dear servant of God's companion. He serves four churches and the membership numbers as follows: No. 1, 156; No. 2, 80; No. 3, 49; No. 4, 41.

Now, this dear sister is the good mother of eight children, two being twins three months old. Her words are reproduced along as I write. "The past several days have been very rainy and I had to get him off to his appointment on Saturday. As he couldn't go Friday, I arose three hours before day trying to get him off, warming up some bread and making some coffee, and he in bad health. Five years ago his health was good, we were out of debt and getting along very nicely. I don't get to go to meeting, as I would like, and no provision is made for me to go. Some of the members of the churches that he serves are wealthy and he feels ashamed to appear before them in the apparel that he has to wear, but he goes on."

There is a great deal more, but some things that I leave out. This is a Primitive Baptist minister, sought after and loved by over 300 members of churches that he serves, much less those that love him and his good wife, who don't belong to the churches that he is serving, not trying to serve, but is on the job, doing his Master's bidding. Jesus says, "Sow thy seed in the morning, withhold not thy hand in the evening." This dear brother goes through rain, snow or sleet, sowing the seeds, administering to the spiritual necessities of the Lord's house. Militant here in this world, then how necessary it is to look after the physical welfare of this dear brother and his family. The good wife bears the burden both ways—she has to rear the children and be deprived of so many things necessary, with the continued absence of her beloved husband, the bread-winner, the one that has to be the provider and protector of his loved ones.

There are other Toms, too, among the Old Baptists, but this special one is under consideration. The Scriptures say something about not providing for your own household, so brethren, go to work and get this brother a new buggy, contribute a goodly sum to him at once. If you have cotton laying up with the bagging rotting on it, sell a bale and give him some money. Make him feel like you appreciate him. Read what Paul says, and James, about administering to the Household of Faith. Remember, when you just do give him train fare his children or good wife gets none of it, the railroad gets it, or if you just feed him while he is among you and give two or three bundles of fodder or a peck of corn, the old faithful nag gets that.

I am going to suggest a remdy that will eliminate a lot of this embarrassment and deprivation among those that have given up all for the Baptists and their welfare. Let your love be manifest in deed as well as hidden or manifest in words only. Tom is a called and qualified minister of the Gospel of God, our Saviour. He loves the people of God and His work better than he does all else in this world. His dreams, his thoughts, are for the peace and prosperity of Zion, especially the little children that have called him to be their under shepherd. The reason I say "little," I think all of God's children feel to be little and dependent upon the great God of the source of all our joys, so the beautiful declaration of the sweet Gospel of His Christ brings joy and pleasure to our minds, so the ox that treadeth out the corn as Paul says, should eat of the field. Tom has, in all four churches, a company of about 326. All love him and his family dearly. I am sure that all the brethren and sisters need to do to make Tom know that they know that he has to live and just let every member of his churches every month get busy and open up their pocketbooks, as their hearts are already open, and see that he and his children are provided for. They have to receive education, wear clothes as well as our children, so don't think that the Lord has taken that duty away from you because the ites around you pay their preachers. You have nothing to do with what they do. It is our duty to do the things that belong to God's children, and this is one of the things that Paul said that does belong to the Household of Faith, and don't think that the Lord is going to come and put HIS HAND in your pocket and get out ten dollars and give it to Tom. You have to do that yourself. He put it in your heart and has been doing it ever since you knew Him and knew the Truth. You have just been waiting for a miracle to happen to you and if you keep on waiting Tom won't get a new buggy and his good wife won't get to go to meeting. Give Tom a chance. He can preach funerals, marry people, visit the churches, take his children with him and have money in his pocket, and wife will begin to look ten years younger, the kiddies can go to school, Mary can go to college and learn to teach and help all the others when Tom gets old and played out like his old buggy he will have a stand-by. You will visit him, leave them a little piece of money, and Oh, Brother Tom, how I did rejoice to hear you proclaim the sweet riches of His grace.

Tom, the old bale of cotton that I sold that I read about way back yonder in The Messenger has yielded to me and mine thousands of richest the world knows not of. Then how sweet in the evening of life Tom can say, "Well, brethren, I have fought a good fight. Mary has stuck up to me, she used to rise so early to get me off, the kiddies yet asleep, not knowing the pangs of disappointment or the deprivations, but snugly nestled in their little beds, being tenderly cared for, while Tom kisses his dear companion good-bye, placing a kiss on the peachy cheeks of the dear little ones as they sweetly sleep.

With tears in their eyes, they separate, the faith-

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ful nag's hoofs so early in the morning sound in her ears so long, so clear, that they get less and less after awhile. The tears are wiped away and Tom goes on, humming, "Amazing grace, how sweet thy sound, that saved a wretch like me," and Mary tipping around singing in a sweet, clear voice, "How firm a foundation," and all seems to go well.

Yes, the world slumbers in darkness while God's humbler poor are bowing in reverence to His great work among the children of men. Yes, your boy or mine might be called to the work of the ministry, the highest gift among the children of men. Your daughter may have to cast her future life with one of the good Old Baptist preachers. That would be a calamity, you might think, when you reflect a little the way sho would have to live, but that would be good for you.

Te Lord loves us all, takes care of His people, holds the wealth of the world in the hollow of His hand, and we are only stewards and have to account for our stewardship. So, brethren and sisters, I submit these scattered remarks to your consideration if they are worth considering, if not, cast them aside, but be sure and get Tom a new buggy.

May the good Lord of all grace and the one all together lovely show His smiling face to His children ever and anon so they can better go through all the tribulations that befalls us.

I am, yours, if one at all, in hope of our Lord and Saviour Jesus Christ. May God bless you all.

For fear some stranger might say that I am a preacher and think that I am out for money. I am NOT.

WALTER BARTLETT.

Atlanta, Ga.

My Dear Brethren:

I am sending to you for publication an article written by Bro. J. R. Callaman, Manassas, Ga. I think this worthy of reading by our people. I know Brother Callaway personally. He has given the deaconship hard study, serving, as he states, many years.

In hope,

H. B. WILKINSON.

Claxton, Ga.

DEACONSHIP.

Eld. H. B. Wilkinson.

Dear and Precious Brother: Since you requested me to write on the deacon and his duty, I have decided to do so, trusting entirely in the Lord for guidance. I have often been called on to write on this subject, as well as having impressions to do so. Will state to begin with that I am near by 72nd year of life, nearly 48 years as a Baptist and 46 years as an ordained deacon. When I was ordained they presented to me the Bible and said, "You will find your duty if you will search for it." So I began searching for some special charge on duty to the deacon. After some years I was talking to an aged minister on the subject. He said he served as deacon several years before he was ordained to the ministry and said he had failed to find any special charge to the deacon, only to look after the poor and the pastor. He said he doubted whether any preacher was capable of giving the proper charge that had no experience, which is the best knowledge that can be obtained.

By reading and long studying, I think I can see two sets of deacons and their work, the first recommended by the apostles to take charge of the money that had been raised and laid at the apostles' feet. Please notice those qualifications. They were men of honest report, full of the Holy Ghost and wisdom, and nothing said about them being married men, neither were they called deacons at that time, but they were to serve tables, to relieve the apostles of that burden, which hindered them in their daily breaking of bread (preaching).

Now, it is understood that this was the day of Pentacost and nearing the end of the Jewish world, as it was spoken of by all the prophets and foretold by Christ. They that had goods, houses or land sold them and brought the price and laid it at the apostles' feet. Too much burden was laid on them, so here the deacon's work began, to serve tables and continued to serve, until the church was fully set up, and the Pentacost days ceased and this great treasury was exhausted, which all used, rich and poor, and they had all things in common.

Dear brother, we believe those people had understood by the prophets and Christ Himself, that Jerusalem would be overthrown and Israel as a nation would be dispersed and their property would be confiscated and pass into the hands of others, and for this reason they were influenced to sell what they had and use it in such a noble cause.

Now, you will notice the next deacons had a different qualification (1 Tim. 3:8). This explains what I have already said concerning the two qualifications of the deacons. The first was to serve tables, to see after all alike, and have all things in common, but the latter is qualified thus: The deacon must have one wife, so I conclude that at the time this charge was given to Timothy that men were allowed more than one wife by the law that ruled and before the old dispensation had been done away with. The apostle well knew if a man had more than one wife he would be in poor shape to take care of the church. Besides, he saw that the deacon's wife must be a good woman.

Now, I think we have the deacon in a nutshell. If we will measure up the deacon and his wife according to the rule given us. And the apostle says, "Let them first be proved." After proof we have a deacon indeed and in truth.

I will now try to briefly emphasize the qualifications of the deacon and wife. First, to be grave. I think this means fearless, faithful, unassuming, backed by the spirit of love; second, double tongue;

(Continued on page 12.)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

WANTED.

I would like to obtain a copy of The Messenger for May, 1920. No doubt some one of our subscribers can furnish this copy. It will be greatly appreciated.

Z. C. HULL.

CORRECTION.

On page 11, Feb. 1st issue, first column, seventh line from top of page, should read: "Elders E. B. Bartlett, of Elk Horn Church, Mo.; Parriett Hunt, of Evansville Church. Regret this mistake occurred.

APPOINTMENTS.

Elders B. F. House, of Buffalo, Ala., and J. W. Wyatt, of Salem, N. C.:

Harnett, first Saturday and Sunday in March.
Smithfield, Monday, March 6th.
Beulah, Tuesday, March 7th.
Wilson, Wednesday, March 8th.
Elm City, Thursday, March 9th.
Mill Branch, Friday, March 10th.
Falls of Tar River, second Saturday and Sunday in March.

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Whitakers, Monday, March 13th.
Tarboro, Tuesday, March 14th.
Kehukee, Wednesday, March 15th.
Conoko, Thursday, March 16th.
Spring Green, Friday, March 17th.
Bear Grass, third Saturday and Sunday in March.
Smithwick's Creek, Monday, March 20th.
Skewarkey, Tuesday, March 21st.
Robersonville, Wednesday and night, March 22nd.
Flat Swamp, Thursday, March 23rd.
Briery Swamp, Friday, March 24th.
Bethany (Pine Level), fourth Saturday and Sunday in March.
Little Vine, Monday, March 27th.
Clayton, Tuesday, March 28th.
Little Creek, Wednesday, March 29th.
Clement, Thursday, March 30th.
Four Oaks, Friday, March 31st.
Harnett, first Saturday and Sunday in April.
They will need conveyance when off the railroad.

SYLVESTER HASSELL.

APPOINTMENTS.

Please publish the following appointments for Eld. W. R. Croft, of North Carolina:

Bethlehem, Taylor County, Ga., Saturday and following Sunday, February 25th, 26th.
Garden Valley, Sunday night.
New Hope (Reynolds), Tuesday.
Fort Valley, Wednesday.
Providence, Thursday.
Mt. Paron, Friday.
Elizabeth (Macon, Ga.), 4th and 5th.
Bethlehem, Macon, Ga., Monday night.
Pine Ridge, Jones County, Tuesday.

I hope the brethren will turn out to hear Elder Croft. My prayer is that he will see some life manifested among the Baptists here, and not have to go back to North Carolina and say the Old Baptists are dead in Middle Georgia. I love to see our ministers come, who are in order at home, preaching the pure, simple doctrine in its purity. It edifies, comforts and builds up God's dear children.

W. O. MEEKS.

Macon, Ga., R. No. 2.

APPOINTMENTS.

Elds. L. T. Tucker and J. P. Via of Virginia, will D. V. Preach in the Harmony Association, Mar's Hill, Saturday and fourth Sunday in February, 25th and 26th.

Liberty, Monday, 27th.
Hebron, Tuesday, 28th.
Hephzibah, Wednesday, March 1st.

And in the Upatoie Association as arranged by Eld. J. M. Murray.

Phillippi, Thursday, March 2nd.
Mt. Pisga, Saturday and Sunday, March 4th-5th.
Please circulate these appointments.

B. D. JONES.

ERRATA.

In my article in The Gospel Messenger of Feb. 1, in the first column, fifth line from the bottom, "To form," should be "from."

In the second column, eleventh line from the top, "':ferom" should be "reform." In the sixth line from the bottom, "N. C." should be "N. H."

On the following page, in the fourth line, under Mormonism, "Cumoral" should be "Cumorah," and in the same column, eighth line from the bottom, "Pampas" should be "Pampa, Texas."

S. HASSELL.

AN APPEAL.

Dear Brother Hull:

Dear Brother in the Lord, you will please be kind enough to allow me space in the paper to make an earnest appeal to our brethren, especially of East Tennessee and other parts of the country where Elder Oliver has labored among our people, to come willingly to his assistance in this great hour of need. I see from his statement in the paper that he has lost his barn and contents by fire, losing his mules, two cows and calves, together with all his farming tools. Now, brethren, don't say you can't, for I know you can do a little, and a little from every source will mean much for Brother Oliver. Now, I am as needy as most of you and spend much of my time as Brother Oliver does trying to comfort God's dear little children, and I shall start the ball rolling by sending in five dollars. Who will be the next? We can't afford to let this dear man of God suffer this great loss in his afflicted condition and fail to go to his rescue. The Lord loves a cheeful giver and to poor me there is more comfort in giving than receiving. May the Lord abundantly bless our afflicted brother as well as all the dear ones that will help him bear his heavy burden, is my prayer.

Yours in hope,

R. O. RAULSTON.

Chattanooga, Tenn.

P. S. The address of Eld. W. H. Oliver is Cades Cove, Tenn.

(Primitive Baptist please copy.)

HOW TO REMIT.

I am sure the subscribers do not realize that it is an expense to me to receive checks on subscriptions. I pay ten cents exchange on each check sent in. The greater part of the remittances is in checks and ten cents on all checks amount to a great deal. I will appreciate it if you will send Postoffice Money Orders or add additional amount to pay the exchange on check.

Z. C. HULL.

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CHURCH CONSTITUTION.

We had the pleasure of attending a good meeting at Cullman, Ala., embracing the fifth Sunday in January. On Friday night Elders L. M. Walker and J. W. Lomax filled the stand. Saturday morning, Elders W. T. Flanagan and J. J. Turnipseed. After services, according to previous appointment, a presbytery was formed and organzed, composed of Elder J. W. Lomax, Bold Spring, Tenn., of the West Tennessee Association; Elders W. T. Flanagan and A. J. Houk, Paint Rock, Ala., of the Mud Creek Associaton; L. M. Walker, Albany, Ala., of the Flint River Association, and J. J. Turnipseed, Birmingham, Ala., of the Wetumpka Association, and a lovely band of brethren and sisters holding letters from several of the churches of the Mt. Zion Association, upon being duly examined, were found to be orthodox in faith and sound in practice, and were duly constituted into a church, designated Mt. Olve, declared and pronounced to be in order to attend any business of the church, and the church convened in a business conference, being composed of thirteen members, proceeded to busness and chose Eld. J. W. Lomax moderator pro-tem, and J. J. Turnipseed, clerk pro-tem.

After inviting visiting brethren and sisters to seats with us, an opportunity was given for membership. No one came forward and the church proceeded to elect a moderator and clerk, which resulted in the choice of Elder B. G. Parker, moderator, and Chas. D. Parker, clerk, both of the body.

Saturday night the stand was ably filled by Elders W. T. Flanagan and A. J. Houk. Sunday morning the stand was filled by Elders A. J. Houk and J. J. Turnipseed.

After services an opportunity was given for members and two came forward with letters and were received.

Sunday night the stand was filled by Elders J. W. Lomax and J. J. Turnipseed. Thus closed a lovely meeting, indeed.

May the Lord be praised.

J. J. TURNIPSEED.

ELD. D. S. GOWER PASSES HIS EIGHTIETH BIRTHDAY.

By special invitation, I attended the birthday supper of Eld. D. S. Gower at the home of his daughter, Sister Gordon, at Decatur, Ga., on Thursday evening, Feb. 2nd. Elder Gower has ben confined to his room for over three months, caused by a fall early in November. He has suffered a great deal, but he is now slowly improving and was able to go to the dining table by having assistance on his eightieth birthday. Regardless of his advanced age and the many serious difficulties he has recently undergone, his mind was clear. He talked very freely of his experiences in life and the mercies of God. He is deeply interested in the church. His fatherly admonations and advice were greatly appreciated. Elder Gower has been preaching over forty years. His preaching and manner of life have never been the cause of any trouble or dissension among the Baptists.

The evening was spent very pleasantly, indeed. Elder Gower seemed to be happy. All present seemed to have enjoyed the occasion. Sister Gordon had prepared an immensity of good things to eat. We shall not forget the occasion. I trust Elder Gower will continue to improve and that he will be enabled to attend church again ere long, which he so much desires.

Z. C. HULL.

(Continued from page 9.)

I think this would mean to be unestablished in his walk and talk, one that is easy to be led; third, not given to wine (strong drink); fourth and last, but not least—not greedy of filthy lucre. This, to my mind, has been a great curse on both deacon and church. The deacon should have more love and concern for the church than for anything else on earth, for where a man't treasure is his heart will be there also. He will be willing to make any lawful sacrifice for the upbuilding of the church. To appoint a man to do anything that he has no taste nor love for, is a mistake. All these things should be proved before the appointment is made.

Concerning the deacon's wife, I fear there has not been sufficient consideration by the church respecting her qualifications. The Scriptures say that she must be faithful in all things. I think this only means that she should be a unit with her husband, that she should not discourage her husband in any way from discharging his duty. I have heard of cases like this: Husband says to wife, "Go to the pantry and get up something and I will take it to some poor, afflicted brother or sister," but wife refuses and says "They never were any account and I am not willing to take our hard earnings to help people that never would help themselves." So the deacon hits bottom. He can't do what he feels to be his duty without a difference with his wife, so he leaves it off.

My observation is that the sisters, generally speaking, are more generous-hearted than the brotherhood. Now, my brother, as to how this good work should go on has been my chiefest concern for many years.

In the constitution of our church (Anderson) a treasury was organized and each male member assessed 50 cents a year to buy wine, buckets and other things needed for the church. It was soon discovered that the treasury business was not a unit, so it was discontinued. After I became a member I suggested that we have a treasury in our church. I was convinced that it would not give satisfaction, but I would not object to any church where they had some poor and afflicted brothers or sisters to take care of, to put some funds in the deacon's hands for the benefit of those entitled to it, provided it could be a perfect unit of the church, otherwise, it would prove to be a curse.

My brother, you remember several years ago that a certain elder commenced advocating a church treasury. I learned from him that it was exclusively for the preacher. I opposed it upon the grounds that it left out the poor. He said, "Oh, well, we will have two, one for the preacher and one for the poor."

So you remember this elder carried his point in several churches and drifted with the progressives. You remember that this elder claimed that all the finances should go through the deacons' hands. To this I did not agree, because we had some strong

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brethren that put great stress on Matt. 5:3, which reads, "But when thou doest alms, let not thy left hand know what thy right hand doeth." By investigation, I learned that these are generally the most liberal contributors. Another objection I had to this rule: We have brethren who, as soon as they learn of some one in distress, will go at once to their relief without saying anything to the deacon about it, but what they find for their hands to do they do it in haste.

One case I will mention. While Eld. J. H. Smith was serving our church, Bro. William Callaway learned somehow that he was in great need, so he and another brother loaded their carts with corn, fodder, potatoes, meat, flour, syrup, meal, grits, sugar and coffee, and about 60 pounds of pork. Here was a load of the choicest fruits of the land, a part of which they bought at a store on their journey to Elder Smith's place, about 35 miles.

They arrived late in the evening. Elder Smith was called out of the field to meet these brethren. He stated he had only one more feed for his mule and his provisions at the house were about out, and said when he was plowing his last furrow he was praying to the Lord to undertake for him.

Several of his neighbors came to see what those loaded carts meant. Sister Smith soon had a nice supper prepared and they all rejoiced together. A brother said he never witnessed anything like it, and I knew nothing of it until he came and told me.

Now, had this gift gone through the deacon's hands our pastor would not have received it in time, neither would he have known who gave it.

Well, brother, perhaps you remember asking me several years ago when did the Pentacost days cease. I remember telling you I thought that it ebbed out in the Macedonia Church, but I feel differently about it now. I feel that the table services ended as this great treasury was exhausted. Here I believe the Pentacost days ceased after the church was set up, but I believe there was a space between or before the Gentile churches were organized and the deacon's work was again started under a different system.

You will notice what the apostle said about the Macedonian brethren praying to him with much entreaty that he receive the bounty and take upon himself the gift of ministering to the saints. Also read again, Gal. 2:10, James, Cephas and John, who seemed to be pillars, gave Paul and Silas the right hand of fellowship to go among the heathen (Gentiles) only would that we remember the poor the same which I was favored to do, says Paul.

Now, I believe that it took time to establish those churches among the heathen. It seems as if the Apostle Paul spent his life at this work. Of course, I believe that the church was set up during the Pentacostal days, but I don't think it was fully set up among the Gentiles as Paul himself acknowledged that he was one born out of due season, that he was an apostle of the Gentiles, who came in after the church was set up and his work seemed to be in a different field to the rest of the apostles.

Well, I will say further that I am the senior member of our church, so you see that the church has been reared under my deaconship and they look to me as a father. Now, if they are taught wrong I am to blame. I have long since thought that we had no use for a church treasury, as the church was a treasury of itself. I have long since learned that the deacon should be mild and loving among the brotherhood, but at all times make their duty plain to them in a loving and confidential way; he should always let them feel that they are living in his confidence, for Solomon says that love begets love. So when he points out or shows them their duty, they will gladly perform it.

You remember, many years ago, that the ministry was badly neglected, even if he was poor after serving for a year, they made him a donation, but generally small. But I rejoice that that system has been lost sight of in most of the churches and I am particularly proud Anderson Church feels it a duty to take care of her pastor and look after his needs. One instance I will mention: The brethren learned that his house had to be re-covered. They got up the shingles and make up the money to pay the freight and shipped them to him. At another time our pastor lost all his meat hogs after they were fat, and the brethren and sisters furnished him, he said, enough to last him two years, besides other hogs to start raising more. At another time he called on one of our active young deacons to lend him $25. The young deacon called the brethren aside and stated that our pastor was in special need of money and said, "Brethren, I don't think we should allow our pastor to borrow money to meet his needs." So the money was made up and more than he asked for, in a few minutes.

Our church makes up a donation at each visit to the church and it has become so customary that if the deacons forget it some other brother will call their attention to this particular duty. Our church realizes that God is blessing her for some cause above her expectations.

Now, dear brother, I am coming to the most critical part of the deacon's work, for him to know just how far he is allowed to go. According to the Scriptures, you remember, that Paul's charge to Timothy, (1:5) not to allow any widow to be made chargeable to the church under 60 years old, and after her qualifications are mentioned says if she has children or nephews, let them take care of her, and says "He that provideth not for his own (aunt) and especially for his own household (mother) has denied the faith." I have thought much along this line, which was good at the time Paul gave this charge, and I don't want to frustrate it, for I believe it was very essential. I think the deacon should be very careful, but if he finds a widow, regardless of her age, who has no one to care for her, who is afflicted, unable

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to work, who is worthy of the notice of the church, he should learn what her needs are and report the matter to the church. In many cases if the money is given it is not applied to actual needs and the trouble continues. I have long since learned that a liberal church is often imposed on, for the parties who receive help will sit down when they are able to do something to help themselves, and depend on the church to support them.

The deacon should look close in all such matters and keep everything off the church that is not entitled to help. I have often mentioned things like this to the church. Let it be brother or sister ,or some poor, afflicted one who is not a member, I am going to help them because I am afraid not to do so, but I do not present it to you as a duty except you feel as I do about it, for Solomon says, "Whosoever stop his ears from the cries of the poor he himself shall cry out and shall not be heard." Yet, with all my care, I have made some mistakes, both by doing and not doing, and I have learned that people of the world can find and point out more duty for the deacon and church than she can take care of, if we notice all their complaints.

I have decided it best for the deacon not to bring anything to the church except he can make it a plain scriptural duty. The Apostle Paul say, "As much as in us lie to do good unto all men, but especially to the household of faith. Now, brother, with 46 years' experience, I am yet but a student and have to inquire how to perform my duty, and feel so unprofitable in the trust committed to me.

Dear brother, it was Elder Solomon Kennedy that gave me the charge when I was ordained, and we went often together and he was often telling me what my duty was. At one time I had my feelings stirred about the conduct of some of the members and he said to me, "I believe that you have got the talent and gift of a deacon, but you must learn to endure hardness as a good soldier of Jesus Christ." He said he served as deacon five years before he was ordained to the ministry and there learned if a deacon did his duty he would meet opposition, and said that we should not raise up idle members, that I should see that all did something for he that won't work shall not eat. Now, if you let them grow up idle they will be unprofitable to themselves and worthless to the church, because the promise is they shall not eat. Make demands in a loving way as an obligation they are due the church. It may take you some time to educate them to duty, but don't give up.

Submitted in love for the cause of Truth,

J. R. CALLAWAY.

Manassas, Ga.

OBITUARIES

WALTER E. HUNDLEY.

I am writing an account of my sweet boy's death, Walter E. Hundley, who went to France June, 1918, and was killed in action October 24th, 1918. Such a shock to me no one knows, but God. He was a good-hearted boy. He never made any profession of religion but I believe he is saved. I feel like the Lord has shown me.

His body was sent home October 15th, 1921, and his funeral was preached by Elders J. E. Herndon and Frank Egleton, and a large number of friends gathered to pay their last respects to him, but I have a hope of meeting him in heaven, where there will be no more tears shed and no more goodbye, and we will be happy forever. Sleep on, dear Walter, and take thy rest, we all loved you well, but God loved you best. I know you are now with Him who has called your sweet spirit home, crowned you with a crown of glory and with angels you will roam, though our hearts are sad and lonely, as we see your seat vacant in our home.

God will call us and there will be a happy union as we walk the golden street—no more grieving, no sorrows for our happiness will be complete.

I desire the prayers of all who may read this—that I may live nearer to my Savior while here in this world.

MRS. L. M. HUNDLEY.

435 Overby St., Danville, Va.

SISTER MANDY FRANCIS FOSHEE.

By request of her husband, I will try to write a few lines in memory of his companion and mother, who has passed out of this old troublesome world and her spirit has gone to live with her blessed Savior in that beautiful home above, while her body is consigned to the narrow limits of the tomb to await the great resurrection morn, when the Savior will come to earth again and gather up his jewels, and she will arise at His command and meet Him in the skies.

The subject of this sketch was born Dec. 24th, 1846, making her stay on earth 74 years, nine months and six days. Her maiden name was Duncan. She was happily united in the holy bonds of matrimony to John W. Foshee the second day of January, 1868. To this union was born eight children. One died in infancy. Her two oldest daughters preceded her to the grave, to-wit.: Luna Jane Jackson died May 9th, 1913; the second old daughter, Lena Tankersley, died the 29th day of September, 1890, leaving her husband and two sons and three daughters to mourn her absence, J. P. and G. C. Foshee, and Lizzie Spivey, of Alexander City, Ala., and Ila McDougal, of Goodwater, Ala.

Sister Foshee united with the church at Ephesus, of the Primitive faith and order, Aug. 13, 1870. Some years after that her husband bought land near Alexander City, Ala., where she and her husband lived happily together until her death. Sister Foshee obtained a letter of dismission from Ephesus Church and moved her membership to Fellowship Church, near Alexander City, where it remained until her death.

Eld. M. Shaddix preached her funeral. He spoke words. of comfort to the bereaved ones, after which she was laid to rest in the cemetery at Fellowship Church, to await the final resurrection of the saints. She was ever ready to lend a helping hand to her neighbors and friends.

She will be greatly missed in the community, it is sad to give her up, but we hope that our loss is her eternal gain. We should not weep as those without hope, for as we all loved her so well the Lord loved her most. He called and she had to go and I feel assured she is sweetly resting with Jesus. Husband and children will miss her loving and tender care. We pray the Lord may heal their broken hearts by the presence of His Holy Spirit.

W. F. FOSHEE.

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FROM NEW YORK.

Dear Editor: The time is passed for my subscription and I received your letter, but not the blanks you said you enclosed. Find enclosed herein money order for $2 to renew for another year.

I am very sorry to tell you I can not get any subscribers here, for there are not many that will even read the dear Books, even when I offer them free after I finish reading them.

I want to tell you how much I do enjoy The Gospel Messenger, and may the Lord ever sustain you and all the dear ones who are given such a gift from the Father above to comfort the hungry and thirsty wilderness travelers here below these dark hills of time, where storm after storm doth rise.

There was once a time when I knew nothing about longing and thirsting for that peace that passeth all knowledge, but if not deceived I can say with one of old the Lord found me in a waste, howling wilderness and led me about and instructed me and there was no strange God with me. My sorrows rose up before me like a mountain. My heart fainted within me and, oh, the terror of death and hell was so horrible and I saw myself a justly condemned sinner before a holy God.

After many years of groans and sighs it pleased Him to pardon my sins and give me a sweet hope through grace, for I saw by an eye of faith the dear Lord and Savior Jesus Christ appear on the Cross, the just dying for the unjust, and I heard these words, "Your sins are all forgiven; go in peace and sin no more; tell both saints and sinners what a dear Savior you have found," and my heart was filled with joy unspeakable.

I shall never be able to tell how great is this love to me. I could say next door to death He found me and snatched me from the grave. Now I can tell to all around me His wonderful power can save. I do wish I could tell you how I have been led, but I fear I have already made this letter too long, but when I started it I only intended to send in my subscription for another year. I want to get the dear paper as long as I can pay for it. I was a member with the new school for eighteen years, but after many conflicts and wandering from place to place the dear Lord appeared to me and if not deceived called me out from among them and gave me a home with this despised people. I feel too vile to be with them, but there are none on earth like them.

Dear editor, please pardon me for taking such liberty in writing you and if this tire you cast it aside; all will be well, for I am so unlearned I know I am a poor helpless sinner and if saved it is by divine grace alone, for the work is complete. I believe that those that were chosen in Christ before the world began are the only people that are saved. May the grace of God rest and abide with you and all of His dear people everywhere, and help you in this great cause of Zion.

Yours in hope of life beyond,
MRS. MELISSA GRIMES

White Plains, N. Y.

FROM CALIFORNIA.

Eld. Z. C. Hull.

Dear Brother: I have taken The Gospel Messenger for more than twenty years and surely believe it is one of the most faithful heralds of truth we have. You know the closer we live to Christ the more the world despises us, and among our own selves we have some who do not want the whole truth told, because when you exhort them to come out from the world and be not a partaker of their sins, they feel you are fighting or rebuking those who belong to the different lodges. Now I love those brethren and do not want to hurt their feelings, yet I can't see any difference between a lodge that teaches salvation by good works and a church which does the same thing. I wish every Primitive Baptist would go to God in prayer, asking that our brethren who hold to lodges might be shown the evil of associating with those man-made institutions.

May The Gospel Messenger live many years to comfort the lonely and strengthen the weak-hearted ones of our Father's flock. May God bless you and yours. I remain, yours to serve,

JOHN H. BROWN.

Gardena, Cal.

Eld. Z. C. Hull.

Dear Brother Hull: We received your letter stating that our subscription to The Messenger was out. You will please find enclosed check to pay for another year. We do not want to miss a copy of the paper. We certainly enjoy reading the good letters from the able writers.

I have thought every since our association (the Harmony) convened at our church (Marrs Hill) the second Sunday, Friday and Saturday before in last October that I would write you about it, but kept putting it off, but as I am writing you to renew our paper will try to tell you about our good association.

I think we had one of the best sessions of our association that I ever attended, and I have not missed a session in eighteen years, I don't think. We had seventeen corresponding and visiting preachers with us. Of course, we could not preach all of them, but those that did preach, I think, did some able preaching, if I am any judge. We were certainly glad to have them with us, together with all the rest of our visiting and corresponding brethren and sisters.

We had a very large crowd, especially on Sunday. Some estimated as high as 2,000 or more, and I don't think I ever saw better order for so large a crowd. It was a good meeting to me and I had a lot of my brethren and sisters and also friends to come to our home and take care of them the best we could, but in the midst of our good meeting we had our sorrow with it. My wife's brother, Bro. D. H. Fain, was at our home sick with tuberculosis and heart trouble, and he died Saturday night about midnight. Of course, this was sad, but we are creatures of circumstances and we have to be governed accordingly, and we should be submissive to the will of the Lord, for what He does is right. Some of us at times may

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murmur and complain at our lot, but if we are what we sometimes hope to be we should be the most thankful beings on earth, but I am often made to wonder and doubt whether I know anything in the right way or not. I think I love my brethren and sisters and the cause, but is it the right kind of love or not? I hope I feel an interest in the welfare of the church, and if I could know at all times what was right and what would be to the honor and glory of God, I hope that is what I desire to do.

Brother Hull, I started to write you about our association and got off the subject, so I will close by sending you one of our last minutes.

We are up but not well. Hope you and family are well. Remember me and mine.

Your little brother in hope,

B. D. JONES.

Edison, Ga.

MESSENGER APPRECIATED.

Eld. Z. C. Hull.

Dear Brother: I am enclosing check for $3, for which you will please send Messenger to the following: O. Strickland, Munday, Texas, and R. E. Seay, Knox City, Texas, Rte. 1.

I have been so downcast for the last few years and all the papers that I would get from our people seemed to be advertising trouble that I have been without any paper for some time, but Saturday night I came into possession of The Gospel Messenger and before I was through reading it I felt like I would just love to take Brethren Hanks, Duncan, Bartlett, Collings, Fisher and others into my embrace and tell them how much their good, humble, Godly, peace-making articles did me.

I have tried for ten or twelve years in my poor, weak and stammering way to preach what I conceived to be the truth as it is in Jesus, and have never had anyone, either minister or member of any of the different factions of Baptists to become offended at any idea that I have ever advanced . But my dear brethren here in Texas have fought each other over words to no profit until it has almost seemed that I was about out of a place to rent when I was weary, eat when I was hungry, or drink when I was thirtsy, and my poor, imperfect knowledge of things has caused me to do and say things that I should not have said.

Nevertheless, I have striven, together with such men as I believe Elders Hassell, Newman, Collings, Hanks, Duncan and others to be in my feeble petitions that the great body of peace-loving Baptists might be delivered from unreasonable and wicked men and that they might come together, confessing their sins and live together once more, and undoubtedly the circulation of a paper with as much exhortation, pleading and prayer for a coming together and unity by the brethren will be for good.

Brethren, can't we all do like one of the prophets did when he said, "All we like sheep have gone astray." We have turned every man to his own way. And when we see that when we are advocating something that is causing trouble, quit it.

"For Zion's sake will I not rest and for Jerusalem's sake will I not hold my peace until the righteousness thereof go forth as brightness and the salvation thereof as a tank that burneth."

Brother Hull, I think I can send you other subscriptions.

Yours in hope,

O. STRICKLAND.

Munday, Texas.

FROM ELD. B. F. HOUSE.

Dear Brother Hull:

Enclosed find check, amount $5.50, for which please send The Messenger to **Mrs. Georgia Dismuke, Parrot, Ga.** (who is a widow). Also extend the subscriptions of **Brethren W. B. Cummings, Roanoke, Ala.; R. J. Allen, Opelika, Ala.** (have forgotten his route), and **B. F. House, Buffalo, Ala.**

If the Lord wills, I will be in Atlanta the first of March and am going to try and bring you some more subscriptions.

That district meeting of which I wrote you will be held with the church at Ephesus the fifth Sunday in April, Friday and Saturday before, and we sure want you to come. I am writing to your dear father and asking him to come, as we want you both to be there together with us, so please let me know real soon and say that you will come.

Will let you know if your father agrees to come. Hope it will be so he can. I appreciate more than I have words to express the effort that you are making to keep The Messenger clean and free from strife and to unify our people and bring them together on a sound Bible basis of peace. I feel sure that the great body of our people believe the same great truths in regard to basic principles and should repent of all errors and turn away from all minor differences and live together in peace and love, thereby proving to all men that we are His disciples because we love one another.

May the God of all grace keep you by His Holy Spirit and direct you in the great work whereunto He hath called you, and may He incline your heart to pray for me and mine.

Your little brother in hope,

Buffalo, Ala. B. F. HOUSE.

It is so sweet to have the blessed assurance, that after a few more days on earth to spend, a few more heartaches, a few more bitter tears to shed, a few more pains in our mortal bodies, a few more dark nights and dreary winters and the dear Savior will call us up higher to go home and be forever at rest. Blessed thought! L. H.

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The GOSPEL MESSENGER

Eld S Hassell

Vol. 44 ATLANTA, GEORGIA, MARCH 1, 1922 No. 5

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Brief Reasons Why the Great Majority of Primitive Baptists, in Loyalty to God and in Kindness to Man, Do Not Fellowship Man-made Doctrines, or Man-made Practice, or the Frivolities and Indecencies of Modern Society.

Man-Made Practice (Continued).

Proselytizing—Zealously and Successfully Laboring, by Every Possible Means, to Convert People to a Form of Religious Profession—In the 23rd chapter of Matthew, the Lord Jesus Christ, the Infallible and Supreme and Final Judge of man, utters the sternest and severest rebukes that ever fell from His lips, and these woes are pronounced against the Pharisees, as ostentatious, sanctimonious, proud, hypocritical, carnal, cruel, covetous, proselytizing, foolish, blind, ceremonial, unspiritual, and corrupt, like whited sepulchres, beautiful outwardly, but within full of uncleanness, hating and murdering His prophets and His wise servants (and who were soon to crucify Him), and He says to them, "Ye serpents, ye generation of vipers" (filled with the poison malice of Satan, their father, against God and His truth and His people), "how can ye escape the damnation of hell?" His question implies that they can not possibly escape eternal damnation. They cared nothing for God, nor for eternity, nor for their converts, but only for their own selfish and temporal interests. They cared nothing for true religion, the religion of the heart or the life, but only for outward appearance and dead forms. They acquired numbers and fame and money here, but everlasting ruin hereafter. And the converts whom they made were twice as bad as themselves—twice as full of pride and malice and bitterness against God and His truth and His people. How awful a condition!

Saul of Tarsus, whom a Pharisee, brought up at the feet of Gamaliel, the noted teacher of the law in Jerusalem, was of this character, and far more zealous than his teacher in his persecution of believers in Christ, pursuing them even unto distant cities, haling men and women to prison and to death. But the sovereign, unmerited and almighty grace of God changed him instantly and forever, without any human instrumentality, from being the bitterest enemy of Christ to being His most devoted friend; and, during the remainder of his life, he found it his greatest joy to proclaim, by tongue and pen, from one end of the Roman Empire to the other, the glorious doctrine of his own experience—the free and full salvation of hell-deserving sinners, both Jews and Gentiles, by the rich and reigning grace of God, by the atoning death of His Son and the renewing power of His Spirit. The proselyting, Judaizing Pharisees who professed Christianity dogged the steps of the Apostle Paul even to distant countries, and sought to depreciate this apostolic authority, and to supplant the gospel of salvation by grace which he taught by the doctrine of salvation by the law, which he said was another gospel, and yet not another, but a perversion of the gospel, and that those who preached it deserved the curse of God (Gal. 1:5-9). Under the Maccabees, Jewish rulers of Palestine, during the two centuries before Christ, some neighboring peoples, the Idumeans, Itureans, and several Greco-Syrian cities were forcibly Judaized by circumcision. But convinced of the folly of their course, the Pharisees, two or three hundred years after Christ, quit trying to proselyte the Gentiles.

Of course Christians should live like Christ, and shine as lights in this dark and sinful world, and the ministers of Christ should preach His gracious and holy gospel to every creature so far as they have opportunity; but we should not imitate the ancient Pharisees and the Roman Catholics and the great majority of Protestants and even of those called Baptists in laboring to proselyte people, by frightening or flattering or exciting or deceiving the unregenerate into a profession of religion. Primitive Baptists do not try to proselyte their own children, much less other people, into a vain and false religious profession.

The Roman Catholics and the Mohammedans are the most successful proselyters in the world.

Theological Seminaries—Schools for preparing

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people to preach. From the first one established in Alexandria, Egypt, to the Theological Department of the University of Chicago, founded in 1890, and endowed with thirty-five million dollars by John D. Rockefeller, they have been the greatest hotbeds of infidelity in the world. The Lord by His Spirit prepares a man to preach, and leads him while in the ministry to study and understand His word.

S. HASSELL.

PRIMITIVE BAPTISTS.

It is said that Donatists and Novations were together on the following: First, for **purity** of members, by asserting that none ought to be admitted into the church but such as are **visibly true believers,** and real saints; second, for **purity** of **church discipline;** third, for independence of each church; fourth, they **baptized again** those whose first baptism they had reason to doubt. They were consequently called **re-baptizers** and ana-Baptists.

The Novations (Primitive Baptists), or the church in Italy, had been very successful and were planted all over the Roman Empire. Although **strict in discipline** and **sound** in **doctrine,** yet they had great influence. In the restraint in 331, however, they suffered much. They were forbidden to assemble for worship, and many of the church buildings were destroyed, because they would not adhere to the Catholic church.—Daily.

Elder Hassell says, page 386: "The baptism of youth, it is maintained by many, began in this (Fourth) century.

In the year 370 the Emperor Valens sent for Basil to baptize his dying son, Galetes; the ground of the request was the illness of the youth. Basil refused to do it and it was eventually done by an Arian bishop. . . . So that it was agreed eventually that they should also baptize as soon as born, or soon thereafter, so they also, by this means, in case of death, might escape the flames of hell! And either about 256 A. D., in Africa, or 370 A. D., in Rome, is where youth's or children's baptism, without faith, came from; not from Christ or His Apostles."

The bishops became enraged against the Novationists (Baptists) for baptizing all persons who came over to their communion from the Catholic party. In the Fourth Lateran Council an order was made to banish them (the Baptists) as heretics, and these orders were supported by an edict, in 413, issued by the Emperors Theodosius and Honorius, declaring that all persons **re-baptized and re-baptizers** should both be **punished with death.** Albanus, a zealous minister, with other Novationists, were punished with death for **re-baptizing.** . . . "The combined methods of oppression led the faithful followers of Christ to abandon the cities and seek retreats and more private settlements in the county; in the doing of which they made their way into the valleys of Piedmont, which is no doubt the retreat and wilderness spoken of in Rev. 12:6.

About this time they began to be called **Waldenses.**

We have now traced the Novationists, a people of the same order, practice and discipline, into the same country. May not all these properly be called **Baptists**—a name which combines together all branches of the Church of Christ, which in different ages were called by the names of their elders or preachers, or a name given them by their enemies?

413. The Novationists had hitherto flourished in Rome, having a great many places of worship and large congregations; but the rising power of the Catholic interest, its union with the sword, the ambitious character of its officers, etc., prompted them to crush every opposing interest. They consequently robbed the Novationists of all their churches and drove them into obscurity. . . . A **council** was called at Arles and at Lyons, in 455, in which the views of the Novationists on **Predestination** were controverted, and by which name they were **stigmatized.** These people now retired from public notice, yet it is pretty manifest that while some of them sought asylums in other kingdoms, many of these despised people continued in Italy.—Owens.

Orchard History, page 165, says: "Persons holding sentiments in accordance with the Waldenses were very numerous in Spain; they were thousands and tens of thousands."

In Fifth Century. Hassell's History, pages 397 and 398, says: "Augustine affirmed that God is an **omnipotent sovereign,** and all men are entirely dependent upon Him; that **all** the human race were in the loins of Adam and **fell in Him,** and therefore born **totally depraved;** that **Divine grace** is absolutely **unmerited, indispensible** and **irresistible** in the salvation of the sinner; that from its eternal design to its eternal accomplishment, **grace** does **all the work of salvation,** even working in the sinner all His good will and all His good works, so that he shall go into the Divine presence as a poor, **helpless beggar, a poor, lost sinner, saved by grace alone from first to last, and shall be thus prepared to give God all the glory of his salvation."** . . . "God's **election** and **predestination** of the sinner to eternal life were altogether of free and unmerited grace, and not at all conditional on the sinner's repentance, faith and good works, for these are declared in the Scriptures to be the fruit of God's Spirit in the heart" (Psa. 107:1-31; Isa. 45:24, 25, 64:6, 66:10; Jer. 31:1-9; Rom. 3:24, 4:5, 16, 5:19-21, 8:29, 30, 9:16, 11:16; Matt. 1:21; 2 Tim. 1:9; Eph. 1:3, 4, etc.).

This doctrine is what all true Primitive Baptists believe today.

Alexander Campbell said, "Justin Martyr's public defense of the Christians of the **Second Century** is a sufficient document to show that the **Baptist sentiments** at that time universally prevailed"—Campbell-Walker Debate, page 265. Mr. Campbell further says: "Thus I have shown, that even in England, the Baptists have continued from the Apostolic times to the present day, and also that there have been in

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every century advocates for **Baptist principles"**—Ibed., page 278.

We have shown that the Primitive Baptist Church was apostolic in faith and practice from the apostolic age until the Fifth Century. They opposed Roman Catholicism, the mother of harlots. They **baptized** all who came to them from the corrupt party, just like Old Baptists do today. They had no institutions of men or allowed their members to belong to oath-bound, Christless secret orders. They believed in a complete separation between the church and Anti-Christ. They contended for a **strict discipline** and **pure** membership. No **gambling, profanity, drunkenness, adultery, fornication, lawlessness, perjury, dishonesty, lying, stealing** or other immoral conduct allowed. They were known by their fruits. Such conduct should never be allowed. The ministry of the church were chaste, godly men, generally poor, and preached the Gospel because they loved it. There was a sacred bond of love that bound the true ministry together, so they were not backbiting or envious of others. Their discipline was enforced by churches alone. There was no disciplinary power over the church. Nobody could deal with and exclude a member but the church to which one belonged and to which he was amenable, and nowhere else. There was no separate constitution or rules of decorum from the church. The ministry and the church were despised and rejected of men. Their hardships were great. They looked to God alone for their perpetuity. None patronized the mother of harlots by sending their children over to join her institutions. May the dear old church ever preserve those apostolic marks and all be cemented in love. Surely they have ever been an afflicted and poor people, but rich in faith. All true Baptists should lovingly adjust their differences and be sweetly united in love and unity.

LEE HANKS.

WE SIN — GOD SAVES.

An Old Baptist preacher once told me the following story: "I," said he, "was traveling along the pike and came across a little child sitting by the roadside all covered with dirt, with tears streaming down its little face. I stopped my horse, got out of the buggy and took the little fellow up and brought him to a toll-gate house not far away. When the lady came out to collect the toll she saw at once her baby. He had been lost, had strayed away from home. I had brought him back. That mother took her little baby in her arms, hugged him (with all of his dirt and tears) to her bosom and called him her baby."

That mother loved her baby, **not** his **dirt.** She took him in the house, washed his face and put nice clean clothes on him.

So with all of our dirt and filth God loves us if we are His children. He does **not** love our **dirt** and **filth** but He loves us.

We are no less His children when we get filthy, but God does not love our filth and will wash our filth away when we come to Him. And when He puts clean garments upon us He does not make us go back to the dirt and filth pile to soil them again, but tells us to keep away from such places. "Be ye separate." "Keep your garments unspotted from the world."

That mother did not force nor **cause** her baby to stray away from home, neither did she force nor **cause** him to become dirty and filthy, but she **did cause him** to become clean and did put clean garments upon him. Those things she did with her **own hands.**

God does not force nor **cause** his little children to sin and become filthy in this world, but He does **cause** us to become clean through the blood and righteousness of Jesus Christ. He does put upon us a clean garment (the imputed righteousness of Christ).

The dirt and filth are ours and God suffers or permits us to get into them, but the imputed righteousness of Jesus Christ, the clean garments of eternal life, He predestinated and **reserved that work for His own hands,** and none but **He** can do **that work,** and none can undo it when it is done.

"I am God, I change not." "I give unto them eternal life and they shall never perish."

The Bible nowhere sets forth a principle by which we can hide behind God's predestination as an excuse for our sins. When we get dirty and filthy by reason of sin and disobedience, **we alone are to blame.**

Submitted in love,

E. B. BARTLETT.

"TO ALL THAT BE IN ROME, BELOVED OF GOD, CALLED TO BE SAINTS."

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also" (Romans 16:1, 2).

This is the language of the eminent Apostle Paul as he writes, "To all that be in Rome, beloved of God, called to be saints." I am sure that everyone will agree with me that whatever the Apostle recommends to the saints at Rome is good for every Old Baptist Church in the world, and we will take it as our "rule of faith and practice." I am ashamed of any Old Baptist who refuses to take the whole word of God as the man of his counsel, and is unwilling to practice the things plainly laid down for all the early apostolic churches. One thing has often been a point of discussion and sometimes contention among Old Baptists, and that is woman's place in the service of God. We have among us some very zealous and wideawake sisters whose hearts burn with zeal for our blessed cause, and they would gladly do anything and make any sacrifice to advance the blessed principles of the church and of God, our

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Saviour. They stand ready to be taught out of God's holy word what their duty is, and like Saul when struck down on the road to Damascus, they inquire, "Lord, what wilt thou have me to do?"

I think that mere custom and tradition have many times sat them down upon the stool of do nothing, and they have failed to get the good encouragement from the brethren, and especially the ministry, which they were so justly entitled to. I want every Old Baptist to get his Bible, sit down and read the above text, and ask himself the following questions: (1) In what way did Phebe serve the church at Cenchrea? (2) In what capacity were the brethren at Rome to receive her? (3) What business was it that she was attending to in which she would likely need the assistance of the brethren at Rome?

These are important questions and very important things for Old Baptists to find out. Paul was evidently at Corinth when he wrote this Epistle to the Romans, and was at that time laboring and teaching the church at Cenchrea and Corinth (Cenchrea and Corinth may be one and the same place). This Epistle was evidently sent to the brethren at Rome by the hand of Phebe, and if this be so, then she was a messenger from the church at Cenchrea. Most likely, the business she was carrying on was some charitable work for the church. It is probable that the church at Cenchrea did not at this time have a deacon and the work of the deaconship was carried on by Phebe. We certainly have example of collections being taken up for the poor saints.

Now, I feel sure that Phebe was no preacher, nor was she a regularly ordained deacon. The apostle would have been flatly contradicting himself if, after he had taught that he would not even suffer a woman to speak in public and the shame of her presuming to transcend her bounds by seeking the place of a shepherd of the flock of God, he should then recommend Phebe as the pastor or servant of the church at Cenchrea. Such a thing would be ridiculous and hold the apostle up to shame and contempt. There are many ways in which our sisters can be servants of the church of God without being preachers or deacons. I would to God that there were some in every Old Baptist Church in this land and country that could truly be called the servants of the church at Bethlehem, at Sardis, at Mt. Carmel, at Emmaus, at Fellowship, etc.

A servant is one that serves, and you can not rightly claim the title of servant unless you are doing something. My dear sisters, take the life and examples of good Dorcas, the woman of Joppa, mentioned in Acts 9:36-42, as a life worthy of emulation by every Old Baptist woman in our ranks. Did not Jesus say that the act of one woman should be preached wherever in the wide world the gospel of the kingdom should be proclaimed. Some of the most devoted disciples that followed Jesus when He was here on earth in person were women. They are loyal, faithful and true. They are not near so apt to betray a trust as a man. No woman that I recall in the life ministry of the Master ever was so untrue and unfaithful as Peter, who denied the Lord.

Certainly, the sisters are a great asset to the church of God when they are up and doing, and in all the word of God their place in His service is as distinct as that of the man, and it can not be dispensed with and the church prosper.

Remember, now, they are not only to serve the Lord in an individual way as children of God, but according to the above text they are to be **servants of the church,** and I understand that to mean that they are to serve the church in any way the church may appoint them to serve. It is therefore within the rights of the church to appoint them as clerks, messengers, committees, etc., to look after the necessities of the poor of the church, widows, orphans, and the family of the ministry in the absence of the deacon.

May God help us to study His word to know what our duty is as sister, brother and minister and then do it. There is certainly something more for us to learn in the Bible than the fundamental principles of salvation by grace. **"If ye know these things, happy are ye if ye do them."**

In love and hope,

Graymont, Ga. HENRY SWAIN.

PRAYER.

Worn and weary, Thou hast sought me;
By Thy cross and passion bought me—
Spare the hope Thy labors brought me.

The poet's plea brings to mind more forcibly that time's changing cycle never varies our need of Divine help. Prayer, that link which binds earth and heaven, has ever been through all ages the Christian soldier's source of comfort. But the tenderest outpourings of a God-honoring soul has never yet pierced the selfish armor of gainful pursuits in which the natural man is encased. Only when **self** is touched by impending calamity is the prayer of **fear** prayed, but it is as stable as the chaff before the wind.

There are many instances recorded in the Old and the New Testament of both public and private prayer being offered. Moses interceded for the children of Israel and later on account of his own son was not permitted to enter with them into the promised land.

The sin of idolatry is a very grievous one, be the idol riches, greed, lust, covetousness or any other false god. The Jews, on account of this sin, caused poor old Jeremiah much prayer and bewailing of their sinful condition before God. But being a stiff-necked people, they heeded not the faithful prophet's warnings and as a result had to pay the price of captivity. The Lord told Jeremiah, "Therefore, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me, for I will not hear thee."

As impulsive Peter walked afar off, forgetful of

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his Lord for the time being, just so we ofttimes go on our way heedlessly, trying our own strength and forgetful of the trend of our footsteps, until in some seemingly mysterious way we are suddenly broken from our moorings and cast as the reed before the wind. Then it is that the prayer of **penitence** flows from an overburdened heart. That plea keeps alive the best and noblest sentiments of the heart and we are made to realize that the fervent prayer of faith availeth much. But on the other hand, the prayer of the hypocrite is severely condemned.

Christ during His stay on earth prayed for His enemies as well as His sheep and commanded that we pray for them which despitefully use us. Oh, the world of tender meaning in His admonition, "Watch and pray lest ye enter into temptation!" From the abundance of His wisdom came the knowledge of the snares and pitfalls of this world and the nets spread to catch the unwary, and He also knew in whatever form the devil might appear that he would always flee from an humble kneeling child of God.

Samuel declared the importance of prayer in his reproof of the people, "God forbid that I should sin against the Lord in ceasing to pray for you."

David at one time fasted and prayed to God for the restoration of his sick child, but after its death, having been warned beforehand by the prophet of his own sin, he realized his proneness to wander in forbidden paths and eat of forbidden fruit, so he changed his apparel and went into the house of the Lord and worshipped. And at another time, after realizing that God was pleased **only** with the sacrifice of righteousness, were the memorable words uttered, "Restore unto me the joy of Thy salvation," and many are the sweet psalms of rejoicing, thanksgiving and praise he wrote as an evidence of answered prayer.

Israel, which is a type of the church today, although they were God's chosen people, they went out of the straight and narrow way ofttimes, but for these things they were visited with many punishments. But the plague of grasshoppers and the plague of fire sent on them were both diverted by the fervent prayers of Amos.

In speaking of himself, Paul says he was given a thorn in the flesh lest he should become exalted above measure. After praying thrice for its removal, came the soothing words, "My grace is sufficient for thee."

Oh, thou child of many prayers, thou, too, may'st have a thorn in the flesh, "a messenger of Satan to buffet thee," which you have prayed so earnestly to be removed, but if your prayers are not answered as you would have them, be not discouraged and faint by the wayside, but "Be ye reconciled to God," and rest assured that His unseen hand is through it all and if from a broken and contrite sprit most honor and praise is given Him, then pray that you may be enabled to say, "Father, this seemeth good in Thy sight," and with this comfort strive on till life's shadows lengthen to eternity's shore.

MRS. C. L. WILSON.

Blakely, Ga.

SHOULD WOMEN TEACH?

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man" (1 Tim. 2:11, 12).

I have quoted the Scripture above to show that it shall not be my purpose to ridicule or condemn women teachers, only from a Scriptural standpoint. What I might think, imagine or believe in this, as in all other Scriptural subjects, without Scriptural proof, would be futile. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law, and if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church" (1 Cor. 14:34, 35). This is very plain and pointed, and is of Divine origin, if not, why not? The man was first formed, and then the woman." For the husband is the head of the wife, even as Christ is head of the church, and he is the Savior of the body, therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. 5:23, 24). Should the church teach Christ, or should the church learn from the teaching of Christ? "See then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Some one will say, "I read where it says, 'the aged women should be teachers of good things.'" Yes, it does, and it tells what those good things are, and to whom they should be taught: "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

Where are these teachers today- Where are the fruits of such teaching to be found? Are these good things? Then why not diligently teach them? Did not Jehovah tell the woman, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Should we expect peace and happiness to accompany the present evil course, or rather, should we not mourn and repent, and see and ask for the old path, wherein is the good way, and walk therein.

The Divine order is so completely changed, in a religious way, that it is no wonder to see the social and political as well as economical conditions as they are. A good woman in her proper sphere is of such high and noble characteristics as to furnish an emblem for the church, but a foolish and clamorous woman, seeking to occupy the sphere of a man, is very obnoxious. Adam heeded and ate of the fruit given him by the woman, and died.

The same evil spirit which deceived our Mother Eve is at work in the same old way. Shall we heed

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and die, or reject and sustain our rejection by the word of the Lord, as Jesus did in all of his temptation? We should worship God, and Him only should we serve. We should not tempt the Lord our God, who hath richly blessed us with all things needful for us to know and do. Search the Scriptures and take heed unto their teachings. Let God be true, but every man a liar.

Submitted in love for the truth,

J. J. TURNIPSEED.

Birmingham, Ala.

HOUSE.

"There is a house not made with hands,
Eternal and on high, and here my spirit waiting stands,
'Till God shall bid it fly."

Yes, we know that the Father has a "house" with many mansions, for Christ said so, and His promise is that if it were not so He (Christ) would have told His disciples. "I (Christ) shall go away, but if I go away I will come again." Yes, He is coming again, coming "without sin" and unto them that look for Him shall He appear.

"An house not made with hands." In the building and the construction of the house no human hands did touch, for it is the building of God made by God Himself and for the gathering together the "strangers scattered" throughout all the world in ages past, present and to come.

Every house made by man is built by labor and material and is altogether the work of men and must crumble and decay.

The hand of "old Father Time" will wear away the structure. There may be that an house made by man will stand until the coming of that great day when the earth shall dissolved like snow and elements shall be on fire and earth pass away "as a scroll," then all things earthly shall pass away. Then the inhabitants of earth will be crying for the mountains and rocks to fall upon them and hide them from the face of Him that sitteth on the throne. But the house—that Great House—whose maker and builder is God, is eternal, everlasting, and will endure throughout eternity.

A house in the literal term or sense of the word is erected by man and usually it is a place of abode, a place called home, a place of refuge, a covert from storms and from enemies. Of course, all houses are not built for an habitation, but we are considering the house to dwell in here in this time world, the house where father and mother, brothers and sisters dwell, where children are brought up and nurtured. The earthly house is a home and the home is the dearest, sweetest place in all the world.

But here we have no abiding city, no substantial home, for we are fellow pilgrims traveling through this world of sin and sorrow. Here is our transient home, yonder is our eternal and everlasting home.

Here sin and sorrow is our every-day experience. We grovel in sin and meet with many trials, but the grace of God and his all-prevailing power keep us until this earthly house of our tabernacle is dissolved, then we have an "house not made with hands," eternal in the heavens. That time will come to all the saints when they shall yield up the ghost and fly away and be no more, until the coming of that great day of the Lord when the sleeping dust shall be brought together and revivified, glorified and made in the form of eternal youth, like unto the body of the blessed Son of God. "It doth not yet appear what we (at the resurrection) shall be, but when He shall appear we shall be like Him."

The disciples saw Christ with natural eyes after He arose from the grave when he appeared to them on one occasion and said: "Why are ye troubled? And why do thoughts arise in your hearts?" These were questions He asked His disciples when they were much agitated and affrighted because they thought they had seen a spirit. "It is I. Feel of Me and handle Me. This is I, Myself. A spirit **hath not flesh and bone as ye see Me have.** So there on this notable occasion Christ made it plain that He was the same Christ that had walked and talked with them before His resurrection and that He would do the same thing while in the same body before He ascended back to His Father and that they (and you) should know of His resurrection and that ere long He would go back to the Father, to that celestial home, that house not made with hands where are many mansions.

The human body is a house of clay and while the body as it is now, of flesh and blood which is "fearfully and wonderfully made," shall be changed in a moment, "in the twinkling of an eye," and be fashioned like His glorious body.

The great apostle said: "For we know that if this earthly house (body) of this tabernacle were dissolved we have a building of God, an house not made with hands." This building of God—this house—is somewhere, yet we can not see it with mortal eyes nor comprehend it with finite minds, yet we see by an eye of faith and behold it in the Spirit as such.

The mystery of it is that we some day will lay our armour by and throw off this mortal coil and fly away with angels for escorts to that wonderful home and the mortality shall cease or go into the grave and the spirit go to God and remain in His presence and in the presence of Christ and the holy angels until the work of salvation is complete, and then the great trumpet shall sound and the dead shall hear the voice of the Son and shall come forth out of their graves.

The grave is only a temporary resting place for our mortal bodies, and can no more hold our bodies at the resurrection day, than the tomb or sepulchre held the body of Christ at the third revolving morning.

The sheep were redeemed by Christ on the cross which are known here as His people and are saved

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by His grace, but salvation and redemption will not be experimentally complete with us until these old bodies are come up out of the grave.

This is too deep and too great for this poor, unworthy scribe to undertake to write or speak, but must submit to the will of God in withholding such things now, as I am still in the flesh prompted sometimes to do evil or say things that should not be said or done. May the God of all grace keep us and lead us into fertile fields of the gospel, and may we all be found laboring in the vineyard of the Lord and seek to know His will and do His commandments while in this vale of sorrow, until the time the summons shall come to go to that house not made with hands.

J. M. F. BARRON.

THE RESURRECTION.

I wish to pen a few thoughts on the above subject. I view it to be one of the most important subjects in Holy Writ. There are great mysteries connected with it. Therefore it is with fear that I, a weak one, should undertake to write on it to the household of faith.

If I differ on some points from others I trust they will examine closely and "Prove all things and hold fast that which is good."

"For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Now, I believe the apostle was instructing God's children and they only are under consideration in this chapter. And that he is not speaking or referring to the resurrection of the unjust at all. There were some of that church denying the resurrection.

Here is what I think the apostle means. As in Adam all (of you, the saints) die, in Christ shall all (the saints) be made alive.

A reason why I believe he was not speaking of all the race, he tells them the order of it—shall all be made alive (in the resurrection), but every man in his own order. What is the order of it? Christ the first fruits, afterwards they that are Christ's at His coming. So it is those that are Christ's that die in Adam, and **are made alive in Christ** in the resurrection. While I believe that all the race fell and died in Adam, I don't believe Paul was considering the wicked that will be raised to "shame and everlasting contempt." If it was that way the Universalists would be right and all the race would be made alive and be Christ's at His coming.

I hope no one will think I am denying the resurrection of the unjust. I am not. But this whole chapter has reference to God's children, showing that their vile, sinful, corrupt, mortal bodies will be raised and changed from **natural** to **spiritual bodies**, and raised in the likeness of the glorious body of Jesus.

As to the unjust, Jesus says, "The time is coming in the which all that are in their graves shall hear His voice and come forth; they that have done good unto the resurrection of life (those that are Christ's at His coming); and those that have done evil unto the resurrection of damnation."

There is an abundance of testimony to show of the resurrection and eternal punishment of the wicked, but I leave that point here.

Paul always told to both great and small of his hope of the resurrection—to confirm and strengthen the saints, he tells them, "But I would not have you to be ignorant, brethren, concerning them who are asleep (dead), that ye sorrow not, even 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. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep (dead). For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. 2:13-18).

We see by this, they that are His at His coming, both dead and living, will be changed and their vile bodies fashioned like the glorious body of Christ.

He redeemed every one of them by bearing **all their sins** in His body on the tree. They are His—soul, body and spirit. And when the above language of Paul is fulfilled then another declaration will also be fulfilled, "Christ Jesus came into the world to save sinners." They already have the spirit of adoption, and groan within ourselves, waiting for the adoption, to-wit: the redemption of our bodies. Yes, redeemed from death and the grave. "For the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Oh, what a precious promise is that! (composed while sick):

—W. P. M.

When all this is accomplished the question is asked, "Oh, death, where is thy sting? Oh, grave, where is thy victory? It is gone. It is not here. The victory is so completely won by our blessed Saviour that it is said that those that are His at His coming shall come off **more** than conquerers **through** Him that loved us and gave Himself for us. May the God of all comfort visit His beloved Zion and build up His poor afflicted people and His name be glorified by the sains for Christ's sake.

W. P. MERRELL.

Roopville, Ga.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Eld. J. A. Monsees.

Very dear Brother: If not intruding on your valuable time would like to ask a favor of you concerning the relatives of my grandfather, Eld. S. C. Little. Two of his brothers, Zeblin and Joseph Little, moved from Stanley County to Georgia a number of years ago. I would like to hear from any of their descendants if they can be located. Will you kindly have the above published in both the Primitive Baptist and Gospel Messenger, as any information from any of said parties would be greatly appreciated.

Your brother in hope,

ELIJAH LITTLE.

Unionville, N. C., Rte. 1.

Anyone knowing of any of the parties above named, please write Brother Little.

Primitive Baptist please copy.

J. A. MONSEES.

Dear Brother Hull:

I can't get along very well without The Messenger. My father began taking it when it was first published. When you took it over and changed its

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dress I was a little worried over it. But I realize that I am too old-fogy to be popular when it comes to condemning woman's dress. But so long as our paper continues to bear glad tidings from our loved ones and they all preach and teach the same things that I feel like is grounded in the Old Baptists it is food for the hungry soul. May God bless you in your efforts and keep you in the old paths, letting nothing new come in to mar the peace of our great cause.

I am nearing my three-score and ten, have loved the doctrine of grace since I was 12 years old. I have wandered into forbidden paths but am now trying to live in such a way that when I come to lie down in death I will have nothing to fear, can say, "I love thy courts, Oh Lord, the place of thine abode," and by hope enter into the rest that remaineth for the people of God. I am, your sister in hope,

Crumps Park, Ga. MRS. A. H. RICE.

My dear Brother Hull: I am enclosing herewith a very sweet letter from our precious Brother Victor Lassiter, which I am sure you will agree with me, deserves a place in our good paper, The Gospel Messenger. The letter was a great comfort to me, and hope it will help others.

There are so many obstacles of late years (apparently more now than ever in life) in my way that I feel like grounding my arms and give up the fight, but when I get such encouraging letters from the dear children of God where I try in my weakness and with so many crosses and doubts and fears to serve, it gives me renewed courage to press on.

Surely the bitterest and thickest of the battle and the hardest of the fighting is over! Yet we don't know. "The worst of our foes are those of our own household," the foes that dwell within. By the grace of God, we can continue on until the battle is over. It won't be long, and to those who patiently and quietly and hopefully wait for Him (Jesus), the battle will not be in vain.

May God bless His dear children and may I hope to have an interest in their prayers.

In a blessed hope of the Gospel of Jesus.

J. A. MONSEES.

Atlanta, Ga., Monday, January 16, 1922.

Eld. J. A. Monsees, Macon, Ga.

My Beloved Pastor: I reached my home at 12:40 A. M. after leaving church. I ate a quick lunch up town and went on my run to Decatur, which comes off at 12:10 A. M. Travel was very heavy all the afternoon, which kept me very busy till 8 P. M., but I had sweet company on my car. The Spirit of our Lord seemed to hover over me, and followed me home. I walked from the car line home, which is four long blocks. To the carnal mind, this is a lonely trip and considered somewhat dangerous at that hour of the night, but I looked neither to right nor left. I walked oblivious to my surroundings. I thought once of a lurking robber, and how easy he could get me; then the spirit said to me, "Nothing can hurt you."

My mind was carried back to the church and our good meeting. How we all enjoyed being together, and how plain was your preaching. It was food to my hungry soul.

Our God is a great God. He is the only true and living God. "Lord, my heart is not haughty, nor my eyes lofty; neither do I exercise myself in great matters or things too high for me" (Ps. 131:1).

My dear brother, tell me if I am right or wrong. David's sayings, to my mind, are true expressions of all God's children. I think he covers all Christian experiences. I know he tells my own better than I can tell it. In other words, as has already been said, David's experiences are largely the experience of all Christians. I can say that I often find my own experiences recorded in the Psalms. Here are three verses that fit my case exactly:

"Fools because of their transgression, and because of their iniquities are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble and He saveth them out of their distresses" (Ps. 107:17-18-19).

Brother Monsees, I have confessed to God and now confess to you, the pastor of the church in which I feel to be an unworthy member, that I have been a great fool. I ran after the ways of the world for a long time. I abhorred all manner of meats. I drew near unto the gates of death, then I cried unto the Lord and I am still crying to our God. My sins have been great. I filled the catalogue of sin. I am ashamed, but I must confess to you, God knows that I speak the truth when I say that I have been one of the greatest sinners whom He ever permitted to live on earth.

I conformed myself to the ways of the world (Egypt) for 38 years. I am now 51. Many times during this long period of time I felt desirous of being a Christian. At intervals I felt the weight of sin very heavy upon me, but it would soon pass off and I would go in pursuit of worldly pleasures, often doing some very wicked things. Sometimes I would go to the extent of losing all regard for our moral laws, which my dear parents had taken so much pains to instill into my mind. My dear mother, who died in her 57th year (1902) shed many tears for me. She loved the gospel and knew it when she heard it preached, and she never missed a meeting when she had physical strength to attend. She was never happier than when listening or talking about the things which pertain to God and His truth. While she was great at entertaining and making happy brethren and sisters who often visited her and my dear father, she loved not the things of the world. Her disappointments in this life were great, but her hopes of heaven were greater. She wanted to see her children follow Jesus Christ. She wanted them to have an understanding of His great truths,

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but she confessed her inability to make them understand. She prayed for us. She often poured out her supplications to God in behalf of her seven children, and only recently, a dear brother who is in our church showed me a letter written by my father 20 years ago, in which he stated that mother had confessed to him that while she wanted to see her children saved, she knew that she could not save them, but she expressed her faith in God to do this. She knew that God does all things in His own good time.

Some of my brother's dear friends, and she had many, while very sympathetic during her sufferings, looked upon her as being somewhat mentally weak. This was their natural conclusion, reached from their knowledge of her years of illness, but I know that her knowledge of God's word, her spiritual understanding of her Bible was above the carnal mind. She knew that no amount of human effort could take the place or do the work of the blood of Jesus Christ.

And now I pray to God to justify me in all that I have said about my mother, and I believe He will, and I thank God that I can remember having such a mother. She was a mother to her children, a Christian mother, and Christian wife to our dear father, who also loved the ways of our Lord and desired to see his children grow in the knowledge of God, and follow in the footsteps of Jesus Christ.

Oh, what a fool I have acted. I drew near unto the gates of death. I cry unto the Lord, and He will save me. For any of my own righteousness? No, there is no righteousness in me. But He says: "I, even I, am he that blotteth out thy transgressions, and will remember thy sins no more."

I am having some tribulations. The world seems to be against me. Sometimes I rejoice in them. May God help me to be content with my state. I will close for this time. I have spoken my mind as it is at this time. I reckon that the sufferings of this present time are not to be compared to the glory that shall be revealed. I know that my Redeemer liveth, and that without Him I can do nothing. I thank the Lord that I am constantly thinking of you, and I trust that I may meet you again soon. Always remember me in your prayers. Help me to praise God and Father and Jesus Christ our dear Lord, and only Saviour. Help me to take on the whole armour of our Lord, and to serve Him forevermore, is the prayer of

Yours unworthily, E. V. LASSETER.

237 Oglethorpe Ave., Atlanta, Ga.

P. S. Please remember me to Sister Monsees. Tell her that I would like to have you all visit us in the near future. V. L.

ELDER MEEKS' TOUR IN FLORIDA.

I have just arrived home from a little tour in Florida and I enjoyed my trip so well that I thought I would write a little account of same.

I left home Dec. 1st and after filling my regular appointment at Valley Grove Church in Irwin County, Georgia, went to Baden, Ga., where we were met by Brethren Youmans and Taylor. Elder Morgan Williams joined me here. We spent the night with Brother and Sister Youmans. It was indeed a great pleasure to be with tsem. I feel sure that Brother and Sister Youmans are two of the best Baptists I ever met. They talked freely of the love, goodness and mercy of the dear Lord to poor sinners. Sister Youmans told how she was led from the Missionary Baptists to the Primitive Baptists, the Church, and only Church that our Lord and Master constituted while on earth.

We have now under consideration the organic church which Jesus set up when He was in the world, and not the church triumphant, for all Old Baptists believe that Christ atoned for a portion of every kindred, tongue, people and nation (Rev. 5:9), and that God has a people in every order of the day and thousands that never unite with any order.

This dear sister told of going to an Old Baptist communion to laugh at them wash feet, but instead of laughing and making fun of them, the Lord touched and tendered her heart, and it was broken to the extent that she could not keep from weeping almost aloud, so she didn't find anything to laugh at.

I felt like we had been in a good meeting. It was just grand to be there, so next day we had an appointment at Ocopiscola Church, near Quitman, Ga., and we had one of the sweetest little meetings I ever experienced. Elder Connell of the Flint River Association, was with us here.

Elders Morgan Williams and Connell returned home and the unworthy writer went to Jacksonville, Fla., where there had been an appointment arranged for Tuesday and Tuesday night. I was a stranger in this city, having never visited Florida before. I had the address of one Sister Melton, so I found her home without any trouble, and, Oh, a Baptist home indeed I found. I felt so much at home when I got there. I do feel so unworthy of such a grand reception that I received in this dear home.

Sister Melton's husband has never united with the church, though I believe he is an Old Baptist in heart. I believe he loves the truth.

I found a faithful band of good Old Line Baptists at Jacksonville. We had a sweet meeting there. Eld. M. L. Gilbert is their pastor and Bro. W. C. Crews, clerk. I would like to make mention of all the homes of the dear brethren and sisters, but it would make my letter too lengthy.

The next appointment was at Mt. Carmel Church, at Wauchula, Fla. We had another good meeting at this church. There was one baptized at this meeting on Sunday. Eld. Joe Ellis is pastor of this church. Here I met Elders Ellis, Sills, Weaver and Moody.

From here I went to Mt. Olive Church next day. Monday at Bradley Junction we had services. I felt that the dear Lord was with us in our feeble efforts

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to speak on both occasions at this place and much interest seemed to be manifested here. Eld. E. J. Devane is pastor. I met Eld. J. H. Kirkland and another elder, but I have forgotten his name.

We filled the next appointment at Mt. Enon, Eld. E. J. Devane's home church. I felt that the dear Lord was with us. I felt that it was good to be there. Elder Devane was present, also Elder Carlton and one of my neighbors, Eld. B. F. Williamson of Lizella, Ga. Elder Devane is pastor of this church. From here we went to Bro. Cliff Williamson's home at Sefner, Fla., where I enjoyed the afternoon and night with him and his good wife, his father also being present.

I forgot to state that Elder Carlton joined me at Mt. Enon and remained with me six days. We filled an appointment at Tampa, El Bethel Church, on Thursday and Thursday night, Dec. 15. This is a good, live church of 71 members. They have built a new brick church house. It cost $22,000 and is a real nice, comfortable house. The seats are so comfortable, they alone costing $2,000.

I am glad our people are awakening to their duty. I don't mean to convey the idea that I believe in an unnecessarily expensive house, but a good, nice, comfortable one. About 75 per cent of our church houses are not as comfortable as they should be. It isn't because we are not able or can't have better houses, but it is just simply on account of negligence in our duty. We are not alive to our duty as we should be. Eld. B. F. Williamson was with us at this church (Tampa). He preached a good sermon. The unworthy writer was suffering with a very severe cold at this time and was too hoarse to talk much, though we had a good meeting. Elder Gilbert is pastor of this church, and next day, Dec. 16, Elder Carlton and myself went to Bradentown. We had an appointment at Pilgrim's Rest Church. This is a little church which was constituted in 1914. Eld. E. N. Anderson is their pastor. We had a pleasant little meeting here and after spending the afternoon and night very pleasantly with Eld. E. N. Anderson and his dear family we were conveyed by Bro. J. C. Ross to Hopewell Church, near Sarasota. It was their regular meeting time and we had a glorious meeting. Eld. E. N. Anderson is pastor of this church.

Next day we boarded a small vessel for Anna Maria Island, where we spent the day very pleasantly watching the fishermen catch fish and especially did the writer enjoy eating fresh fish at noon.

As we had no other appointment until the Saturday and Sunday following, which was Christmas eve and Christmas Day, we spent the time visiting the Baptists from house to house.

You remember reading in Acts 2:46, "And they continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart." I believe this bread represents our Savior. They went from house to house, preaching Jesus, explaining the Scriptures, speaking of the goodness, love and mercy of God. I believe if there was more of this practiced there would be more life manifested.

Next appointment was at Elvin Church, near Ft. Meade, the 24th and 25th of December. The ministers present here were Elders Ellis, Hancock and Joe Hudson. Elder Hudson, formerly of Georgia, is their pastor.

After spending the night with Eld. Joe Hudson and his dear family, whom I have known all my life, I boarded the train Monday morning for Jacksonville, where I had an appointment on my way back home. I had the pleasure of meeting with Eld. Joe Brown, whom I have known for years. He was formerly of Atlanta, Ga.

From Jacksonville I went to Adel, Ga. Had an appointment at Bro. J. R. Weatherington's home Wednesday night, Dec. 28th. Brother and Sister Weatherington are noble Baptists. Next day I visited some dear Old Baptists at Lenox, Ga., Brother and Sister Seal and Bro. R. G. Horne, also one licentiate, I. F. Allen.

From Lenox I went to Valley Grove Church and filled my regular appointment, first Sunday and Saturday before. From here I returned home and found all well.

I am glad that I took the trip. I was impressed, if not deceived, but now my mind is relieved. I would be glad to make mention of all the dear brethren and sisters whom I met on this trip, but it would make my letter too long. I want to say that I haven't words to express the profound gratitude that I feel in my poor heart for the many kind deeds and love manifested to me while in Florida, and not only on this trip, but at home and elsewhere. Oh, what a grand privilege it is to be permitted to live with the Primitive Baptists. I can see very well how they can do without me, but, oh, how could I do without them? It is a sweet home for the children of God. So now in conclusion, let me admonish all who have received a hope in the Lord Jesus Christ to go home to your friends and tell them how great things the Lord hath done for thee and hath had compassion on thee (Mark 5:19).

May God bless you all and guide you by His unerring Spirit is my prayer. Pray for me and mine.

Macon, Ga., Rte. No. 2. W. O. MEEKS.

PRAYER DESIRED.

Want to ask all the editors of The Gospel Messenger to remember me and mine when at the throne of grace. Have a husband, six children (all grown), two daughters and four sons. Desire an interest in Christian people's prayers in our behalf everywhere.

The boys and young men of today have so many handicaps imposed upon them, sorry to say, by their fathers and older men.

The great evil of whiskey making and drinking is ruining the young men, boys and society of this country; it is almost unbearable for mothers.

Do earnestly desire the prayers of all Christian

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people everywhere in behalf of our boys, young men, girls and society of today, that they may be saved.

Your sister in the Faith, I hope,

MRS. J. M. JARRELL.

A LOVER OF TRUTH DESIRES TO BE BAPTIZED.

Eld. Lee Hanks.

Dear brother in Christ: Received your most welcome letter some time ago. I can't express just how I appreciated a letter from one so noble and good as I take you to be, feeling to be so wretched myself. I have asked the brethren of my community to write you. They all receive your writings and views and seem to relish them.

Brother Hanks, I am sorry to say I am not a member of the church, but truly think the Old Baptists are the true church. I have no excuse for not being a member except my littleness, unworthiness and nothingness. I feel sure they wouldn't and couldn't receive me. Although I have said time after time that I would ask them for a home with them, then something tells me they won't receive you and you are not fit to be with those good people, and I don't go. I never will forget the day when, on the third Sunday in September, 1921, my brother's wife joined and was baptized. She said to me as I took her hand to help her out of the water, "Why don't you go on in obedience to that heavenly command. You will never feel any better if that is what you are waiting for, for you know you are saved, or I know it."

Brother Hanks, this was a consolation to me. I know she is a good woman. Then what a consolation for one of God's little lambs to testify and say she could realize the change in me. Brother, it was some task for me to stay out of the water. I think I know what it means to be baptized, for since that time, the same dear brother has baptized me twice in a dream. I realize one is in part becoming a gazing stock. I also realize it's better to suffer the reproaches with Christ than to enjoy the pleasure of sin for a season.

Brother Hanks, may the good Lord strengthen and bear you up many years to come, that you may comfort His little ones. I hope to see you and hear you tell of the goodness of God. I can not see any material difference in you and the Baptists of our country. They stand aloof from all institutions of men, secret and otherwise, although they don't state their position in their minutes. I am taking that up with some and have asked them to state their position clearly so the world may know just where the true church stands.

I would suggest, my brother, that you would visit our country in April or May, for better weather. Would be glad to have you with us any time, but for your comfort or convenience May would be better. The churches in general are located close to the railroad.

The Salem Association came out of the Burning Springs Association of Reg. Primitive Baptists in 1812; we also have Baptists among us who hold to secret orders and are special Gospel quickeners and don't agree or line with our old type of Baptists. I also remember when these Baptists all worshipped together and were all one, as it seemed. Then the question of secret orders and double marriage arose and it was then the New Salem withdrew fellowship after laboring with them until they came back or cleansed themselves of the disorders and have surely stood firm on the matter. Were they right or not? (Yes, should not tolerate such disorder.—L. H.) Pray for me and mine. As ever, one of the least of all, if one at all.

MELVIN HALL.

How good the Lord is to His people to bless them with a God-fearing, faithful ministry! These are your gifts, brethren. You should love them as your property, defend them, comfort them and help them. Hold up their hands. Their troubles are great. All true gifts should be loved and appreciated. There is no room for jealousy among your preachers. There is room in the church of God for every true servant of His. We should thank the Lord for every gift.

L. H.

I WILL NOT FEAR.

I will not fear, tho the night be dark,
And the thunder's peal is heard;
I will not fear, tho' my little bark
Be frail as a helpless bird.

I will not fear, tho' the lightnings flash,
And a storm be raging around;
I will not fear, tho' I hear the crash
Of the wind's tempestuous sound.

I will not fear, tho' the waves be high,
And my bark sways to and fro;
I will not fear, for my Captain's eye
Is with me where'er I go.

—NANNIE B. EDWARDS.

LaGrange, Ga.

OBITUARIES

RESOLUTIONS IN MEMORY OF OUR BELOVED BROTHER, S. H. FLOYD.

Be it Resolved, By the Good Hope Church of the Good Hope Association, That wheras on the 28th day of November in A. D. 1921, our beloved brother, S. H. Floyd, who has for years been a deacon and father to the church, departed this life, ceasing to cheer us with his noble spirit of godliness, cheerfulness and responsive obedience in the discharge of his sacred duties and leaving an aching void in the hearts of those left behind; that we, the church, do pass these resolutions in reverence to his memory:

Resolved, first, that in the death of our beloved brother the church has lost a most faithful and efficient deacon, who has cheerfully served in this official capacity since his ordination, March, 1887, a period of 34 years, never failing in his love and watch-care of the church.

Resolved, second, that we have lost a father in Israel, who by his unswerving faith, his ready response to duty, his love

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for peace and fellowship, has left for us an unparalleled example that we as true followers of Christ should strive to imitate.

Resolved, third, that we have lost a true brother in Christ who was ever ready to bear his cross as becometh a child of God, and to share the burdens of those weaker than himself.

Resolved, fourth, that we tender our heartfelt sympathy to the bereaved family in their great loss of companion and father.

Be it further resolved that a copy of these resolutions be spread upon the records of the church.

Submitted in love,

J. M. MYRICK,
L. R. SHOWS,
M. L. SHOWS,
H. B. JONES,
Committee.

OBITUARY OF DEACON S. H. FLOYD.

It is with sadness that I write of the death of S. H. Floyd, who died the 28th day of November, 1921, and was buried on the 29th at Good Hope Church. He was in his seventieth year. He was born in Simpson County, Mississippi, near where he died. Joined the church in the year 1884, and was ordained by Good Hope Church in March, 1887, and he surely was blessed to serve the church faithfully and truly till May, 1921, when he was taken with dropsy and was not able to go to church any more.

I am the pastor of the church (he was a deacon) and have been for the last 26 years. If all the deacons of the Old Baptists were as true to their office as Brother Floyd was churches would be in better condition. As a citizen and neighbor he could not be excelled. He died on the place where he first settled after marriage. They raised four boys and one girl, the two youngest boys preceding him in death, leaving a wife, two boys and one girl to mourn his departure.

We know that Sister Floyd has lost a true husband and the children a father and the church a true member and father in Israel, but we are satisfied that he has received that crown of righteousness that the righteous Judge lays up for all them that love His appearing. He was a subscriber of The Gospel Messenger and has been for 30 years. He was as true in taking his paper as he was to his church.

In conclusion will call your attention to the Scripture that was used in the funeral service. I heard a voice from heaven, saying write "Blessed are the dead which die in the Lord, that they may rest from their labors and their work do follow them" (Rev. 14:13).

Written by his pastor, who served in funeral. Our prayer to God is to bless his family and the church in their bereavement and fill his absence with Thy royal presence.

J. E. ALDERMAN.

D. H. FAIN.

Harry Fain, as he was generally known, was born March 16th, 1874, and died October 9th, 1921. He was the son of Ebenezer and Amanda Fain. He was born and reared in Clay County, Georgia, but soon after he was grown he left home and lived in Columbia, Ala., for awhile, also in Tallahassee, Fla., a few years. He was a traveling salesman for several years but his health gave way and he had to give up the road. He went to Denver, Col., and stayed there about twelve months, but he did not improve much if any. Then he went to Alto, Ga., and spent several months. He improved some but that dreadful disease, tuberculosis, it seems, has no permanent cure. He thought he was better, and about the first of March, 1921, he went to Atlanta, Ga., and went into business. He joined the East Atlanta Church and was baptized the third Sunday in August, 1921, by Eld. J. A. Monsees. He seemed to have no doubt as to where the church was, but his doubt was himself. He was well posted on the Scriptures. I had talked with him and heard him talk with others a lot on church affairs and about the Scriptures. I was satisfied he had a hope and was not surprised to hear of his uniting with the church.

Have been informed that the church was impressed with his experience, though he spoke of his hope not being so bright as some, and how he doubted whether he could claim such a slight evidence as sufficient to constitute a hope, but his burden was removed to the extent that he was enabled to offer to the church and was heartily received.

His health got worse, in fact, he was real sick and very weak when he got to our home about the first of October, and gradually grew worse until about 2 o'clock of the 9th of October, when the end came.

He leaves a wife and two sons, and an aged mother; one brother, A. P. Fain, of Albany, Ga.; three sisters, Mrs. B. D. Jones, Mrs. M. J. Ward and Mrs. S. D. Mills, all of Edison, Ga., to mourn his loss, but we feel sure from the evidence that he gave that he is at rest.

He was laid to rest in the cemetery at Mars Hill on the 10th of October, there being a large congregation of relatives and friends present. Services were conducted by Eld. A. A. Garvette.

Written by his brother-in-law,
Edison, Ga. B. D. JONES.
(Primitive Baptist please copy.)

MRS. MARY VIRGINIA BICKELL.

Mrs. Mary Virginia Bickell, of Americus, Ga., was born in Houston County, Ga., May 22, 1856. Died at Americus, Ga., Nov. 3, 1921. She was twice married. Her first marriage was to M. D. King, Feb. 14, 1888. To this union there was two children born, one son, M. T. King, of Macon, Ga., and one daughter, Mrs. Mary Speer, of Americus, at whose home Sister Bickell died. Her second marriage was to John T. Bickell, July 17, 194. She joined the Primitive Baptist Church at Pleasant Hill, Houston County, Ga.; was a mem ber about thirty years. She was a devoted Christian, faithful to attend her church meetings when her health would permit. Her health was not very good in her last years. She was a devoted wife and mother. She was a dear mother in Israel.

Mourn and grieve not, dear children, Mother is at rest with Jesus. Though, Mother dear, we miss thee from our homes, we miss thee from thy place; we miss the sunshine of thy face; we miss thy kind and willing hands, thy fond, earnest care. Our homes are dark without thee, we miss thee everywhere. 'Tis hard, so hard, to break the cord where love has bound the heart; 'Tis hard, so hard, to speak the word: Must we forever part?

Farewell, dear Mother, sweet thy rest, weary with years and worn with pain. Farewell, until in some happy place, we shall behold thy face again; where tears and sad partings are unknown.

The deceased sister leaves two step-sons, Mr. John King, of Milledgeville, Ga.; Mr. Jim King, of Macon, Ga., and one step-daughter, Mrs. Jennings, of Hawkinsville, Ga., besides her own son and daughter. She leaves three own grandchildren and several step-grandchildren, and her three brothers, Mr. Martin Thompson, of Macon, Ga.; Mr. Charlie Thompson, of Gonaire, Ga., and Mr. Bewry Thompson, and many relatives and friends. She was loved by all who knew her. She was kind to everyone. Our loss is her eternal gain.

Why do we mourn departing friends?
Are shaken at death's alarms?
It's but the voice that Jesus sends,
To call us to His arms.

The writer was personally acquainted with the deceased sister, lived neighbor to her, spent many pleasant hours in her company, listening to her spiritual conversation. She was a mother to me, my own mother having already passed on to her eternal home. God's richest blessings and comforting promises be yours, dear children, is my prayer.

Written by request.

LIZZIE ROBINSON.

Homestead, Fla.

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REPENT, EVERY ONE OF YOU!

"Let us examine ourselves and repent every one from the error of his ways."

This command is to those that have been quickened by the power of God and made alive in Christ Jesus. Humble yourselves under the mighty hand of God. If any have transgressed the church or Bible discipline, repent and -confess your faults one to another. Do not persist against a better judgment to please the flesh, for the Lord will not bless thee no more than He did the children of Israel in disobedience under the law covenant when they obeyed God fought the battle for them. He is the same God under the grace covenant, in obedience a blessing and in disobedience a curse.

Now, brethren, when one or more becomes a transgressor there is a debt to pay and I believe the Spirit or His grace will enable them to confess their faults one to another.

Awake, thou that sleepeth and arise from the dead and Christ will give thee light. Christ is the Great Shepherd of His sheep and He said, "My sheep hear My voice and they will follow Me for I gave them eternal life." Now those whom the Lord has called as messengers of peace are under shepherds.

Jesus said to Peter, "Feed My sheep and My lambs."

Now, when trouble arises dont agree to compromise with error. Point them to the Scriptures. Read Matthew, 18th chapter. Reproof of the shepherds, Ezekiel, 34th chapter, and 3rd chapter, 17 and 20.

Just hew to the line which the Lord has drawn and let the chips fall where they will.

Association has no ecclesiastical power over the churches but is a gathering of the saints to worship God and for mutual edification. Each church is an independent body to transact her own business. We should look to our dear Savior, who paid the debt on the Roman cross by His shed blood for as many as His Father gave Him.

Trust in the King eternal, invisible, the all-wise God. We are poor sinners saved by grace and by the mercy of God the poor children of the Lord when they are shown what they are by nature and what they must be by grace if not lost to eternity. They feel poor lost sinners. Lord, have mercy on me, a poor sinner.

They try all that's in their power but have to wait on the Lord for deliverance, then it is praise to the Lord for what He has done for my poor soul.

I have a little hope of being carried to a place of peace and happiness, where all sorrows shall flee away, where all will be peace and happiness.

It seems to me there is a dark cloud hovering over this government, prohibiting us from our rights and privileges.

May the Lord guide every one of His children in the right spirit.

Your brother in hope,
C. W. SAFLEY.

Oakboro, N. C., Route 2, Box 48.

FROM ELD. E. J. BERRY.

To the dear brethren and sisters of North Carolina and Tennessee:

I have been requested to give an account of my visit which I am now completing amongst you.

I am now at Knoxville, Tenn. I left home on December 13th. The date of this writing is January 6th. Since leaving home I have visited sixteen Baptist homes and if permitted to fill an appointment in Chattanooga tonight I will have visited ten churches and tried to talk eighteen times in public.

I can not help but feel embarrassed when I think of my feeble efforts to preach in this visit. I also feel very unworthy of the kindness extended to me everywhere I have been. However, I have been led to shed more tears of joy during this visit than I have memory of ever shedding before. It seems that I have seen more and heard more of the Lord's goodness to His people than I ever heard or saw before.

It seems that where I have been I have found the dear people of God sensitive to all unscriptural expressions which convey either the idea of Arminianism or fatalism. But there seems to be a thirst for the pure gospel of Christ. I am rather impressed that the Lord is allowing His dear people to suffer in sensitiveness as above mentioned for the purpose of purifying the preaching of the gospel of His dear Son. Therefore, the Lord's ministers, perhaps, should not become offended when they are spoken of as Arminians or extreme predestinations, but rather we should examine our language for the purpose of concluding as to whether or not it is an unscriptural expression. Furthermore, all of us, in the spirit of charity, should believe, as much as the Lord will help us, all things which we hear from Old Baptist preachers and Old Baptist pulpits. The Lord will not allow His kingdom left to other people.

In hope,
E. J. BERRY.

Huntsville, Ala.

FROM ELDER KILBY.

Eld. Lee Hanks.

Precious Brother: We are surely very glad to hear that you have a mind to visit the churches in this country (Senter Association) in the spring. I have told a number of our good people about it and they are greatly delighted and anxious for the time to come. It will seem long if we have a late spring.

Oh, how my dear old father (old Elder Kilby) will rejoice to see you, if he is permitted to live until that time. He has been so afflicted, he has not been away from home since he went to Beaver Creek to hear you. When you come we will care for you as long as you can stay.

We heartily endorse your preaching and writing. May the Lord graciously and richly bless you to live and be able to come.

Your little, unworthy brother,
C. B. KILBY.

West Jefferson, N. C.

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The GOSPEL MESSENGER

Vol. 44 ATLANTA, GEORGIA, MARCH 15, 1922 No. 6

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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J. R. Respess, 1881

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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"SPEAKING THE TRUTH IN LOVE"

—Eph. 4-15

Love, pure heavenly love, is the great foundation principle of all obedience to God. Any service rendered without it, is at best only in the letter and form of worship, but not in the Spirit.

The first and great commandment of the law is to "Love the Lord thy God with all the heart, soul, mind and strength"; and the second is like unto it, "Thou shalt love thy neighbor as thyself." There are no greater commandments than these. There can be no greater, and "On these two commandments hang all the law and the prophets" (Matt. 22:40). They comprehend and embrace within them the true principle of every duty we owe to God or man. "If ye fulfill this Royal Law, thou doest well." There is no law against it. It works no ill to thy neighbor, and it is therefore the fulfilling of the law and of all it requires.

But, however important this love is, as the main-spring of all acceptable service to God, yet it is evident, both from the word of God and from our observation, that all men, in their natural state, are entirely destitute of it. They are described by the unerring pen of inspiration as "haters of God," and also as "hateful and hating one another" (Titus 3).

Men may have the letter and form of truth, but not the spirit of it. "The letter killeth, but the Spirit giveth life." The Jews had the letter of truth, and it was taught and read in their synagogues every Sabbath as faithfuly, and, perhaps, more so, than it now is by any Bible class or Sunday School in all the land. Let the Lord Jesus, who knew all men—their thoughts, desires and motives—said: "I know you, that you have not the love of God in you" (John 5:42). They lacked, therefore, the true principle of all obedience, and of all real, acceptable worship of the living God. They had, as many now do, the form and letter of truth, but held this truth "in unrighteousness" (Rom. 9:18). They could speak the truth, but not in love; it was only in the letter and form. It was spoken in a bad spirit. "The letter killeth," and those who only have the letter and form of truth, and not the spirit and love of it, are of a murderous, persecuting spirit. "He that loveth not his brother abideth in death," no matter how much he may know of the letter of truth, nor how strongly he may insist upon it.

And here is a point we wish to make in this article, and to which we wish to call the very special attention of our brethren: That the truth is to be spoken or written in love. This is a very distinguishing point in the Scriptures. Men may have the letter of truth, and speak or write with great zeal, but it may all be done in a bad spirit. They may be fluent in speech, and support what they say by the letter of truth, but it is done in a vain-glorious spirit, vindictively or ambitiously. They strive for the mastery, and engender confusion and strife among brethren. They may speak or write the truth in the letter, but it is done in such a way and in such a spirit as to have a very bad influence. It is not spoken in love to God nor to His people. They preach Christ, but it is done in the spirit of envy and strife, against some faithful servant of God whom they wish to overthrow or "add affliction to his bonds" (Phil 1:15). They do not speak in love nor out of "good will" to the cause, only so far as they can have the pre-eminence above others. This is not "growing up in Christ in all things," who must in all things have "the pre-eminence" (Col. 1:18).

In the apostolic age there was one Diotrephes in the church, who was a great **talker** but a very unprofitable preacher. He spoke in love, it is true, but it was **self-love**—"loving to have pre-eminence" above the inspired men of God. He was talking and "prating against them with malicious words," and through his malicious prating and self-love many good brethren, much better than himself, were "cast out of the church" (3 John 10). If, therefore, in the early age of the Gospel Church, even under the eye of the chosen and inspired apostles of Jesus, this strife for the mastery—this love of pre-eminence—had crept into the church, and thus manifested itself, what better could we expect in this day? In all ages, from then till now, the Church of God has been infested, at times, with just such members as love to have the pre-eminence. They are sometimes champions for the letter of truth, and proclaim it with much zeal, but it is very unsavory to the humble children of God, because it is not spoken in love, but in malice and envy. "The Spirit speaks expressly that in the latter times some shall depart from the faith," and in the "last days perilous times shall come," because men in the church shall be "lovers of their own selves, covetous, boasters, proud, unthankful, false accusers, fierce, and despisers of those that are good" (2 Tim. 3:3). It is a dreadful and perilous time to the humble Christian when men in the church manifest such traits of character as described above. They boast of their fidelity, but are "fierce" as tigers against all who oppose them.

Now, however powerful, zealous or fervent in spirit one may be, if it is not in love—pure gospel love—it cannot be anything but hurtful to the church of God. God hath made and given to his church able ministers of the New Testament, but this ability does not consist alone in fluent speech nor fervent zeal, but in the meekness and gentleness of spiritual love. The true servant of the Lord **must not** strive, but is positively commanded to "be gentle, and apt to teach," even those unfortunate, erring Christians who have been snared and taken captive by the devil at his will (2 Tim. 2:26). They are not to be counted as enemies,but admonished as brethren.

Sometimes brethren in the church become offended with each other, and they may carry out the letter of gospel discipline, but it is done in a bad spirit. They have told their brother his fault, but they have not done it in love, but rather in revenge or hatred. This has stirred up a like spirit in the erring brother, and the breach between them is now greater than ever. How important, therefore, that the truth be spoken in tenderness and love! "If thy brother trespass against thee, rebuke him." It is right to do this, but it should be done in love, and not in anger nor in hatred.

It is the duty of the gospel ministry, when needful, to "reprove and rebuke," but it must not be in anger, malice nor harshness, but with "all long-suffering and doctrine."

Finally, brethren, this foundation principle and main-spring of all Christian obedience and of all acceptable service to God, is plaved pre-eminent by both Christ and His Apostles. "If you love me (says Christ) keep my commandments." They are binding on none other, and none other can keep them; and the holy Apostle of Christ puts this matter in the strongest possible light, and shows that though a man should speak with the tongues of men and angels, and have not charity or the love of God prompting him, he would be nothing more "than a sounding brass or a tinkling cymbal." This heavenly love is distinguished by suffering long and yet remaining kind. "It envieth not." If others are meek, humble and devoted so as to be useful, and are much beloved by their brethren as "patterns of good works," this love in the Spirit does not envy them, nor seek their injury, but it thanks God for it. When one speaks the truth in love, he does not vaunt or boast of his superior stability, nor is he "puffed up" with pride, vanity or self-importance. He esteems other brethren as better than himself, and in honor prefers them to himself.

May the Lord enable us all, whether as ministers, deacons or private members, to "speak the truth in love and grow up in him in all things who is the head, even Christ." We hope we have spoken to you, brethren, in love in this article.

W. M. MITCHELL.

In The Gospel Messenger, 1884.

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Man-Made Practices (Continued).

Religious or Sunday Schools—These were and are mainly intended as so-called nurseries for the "Church"—to teach children the elementary principles of the denomination, and to induce them to become members of the denomination that teaches them. In the Old and the New Testament times, parents were required by God to teach the leading truths of the Scriptures to their own children (Gen. 18:19; Deut. 4:9, 10; Eph. 6:4; 2 Tim. 1:5, 3:15). But, disobeying this Divine command, and trying to transfer this duty to other unqualified persons, the Catholics, in the Second Century, during the week, and the Methodists and Episcopalians in the Eighteenth Century on Sundays, established religious schools to train children for their denominations, and nearly all other religious sects, including the Unitarians, Mormons, Mohammedans, and Buddhists, have followed them, so that nearly one-fourth of the people in the United States attend these Man-Made schools, and neglect "Church" services. Salvation by human righteousness and by dead formalities are taught in these schools, and, in a great many of them, the deadly errors of miscalled "Higher Criticism or Rationalism or Infidelity are taught, and the plastic minds of children are poisoned for life against the most vital Bible truths and against the people of God who believe and maintain those unpopular truths. Primitive Baptist parents who allow their minor children to attend these Arminian and Infidel Schools, virtually give them to Babylon. Instead of even making children moral, Mr. Wilbur F. Crafts, of Maine, Superintendent of the International Reform Bureau, has recently declared that there are, in the United States, seven times as many youthful criminals as there are adult. What a stupendous failure is this idolized human institution substituted for the Divine ordinance of parental instruction!

Humanly Pre-Arranged Protracted Meetings—Designed to excite people into a profession of religion. They were invented in the Eighteenth or Nineteenth Century, and are a reflection upon the wisdom and mercy of God, presuming to dictate to the Holy Spirit when to operate upon people, and to regenerate sinners. When the Lord appoints a meeting as at Pentecost and graciously continues it, a great blessing results; but when denominations do this and deceive people into a religious profession, to increase their membership, it is a curse to the people thus deceived, and to many who do not join them, as it seems to prove that religion is a mockery.

A Salaried Ministry—This is not found in the New Testament, and reduces preaching to the level of a worldly business. The prophets and the Apostles were not hired by men to preach, but were called and qualified of God, and were hated, imprisoned, scourged, tortured, impoverished and slain by men. It is right for those who minister of their spiritual things to us to receive of our carnal things. It was the glory of Paul, the chief Apostle, to preach the gospel of Christ without charge (1 Cor. 9:7, 18), and so it is the unselfish delight of the true ministry now to do the same; but those who are taught in the word should esteem it a precious privilege to communicate to those who teach them, as Christ's disciples delighted to minister to Him of their substance (Luke 8:3), and as the Churches of Macedonia, in their poverty, abounded in liberality to him in his afflictions (2 Cor. 8:1, 2; Philip 4:10-19). The most of Primitive Baptist ministers have families, and are poor, and lovingly devote much of their time and labor to the service of God and His people, and it is clearly taught, in the Srciptures, that those whom they serve should, with equal love and self-denial, minister to their necessities.

Instrumental Music in Churches—This custom was practiced in the Old Testament tabernacle and temple, but not by Christ or His Apostles, who simply and heartily sung psalms and hymns and spiritual songs (Matt. 23:30; Mark 14:26; Eph. 5:19; Cor. 3:16). The use of instrumental music in public worship during the Christian Era was introduced by Pope Vitalian, 666 A. D., in Roman Catholic services, and has been imitated by Protestants and the most of Baptists in modern times; but the Orthodox Jews

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and the Greek Catholics have never practiced this unspiritual custom, preferring the God-given and articulate and far superior human voice, as do nearly all Primitive Baptist Churches. We practice sacred singing in our homes and Churches, and do not need a man-made instrument.

S. HASSELL.

(To Be Continued.)

AMONG THE CHURCHES.

It was my privilege recently to visit the following churches in Alabama: Zion (Luverne), Ramah, Mt. Zion (Banks), Ariton, Ozark, Midland City, Piney Grove, New Prospect, and Marrs Hill, Ga.

Our gifted young Brother Price was with me at all except the first two churches and preached ably. Our esteemed Brother Turnipseed was with us at Ozark, Midland City and Headland. He is an able, sound preacher and much appreciated by our people and his labors are blessed.

Our esteemed and gifted old brother, Eld. W. J. Hull, was with us several days.

We were glad to meet these dear men of God. We had the sweet privilege of meeting Eld. A. H. Henderson, the son of the late and gifted and much-beloved brother, Eld. J. E. W. Henderson, deceased. Young Brother Henderson is a most wonderful gift, an able defender of the doctrine of grace and is much beloved by his brethren. We thank the Lord for such gifts.

We visited the good Christian homes of Brethren Popes, Elder Henderson, Sister Finley, Mr. Walker, Brethren Sellers, Jenkins, Harden, Mott, Sister M. A. Fain, Brethren D. H. Byrd, Buckhalt, R. L. Jordan, Vickers, M. L. Runnels, Sister Parish, Brother Starling, a Sister Culpepper, Brethren B. D. Jones, M. Blackshear, J. W. Harrison and Wm. Harrison.

We met Eld. A. A. Garrett in Arlington. The meetings were pleasant. We were glad to visit all those good homes who so kindly cared for us.

We were made to feel sad to see that so many of our precious brethren in the ministry have gone to their eternal home. We missed them so much.

The Conecuh River Association has no separate constitution and rules of decorum. The business is all conducted solely by the authority of the church and rules of the church where the association convenes. By this means they eliminate all church troubles from their meeting and the association is solely to hear from the churches and to worship God. We were rejoiced to learn a better state of feeling seems to prevail among those of their opposing brethren, who, if a few of their preachers would leave off some unscriptural and objectionable phrases and use Scriptural expressions on controverted points, and enforce Gospel discipline and have a clean ministry, all could soon be reunited. This should be done.

It is sad to see the great scarcity of preachers in that country. The Conecuh River Association has only one preacher, the Choctawhatchee two and the Harmony Association three. The fields are white, ready to harvest. The harvest truly is great and the laborers are few. Is there not a cause? Has the good Lord taken the ministry from those dear people? Are they praying the Lord of the harvest to send more faithful laborers into the fields that so much need them? Have they nursed and cared for the young ministry as they should? Have our aged preachers nursed and cared for the young gifts and labored lovingly to save them from departures?

Is it possible that brethren have made each other offenders for a word and devoured one another instead of a tender labor of love to reclaim them?

Is it not a fact that preachers can advocate almost anything they please and the churches have failed to discipline them?

If churches would assert their rights and let the preachers know that they belong to the church and not the church to the preacher, and follow no man when he ceases to follow Christ, it would save the church of many hurtful divisions.

Fathers in the Gospel should tenderly care for and nurse the young gifts. Do not expect perfection in them, for all, old and young, make some mistakes.

Sometimes a spirit of pride may enter the church and they are not satisfied with the gift that God has given them, and want a Saul—one polished to suit their carnal notions—to be like other nations; the church may then look for a fall. God may take the ministry from them. Once the church was well supplied with preachers and she did not appreciate them. Those old preachers had to labor hard and endure many hardships to serve their churches, and some churches withheld their earthly substance from them and treated them with indifference. There is that that withholdeth that tendeth to poverty. God has taken His ministry from them. The church is taught to muzzle not the mouth of the ox that treadeth out the corn. Would you plow your ox all day and turn him out to graze at night and not feed him? Would you treat a dumb brute like some preachers have been treated?

Paul says, "If I have sown unto you spiritual things, is it a great matter if I should reap your carnal things? Even so hath the Lord ordained, that they that preach the Gospel should live of the Gospel" (1 Cor. 9:1-15). Paul told Timothy, "He (the preacher) that warreth entangleth not himself with the affairs of this life; that he may please Him that has chosen him to be a soldier" (2 Tim. 2:4).

The church, when they call a preacher, should love him as a gift from God, and the preacher should love the church, and his hands should be loosed so as he can devote much time to the church in visiting all the homes of members and friends possible each month. The pastor should be a nurse to his flock. The little children of God should be encouraged to follow the Savior in His ordinances. It requires much time for the pastor to do his full duty. A pastor should not visit just a few favorite homes and

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slight the others. The churches are suffering today for the lack of more efficient pastoral services. Sometimes our ablest preachers make poor pastors for they are not good nurses.

We need all the preachers. The **evangelist** is a blessing, when he is prepared of God for the work. No man should go forth as an evangelist until he understands the faith and practice of our people. If the evangelist preaches unsound doctrine the whole church will be sampled by what he preaches. All of our preachers should study to show themselves approved unto God, rightly dividing the word of truth. The church should never allow a man to preach who does not have a good report of them that are without. Perilous times are upon us and the church and ministry need to spend much time on their knees in humble prayer to God for a spiritual revival in the hearts of His people. The gift to prayer and exhortation should all be in exercise in the church. Our service needs to be more spiritual and less formal. We feel sure that the church and ministry are to a great extent remiss in their duties to each other. The service of God should never be secondary with us. Jesus says, "Seek ye **first** the Kingdom of God and His righteousness and all these things shall be added."

There are a few faithful ministers who are ever found at their post, and there are a few faithful churches who are loyal to God and He is blessing them. We heard of one church that recently sent their pastor about one hundred dollars worth of provisions. They proved that they love and appreciate him.

If you have kind words for your pastor or preacher, speak them to him while he is living. Let him enjoy them now. It will be too late when he is gone.

I love our precious cause and so much desire to see more love, faithfulness, spirituality and consecration to God by every member of the body of Christ, and that all confess their faults one to another and forgive the past, and that they all be sweetly united in love. We are all poor, needy sinners and need forbearance and forgiveness.

May God bless all whom we met and unify His true humble followers everywhere.

LEE HANKS.

The churches could greatly improve their singing by supplying themselves with the Old School Church Hymnal and spending an hour at each meeting in singing the good old songs of Zion. Order a supply. Price, single copy, 40 cents; one dozen, $4.00; two dozen, $7.00. LEE HANKS.

We are rejoiced to hear of the movement for peace among the churches in Texas. Let each church act for itself and confess their faults, forbear, forgive and come together in love. We need one another.

LEE HANKS.

OUR POLICY.

It is the policy of The Gospel Messenger to publish only matters that will have a tendency to build up or edify God's children. For this reason we will not publish local troubles, debates or agitate questions. Our desire is to publish the plain truth without any hobbies. The truth is enough. The truth points out all errors. It needs no prefixes. The truth, leaving out all personalities, will not offend. We have a great many subscribers who do not belong to the Primitive Baptist Church. They enjoy the paper, they are children of God. We appreciate their cooperation. We should labor to reach God's children with the truth, regardless of lines. We should especially labor to reach all factions of the Primitive Baptists. If we are laboring in the Spirit of Christ and for the love we have for the cause, it will do good. It is evidence that the Lord is in the matter. If the Lord is in the matter, it will prosper. I don't believe that our religious papers should be factional. If we possess the spirit of Christ, we have no desire for heated arguments, we do not feel like condemning, but rather willing to forbear. We are willing to make sacrifices. I do not mean to sacrifice principles, but we should lay aside all personal matters. We should leave out self. We have a nature about us that wants to rule. The flesh wants to dictate. The flesh wants to be a leader. To follow the flesh means death, for both the church and individual; to follow the Spirit is life and peace. If we are following the Spirit of Christ we are humble. We have no ill feeling toward any one. We are not going around "back-biting." We are considerate toward our brethren. We are willing to forgive; we are not always trying to draw lines on our good brethren.

I am sure that our religious papers have been a blessing to the cause, while this is true in many instances. It is also true that some have been the cause of many lines being drawn that should not have been. They have been the cause of good brethren taking the wrong stand in church troubles, party lines, etc., because they did not understand both sides of the question. I believe our several different papers could be published in a way by which they would be a great blessing at this time, and I believe there is a better feeling existing now. I want to say to all my exchanges that I appreciate your papers and if we will all take this matter under prayerful consideration and work together there can be great good accomplished. We all believe the same doctrine, fundamentally. We have all had the same experience. Let's get together on practice, and labor to remove all non-essentials, for peace sake, so that we may once more live together as one people. This would heal many wounded hearts; this would bring together many broken families. It would be a time of great rejoicing. These are some of the things we propose to contend for by the help of the Lord.

Z. C. HULL.

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THE STATE AND CONDITION OF AN UNREGENERATED SINNER.

He is "shapen in inquity" and "conceived in sin" (Psalms 51:5); "in a desert land" and "the waste, howling wilderness" (Deut. 32:9); "under sin," "not righteous," "not good," "gone out of the way," "unprofitable," "does not do good," "his throat is an open sepulchre," "with his tongue he has used deceit," "the poison of asps is under his lips," "his mouth full of cursing and bitterness," "his feet swift to shed blood."

"Destruction and misery in his ways," "the way of peace he has not known," "there is no fear of God before his eyes" (Rom. 3). "He is in the flesh" and "cannot please God" (Rom. 8:8). "The whole head is sick and the whole heart faint." "There is no soundness, but wounds and bruises and putrifying sores" (Isa. 1:5, 6). "Dead in trespasses and sins," "walking according to the course of this world," "following the desires of the flesh and of the mind," "a child of wrath," "an alien from the commonwealth of Israel," "a stranger from the covenants of promise," "having no hope" and "without God in the world" (Eph. 2). "Tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14). "His understanding is darkened," "alienated from God through ignorance" (Eph. 4:18).

A "natural man" and "receiveth not the things of the Spirit," "they are foolishness to him, he cannot know them" (1 Cor. 2:14). "He is a servant of sin" (Rom. 6:20). "He has sinned and come short of the glory of God" (Rom. 2:23). "He has fellowship with the unfruitful works of darkness" (Eph. 5:11).

"He cannot see the kingdom of God" (Jno. 3:3). "He loves darkness, because his deeds are evil" (Jno. 3:19). He "hates the light" (Jno. 3:20). He does not believe that "Jesus is the Christ" (1 Jno. 5:1). He "cannot come to Jesus" (Jno. 6:44). He "cannot enter into the Kingdom of God" (Jno. 3:5).

In the above we have set forth the state and condition of a poor, unregenerated sinner according to the Scriptures of truth. In the face of such evidence I cannot see how anyone can preach a conditional plan of salvation from sin. It seems to me that the above is abundant proof that the salvation of a poor sinner is alone by the sovereign grace and mercy of God through our Lord Jesus Christ, and such is our belief. Surely nothing but the goodness and mercy of God can save a poor wretch like the above.

How good and merciful the Lord is to such poor, helpless sinners! E. B. BARTLETT.

Even if we should not endorse the present prohibition law, we should be subject to the powers that be, and we as members of the church cannot afford to engage in lawlessness. It is certainly unconstitutional to pass a law that would prohibit having wine for sacramental purposes. We **should not use a substitute** (grape juice), but provide wine as the Scriptures direct. L. H.

THE FLESH AND THE SPIRIT.

"Blessed is the man that walketh not in the counsel of the ungodly." The world is not in harmony with the counsel of God, for the carnal mind is enmity against God, not subject to the law of God, neither indeed can be, so then, they that are in the flesh cannot please God. The world loves its own, worldly wisdom, worldly counsel, is highly esteemed and acceptable with the children of the flesh, but these are not the children of God. The world has its rudiments and contains a scale of harmony in full accord with the principles of the flesh. God's dear children are blessed with the delightful change from nature to grace, and have the laws of God in their mind and heart. The counsel of God, the law of grace, the rudiments of the Kingdom of Christ.

They that are after the spirit, do mind the things of the Spirit, they seek Godly counsel, and whose delight is in the law of the Lord. The Spirit searcheth all things, yea, the deep things of God, and in meditation, both day and night, the heart rejoiceth, and the soul is made glad.

The commandments of the Lord and His statutes are true and righteous, enabling the observer to stand forth like a tree, planted by the rivers of water, walking in the counsel of God, he shall prosper in all he does, he shall stand in the judgment and sit in the congregation of the righteous. Blessed are the Godly, who trust in the Lord, and put not their trust in the vain help of man, and walks not in ungodly counsel, but doeth good in humbly following the counsel of God; verily they shall be fed, and shall grow up as calves of the stall, and flourish as a watered garden.

J. J. TURNIPSEED

THE SON OF MAN LIFTED UP.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. That whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15).

The persons who were bitten by the serpent were Israelites and their looking up to the brazen serpent did not make them Israelites but only kept them from perishing naturally; even so must the Son of Man be lifted up that whosoever believeth in him should not perish. There is nothing for the unbeliever in this Scripture. Whosoever believeth that Jesus is the Christ is born of God. Believing is not the cause of life but an evidence of life. Eternal life is the gift of God. Our life is hid with Christ in God. When Christ was buried our life was buried with Him and when He was raised our life was with Him. Therefore as He did not perish in the grave neither did our life perish, it is eternal life. "I give unto My sheep eternal life and they shall never perish." Even so must the Son of Man be lifted up. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. All the redeemed family shall appear, infant, adult, sane, in-

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sane, blind, deaf or dumb, the zeal of the Lord of hosts will perform this. Many of this number which no man can number because it is innmerable, will never hear the glorious gospel of our blessed Saviour but heaven will be just as sweet to them as it will be to us who have the gospel.

W. L. S.

CHRIST A COMPLETE SAVIOUR.

What does Luke 19:10 mean?

The Pharisees thought they would be saved on account of their nationality and legal righteousness, but Jesus teaches here that He came to save sinners —lost sinners. If man could save himself, he would not need a Savior.

The Pharisees were blind to the doctrine of grace. All the race were lost in Adam, their federal head, but Jesus came to seek and to save the lost that were chosen in Him and given to Him. The right of redemption was in Him for them and no more.

Jesus was the covenant head of all ths elect who were lost, and He came to save them (Matt. 1:21; 1 Tim. 1:15; John 10:11; John 6:37, 38). There is no failure in Christ (Isa. 42:1-5). Everyone who truly feels to be lost, is a saved subject. Jesus is his Savior. Heaven will be his home.

2. What does "If ye continue in My word, then are ye My **disciples** indeed" (John 8:31) mean?

This language was spoken to **believers** who were born of God (1 John 5:1); had everlasting life (John 5:24); were already justified from all things (Acts 13:38). They were already children of God and belief was an evidence of that fact. Now it is essential that they continue in His word to be His **disciples indeed.** There are many children of God who are not true **disciples** of Christ. A **disciple** is a **learner—a follower.** Many of God's children are following the commandments and doctrines of men instead of following Christ, and, in that sense, are **not** true **disciples** or followers of Him. When they are followers of Him as dear children and walk in love, in His ordinances, in His Church, and continue to thus walk, then are they His **disciples** or **followers indeed.** You cannot follow the world and be a true **disciple** of Christ.

3. Some in this country teach there was never a flood, a Samson, an endless hell and no resurrection of the body. What do YOU think?

I think people who teach such doctrines are infidels and ignore the plain teachings of the Scriptures. Such sentiments are all false and our people should not tolerate such doctrines or lose time to cavil with them.

4. Do the Scriptures teach that Cain, Esau, Judas and the goats were children of God?

No. Primitive Baptists do not believe such false doctrines, and the Bible nowhere authorizes such heresies. All those characters shall go away into **everlasting** punishment prepared for the devils and his angels.

LEE HANKS.

PEACE.

The Baptists in localities where they are divided are the ones to decide the matter as to how they will get together. If they agree to confess their faults to each other and to receive each other's official work no editor or preacher should be allowed to interfere.

While I would oppose any agreement that might be presented suggesting that we receive all the work done by all claiming to be Primitive Baptists, I am not going to raise my voice against the Baptists getting together as they think best. The effort that has been made by Macedonia Church is as fair a proposition for peace as I think I ever read. If we are not willing to get behind the Bonham and the Ft. Worth councils and meet on the articles of faith we had before the division occurred, it is perfectly plain that some who say they are tired of war and desire peace are not as anxious for peace as their words sometimes indicate they are. Peace is a work of righteousness, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32:17). Peace being a work of righteousness, then war, division, alienation and estrangement cannot be anything but the works of the flesh. "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter, ye have condemned and killed the just; and he doth not resist you" (James 5:5, 6). The "rich men" spoken of by James may not have had membership in the church in his day, but they have it now, and nothing seems to suit them better than to confuse and to slaughter the just. Texas has been a battleground for years. For some cause there has been an idea fostered among us that the only real remedy for any irregularity in speech, doctrine or practice was the death of the accused.

There are none of the ingredients of salvation in many of our efforts. We have had bitter envying and strife in our hearts. We have spoken evil of and judged our brethren. This is an evil work, "For where envying and strife is, there is confusion and every evil work" (James 3:16).

I want you to do all the Bible says for you to do, and more too. This is usury and the prophet said "I pray you let us leave off this usury." It was Esau that "pursued his brother with a sword." It was Esau also that "cast off all pity." It was Esau that "kept his wrath forever." Oh, how I long for the time to come when the Lord's people will be more forbearing and more ready to forgive those who have trespassed against them. "But why dost thou judge thy brother? or why dost thou set at naught thy brothers? Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Romans 14:10, 13).

J. S. NEWMAN.

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DUTY.

When God made man and placed him in the Garden of Eden, He enjoined on him the duty of dressing and keeping the garden, and down through the succeeding ages the sentinel of duty has stood before the eyes of mankind. All men owe a duty to friends, parents, family, country, and to themselves for morality's sake. But after the regenerative work of the Spirit, through the medium of faith, hope and repentance, our Master's business should be the greatest duty of all. When the Spirit says, "Arise and be baptized," duty coincides with, "Take up thy cross and follow after me."

Now no man can serve the two masters—**Duty** and **Desire.** By following **desire** the ears become deafened, as did the rich man's brothers of whom Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Just so with the children of desire today, they hear not the warnings. But **duty's** children know from the experience of drinking of the waters of Marah that "if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment." Discharged duty is the interest on the debt of love we owe to Christ, so then it behooves the child of God to earnestly seek the answer to—what is **my** duty to my **brethren,** to my **church** and to **God?** Ignorance of the law is no excuse, for the Scriptures abundantly reveal the answers to these questions, Christ by His life of service exemplified them and the pastors lovingly teach them. **"O, awake, thou that sleepest!"**

Good intentions spread a glow of warmth over the heart but unless put into execution they are like faith without works, dead. "To know good and do it not, to him it is sin," but on the other hand, "If ye know these things, happy are ye if ye do them."

We are told in the Scriptures, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" In this the preacher is represented as sowing the gospel in all its purity. Shall he not reap of your carnal things? He ministers unto you spiritual things. Shall you not minister unto Him of the good things of which your labor has been blessed? Is not the workman worthy of his meat? The word of God says **yes** to all these.

The psalmist declares, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The man is already blessed when possessing these qualities but in the exercise of them his duty is discharged and the world at large receives the proof of his possession.

No man lives without some influence, however small it may be, and it is not in just **one** deed of doing or sacrifice that the soul of man is proved but in the **daily** grind of trial and temptation. Therefore it becomes us to "shun the very appearance of evil" and walk as becometh godly Christians, for whether we realize it or not we are leaving footprints on the sands of time. May they be—

> Footprints, that perhaps another,
> Sailing o'er life's solemn main,
> A forlorn and ship-wrecked brother,
> Seeing, shall take heart again.

and while the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," applies directly to the ministry, still there is a sense in which the individual Christian can profit thereby. For by constant study he learns more about his **own** duty from every standpoint and in guiding his own footsteps aright is the adage fulfilled, "deeds speak louder than words." The same yearning which comes into the heart of the child of God today, to live and lovingly labor for the strengthening and up-building of the Master's cause, ruled in Paul's heart also when he said, "Let us therefore follow after the things which make for peace, and things wherewith **one** may edify **another.**"

Many we see today working to increase the talents of their Master's giving and to them, as to the faithful servants of old, will come the joyful commendation: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." But on the other hand we see examples of the tragedy of the servant who not only failed to **use** the **one** talent given him but went and hid it in the earth.

Now if duty's paths are dreary, the cross hard to bear and the way seemingly unprofitable, 'tis not ours to question the result. God will abundantly take care of that. "As thy day, so shall thy strength be" and after each day's struggle comes a night of shining stars as a silent reminder that God is still overhead and that He knows and understands.

> Let us, then, be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labor and to wait.
> For the sake of the cause,

MRS. C. L. WILSON.

Blakely, Ga.

UNDER HEADWAY.

About one year ago I was down in the Shiloh section and met a colored sister who was a slave before she was freed in 1865 who had long been a faithful member of the Primitive Baptist Church. She said to me, "Brother, did you ever see a time like this?"

I said "No, nor no one else has ever seen a time like this before in this country."

She said, "It is getting worse, ain't it?"

I said, "No, it is getting better."

"Do you think so?"

I said, "Yes—you remember, sister, when we were

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young we were all poor and we all loved one another, but since then we have all become rich and our love for each other has ceased and the love of the world has possession of us, and you remember that God's people in olden times could not stand prosperity, but would go astray and forget God, and the only way that they could be brought back was when God would send a scourge of some kind upon them, and I feel that there is a judgment now upon us that will humble us to where we can and will love one another again."

The old sister said, "I believe you are right, and I think that it is now under headway."

I have long looked for something to come in some way to check us all for I could see so much in the people and especially Old Baptists running after the world, wanting to be like the world, and in many places you could not discern between them and the world. That brotherly love that should and could bind God's children together and make them glad to meet, sing, pray and talk of God's goodness and mercy has ceased, but to the reverse, we will talk of anything else. Our meeting is cold, we are cold towards each other. Why, what is wrong? It is because our love is gone, perhaps we are blinded by the gods of this world. Read 2nd Peter, first chapter, fourth to tenth verses. This, I think, will unfold the whole trouble, if we are not too blind to see it. Read the whole chapter and let us all get down to thinking. Submitted in love,

J. R. CALLAWAY.

Manassas, Ga.

An immoral, intemperate, unchaste preacher should not be fellowshipped by the Church of God, much less be a teacher and an example to the flock.

LEE HANKS.

WHY IS THIS SO?

Making Opelika, Ala., the starting point, and within a radius of less than 75 miles (all in Alabama), I can count over eleven Primitive Baptist Churches, the most of them I have either seen or the place where they were located, one of them Hopeful in Russell County, where the late Eld. J. E. W. Henderson was received and baptized in the year 1863, and also where I was received and baptised in the year 1866, have all gone out of existence (candlestick removed), and this has all taken place in less time than 80 years, and from information which I obtained from old brethren that lived back from 1830 and up, said that most of these churches at some time during their life as churches were good live Baptists and had live memberships. It is true that some of these churches went down from local causes, change of citizenship (of course, this could take place in that length of time without any fault of the membership of these churches), but this question does not stop here—I wish it did.

I can count over 35 churches, all in this same territory, numbers of them without pastors, therefore holding no meeting; others that have pastors are in a cold and lifeless state, so but very little ingathering.

While I dislike very much to have to state these facts, it is a fact, with all the sadness connected with it. I do not know of a church in the above-named territory that has the members that they had 25 or 30 years ago. This is a sad condition for our people to be in. What is the cause? for there is a cause, for this condition is only the effect of a cause that preceded it (have the fathers been eating sour grapes that set the children's teeth on edge?).

I would like to know to what extent the above condition prevails among our people over our land and country. Then from a Scriptural standpoint only what is the remedy, for there has always been one up to now, and will always be one, for there never has been any change in the Lord, "For He is the same yesterday (before time), today (during time), tomorrow (after time)." There is no time with God but with us there is.

J. S. BAXLEY.

Opelika, Ala.

THIS WILL BE APPRECIATED.

To The Gospel Messenger:

Please publish that the brethren and sisters of Mountain Creek Primitive Baptist Church are building a house for worship on the highway leading from Albemarle to Palestine. We are building a good house.

Marow Brothers and Heath Company of Albemarle gave us two acres of land and if any of the brothers and sisters and friends feel like they want to help us we will thank you to give us whatever you will feel good over. Send same to B. L. Treece, Albemarle, N. C., Rte. 2.

Please publish this and oblige. I take your paper and like it fine, and think all Old Baptists should take it, as there is good reading in it for all and if we all would do as it teaches we would do well.

I close. I hope to write some for the paper later.

Your brother in a sweet hope.

B. L. TREECE.

Albemarle, N. C., Rte. 2.

Dear Brother Hull:—

I am paying my subscription in advance, in order to help lighten the expense of publishing The Messenger. I think you are publishing an excellent paper. It deserves the support of the Primitive Baptists.

JOSEPH C. SMITH.

Winston-Salem, N. C.

I have succeeded in securing you two new subscriptions to The Meessenger. I appreciate The Messenger. You have my best wishes.

W. B. KEARNEY.

Snow Hill, N. C.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

I notice report of constitution of our church at our place, Cullman, by Elder Turnipseed in giving names of the presbyteries he left out Eld. W. A. Childers of the Mt. Zion Association. I thought it would be a good idea to call your attention to the error, an honest mistake of Elder Turnipseed, so hoping you well, I am, yours in hope,

CHAS. D. PARKER.

Cullman, Ala.

Please find enclosed check, which renews my subscription to The Gospel Messenger. My desire is to read it as long as its able editors publish such matters as to unify and bring God's children together. It does seem hard to see the blessed family of God divided. They are all one family of children and should heed the admonition of the apostle when he said, "Be ye followers of God as dear children and walk in love." If all could do this, we would see how pleasant it would be for brethren to dwell together in unity.

A. B. DENSON.

Rocky Mount, N. C.

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My Dear Brother Hull:

I hope the Lord will give you grace and wisdom to continue to labor to unify the Lord's people. There is no doubt a spirit of war and division among our people and as long as peace-loving Baptists are influenced by those who can always see why erring churches cannot repent and be restored to fellowship we will continue to be a divided people. I do not think that Brother Foster meant to teach a "wholesale recognition" of the work done by all who claim to be Primitive Baptists. Because a church has some members in it who are not sound in doctrine and practice does not necessarily destroy the validity of baptisms performed by said church. The prayer of David seems to have been answered, "Scatter thou the people that delight in war" (Psa. 68:30). The Primitive Baptists no doubt in many places have bitter envying in their hearts and in this they have no right to glory, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth" (James 3:14). The right kind of peace cannot be obtained by making a sacrifice of the truths of God.

I know of no one who wants the Lord's divided people to come together unless they confess their wrongs both in doctrine and practice and forsake them.

J. S. NEWMAN.

APPOINTMENTS.

Elders Lee Hanks, Atlanta, Ga., and W. E. Brush, of Tennessee, will (D. V.) fill the following appointments: Salisbury, N. C., Saturday and Sunday, April 1st and 2nd. Elder Caudill has arranged for Monday, Tuesday and Wednesday.

Meadow Fork, Roaring River Association, April 6th; Cranberry, Friday, 7th. Elk Creek, Saturday and Sunday, 8th and 9th. Union, Monday and Tuesday, 10th and 11th. Little River, 12th. Crab Creek, 13th. Galax, 14th. Cross Roads, third Saturday and Sunday, 15th and 16th. Rock Creek, 17th. Peach Bottom, 18th. Saddele Creek, 19th. Fox Creek, 20th. Piney Creek, 21st. Antioch, fourth Saturday and Sunday, 22d and 23d. Cranberry, 24th. Roans Creek, 25th and 26th. Bear Creek, 27th. Beaver Creek, 28th. Senter, 29th and 30th. West Jefferson, May 1st. River View, May 2d and 3d. North Fork, 4th and 5th. Pond Mountain, Saturday and Sunday, 6th and 7th. Big Helton, 8th. Silas Creek, 9th. Can leave here on train May 10th and Friday, Saturday and Sunday in St. Clair Bottom Association. I have arranged the best way I could. Will try in my feeble way to petition for you both at a throne of grace. Hope He may abundantly bless you. I like to know you feel so dependent.

C. B. KILBY.

We have many letters on file which we have been unable to publish. If your letters do not appear promptly, you will understand that it is for lack of space. We appreciate all communications from our subscribers.

Z. C. H.

Eld. Lee Hanks.

My dear Brother: I am very glad indeed to hear of the better prospects of the Baptists getting together in Texas, and would be pleased to see and know that all the Old Baptists everywhere would lay down their hobbies and quit their foolishness and come together and be one united band of brethren—like I think they ought to do. There are so few of us, we need each other, oh, so badly! I pray the Lord to speed the day when this will be the condition in place of being torn asunder over things that are non-essential. Of course, there are some things that the church cannot fellowship, but when she goes to singling those things out, there should be a great deal of discretion used, so that she only declares non-fellowship for those things that God's holy word forbids. The ministers of Jesus Christ should not make each other an offender for words only, but should have the proper amount of patience with each other and forbear with each other, remembering that we ourselves might be wrong in place of our brother, and spend more time in prayer to Him who giveth wisdom and knowledge to them that ask aright.

And I know that my heart's desire and prayer to God is that He may give me that holy wisdom from on high, that I may know my duty to Him and my brethren as well, and then give me the grace and ability to perform my duty all along life's uneven journey, or the remainder of the way, for I very sensibly realize that it will not be many more fleeting days, weeks or years at best, until I, like the ones that have gone before, must lay my armor by. And, oh, may I like Paul, be enabled to say, when that time comes, "I have fought a good fight. I have finished my course, I have kept the faith and am ready to be offered up."

Dear brother, it surely will be grand if we can thus feel, when we realize that our last hour has come. It will be worth more than all the wealth of a fleeting world like this, for this world with all its possessions is but trash compared with the riches that await the redeemed of the Lord in the blessed home that He has prepared for them that love His appearing.

Pardon me for this long letter, if I need it, and pray for me and mine, and write me when it's convenient to yourself. I am always glad to hear from my brethren. I think that I am still mending from the use of this mineral water. My family are well, for which I hope that I am thankful. I hope that you and your family are well. Remember me kindly to Sister Hanks and the children.

Your brother in hope,

W. E. BRUSH.

LETTER TO ELDER VAIL OF PA.

Dear Elder Vail: Three weeks ago today I had been to Old Sulphur Fork to hear Elder Lester preach, and had the privilege to hear him preach two good sermons that day, and on my way home I got

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your good letter and I felt that I had indeed been highly favored, I who am so unworthy to receive even the least of His blessings.

I love to get the good letters, and I enjoy reading them very much, but feel too sinful to try to write in return, and think if I could write like you and others that I read after I would enjoy writing, but often I write a letter and then feel ashamed to send it—ashamed of self, yes, weary of earth, myself and sin. I do not recall anything I wrote to you and may write the same words over, but when I read your letter I felt such fellowship for you.

When I first went to the church, I well remember, I thought my troubles were all over and I thought as I grew older I would also grow better. I had a great desire to be a better woman, to live a more perfect life.

I must have been trusting in the arm of flesh, for only the Lord knows how far short I have fallen, and I seem to get worse day by day, and I know my heart is deceitful above all things and desperately wicked, it is a cage of unclean birds. I am not able to think even one good thought, and am bound to confess as you have, that there is murder and robbery and every hateful and unclean thing in my nature, and it is by the wonderful love and mercy of a covenant-keeping God that we are not consumed.

Yes, my life also has been mostly disappointments and losses and crosses. I have always been poor in this world's goods, and I often worry about worldly things, but sometimes it has pleased the dear Lord to lift me above time and time things, and to give me a foretaste of heavenly and divine things, and He puts a desire in my heart to praise His dear name for His manifold blessings to a sinner like me and I feel I want to thank Him for the precious things He has caused me to believe. I want to thank Him for the good hope through grace. I want to thank Him for the gift of His dear Son and for His exceeding great and precious promises—by grace are we saved through faith and faith is the gift of God.

No, it is not anything we have done or can do, but if we are His we were chosen in that covenant of grace before the world began, so then, if we are His children, heaven is our home. There is nothing that can help it along or hinder it from taking place, for He says there is nothing that can separate us from the love of God which is in Christ Jesus our Lord. "In the world ye shall have tribulation, but be of good cheer." I have overcome the world. The overcoming one is Jesus. He bore our sins in His own body. He suffered the just for the unjust, and there is no other name given under heaven or among men whereby we must be saved, and He loved us even when we were dead in trespass and in sin. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." But the thought that troubles me most—am I His or am I not? If I am, why this cold and lifeless frame? Why am I groping in darkness so much of my time?

I have so longed to be able to read my title clear to mansions in the skies, but we read, "Hope that is seen is not hope, and we walk by faith and not by sight." If I could feel as sure of myself as I do of others, I think I would be better satisfied, for I do not doubt the hope and experience of others as I do myself, and I have no doubt that when the time of your departure shall come you will be able to say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only but unto all them also that love His appearing.

Oh, if Jesus will be with me in death, for He can make the dying bed feel soft as downy pillows.

Write to me again when you feel the mind to do so. Your letters are very much appreciated. May the dear Lord guide our footsteps all the journey through. Your sister, I hope,

ADDIE CHANDLER.

Sulphur, Pa.

Dear Brother Hull:—

I have been reading The Messenger from its first issue to the present time. Enclosed you will find check for five dollars for subscripiton. I have never seen you, but we are of the same mind in regard to the doctrine The Messenger teaches. It is a hard doctrine. The natural mind of man cannot comprehend it. "Peter said, Lord, to whom shall we go?" We know full well there is none other to appeal.

W. F. BRITT.

Dear Brother Hull:—

Please excuse my delay in renewing my paper. When I had time at home to write I would fail to think of it. From my short acquaintance with you while in your city I formed a very high opinion of you as a dear servant of Christ, a faithful minister of the Gospel, and enjoy reading your paper, and so many good letters from the dear children of God. I humbly hope that I am of that number who will be blessed of the Lord. I hear that sweet message, "Come ye blessed of My Father, inherit the kingdom prepared for you."

While I am so very weak, having many doubts and fears, I have sweet hope that the dear Lord has prepared me for a home with Him, that He has prepared for the poor weak sinner that I am, hoping to be saved by grace and grace alone.

I am enclosing you a money order for $4.50 for the renewal of my subscription to your paper and for two new subscribers.

I am well; our churches are in peace, have had three recent additions.

Wishing you much success, both spiritual and temporal, I am, yours unworthy, if saved, a sinner saved by grace and grace alone.

J. N. CULTON.

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Dear Brother Hull:—

Dear brother in the Lord: Enclosed please find $1.25, P. O. money order for renewal to The Messenger, and please let me say to the brethren and sisters that sent me such kind words and hospitality, that I feel so thankful to every one and to the good Lord, for remembering poor unworthy me, at such a time as this. I borrowed a horse and went to one of my churches since our burn-out, and oh, what a good meeting we had! I felt the good Lord was present to bless his people. Bless His holy name for it. May the God of all grace that brought again from the dead our Lord Jesus Christ, the Great Shepherd of His sheep, make you perfect to do His will and may He bless you and all the readers of The Messenger, and bring you all home to glory in the end.

Do pray for me and mine, for I don't feel that I have many more years to tarry here upon earth.

I am, yours in much affliction, and in hope of heaven not far distant.

W. H. OLIVER.

You will please find attached express order for $2.00 to pay for The Messenger, and fifty cents to help you pay mailing expenses. Brother Hull, I do hope that the blessed Lord may enable you to continue to publish this good paper, The Messenger, also that He may enable His dear children to continue to write for it, and tell of the great and wonderful things the blessed Lord has done for them. I am always glad to receive The Messenger and the Zion's Landmark. They both contend for the most wonderful work of the Lord, of which I love to read, and is so edifying.

D. E. MIZELLE.

Hobgood, N. C.

Dear Brother Hull:—

The Gospel Messenger never gets old. I have in my files copies dating back into the 80's; they are fresh and new, and all replete with wisdom and soberness. Forty years from now the papers that you are getting out now will be invaluable for instruction and correction of evils and for edification.

W. T. WHITE.

Ethelville, Ala.

Dear Brother Hull:—

Enclosed for The Messenger subscriptions, totaling $9.00. I feel like I will be able to send you more soon. I think other subscribers should feel interested, and especially our ministers could do much if they would speak only a few words occasionally, pointing out the great value of such sound literature to be read in our families.

J. R. CALLAWAY.

Manassas, Ga.

OTHER TOMS.

Editor Gospel Messenger.

Dear Brother in the Lord: In The Gospel Messenger of Feb. 15th, I noticed a piece written by Walter Bartlett, of Atlanta, under the heading of "Tom's Buggy is Worn Out and Tom's Health is Bad." Well, I just wanted to grasp that man Bartlett by the hand and tell him how much I agreed with him. Oh, how many are the times that my heart has been made to ache—what for? Simply for the reason our brethren do not give of this world's goods, something that is only loaned to them for a while. Oh, how many "Toms" are there in our good old denomination who have been, and are yet, being so sadly neglected by their "flock"?

I know I am as bitter against a salaried ministry as any man can be, but I do know that we as a denomination are grossly and, I am going to add, wilfully, negligent in caring for our pastors. One member of my church will say, when money is gotten up for the pastor's expenses, if a little more than enough is gotten up than is needed to pay his expenses, "Oh, that is too much, it is more than enough to pay his expenses." Now, how much better would that pastor feel if he had gotten a little to carry home to that faithful wife and companion he had left behind, what for? To visit us and be a comfort to us, and then to think how "niggardly" it looks, getting up just enough to pay his expenses!

Oh, brethren, don't do that! God loves a cheerful giver. And "he that preaches the Gospel, let him live of it," and, of all the things we may be guilty of, "dissensions and strife, on account of secret orders or organs, or progressiveness or whatever they may be.

We ought not to take advantage of God and the pastors, too, as for that, and not give to him, the pastor, that which God has only loaned to us.

Brethren, I am sure I am not different from many others of our church, and I have seen preachers leave home Friday evening and return Monday, and actually not have received enough money to pay their actual expenses from home to the church they had been to serve, and as soon as they got home, "shuck" off the clothes they had worn to church and put on their work clothes and "hit" the field and work until Friday again and leave for another church. And many times the same preacher would drive his old work horse 25 miles and come back home and then have to plow it all the week, and I have also known some of the pastors to lose a horse during the year and then have to buy one on a credit. Maybe the church would pay for that horse, and maybe it, or they, would not.

Now, brethren, let us, for the good of the cause that we represent, stop all of this selfishness and look upon this matter as we do any other contract or debt that we owe, or may hereafter obligate. We are all working for and looking forward to the same goal, and while some of us (this does not include me,

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however) are at home and have plenty around us, and our children and wife are warmly clad and are attending high schools, and our bank account is away to the good, our poor pastor that is trying to do as God instructed His ministers to do, "Comfort ye, comfort ye My people, saith your God," hardly has decent clothes to wear to church, and his wife has not and his children have to work in the field to help him to make a living, that we, members of his flock should furnish him. Oh, brethren, this is a shame on the cause of Christ. Let us, for God's sake, stop this nefarious practice, and get out of the old ruts long enough to do as God has commanded us to do, "Do unto others as you would have them do unto you." Let us, henceforth, make a self case of our pastors, and look after them.

In reflecting over the different lines of preaching that I have heard preached by our preachers, I think that I can count on my two hands the number of sermons preached on the duties of the church to its pastor, and when, on two occasions that I have in mind, a sermon on this subject was being preached, or, rather, after it had been delivered, some of the members were terribly wrought up over it and were almost ready to put the preacher out and forever "ban" him from their pulpit, as well as from their fellowship, and all because he had told them the truth as to their duties.

Brethren, I know I have worried you and have trespassed upon the time and space of our good Brother Hull, but listen, brethren, I do know—and as for that, you all do, too—that we woefully neglect our preachers, and do so, I must say, knowingly and wilfully. Let us not do this any longer, but, instead, let us do our duty by our pastors as is laid down by our precious Lord in the Scriptures. God will bless us in so doing.

Written in fear of God and in love for all the Old Baptist family everywhere.

O. B. BUSH.

Pelham, Ga.

PREACHING APPRECIATED.

Eld. Lee Hanks.

Dear Brother in Christ: It rained so Sunday afternoon that I turned back after going part of the way to Lawyer's Spring, but I want to tell you how well the Old Baptists of this country appreciate such preaching as you and Brother Riner did while in the bounds of the Bear Creek Association. Such preaching unifies, builds up and strengthens us in that living and gospel faith. Neither spoke an idle word, but preached the truth in love and in demonstration of the Holy Spirit, rightly dividing the Word of Truth, giving each his portion in due season.

We love to have, and welcome such ministers coming among us, who bring glad tiding of great joy, confirming and establishing the weak knees and feeble minds. The Lord's people are poor in spirit and desire and love the sincere milk of the Word.

Hope you both reached home safely and feeling none the worse for the trip. Hope the Lord will bless you with health and strength and a mind to visit our churches again.

Remember us in your prayers.

Yours in a precious hope,

J. W. JONES.

Dear Brother Hull:

I am enclosing check for renewal of the paper for myself and Sister Lizzie Ballard, both of Zebulon. I love the doctrine you advocate in your paper and have loved it more than fifty years. It is doctrine the people I am associated with have preached to my certain knowledge more than sixty years. It will do to live by. It will do to die by. If I could I would go to hear it every Sunday, and oftener, if possible. I seldom ever hear any other preaching only at funerals.

I know, according to the course of nature, my time here is short, but I want this doctrine preached as long as it pleases our God that it should be. But from the signs I believe the time is near when our preachers will not be allowed to preach it. I want you to go on preaching and writing as you have for a long time. Have been deprived of hearing Elder Hanks at Harmony for some time. Hope to hear him again soon. In much love,

W. M. HARTLY.

Zebulon, Ga.

OBITUARIES

DEACON JAMES ALLEN MIZELL.

Deacon James Allen Mizell, son of Alfred Mizell and his wife, Abay Askew, was born in Martin County, N. C., August 7th, 1844, and died September 11, 1921. He was a soldier in the Confederate Army, Company F, Seventeenth North Carolina Regiment, Hobis Division, from August 29th, 1862, to the close of the Civil War in April, 1865.

He was married Jan. 31, 1870, to Charlotte F. Coburn. To this union two sons were born, James Alford, Nov. 3, 1870, who died Nov. 28, 1874, and John Henry, born Oct. 17, 1872, and still living. His first wife died Feb. 26, 1885. He was married to M. A. Brown, October 13, 1886. She died March 2, 1890. He united with the Primitive Baptist Church at Skewarkey, near Williamston, N. C., in July, 1877, and was chosen and ordained deacon in March, 1895. He was a faithful member and always attended his meetings when he was able. He suffered with rheumatism several years and had three attacks of paralysis and died shortly after the last attack. As I was attending appointments in Georgia at the time, Eld. B. S. Cowin held the burial services.

S. HASSELL.

Williamston, N. C.

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JAMES G. WILLINGHAM.

With a sad heart and with a desire to do a heartfelt duty, I will try to write a short sketch of the life and death of my dear father, James G. Willingham. He was born January 10, 1861, and died January 24, 1922, making his stay 60 years and fourteen days. He was united in marriage to Emma E. Dean, Nov. 2, 1882, and lived happily for 40 years, and to this union was born three children, all living. He was a faithful member of the Primitive Baptist Church at Harmony, Pike County. I don't know how many years, but as far back as I can remember. He and mother were baptized together.

He was an honored citizen, and loved by all who knew him. He was a kind and tender father, also a true and faithful husband. Oh, how we do miss him! Our family circle is now broken. Seems as if my heart will break when I realize his sweet face no more we shall see. The dear Savior giveth and taketh as he see fit, so I pray to make me submissive to His will, for I know father has to suffer no more. He was so patient during his sickness. He had a stroke of paralysis seven years ago and has never been well since.

We are so sad and lonely without him, but we feel sure that he is sleeping in the arms of Jesus. Mother is the one who misses his dear presence so much. We hope that our loss is his eternal gain. We should not weep for him though we all loved him so well, the Lord loved him most—He called and he had to go. It wont be long—God will call us and there will be a happy reunion; no more sorrows, for our happiness will be complete.

The funeral service was conducted from the residence by Eld. J. A. Monsees of Macon, who was his beloved pastor for a number of years. He spoke so many comforting words to the family. He was laid to rest in East View Cemetery, Jan. 25, 1922, at Zebulon, Ga., Pike County.

Written by his devoted daughter,

MRS. J. F. GARDNER.

Milner, Ga., Rte. 2.

MARION FRANCIS JACKSON.

Mr. Marion Francis Jackson was born in Jones County, Georgia, March 18, 1849, and died at Ashburn, Turner County, Georgia, October 6, 1921.

His parents moved from Jones County to Salem, Ala., when he was very small. They died when he was only seven years old, leaving him and two sisters with no relatives out there to care for them, so their uncle, Mr. John Jackson, went for them and brought them back to Jones County, where they were raised by relatives.

Mr. Jackson married Miss Mary Frances Green on March 14, 1872. They bought a farm northwest of Gray, two years later, where they lived prosperously until 1903.

In 1903 he moved to Arabi, Ga., where he lived eight years, as a merchant and planter. In 1912 he moved out on his farm a few miles southeast of Arabi, where he lived until November, 1917. Having lost his health, he moved from his farm to Ashburn, where he lived until the summons came, "Son, come home."

The funeral services were conducted by Eld. W. M. Ware, at the home the following afternoon and interment in the cemetery of Arabi.

There was a large attendance and many beautiful floral offerings, thus bespeaking the high esteem in which he was held by his many friends.

He is survived by his wife and nine children, Mrs. Lucy Dinkins, Mrs. R. W. Haley and Misses Mollie and Ella Jackson, of Ashburn; Mrs. W. J. Newby, of Whigham; Sidney Jackson, of Postel; Mrs. J. T. Lambuth, of Arabi; Marion Jackson, of Warwick, and Monroe Jackson of Leesburg.

After moving to Ashburn his health grew worse and worse until August, 1918, when he was carried to Piedmont Sanatorium, Atlanta, for an operation, hoping to be benefited if not cured, but when an incision was made it was found that his trouble was a cancer, so no operation was performed, as he had previously requested the physicians not to operate if a cancer was found.

It was not thought then that he could possibly live to reach home, but his prayer to God was to spare his life longer if it was His will to do so. We feel that the petition was heard, in that he lived three years and two months longer.

It was while living on his farm in Jones County that the writer knew him so well. He was regarded as a man of high character, being truthful and honest in the full sense of the expression, to his fellow men.

He lived the doctrine as cherished and proclaimed by the Primitive Baptists, as evidenced by his attendance regularly at old Caney Creek, years ago, when the writer was a mere boy. He longed, in his last days, to visit once more the old home church but was not able to do so on account of his feeble condition, so he invited the Old Baptists to hold services in his home, which they did on several occasions.

Just before sinking into unconsciousness he sang, among other beautiful hymns, "There is a Fountain Filled With Blood."

As to why he did not put on the yoke, we do not know, but feel and believe that the God of Abraham, Isaac and Jacob was his God. We believe that he is now in full fruition of that glorious inheritance "uncorruptible and undefiled, and that fadeth not away."

May God, who alone can heal the broken-hearted and comfort the mourner, remember the bereaved family and give them grace to bear every trial, believing that "God who worketh all things after the counsel of His own will," hath taken him home for a purpose known only to Himself. May they be enabled to meet him in the bright beyond, where there is no more parting, no more sorrow, but one eternal bliss.

The Lord gave, and the Lord has taken away; blessed be the name of the Lord.

B. R. JARRELL.

Round Oak, Ga.

MEMORIAL OF BRO. E. A. HEAD.

Whereas, the Lord has again by the summons of death come into our midst according to His will and good pleasure and taken from us our beloved Bro. E. A. Head, who was born Nov. 11, 1851, and departed this life Dec. 6, 1921. Brother Head united with the church at Bluff Spring by letter Dec. 13, 1913, and who loved to attend his meetings unless providentially hindered; and,

Whereas, For almost or quite two years prior to his death he was a great sufferer from a complication of causes, any one of which would have resulted in death, and though he was for several months prior to his death deprived from attending his meetings, yet when death came he seemed to die rejoicing in the Lord in that of singing a song and expressed great joy in a sermon;

Resolved, That we, the church at Hephzibah, bow in submission to the will of an all-wise God who doeth His will and all His good pleasure in heaven and upon earth, and feeling that as often as we meet at the house of the Lord we shall miss our brother, though with the evidence at death let us trust that our earthly loss is his eternal gain.

The funeral services were conducted by Eld. J. M. Murray, in the presence of sorrowing family and a large concourse of people, after which his body was laid to rest in Hephzibah Cemetery to await the coming of the Lord again in the resurrection. May the Lord bless his bereaved companion and his children who so faithfully did all they could for him in his last illness and save them with an everlasting salvation.

Done by order of the church in conference, Dec. 17, 1921.

W. M. BULLARD, Moderator.

N. W. ATHAN, Church Cleark

J. A. ADAMS, N. W. ATHAN, Committee.

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PROTRACTED MEETINGS AND SECRET SOCIETIES.

Protracted meetings are almost universal in this country, or at least are generally so amongst the Methodists, Mission Baptists and Presbyterians. We have known a few meetings amongst Primitive Baptists that protracted themselves, but were not appointed as protracted meetings; they are not in vogue with them in this country. The object of these meetings amongst Arminians is mainly, I believe, for the purpose of saving sinners, and hence we often hear it reported that at such a protracted meeting "many souls were happily converted to God." This sort of thing may do very well for people believing the doctrine of salvation by works, but how Primitive Baptists, people that believe from their own experience and the Scriptures, that salvation is wholly by grace, and not of works, how can they join in with people believing a totally different doctrine, in such meetings, to assist in the salvation of sinners, is, to say the least, very strange, and only to be accounted for upon the supposition that they do it thoughtlessly, without due consideration, or in a worldly spirit. Because they can not expect that their efforts will accomplish, in the salvation of their children or others, what they failed to accomplish in their own salvation. If they experienced in their own cases that "vain was the help of man," how could they expect the help of man to be less vain in the case of others? Their experience—the law of the Spirit of life written in their own hearts—forbids the expectation that any effort of the flesh, or of man, will save a sinner; and hence, when they turn aside from their own experience to the works of man, they literally forsake Christ and trample the law of God, written in their own hearts, under foot. This is wrong, and Christians should not do it. It would be wrong for Primitive Baptists to hold meetings themselves for such a purpose, and much more so to join in with other people for such a purpose; people believing a totally different doctrine. The Primitive Baptists are not of the world, though in the world; they are from above, and of Christ, if they are the Church of Christ. Their kingdom is not a worldly kingdom, based upon worldly wisdom, but the wisdom of God is a mystery, which the princes, the wisest men of the world, do not know. It is true, they are flesh and blood, and the same flesh and blood of the rest of the family of Adam, and subject to the same wants and infirmities as others, and have, therefore, as people of the world, to employ in worldly business the wisdom of the world. They are members of the same civil or political community, having in that sense the same head or ruler, and the same obligations to every member of the political body; hence they render tribute to Caesar, pay taxes, serve on juries, join in with others in the common defence, build school-houses, roads, bridges, extinguish fires, and many other things necessary for the peace, good order and morals of the civil body. In all these things they unite with others, be their religion what it may, or if there be no religion at all with many of them; it is not a matter of religion, but a worldly matter. But there is an inner sanctuary, a kingdom not of this world, the laws of which are diverse from worldly laws, which none can keep, nor are required to keep, save those born of God; into this sanctuary none may enter, save those clothed, as were the high priests of old, in the vestments of Jesus. As the rich woman of old prepared a chamber for the prophet, so has Christ prepared a place for His children, and for them only; a chamber in which they are separated from the world, and into which they may not bring the world.

It is not our privilege, if we were so disposed, to prostitute Christ by mingling in such assemblies for such a purpose; it is lowering His dignity, and rendering that common and unclean that He has cleansed; and is as if the priests of old had taken the holy bread, which was for the priests only (church), and fed it to all, as if it were but common bread, thus destroy-its sacred character. So will the "peculiarity" of God's people be lost by such mingling, religiously, with the religious world; and they will be helping to make the precious bread of heaven (Christ) as but the bread of men. It is wrong, and sinning against Christ. God's people have always been a "peculiar people," a "people not reckoned among the nations"; a people "sought out"; a people "everywhere spoken against"; a people "all taught of the Lord"; a people saved by the Lord—whom no man could save. They are a people who, like Abraham, realize the promise only when in their experience they become like Sarah, as "good as dead," and not able to join in with others in conceiving and bringing Isaac forth; their works may, like Sarah's, bring an Ishmael into the family, but can not make him an heir of promise. In these union protracted meetings, whose children are they? those that are converted—and what language will they speak? One says, "it is of grace"; another, "it is of works"; one, "lo, here!" another, "lo there!" Is God the author of such confusion as this? for this is confusion, and confusion is cursed of God, and not blessed, as the mingling of man with beasts. God is not the author of confusion, but of peace. Did the Holy Spirit inspire Paul to preach salvation by grace, and Peter to preach salvation by works? to preach one doctrine at Philippi and another at Ephesus? but on the contrary, did not he—the Holy Ghost—teach that it is one Lord, one faith, and one baptism, and one body and one hope? Then, how about mingling with these different and antagonistic doctrines, faiths, baptisms and hopes? Should Primitive Baptists do it? If they do, they will bring themselves into contempt by it; and the very people with whom they mingle will despise them in their hearts, because they will lose confidence in their sincerity.

And what excuse can a Primitive Baptist have for joining a secret society; a semi-religious society? Is it that he may have an opportunity to be benevolent? If he wishes to give alms, he is told by Christ how to do it, so as to have reward of his Heavenly Father, and that is the reward he wishes above all. He is commanded as a Christian to do good unto all men, and he should do it as a Christian, and not as a Mason; it should be done as unto the Lord and not as unto a lodge; and thus Christ should be glorified by his benevolence, and not a worldly lodge. Does he join for protection? when Christ has told him that He has numbered the hairs of his head, and that a sparrow does not fall to the ground without his notice! What more protection does he need, than the ever watchful eye of his Heavenly Father, that loves him better than a mother does her sucking child—that Father that turns the hearts of men whithersoever He will, as He does the streams of water—that has all power? Does a child of God need to resort to such a society for safety, either on land or sea? to yoke himself with unbelievers, to defile himself with the world, and to shame Christ by such distrust? Judge ye! Ought he to do it? Is it his privilege? Brethren, quit such things!

J. R. RESPESS.

In The Gospel Messenger, 1881.

I would love so much to see the dear old Messenger in every Primitive Baptist home, and would esteem it a great privilege to aid in its circulation. At my advanced, infirm age, not being able to get about, it is all the preaching I have. I spend many hours perusing its pages and reading God's blessed word. I feel thankful that we still have faithful ones to contend for the glorious Gospel of Jesus Christ, for which every lover of truth would willingly offer his body, a living sacrifice, if needs be. May the love of His cause, and the sweet hope of eternal glory inspire our hearts to follow our humble Savior, in all we are commanded in His Holy Word, is my prayer, for His dear name's sake..

Yours in afflictions,

MRS. W. E. McLENDON.

Opelika, Ala.

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The GOSPEL MESSENGER

Vol. 44 ATLANTA, GEORGIA, APRIL 1, 1922 No. 7

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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"SPEAKING THE TRUTH IN LOVE"

WHAT OUR FATHERS BELIEVED.

But in addition to the salvation from sin and from its condemning power, we often **need salvation from such divisions** as were amongst the brethren at Corinth at that time, and upon which a religion is based. Many such errors throng the Christian pathway while here. A sound ministry, therefore, is a most important gift that the Lord has conferred upon His people to **save them** from division and false doctrine. * * "To **save them that believe"** from the errors and inroads that their enemies are ever endeavoring to propagate and make among them, let us make full proof of our ministry in faithfully watching over the flock for their good.

Brethren, do we really love the children of God? Surely, if we love Him that begat, we love these also that are begotten of Him. Let us, then, manifest our loyalty to our King, and our love to our brethren, His children, by faithfully laboring their **present salvation.** It is reasonable to suppose that men will bestow the greatest amount of labor upon what they esteem most highly. We may mark this as a general rule, and I think it is a good one, by which to discriminate between faithful and false ministers.

When a servant is circumcised in heart to the love the Lord (and of course His people), He will be found toiling among them, laboring for their good and to **save them from delusion.** * * * "Feed My sheep," "Feed My lambs," "Feed the Church of God," "Feed the flock of God," "Seek that ye may excel in edifying of the Church." In short, his labors will be confined **within** the Church, among the children of God, who are most dear to him, and be calculated to **"save them that believe."** Nov. 12, 1859.

"I have heard brethren tell the Lord's children, after hearing a satisfactory evidence and reason of the hope that was in them, to stay away from the Church as long as they could. Now, much of a predestinarian as I am, I do not think such expressions are appropriate in such cases. There is such a thing spoken of in the Scriptures as disobedience. I believe, too, we are taught it is wrong. If the Lord commands one of His children, then, and then they disobey, they do wrong; while **obedience** is right—yes, 'better than sacrifice.' Let me not, then, tell the Lord's children to wrong as long as they can. I am no way fearful that they will do wrong enough without telling them to."—Eld. J. F. Johnson, Lexington, Ky., August, 1861.

"Behold a king shall reign in righteousness and princes shall rule in judgment and a man shall be an hiding place from the wind and a covert from the tempest as rivers of water in a dry place, as the shadow of a great rock in a weary land, the eyes of them that see shall not be dim and ears of them that hear shall hearken; the heart also of the rash shall understand knowledge and the tongue of the stammerers shall be ready to speak plainly."

If I understand, the Scriptures above teach the covenant of grace and the Gospel Kingdom. Jesus is reigning in righteousness and ruling in judgment today in His Kingdom. John saw heaven open (the Gospel Kingdom) and the word of God (which is Jesus) clothed with a vesture dipped in blood, and He was called faithful and true and in righteousness doth judge and make war, and the armies which were in heaven (the Gospel Kingdom) followed Him clothed in fine linen, white and clean (clothed with the righteousness of God). The word of God is a hiding place from every wind of doctrine in this kingdom the Lord is a covert from the tempest and in Him the rivers of water freely flow to revive the little withered plants in His kingdom, for those little plants often wither under the heated rays of persecution for the fiery trials often became so great, but dear Jesus is a great rock in this weary land, the weary child of God can rest in the shadow of this great rock and fear no evil, for the rays of the fiery furnace can not penetrate this great rock.

Take courage, dear child of God, for He is the rock of our salvation. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom, for the eyes of them that see shall not be dim and the ears of them that hear shall hearken.

Jesus said to His disciples, "Blessed are your eyes for they see, and your ears for they hear, for I say unto you that many prophets and righteous men have desired to see these things which ye see and have not seen them, and to hear these things which ye hear and have not heard them."

When a child of God sees this kingdom in all its beauty then this beautiful kingdom has broken in pieces and consumed all of the kingdom that he had been trusting in. He now has no more use for the kingdoms of this world. Babylon then is fallen with him. "My sheep hear My voice and they will follow Me." The heart of the rash now understands and knows His voice and the tongue that once was stammering is now ready to speak plainly the praise and glory of God.

Your little sister in hope,

MRS. B. A. CRAWLEY.

Kennedy, Ala., Rte. 1, Box 5.

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Man-Made Practices (Continued).

Elevation of the Bishop above the Elder—In the New Testament the Jewish term "Elder" and the Greek term "Bishop" (Episcopos, Overseer) designate the very same office, as may be clearly seen from Acts 20:17, 28; 1 Tim. 3:1-7; Titus 1:5-7, and 1 Pet. 5:1-3. In the little Church at Philippi there were "saints in Christ Jesus, and bishops and deacons" (Philip. 1:1)—"bishops," in the plural, more than one bishop or elder. The "elders" in Acts 20:17 are called "bishops," "overseers" in Acts 20:28. In Titus 1 the same officers are called "elders" in the fifth verse, and "bishop" in the seventh verse, and in 1 Tim. 3:1-7. In 1 Pet. 5:1-5, the Apostle Peter calls himself an "elder," like his brethren "elders," and exhorts them to the humble, loving and exemplary service of the flock or people of God among them. His statements, example and exhortation are totally opposite to the proud and covetous assumptions of so-called "bishops" and "popes" who falsely pretend to be his successors. Since the Apostolic age these unscriptural claims to lordship over the Churches have been made by Romish priests and their imitators.

The vain titles of Archbishops, Archdeacons and Popes are found nowhere in the Scriptures. They are the ambitious and presumptuous inventions of Papal Rome, the chief embodiment of Antichrist, mystical Babylon (Rev. 17), the scarlet woman, rich, unclean, and abominable, drunk with the blood of the saints and of the martyrs of Jesus (verses 3 to 6 ,and 18), who will be destroyed, under the righteous wrath of God, by the nations which she has governed, impoverished, defiled and oppressed (verses 1 to 3, and 12, 17).

Stage Dressing of Professed Preachers and Paid Choirs—These human inventions were borrowed by Rome from theaters during the Dark Ages.

Modern Money-Based Society Missions—Membership and influence in these societies in Non-Catholic denominations are based upon the payment of so much money every year, or for life. The first one was founded in 1622 by the Roman Catholic Pope, Gregory XV., and was intended to Catholicize the world. It was called "The Congregation for the Propagation of the Faith"—that is, for the world-wide dissemination of the superstitions and the abominations of Rome, to make money, and control governments, and to make the human race abject slaves of the Romish Pope and his missions, or to massacre them by the millions, as they had done during the dark ages in Europe, and as they had done by the thousands in Mexico and Peru during the Sixteenth Century. The Catholic governments of Spain, Portugal and France were the special promoters of those missions, and their soldiers were far more cruel and immoral than the none-Catholics or heathens whom they tried to proselyte. The Protestants since 1691, and the Baptists since 1792, though considering the Roman Catholics as benighted idolaters, have imitated them in the formation of money-based missionary societies, and the Greek Catholics, though considering the Roman Catholics as unbaptized heretics, have also followed them, since 1824, in forming such societies. But the Protestants, Baptists and Greek Catholics have not been so cruel and immoral, in their missionary propaganda, as the Roman Catholics, and they have been more useful to foreign heathens, in translating the Bible and the Testament into their languages, and in suppressing cannibalism, human sacrifices and infanticides, and idolatry, and in establishing hospitals and orphanages among them, and the Catholics have imitated Protestants in some of these things.

The Moravians, since 1732, trusting, not in money-based societies, but in the providence of God, have gone to the poor and humble fields of Greenland, Labrador, the West Indies, South Africa, and Australia, heroically doing hard service which others would not touch, in what they believed the cause of Christ, and met with extraordinary success. And so Hudson Taylor and his wife, and others with them, since 1862, in what is called "The China Island Mission," have penetrated to the furthest

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bounds of China, depending, not on man, but on God, and proved to the Chinese their heavenly unselfishness in serving them and in preaching the Gospel to them, and have met with friends everywhere, and their sacrifices and labors have been wonderfully blessed (see pages 586 and 605 in my Church History). But, like the great majority of their falsely educated members at home, so the great majority of the money-based societies in foreign lands seem to believe in money and men and machinery far more than in God, and to proclaim salvation partly by grace, but mostly and effectually by works, another gospel which is not another, but a perversion of the Gospel of Christ (Gal. 1:6-9), and, as reported by the most recent and reliable observers, to have plunged, like most of the theological seminaries, and colleges and universities and high schools and Sunday schools, and preachers and periodicals of Christendom into the abyss of infidelity, evolutionism, and materialism, denying the Divine inspiration of the Scriptures, the creation of the universe by God, the fall of man, redemption by the Son of God and regeneration by His Spirit; the deity and resurrection of Christ, all the miracles of the Bible, the resurrection of the dead, their judgment after death, and the consignment of the wicked to hell, and the reception of the righteous into heaven. If these reports are true, Modern Money-Based Missions, instead of being a blessing are a curse to humanity. Of the seventeen hundred million people in the world, it is claimed that the Catholics have converted above five million heathen, and the Protestants and Baptists about five million, but that only about one-third of these converts are real members or communicants. **If, thus, in 300 years (since 1622), they have converted only one in 170,000 of the human race, how long will it take them to convert the remainder?** The everlasting Bible truth is that God is the **only Saviour** of **sinful men** and **women** and children, according to His purpose from eternity, and by the blood of His Son and the power of His Spirit. Primitive or Old School Baptists (called Strict Baptists in England and Australia) have, without money or price, unaided by Money-Based Societies or Conventions or Boards, as did the Apostles and the ministers of the early Churches in the Roman Empire, proclaimed this Divine, free and blessed Gospel in all English-speaking countries, and when the Lord by His Spirit directs them, and opens the way by His providence, they will rejoice, in the same free manner, to proclaim the true Gospel of the grace of God in all the world to every creature, and they will be helped on their way, after a godly sort, by their brethren (3 John 6); all the redeemed of the Lord will be saved (Isaiah, chapters 35 and 53; John 6:27-40, 10:15-30; Rom. 8), and then shall the end come (Matt. 24:14).

S. HASSELL.

PRIMITIVE BAPTISTS.

(Church Identity.)

The Apostolic Church rebaptized all that came to them from other communities, and refused to receive and baptize children.

The Catholic Party, it seems, believed that water baptism was essential to eternal salvation. Hence the question arose, "If salvation is not attainable without baptism, how are our children that die without being baptized to be saved? * * * Augustine did preach infantile purity as the Arminian world does in this century, but his arguments were that original sin was taken away in baptism, which soon drove him into Pedo-baptism. And for the purpose of giving more strength to his doctrine, he called together at Mela, in Numidia, 92 ministers, and Augustine himself presided. This assembly was afterward called the Council of Mela. They there solemnly declared that **whosoever denies** that little children by baptism are **freed from perdition and eternally saved,** that **they be accursed.** This was in the year 416. At Girona, in Spain, says Dr. Robinson, seven men of different provinces made the **first rule for infant baptism.** Charles the Great, in 789, issued the first law in Europe for baptizing infants. The practice of baptizing infants had obtained quite generally in the Catholic church after the Fifth Century, but at first by immersion, and afterwards to sickly children by pouring, and sprinkling, finally obtained. Stephen the Pontiff, 754, gives his opinion that if children were **sickly,** pouring, in such cases of necessity, would be valid baptism.—Owens Hist., p. 27. The Catholic Party was the mother of the institution of **infant baptism** and also **sprinkling** and **pouring.** The true Baptists maintained from the New Testament that the Church consisted only of virtuous persons, who had been born of the Holy Ghost. They took the New Testament for the rule of their faith and practice."—Owens.

Mr. Orchard says: "To review the history of such a people, so correct in morals, simple in spiritual worship, Scriptural in faith and practice, for the period of above four centuries, is a pleasing employment."

"In the preface of the first French Bible, the translators say that they (the Waldenses—Primitive Baptists) have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the Apostles, having, in fair manuscript, preserved the entire Bible in their native tongue from generation to generation" (Moreland's Hist., p. 14).

"They took no oaths, but used a simple affirmation; they believe in the doctrine of the **Trinity,** and baptized believers; they refused baptism to infants, when it came into use in other churches, and were consequently reproached with the term **re-baptizers** or Anabaptists.

Many of the daughters of Antichrist (Catholics) have become ashamed of their **mother,** and have laid

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claim to these people (the Waldenses) as their ancestors. This is in accordance with the Prophet: "Let us be called by thy name to take away **our** reproach" (Isa. 4:1). Beze affirms the Waldenses were the relics of the pure Christian Churches; some of them were the poor of Lyons. The Waldenses were the off-spring or successors of the Novationists, who were persecuted and driven from Rome A. D. 413, and who for purity in communion were called **Puritans.** The name of Paterines was given to the Waldenses (Baptists), who for the most part held the same opinions, and therefore have been taken for the same class of people, who continued till the Reformation under the name of Paterines or Waldenses. There were no differences in religious views between the Albigenses and Waldenses. All these people inhabited the south of France and were called in general Albigenses, and in doctrine and manners were not distinct from the Waldenses." * * * "They formed their Churches of only good men. The Waldenses were in religious sentiments substantially the same as the Paulicans, Paterines, Puritans and Albigenses."—Owens Hist., pages 31, 32.

See the ridiculous abominations of Catholicism, the mother of Harlots: "The festivals of fools and asses were established (in Seventh Century) in most Churches. On the days of solemnity they created a bishop of fools, and an ass was led into the body of the Church, **dressed in a cape** and four-cornered cap, **church dances, feastings on the altar, revelry,** and **obscene farces,** were the ceremonies observed on those festivals, and in many dioceses these extravagances were continued for several centuries. This picture is only a sample of many extravagances practiced in those days (by the Catholics), and that, too, under the sacred name of the religion of Jesus Christ" (Owens Hist., p. 32). **Shame! SHAME!**

It is shown that the true Church of God, in this dark age, rejected infant baptism, held to close communion, were orthodox in the doctrine of the Trinity, they knew of no other Mediator than the Lord Jesus Christ.

"They were hooted in council for calling the Catholics a **worldly** community, and re-baptizing such as joined their Churches."

Mosheim says their standard of perfection was so high in Christian morals, that their increasing congregations were divided into two classes of disciples, which can be traced through the Albigenses, Waldenses, Germainic, and Dutch Baptist Churches, from this parent stock. Sylvanus spent twenty-seven years of his life in preaching the Gospel in different provinces. * * * "The preaching and exertions of these people to establish and maintain a pure system of Gospel truth, seemed to be attended with Divine approbation, and multitudes embraced a Gospel simply and fully preached" (Owens Hist., p. 34). Sore persecution followed, Sylvanus was put to death and many others shared a similar fate in Italy of such Christians who bore various names for various causes.

Eighth Century—They held that a Christian Church ought to consist of only good people—had no power to frame any constitution, aside from what Christ and His Apostles authorized, and that it was wrong and not right to take oaths; it was not lawful to kill mankind, nor should he be delivered up to officers of the law to be converted from error, that faith alone in Jesus Christ could save a man; the benefit of society belonged to all its members, the Church ought not to prosecute; the law of Moses was no rule for Christians. The Catholics then baptized by immersion.

Orchard says: "During the kingdom of the Goths and Lombards, the **Baptists** had their share of Churches and Baptisteries in those provinces, though they held no communion with Rome, or any other hierarchy." Their places of worship were soon taken from them and transferred to the Catholic Party.

"In the commencement of the **Ninth Century,** those people that may be termed **Baptists** were quite numerous in Italy. * * * Those of their churches where baptism was administered, were known by the name of Baptismal Churches, and to such Churches all the Christians in the vicinage flocked for baptism. When Christianity spread into the country, the people met for worship where they could, but all candidates for baptism came up to the Baptismal Church to receive the ordinance. In time, **Baptisteries** were built in the country and, like the old ones, were resorted to by the neighboring inhabitants.

We have traced the Church of Christ, from its formation at Jerusalem, through Italy, Africa, Spain and France, and some other small provinces, and we see that the Catholic Party at Rome, situated as they were, in the great metropolis of the empire, became opulent and proud, and the self-sacrificing spirit of the meek and lowly Saviour soon ceased to be the object of their desires or a criterion for their action. * * * "When the Catholic Party began to persecute these **Baptists** and they had to fly to other parts for safety, we see the interposition of the Divine hand in directing their course toward the valleys of Piedmont, where His Church should assemble, and the ingathering of His people from all parts where the floods of persecution were raging against them, and these valleys bore testimony to the truth, and received the promised nourishment from their Divine Master, "for a time, and times, and half a time, from the face of the serpent"—1260 days—years (Rev. 12:14).

"Having traced a people from the Apostles down to the century of which we speak, known by different names, at different times, yet all holding the **same tenets, preaching the same doctrine, practicing the same ordinances, discarding ALL human inventions in religion, opposing the innovations** of the Catholic

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Church, observing the Scriptural order in all matters of religion, and now concentrating in these valleys where the Captain of their salvation designed them to have some repose" (Owens Hist., p. 40). It seems that the earth (the world helped the church) in the person of a man who presided over the Catholic interest in Piedmont, who held that Jesus Christ is the alone head of the church. He struck immediately at the root of Popery. He condemned the Catholic creed, and contended that the word of God, and that alone, as the only ground of the Christian faith, and that men are justified by faith without the deeds of the law. He discarded their images, condemned the pope, and contended that Jesus Christ founded His own Church upon the rock, Christ Jesus. Of course the Catholic Party became much enraged against him. Thirteen true Baptists were burned alive.

LEE HANKS.

(To Be Continued.)

THE STATE AND CONDITION OF A SINNER SAVED BY GRACE.

The Lord has "found him" (Deut. 32:10), he is "born again" and can "see the kingdom of God" (Jno. 3:3); he is "born of water and of the Spirit" and has entered "into the Kingdom of God" (fifth verse); he is "born of the Spirit" (eighth verse); he is a "believer" and is in possession of "everlasting life" (verses 16 and 36), he is "blessed," "poor in spirit," "hungers and thirsts after righteousness," "pure in heart," and "persecuted for righteousness sake" (Matt. 5); the "righteousness of Christ is imputed to him," his "iniquities are forgiven," his "sins covered." The Lord will not impute sin to him" (Rom. 4:6, 7, 8). He is "reconciled to God "by the death of His Son" and saved by His life (Rom. 5:10). He is "freed from sin" and is "dead with Christ" (Rom. 6:7, 8), "dead to the law by the body of Christ" (Rom. 7:4); "the good that he would he does not but the evil which he would not that he does" (Rom. 19), "when he would do good evil is present with him" (Rom 2:1). Yet he "delights in the law of God after the inward man" (Rom. 22), "with the mind he serves the law of God but with the flesh the law of sin" Rom. 25).

He is "in the Spirit" and the "Spirit of God dwells in him" (Rom. 8:9); nothing can separate him from the "love of God which is in Christ Jesus our Lord" (Rom. 8:38, 39). He is "redeemed from the curse of the law" (Gal. 3:13); "belong to Christ," is "Abraham's seed" and "an heir according to promise" (verse 29); "sealed with the Holy Spirit of promise, the eyes of his understanding are enlightened" (Eph. 1:13-18). "Quickened together with Christ"; "Saved by grace," "raised up and made to sit in heavenly places in Christ." "Made nigh to the blood of Christ," "reconciled to God," has "access to the Father," a "fellow citizen with the saints," and "of the household of God," built upon the foundations of the Apostles and prophets, Jesus himself being the chief cornerstone (Eph. 1).

"Walks by faith, not by sight" (2 Cor. 5:7). He "is in Christ"; "a new creature" (verse 17); "worships God in the Spirit, rejoiceth in Christ Jesus," and "has no confidence in the flesh" (Phil. 3:3). "Complete in Him," "circumcised without hands," "the handwriting of ordinances which was against him is blotted out and nailed to the cross" (Col. 2: 10-14). "Christ is in him, the hope of glory" (Col. 1:27); "risen with Christ," "dead and his life is hid with Christ in God"; "Christ is his life" (Col. 3:1, 3, 4). The Lord "loves him" and "chastens" and "scourges him," therefore he is a "son" (Heb. 12:6, 7). "He is begotten again unto a lively hope" and kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:3, 5); "redeemed with the previous blood of Christ," his "faith and hope is in God," "born again of an incorruptible seed," by the word of God which liveth and abideth forever" (verse 23), he believes that "Jesus is the Christ and is born of God" (1 John 1:5), he has "overcame the world" (Jno. 1:4, 5).

He mourns, groans and is afflicted. He feels "poor" and weak. His hope is in the mercy of God. Surely the Lord is good to poor helpless sinners.

Such is the state and condition of a poor sinner saved by the rich, free grace of our God. How safe and secure are all the Lord's people in the hands of Him who has "all power in heaven and earth" (Matt. 28:18), and who "has the keys of hell and of death" (Rev. 1:18). He also came into the world to "save His people from their sins" (Matt. 1:21) and Old Baptists believe He will do it. How wonderful for a poor sinner like me to be among the happy throng of the "saved." Praise the name of the Lord! All glory to Him!

E. B. BARTLETT.

CHURCH SOVEREIGNTY.

So far as I know our people have contended for the sovereignty of the church of Jesus Christ. I have never understood our people to teach that the church was so sovereign that she could teach doctrines and indulge in practices that are unscriptural and sister churches must not molest her as she was a sovereign and had the right to do as she might choose to do. The church is under law to Christ and she has no more right to violate the law of Jesus Christ than an individual member has. When the local church violates the law of Christ it is her duty to repent of her wrong. When a church repents of her wrongs and corrects the wrong she committed that is all that sister churches should require of her. If the church did some things that were right while she was in an error in doctrine or practice she should not be required or asked to renounce what she did that was right.

If a disorderly church can not do anything right

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then she can never repent of her wrongs. Judas was a member of the church and he was a devil, yet his being a member of the church did not invalidate the official acts of the church of his membership.

There were some non-resurrectionists in some of the churches during the days of the Apostles, yet not one word is said about the churches being required by the sister church to renounce all their official work they did while those heretics were members of the churches. Most of the divisions of recent years have been caused not by a real departure from the faith of our people. Some preacher might have said things they should not have said, some churches might have done some things that were wrong. In divisions of this kind all should confess their wrongs and come together as dear brethren. Take, for instance, our recent division in Texas over regeneration. There is not a church in Texas or a preacher or a member that has ever avowed their belief in the "whole man doctrine," yet the Baptists of Texas are now divided over something that is only imaginary. It is wrong to falsely accuse each other.

J. S. NEWMAN.

"AS THOU HAST GIVEN HIM POWER OVER ALL FLESH, THAT HE SHOULD GIVE ETERNAL LIFE TO AS MANY AS THOU HAST GIVEN TO HIM; AND THIS IS LIFE ETERNAL THAT THEY MIGHT KNOW THE ONLY TRUE GOD AND JESUS CHRIST WHOM THOU HAST SENT"—John 17:2, 3.

This is a part of the Lord's prayer just before his crucifixion. His last and only prayer spoken aloud, on parting with His disciples He manifests His care and anxiety for their welfare and comfort. He states that the Father had given Him power over all flesh, both elect and non-elect, they are at his sovereign disposal in providence and grace, time and eternity. He counts all nations of the earth as a drop in the bucket, does his pleasure among the armies in heaven and the inhabitants of the earth. After speaking of this great and marvelous power the Father gave unto Him, He expresses the object the Father had in giving this power to Him, that is, that He should give eternal life to as many as the Father had given to Him, not one more nor one less. His prayer is for them only, for He says in the next verse, "I pray for them, I pray not for the world." They were given to Him in the covenant ordered in all things and sure before the world began. It was by grace that it might be by faith that the promise might be made sure to all the seed (all the Father had given to Him). They were passive in the transaction for the gift is always passive in the hands of both the giver and receiver. The wages of sin is death but the gift of God is eternal life through Jesus Christ. Men in a state of death in sin do not act in order to have spiritual or eternal life any more than Adam did in order to have natural life, but as the Father raiseth up the dead in the morning of the resurrection and quickeneth them, even so the Son quickeneth whom He will from a state of death in sin to a state of life in Christ. You hath He quickened who were dead in trespasses and sin and were by nature the children of wrath even as others. And in as much as God without means, that is, without the power of money or the preacher, church or church auxiliaries, shall raise the sleeping bodies of the saints in the morning of the resurrections, He quickens all the Father gave Him in time from a state of death in sin to a state of life, for He says, "My words are spirit and they are life." Ye are His workmanship created in Christ Jesus unto good works.

Natural men are destitute of eternal life for that which is born of the flesh is flesh and that which is born of the Spirit is Spirit. There is no beauty about the Saviour that men in nature should desire Him, but they hate Him without cause. When God gives eternal or spiritual life to the sinner by the direct operations of His Holy Spirit on the soul then he desires and pants after the Saviour as David expressed it when he said, "As the hart panteth after the water brooks, so paneth my soul after thee, O God." My soul thirsteth for God, for the living God.

And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Adam knew God as the Creator in his primitive state and this historical knowledge was given to his posterity by intuition, but he did not know Him as a redeemer. The impartation of this historical knowledge does not give eternal life or make men to know God as their redeemer. For 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. No man can say that Jesus is the Christ but by the Holy Ghost. The Saviour told Peter that flesh and blood had not revealed this knowledge to him but the Father which is in heaven had revealed it to him.

Dear reader, perhaps you have a great desire to know if you are embraced in the number given to the Son by the Father, and if you know the true God and Jesus Christ whom He has sent, seeing they are sure of heaven and the joys that await the spirits of just men made perfect. We shall now try to describe the elect family which was given unto the Son and if you fill the description in any particular, rest assured that you are embraced and rejoice that your name is written in the Lamb's Book of Life, for it is not the quantity of faith that saves but the quality, for we read of the "weak in faith," "ye of little faith," and "the strong in faith." Will not God avenge his elect which cry unto Him day and night. The elect were the ones that were given unto Christ. The text tells who the elect are, they are the ones that cry unto the Lord day and night. The

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fear of the Lord causes you to cry unto the Lord for mercy as did the publican who said, God be merciful to me a sinner. The ear of the Lord is a fountain of life to depart from the snares of death. The fear of the Lord is to hate evil.

God writes His holy laws in your heart and puts them in your mind. The knowledge of His laws discovers your sins, and sin becomes exceedingly sinful, sin revives and you die, you no longer love the things that use to charm you most, you no longer enjoy the things that were once your delight, you wonder is there anyone like me, and exclaim, "Oh, wretched man that I am, who shall deliver me from death?" Perhaps you seek some secret, isolated spot and fall prostrate and beg for mercy, in great distress with many sore trials, but tribulation worketh patience and patience worketh experience, experience hope and hope maketh not ashamed, because th love of God is shed abroad in your heart. Now, you can love your enemies and freely forgive them, as we are commanded to do. The still small voice speaks peace to you and nothing satisfies your longing soul but the whisperings of His love and the bedewings of His Holy Spirit in your soul. Your soul ever longs for the sweet manifestation of His love and a feeling sense of His presence. All this grace which was given to us in Christ Jesus before the world began is now made manifest by the appearing of our Lord and Saviour Jesus Christ who has abolished death and brought to light life and immortality through the Gospel.

When we are permitted to sit under sound of the servant of God, hear him tell of the riches of God's grace, love and mercy for poor, depraved, ungrateful, yea, and rebellious sinners, we are made to rejoice. We are often made to wonder how the preacher knows our very feelings and that he is preaching direct to me to the exclusion of everyone save myself. All of these are blessed evidences that we are embraced in the number given to the Son and that we know the only true God and Jesus Christ whom He has sent. Sin may at times dim and so obscure the blessed evidence of God's grace in your soul that you have many doubts and fears, but when He visits your mourning soul with the sweet bedewings of his Holy Spirit and drops His sweet promises in and raises up faith in your soul to embrace them, all your doubts and fears flee away and you can say as did Job, "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: 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."

In Gospel bonds,

W. L. S.

GOD CHASTISETH INDIVIDUALLY AND NATIONALLY.

Much is said about "hard times." What is the trouble? Sin, failing to do what is required of us, being at ease and prosperity, until I fear God's judgments are upon us. What is the remedy? Go to God in humble prayer, and work diligently and faithfully. He said He would spare Sodom, if there were a small number of righteous persons in that wicked city. Just so with us as a nation and individuals today. Were it not for the mercies of God, we would have already been blotted out of existence. I do not write this because I feel that I am righteous (for I feel the need of the prayers of God's people), but seeing the condition as I think I do, that we are drifting farther and farther away from God. Read the book of Hebrews, it will do you good and also to search the whole Bible.

"Let us draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast our profession of faith without wavering (for He is faithful that promised), and let us consider one another to provoke one another to love and good works, not forsaking the assembling ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching; for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. See, it is an awful thing to do despite to the Spirit of grace! "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

So let us press onward, loving each other better, and trying to bear each other's burdens, and show more love to each other in the future, than we have in the past. What a grand old world this would be if we could only be mindful of this fact, esteeming others and pray for our enemies. There is peace, rest and prosperity in it for us.

A sister in hope,

MRS. W. H. BROWN.

Summitt, Ga.

Eld. Z. C. Hull.

Dear Brother Hull: It was again my good pleasure to be with your godly father on last Saturday night and Sunday. We spent the night together in the hospitable home of Bro. Henry Arnold, near Dothan. Your father preached a powerful sermon on Sunday at Little Vine. All who were present said that it was a good meeting and good to be there. Eld. T. E. McGowen, the pastor, was also present and did some good preaching.

Brother Hull, for the past year I have been often associated with your father and I have heard him speak of you so often 'till I am anxious to meet you.

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I long to be more with my Father's children. Speaking from this point of view, I am lonesome. I yearn to steal away where I can be with the family and sing Zion's songs. When vacation days come I desire to spend more time in the house of my Master's brethren. "Tell me, O thou whom my soul loveth, where thou feedeth, where thou makest thy flock to rest at noon."

In love and fellowship,

Cottonwood, Ala. C. H. BYRD.

WHAT ARE THE BEASTS AND BABYLON.

Is the Roman Catholic Church the beasts spoken of in the book of Revelation?

No.

When John saw the woman riding on the beast in the 17th chapter, he wondered with great admiration. He did not know the meaning. Then the angel said, "Wherefore didst thou marvel? I will tell the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns" (Rev. 17:7).

"And here is the mind which has wisdom. The seven heads are seven mountains on which the woman sitteth."

"And there are seven kinds; five are fallen (just before Constantine), one is, and the other is not yet come; and when he cometh, he must continue a short space" (Rev. 17:9, 10).

This proves that the beast is temporal government, governed by kings, that is, to support some corrupt power combined with this temporal government is to shed the blood of the saints.

Now, just at the time that the woman gets on the beast, there will be five kings fallen, one will be ruling, and another will be yet to come. Let me write the names of all seven of them: Diocletian, Maximian, Galerius, Constantius, Maxentius, Constantine, A. D. 325, who is ruling as the woman gets on the beast. Now the one who reigns after him is his son, Constantius, who reigned twenty-four years after his father died.

This is, to my mind, the same sea-beast that rose up from the sea, but there was no woman on him for 325 years.

At the council of Nice, 325 A. D., the temporal government under Constantine began to support the Catholic Church. Gibbon, speaking of the relation of Constantine to the popular church, says, "The gratitude of the church has exalted the virtues and excused the failings of a generous patron, who seated Christianity on the throne of the Roman world" (p. 182, Vol. 2). The reason that I put the names of these seven kings down thus is because it looks as if the angel meant for us to transfer our minds to the time when the woman is first seen on the beast, although the revelation is over two hundred years before the fulfillment.

Anyhow, the beast is one thing and the church is another. Any church that dabbles in politics or looks to political government for support, is a corrupt church organization, and has no gospel candlestick to give off spiritual light.

But what are the seven heads and seven mountains that support this church?

Seven is the most frequent number used in the Bible. To me it represents the fullness or combined powers that support Catholicism from the time that the dragon gave his seat, his power and great authority, which power thus combined was to continue 42 months or 1260 days (years), Rev. 13.

Now, in the eleventh verse he speaks of an eighth that is to go with the beast into perdition. Here is that deadly wound that was given both the beast and the woman by the apostate Roman Emperor, Julian, who was the last of the Constantine family that ruled over Rome. But he was soon slain and Christianity and the empire resumed its sway of diabolical blasphemy and idolatry and murder.

Disguised idolatry is the blackest of the two, and false Christianity is more destructive than plain heathenism. Gibbon shows that false Christianity killed more people, promoted more crime and ignorance, than did the Roman government under pagan rule. One Catholic priest boasted that they had killed 68 million heretics. But instead of killing heretics they fulfilled the Scriptures.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" Rev. 17:6).

The true church of Jesus Christ leans on Him and is supported by His power; while all popular worldly churches lean on the world, the flesh and money and temporal government for support and success.

The beasts of Daniel's prophecy were human governments set up by powerful rulers with great armies.

Christ's kingdom was not set up by great armies but by Himself in righteousness.

The beast with great iron teeth was the Roman Republic that existed before the coming of Christ. Julius and Augustus Caesar changed it to an empire. It came up as the Grecian Empire went down. Both were universal in their dominion.

The goat with the notable horn between his eyes was the Grecian kingdom, and the big horn was Alexander the Great. The ram with two horns that Daniel saw was the Medo-Persian Empire. This government was the one just before the Grecian and was formed by a union of the Medes and Persians. The one just before the Medes and Persians was the kingdom of Babylon on the banks of the river Euphrates.

This was the kingdom that overcame and subdued the Jewish people and overcame their country, so that the Jews lost their freedom and from the days of Nebuchadnezzar till Christ, Jerusalem was ruled by foreign nations.

The city of Babylon under Nebuchadnezzar was the capital of the world from 604 B. C. to 534 B. C.

The city of Shushan, the great capital of Persia,

(Continued on page 13.)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

APPOINTMENTS FOR ELD. M. E. PETTY.

Elder Petty, of the Flint River Association, will preach at Cross Roads (near Atlanta), Saturday, April 8th.

West Atlanta, Sunday, April 9th.

Collings Springs, Monday, April 10th.

East Atlanta, Tuesday, April 11th.

Bald Rock (Conyers), Wednesday, April 12th.

Harris Springs, Union Meeting, Friday and Saturday and third Sunday.

Hardeman, Monday, April 17th.

Flat Shoals, Tuesday, April 18th.

Elam, Wednesday, April 19th.

Hopeful, Thursday, April 20th.

Bethel, Friday, April 21st.

Emmaus, Saturday and Sunday, April 22d and 23d.

Other appointments will be arranged up to the fifth Sunday. Elder Petty is a great gift. We pray God to bless his coming to our mutual good and His glory. Appointments arranged by Elders R. L. Cook and Lee Hanks.

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Eld. J. L. Collings, of Glen Rose, Texas, met me in Dallas on March 23rd. I was agreeably surprised to learn that he was to accompany me to Georgia. It was a great privilege indeed to be with Elder Collings. We arrived in Atlanta on the 24th, an appointment had been arranged for Elder Collings to preach at Collings Springs on Sunday. He spoke to a very attentive audience. His preaching was received with interest and much appreciation. He is a great defender of truth. Elders Lee Hanks and H. G. Mitchell were among those who attended the Collings Springs meeting. Brother Collings left the 27th for Virginia. We surely appreciate his short visit, and regret that he could not remain longer. May the Lord continue to bless him.

Z. C. HULL.

We had the pleasure of visiting Stapleton Church third Saturday and Sunday in March. Had a good meeting. This is a good church and Eld. A. J. Banks is their efficient pastor. We had a meeting in Augusta Sunday night. Prospects are good for the organization of church in the near future. Elder Banks preaches there every second Sunday.

Eld. J. L. Collings of Texas recently visited us. He preached a strong and timely discourse at Collings Springs on fourth Sunday. Eld. Z. C. Hull followed and spoke ably. The preaching of both was much appreciated by all present. This is the home church of our able, sound, godly and peace-loving brother, Eld. H. G. Mitchell. My wife and I united with the West Atlanta Church, by letter, second Sunday in March. This is a sound, lovely body of old-fashioned Baptists. Eld. W. T. Walden is the humble, sound and conservative pastor. Meetings second Sunday and Saturday before in each month. All lovers of truth are cordially invited to attend.

We hear good news from Elders Brush, A. B. and J. C. Ross, James Duncan, J. H. Fisher, Collings, Newman and others, all laboring for peace and a reunion of all orderly peace-loving Baptists. May God bless their efforts.

LEE HANKS.

Dear Brother in the Lord: I will try and write a little of the Lord's dealing with which I hope he has had with me, a poor sinner in the sight of God.

I began to feel myself a poor sinner and the more I tried to relieve myself, the worse I got. So at last I began to try to pray and my prayer was, Oh, my God, be merciful unto me, a poor sinner.

So I went on this way for a long time and at last my dear Saviour saw fit to release my poor soul a little. So one night I was all cast down and was crying and begging for mercy and I don't know whether I was asleep or not, but my dear Lord picked my poor soul up out of miry pits and placed my feet upon the rock. He took me up and I saw heaven. It was the most beautiful place that my poor soul had ever viewed and I saw heaven with its bright rays ascending from above and the glory of the blessed Lord shone 'round about me, and I saw the gates of hell and I was so afraid. I wanted to join the church but I didn't know whether the dear Old Baptists would accept me or not, but I could not live away from them any longer. So on the third Saturday in September, 1920, I went before the church and asked the dear people for a home with them, and they received me and I was baptized on Sunday at dear old Harris Springs Church by the beloved pastor, Brother R. L. Cook.

Dear brother, this is a little of my past experience and I hope to be able to see more of God in the future than in the past.

I will close by begging all the dear Baptists who read this to remember me in their prayers.

People of the living God,
I have sought the world around;
Paths of sin and sorrow trod,
Peace and comfort nowhere found.

Your little sister in hope of eternal rest,

MRS. SUSIE BATCHELOR.

Machen, Ga., Rte. 1.

LETTER TO BROTHER CALLAWAY.

Dear Brother Callaway:

We have read The Messenger which contains your views on the deaconship.

I have been trying to serve some Primitive Baptist Churches nearly 56 years as pastor and I have heard a good deal of discussion on the deaconship among able brethren, but I have never heard it explained in all these long years as clearly as you have, before. I heartily concur with you on that subject. I believe that the good Lord gave you wisdom and understanding and I hope that it will be a blessing to our people on that line.

Your brother in hope, H. TEMPLE.

Statesboro, Ga.

GOOD MEETING.

Dear Brother Hull: It is seldom of late that I write for publication, and this is not intended for the paper, unless you think it will be beneficial to the cause. I am not one who desires to publish to the world local church troubles or to annoy the Household of Faith with matters that are not edifying or instructive to the people of God, but I do believe and am willing to use whatever little talent I may possess to spread abroad any good, soul-cheering news that will strengthen and build up the poor, afflicted and often cast-down people of the true and living God. The meeting I am going to write about was held with Ephesus Church, near this place. According to previous arrangements, the church assembled at the pool early Sunday morning (Sept. 18th) to administer the ordinance of baptism to a brother and sister who united with the church at the August meeting. This was witnessed by a large crowd and was a lovely sight, because of the fact that both were young and seemed so in earnest, rendering the sight more impressive.

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The congregation repaired to the house and engaged in prayer services, which is our usual custom, and a more delightful, soul-cheering and God-honoring occasion the writer has never witnessed. The brethren, several of them, and gracious gifts to the church, engaged in the public exercise, and truly we felt that the Lord was present with his approving smile, for while none of the brethren exercising made any claims or pretensions as preachers of the Gospel, but to me and many others they told things of the Kingdom, proclaiming the Gospel, in its purity, without a jar or a discordant note during the whole service.

Truly, those brethren were under the influence of the Holy Spirit. Then our beloved and faithful pastor preached a strong, God-honoring and soul-cheering discourse which held the large audience spellbound all the way through.

At the conclusion of the service an opportunity was offered for any desiring membership. Sister Hollis, who had been a member, came, requesting membership, and was restored to the full fellowship of the church. The others, Mrs. Williams, wife of the young man baptized this morning, and Miss Williams, a relative, and Mr. Landers. All came confessing their desire for membership, and were joyfully received. This closed one of the most wonderful spiritual meetings I have ever witnessed, and one that will be long remembered.

Dear brother, we have a lovely band of brethren here and will be glad for you to visit us some time when you can.

J. F. McGINTY.

DESIRES PEACE AND WILL LABOR FOR IT.

My Dear Brother Hanks:

I love your advice. I assure you that I am not only willing to work for peace, but anxious to do anything in my power to bring about peace. I claim that my brethren have made mistakes. I have made mistakes. I am willing to acknowledge my mistakes and **beg the brethren to forgive me.** I only ask my brethren to point out the mistakes I have made, I will do all in my power to correct them. I wish I could acknowledge for all our brethren, I would freely do so. I wish I could forgive for all my brethren, I would freely do so. I have been charged of departing from the faith, that I did not believe what I preached, that I said I loved sin as well as I ever did. God is my judge—**I hate sin.** I deplore the thought of sin. God knows I never said such in my life.

Oh, that I could live clear of sin! My brethren ask me can I forgive such—I say "I can." God pity the man. Peter cursed and swore. Peter lied. He said, "I know not the man."

Oh, I am so poor and weak! I do wish my brethren would pray for me instead of abusing me. But I take that for my part. Paul says, "Rejoice in tribulation." How hard that is to do! I fear I can not. I know I can not, unless Jesus helps me. I can not alone. I need Jesus to lean upon. Oh, I am just a poor cripple! I stumble! I fall! I **can not** go alone! Give me Jesus and you may have all besides. But I am so rebellious when someone tells me of what someone said about me, I am almost sure to give vent to some unbecoming remark. I should not do that. I am sorry in just a few minutes that I did. Then I try to pray God to forgive me. I am constantly trying to repent of wrongs. I sometimes think I should get through repenting, but I can not. I try to pray God to help me to do better. I do know I want to do right.

I am glad to hear of the prospects for the Texas Baptists to adjust their differences. It does seem to me that both sides could confess their mistakes. I am sure the wrong is not all on one side. Eld. M. Hardwick, Meridian, Tex., and I have been corresponding. I love the spirit manifested in his writings. He is tired of strife. I had a good, sweet letter from old Bro. Dent Dubose of Divine, Tex. God bless his old soul! I lived by him. He is a noble character. He is tired of trouble and wants to see all of our people together. What a shame that our dear people are divided! If none but the trouble hunter and hobby rider were suffering, it would not make so much difference. Our children are becoming disgusted and are looking for other places. Good humble brethren are being blinded through sympathy for some favorite and led to do wrong. Lord, we pray Thee, help us to do right. I have contended all the time that truth will win. Let us steer clear of trouble or mooted questions. I am ashamed to speak in a way to let the world know we ever have trouble. There are better things to preach about. I wish I could see all God's little children living in peace before I go hence. I am ready to do anything I can on that line. May God bless you and yours.

Yours in hope,

Ripley, Miss. JAMES DUNCAN.

Surley if all of our dear people would manifest the good spirit of Elder Duncan we would have universal peace among all orderly Primitive Baptists. This ought to be. L. H.

Dear Brother: I have read the sample copies of The Gospel Messenger sent me, and have sent Bro. (Elder) Lee Hanks remittance for my subscription. Perhaps I should have sent it to you, though I'm sure it will be rightly applied by Brother Hanks. I have heard him preach and would be glad if I could have the opportunity of hearing him again. I read his able writings in The Primitive Baptist before I united with the Old Baptists, with great pleasure, and am glad I will have the privilege of reading his timely articles in The Gospel Messenger. I enjoy reading good literature, and while I do not think we should put our periodicals before the Bible, yet I love to read them and the Bible, too. I am reading

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four papers now, and expect to subscribe for one or two more in the near future. I love to read after our brethren and get their views on the different subjects. I find it helpful and beneficial to me, and more especially do I enjoy reading after such able men as Eld. Sylvester Hassell and other historians who have so ably set forth the true doctrine of our Lord, and exposed the false doctrines that have been advocated by enemies of truth. Of course we know that the Primitive Baptists have less members than most any other denomination, but we should rejoice because we have these words from the blessed Saviour: "Fear not little flock." Such expressions should give us renewed courage, for the race is not to the swift, nor the battle to the strong.

Brother Hull, I have never met you, though would be glad to meet and talk with you as I fell sure you have the cause at heart in so ably contending for "faith once delivered to the saints." I read with great interest your article: "To our subscribers and correspondents" in the issue of February 15th, and it caused me to have a mind to write you a few lines. I hope you will pardon mistakes, and remember me in your prayers. Brother Hull, if you have a copy The Gospel Messenger for January 1st and March 1st, please send me a copy of each issue and let my subscription begin with January 1st issue. Thanking you in advance for the copies, I am,

Your little brother in Christ, I hope,

ALLEN McCOY.

Rte. 2, Ramer, Tennessee.

(Continued from page 9.)

was practically the capital and metropolis of the world till 534 B. C.

The city of Athens, in Macedonia or Greece, was the metropolis and capital of the world from 538 B. C. to 190 B. C.

The city of Rome, in Italy, was capital of the world from 190 B. C. to the birth of Christ.

This city of Rome continued to be a heathen or pagan city till about 325 A. D., when it suddenly became what history calls a Christian city, and so continues to this day.

This city of Rome has been the most illustrious of all the ancient cities of the earth. The kings brought their gold and their honor into it. Thousands were brought in as slaves. The king headquartered here for the most part. The pope of the Roman Catholic Church lived here. The rich men of the earth quietly ruled both pope and king, and lived here. The merchandise of the earth that men and women strive for was brought there. The merchandise of gold and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and vessels of ivory, all manner of vessels of precious wood, and brass, and iron, and marble.

And all cinnamon, and odours, and ointments, and frankincense, and wine, and oil, fine flour, wheat, and beasts and sheep, and horses, and chariots, and slaves, were brought into this city of Rome for hundreds and hundreds of years. Their great generals conquered Africa, and Egypt, and Arabia, and Persia, and Armenia, and Russia, and Germany, and Gaul (France), and Spain, and the barbarians of the north. They captured kings and queens and generals and armies and soldiers and elephants and camels, and bears and lions, and tigers and zebras, and hyenas, and snakes and relics, and brought the vessel of the great temple of the Jews to Rome. They educated, fostered and promoted teachers, poets, lawyers, judges, statesmen, preachers, deacons, bishops, archbishops, cardinals, prelates, dukes, knights, counts, and thousands of other officers of different grades.

Now, in order to more clearly distinguish the beast it is also helpful to locate what that woman is that rode on the beast. The last verse of the 17th chapter of Revelations says, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. 17:18).

But in 1922, what city reigns over the kings of the earth? May tell later.

J. H. FISHER.

Graham, Texas.

WHAT THINK YE OF ZION?

Unquestionably, every chaste virgin desires to look upon Zion as a peaceful habitation; a quiet place from the hustling turmoil of the busy marts; to behold her as the light of the world and the salt of the earth.

Under the ceremonial law the worshippers of God seemed so peculiar to Gospel service. Only males are required to go to Jerusalem, but they must go three times a year, and never come before their God empty. Those who live fartherest started first, singing as they went, and the praise increased as number multiplied, "From strength to strength until every one of them in Zion appeared before God." All severely responded, "I was glad when they said unto me, let us go into the house of the Lord." This indicates that the children of Israel were a social as well as a worshipping people. While the law is supposed to be forcing, compelling and driving, yet a gladness of soul characterized their every service. How much more should the Zion of our God, who have been saved by His grace, redeemed by His blood, constrained by His love, led by His Spirit, and bound by the tenderest ties and most sacred obligations, show a greater social feeling and devotional worship, doing good to all men, especially to the household of faith; not forsake the assembling together for praise and worship with full purpose of heart above all people. Who is there with a good hope through Christ and the enjoyment of a present salvation by grace that doth not receive strength in every dark and trying hour from these sources? Yea, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the

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name of the Lord, and stay upon his God." He so much longs for the real joys of the kingdom, and such may be present with him in every word, deed and act, yet so often he finds himself seeking the things which are below. However, he well remembers there are times in his pilgrimage when he was more alive than at other times. He wonders if he has made any growth in grace and the knowledge of the Lord. He feels that such a growth would be to lose all confidence in self and to have all in the Lord. But he fears that he has not entirely arrived to that state to even want to be nothing, for he seems all the time to be seeking self-interest in some way. When he would serve the Lord or minister to a fellow creature sin (self) is mixed with it all. He often wonders if that is what Paul meant when he said, "For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I." **He would not dare attribute his weakness and short coming to a lack of sufficient grace from the Lord,** but rather because he receives that **grace in vain.** Even may he be encouraged by Paul's solemn charge, "We beseech you that ye receive not the grace of God in vain." This does not mean upon the part of grace that his redemption, justification or salvation before God is vain, but he makes it vain by living after the flesh.

Some one may query, if it is not a lack of supply of grace on the part of God, may it not be on the part of the creature in not doing his duty? When and where did one ever merit a blessing in the Gospel kingdom for doing his duty? Even Adam in his first estate in the Garden of Eden did not merit in Paradise. Angels do not merit in heaven, though they forever serve and do the will of God.

If each member of the church should do his whole duty socially and morally to mankind, he would still be an unprofitable servant—just done his duty. Has any servant of the Lord a commission to preach other than Christ and the word? Which would be the Gospel, which is the power of God to the believer? Preaching sound doctrine has never hurt the church, but the want of it has. The truly called and qualified servant of God desires to proclaim the Gospel in love as to His children, and that it be a present salvation, so spiritual as to have no attractions to worldly minds, but be meat and drink to weak, hungry and thirsty souls, and no offense to the least in the kingdom. It should not be his anxiety or concern as to the state of his hearers, whether they be few or all alive unto God. Let him speak as the oracle of God, the word of truth, and the Gospel of salvation. Surely his desire and prayer to God is to see single heartedness in the preaching, order and worship of God in all the churches. How good and pleasant it would be to see all the church of the living God, the pillar and ground of the truth, dwelling together in unity! Then carnal contentions, critical fault-finding, making a brother an offender for a word would cease, and worse still for a gospel church or a union of such churches to put up "bars" against churches of like faith and order, a thing unknown among Apostolic churches, and doubtless there were as much erroneous doctrine and practice then as there is in any of the Old School Baptist Churches today. But the apostles did not attempt to unchurch any of them, because there was a member or members in some of the churches that believed or did things that were not orthodox. They labored in love the more until such things were destroyed or removed.

Now, if some one were to ask what is the cause of this contention, strife and non-fellowship decrees of some of the churches against many of the same precious faith and order, echo would answer, dominated by envious and suspicious and jealous preachers, some of whom could not have a following if they could not get a division. Such "leaders" teach distrust, to watch for evil more than good, for false doctrine more than for the true, stand by thyself, I am holier than thou. Hence there are "opinions" held by these "leaders" that must be maintained relative to **discipline and certain customs of the church,** and those who would dare to act in the sanctuary some other way, even if it were by the light of the Scriptures, the teaching of the Spirit in the heart, or the dictates of the conscience made tender in God's fear, will be declared in **disorder.** How shall such a low estate of such churches be overcome? By the law or the gospel? Surely it must be attained by the gospel of love and forgiveness, and not by the law of carnal commandments. Clothed in the Spirit of the Lord the saints will be ready to confess their faults one to another, desiring that the Scriptures should be the man of their counsel, and not the "leaders." If such again assume to rule, put them in a dark room and let them know that the church holds the keys of the kingdom. It is both absurd and hypocritical to talk of peace with God when your heart is in bitter war with a sister church. Until those churches that have put up bars against sister churches are willing to sacrifice all human opinions, ordinances of men, and the "leaders" have caused them to err, in fact everything but the word of truth and a right conscience, they will never have peace and union in Zion. Brotherly love is the keystone that knits and keeps the body together. There is a contention that is to the praise of God's grace: For each to feel that he is the greatest sinner, and the least saint, and who owes most to the Saviour for all His mercies, and desires most to live to His praise.

Yours for the good of Zion,

M. L. GILBERT.

Dade City, Fla., Jan. 16, 1922.

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Dear Brother Hull:

I have moved back to my old home, Thomasville, so you can send my paper here, and you will please mention same in your much esteemed paper, The Gospel Messenger. You will please send me a statement, as I have forgotten just when I am due to pay for the paper. I hope you are all well and doing well. My wife has been very sick, had a complete breakdown. She had a stroke of paralysis last fall and that was the cause of me not going to the associations. That caused me a great deal of sorrow. I was in hopes of meeting a great many of the brethren at those meetings. I went to Mt. Olive and there I met your father. I was glad to meet him and Brother Meeks. Both of them preached very able discourses.

I hope to see a great many of the Baptists this year if the good Lord wills. I have been deprived of those blessed privileges for over a year and I feel that I am greatly in need of that sweet association. I am so much of my time groping in the dark. I feel like the sweet singer in Israel said, I need the joy of my salvation restored. We can come or fall short of so many little Bethel spots by not being at the appointed places of worship. I long for this sweet privilege again.

I was so much in hopes that I would get to go to Atlanta when Brother Hassell was there last fall, but the sickness of my wife prevented my going. I enjoy his writing and I appreciate the Hassell history so much. I find such great need for it in the way of historical facts; so many references that are of much value to a little weak, hobbling child. I should feel very much at a loss for a great many facts in history but for that book. It begins its great work with the first family on earth and gives a splendid account of historical facts concerning the church and also the Babylonish or Pharisaical side, and gives the Scriptural grounds.

Well, this is too long a letter to be writing so busy a man as you. Please overlook my imperfections.

R. G. LEWIS.

"Whosoever is called of God worship God in spirit and in truth."

And oh, just think of that great, love, mercy and grace bestowed upon poor sinners. The joy, peace and happiness could never be fully estimated nor measured through the poor, humble, penitent sinner, but are made known to him just how far from God he stands in disobedience, realizing how far short he falls from the glory of his God, and yet there are many of God's children who are ignorant, it seems, of the great obligations that this grace has brought them under to their Father. This same God-given grace gives life, it gives light, and the same God that gives it says, "And let your light so shine before men that others may see your good works and glorify your father which is in heaven." And this light gives God's children a true knowledge made known unto them, that they are made a new creature in Christ, a child of the great King, a son of the living God, a partaker of the inheritance of the saints, a fellow citizen with the saints, and oh, what a sad and awful condition these children are in when they are awakened and arrested by that Holy Spirit that is calling them from the woeful paths of destruction into the glorious paths of light and liberty, bringing them to His banqueting house and His banner of everlasting love is over them.

All this is the work of grace, because of that **great love wherewith He loved us from which Paul was persuaded that nothing could separate those who are partakers of His grace,** and oh, how sad it is to see those that have been so wonderfully blessed of God to forsake the high, holy and right way of the Lord, but the dear old apostles in bygone days of long ago gave this good warning. He said to watch, beware, take heed. These and many more expressions show the possibility of a child of God falling from the true steadfastness of the commands of Jesus and yielding to the evil deception of the heart and mind.

Known unto God are all the ways of His people. There are many essential elements of energy that should be obtained in the hearts of God's people, that is, they were brought to a true knowledge of God's love by the grace that was given them in Christ before the world was, but now the Spirit and the Bride say come. Why did you come? None can come except being drawn by the Father, and whosoever is drawn of the Father has this law written in their hearts; none could be drawn without a mind to that effect, for it is God that worketh in them the will and to do of His own good pleasure. Grace is a free gift bestowed on all God's chosen race. He himself hath done this, that they should show forth His praise in keeping the precepts of His word.

We are satisfied there are many little children now resting in the sweet Spirit of Jesus who never did render true service to their God in this life, and this should enable those that are endowed with mental power to think upon the name of the good Lord and inquire of Him, what wilt thou have me to do? For the tongue can not even move without physical energy; without Christ we can do nothing in praise to His most notable name, so if those people of God would be guided at all times by the Spirit, those that are so wonderfully blessed to be in possession of these powers Divine and bring them into continued use. We find one who is a blessing even to the world as a good citizen of his country and is an ornament to the church and an honor to his Creator, and if this same spirit is chief employed it will enter the house of the sad and lonely and distressed in heart, and it will visit the sick and not only visit them but administer to their needs; and it will visit the widows and orphans in their sad distress, and many times its sweet presence causes the sunshine to banish darkness and gloom away, where the spirit

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of love is drawn over the mantle of charity; it will speak kind words to the disconsolate and words of comfort and encouragement to the tried and persecuted, and oh, what a world of love and sunshine this old world would be if the Lord's people would only be led by that true Spirit that has called them and brings heaven nearer to us and this is the only way to serve God—to serve one another. We have peace at home by serving this same spirit; it makes a peaceful community in which we live; it holds no enmity against our neighbors, and in the church this is the most glorious and grandest blessing that the children of God were ever blessed with in this life: Give ourselves wholly unto God as a living sacrifice.

Is your name recorded with the disciples of the Lord, and when you joined them did you confess that you loved God and His people? Are you living that profession? Let us all remember that God is present at all times and in every place, and our poor, vile tongues and sinful humanity will never be able to ascribe the greatness and goodness and glory due to His great and matchless name in this life, but let us hope to be refined by the process of death and the resurrection, so that we can see Him face to face and share His eternal glory. What a sweet thought it is to the tried and wayward pilgrim here.

Do we want to love God? If so, it is evidence that God has loved us, for the desire to love God can only come from a heart illuminated by the love of God. This is a good, clean thought and must come out of a clean heart, though the body may be dead because of sin, but the spirit is alive unto righteousness. Divine life and spiritual deeds are sown in the hearts of God's people wherever they be, and there is joy and comfort to the sorrowing. They make one think of heaven in the midst of this old world of noise and show and of life and immortal glory beyond this vail, yet we sin every day. I, myself, I know, am in that disobedient element, that is why I can beg those that I love so dearly to flee those things. I have been made to realize the sorrow of heart it causes the poor child of God, and the bitterness of soul.

Oh, how glorious everything would be to the people of their great King if they would just ask God with an earnest heart to help them overcome the evils and temptations that they have to meet with here, and not be backbiting one another and saying hard things about one another. God will not fulfill a promise that He has promised unless we do the things worthy of the blessings. We can't do any old way and then expect them, for God is not a changable God, there is no shadow of turn in Him. If those that have gone away from the ordinances of God, which each and everyone has to some extent, then God says, "Return unto me and I will return unto you."

Turn and see, every one of us, and prove Him herewith that He may open the windows of heaven and pour out that great blessing to us that He has promised. Can we trust Him for this? We don't know in what way it may come, but if we don't doubt Him in the least we will receive it as He has said, so will He do, yet He does bless us everyday, more, I know, than we deserve, for if I did not get only what I deserve I would have been long numbered with the outcasts, where love and mercy could not have ever reached my sinful state and perperate case, but God is love and seeks such to worship Him in spirit and in truth. Oh, the joys and blessings that await us in mercy's paths, if we only would obey our great Ruler and know how tempting it is for our children to disobey us. Let us say in our hearts that the Lord has done great things for us whereof we are glad. He has made us accepted in the beloved, and oh, how we should love Him, because He first loved us, and even gave His own life for us because He loved us so. It is wonderful and marvelous in our eyes!

Will try now to stop but the half will never be told by poor, weak, sinful humanity; the love that God has for His people will never end.

Dear brethren and sisters, one and all, who have a mind to do so that are of our faith and order, especially the preacher brethren, to attend our association at old Beulah Church at Graham, Ga. It is in the new Beulah Association. We are only a little band, just three churches in our association, but if I am any judge of good meetings, dear brethren, we sure do have good meetings, for which I do want to be thankful.

Dear Brother Hull, if not asking too much of you to please publish this so if any should have a mind to attend our association will know it will be the second Sabbath and Friday and Saturday before, in next month. We will be glad for as many that will and have a mind to do so to come and be with us. There are some among the dear preacher brethren that have talked of coming. I will mention their names so they may know that we are expecting them, so they may not forget our little band down here: Bro. A. P. Tucker, of Moultrie, Ga.; Bro. Willie Anderson, of Claxton, Ga.; Bro. J. F. Dykes, of Cochran, Ga.; Bro. T. D. Strickland, of Helena, Ga., and Bro. W. E. Cribbs of Helena, Ga., and all preacher brethren are cordially invited and as many of the brethren and sisters that have a mind to attend, come and be with us and enjoy this heavenly news.

May He bless us to have a good meeting that will be long remembered. We want God to be praised for all this, due to His great name. Please remember us, each and all of God's praying people. I am one, I hope, among that number that feels the need of prayer.

Your sister, if one I be, the least of all among the blest,

MRS. W. M. LEWIS.

Graham, Ga., Rte. 2.

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The GOSPEL MESSENGER

Mrs. J. L. Hassell

Vol. 44 ATLANTA, GEORGIA, APRIL 15, 1922 No. 8

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

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POEM

PALMIRA HULL'S EXPERIENCE.

Attend dear friends while I relate,
Some of my troubles here of late,
And I will try to let you see
What the Lord has done for me.

When I first saw myself undone,
I tried the Savior's grace to shun;
I prayed the Lord to let me be,
Till worldly pleasures I could see.

I did not love the Christians' ways,
But took delight in worldly plays;
I trust the Lord did let me see
That it would lead to misery.

Then I began to try to pray
And to forsake my evil ways,
And read the word of truth divine,
And try some comfort for to find.

But my hard heart so full of sin,
My guilty conscience so unclean;
My heart so hard I could not pray,
I saw no comfort night and day.

Oftimes I wandered all alone,
My sinful heart I'd bemoan,
Then I would turn but find no rest;
No comfort to my weary breast.

Then I did give up all for lost,
And thought I saw my sentence just,
I thought my day of grace was spent
And I was doomed to punishment.

One evening, at the close of day,
I thought once more to try to pray;
Down on my knees by my bedside,
Lord save a wretch undone, I cried.

If ever my heart on Christ believed,
It was there and then I did receive;
My soul did magnify the Lord,
I loved His people and His word.

I thought no evidence was given;
I thought I had a hope of heaven;
I thought my burden of sin was gone,
My hope too weak to rest upon.

I felt like I was one alone,
And mourned because I could not mourn;
I thought my heart deceived had been,
I tried to get back my burden of sin.

I wondered if any one could be,
So troubled and distressed as me;
I trust the Lord my spirit fed,
By a vision on the bed.

I saw a bright and happy land,
And in it were God's sheep and lambs,
I was there among the rest,
We were alike in righteousness.

I thought the Lord this vision shone,
To tell me I was not alone;
That my poor heart was not deceived
For all His people mourned and grieved.

I, for awhile did rest content,
To doubt no more was my intent;
But, Oh, the tempter came again,
Which filled my heart with grief and pain.

At length when all alone one night,
My heart and mind did unite.
I prayed the Lord to let me know
If I had felt a Savior's love.

When all at once my feelings changed,
My heart with love it seemed to flame;
I thought if all the world was there,
This love to them I could declare.

And while I thought on His love divine,
A verse of a hymn came in mind:
"How sweet the name of Jesus sounds";
Which made my heart with joy abound.

His features I could almost see,
He seemed to look and smile and say:
"I did for thee both bleed and die,
Oh, tarry not to be baptied."

But Oh, these feelings did not last,
I thought that Satan bound me fast,
To keep from my Father's will,
Which did my heart with sorrow fill.

I wanted to obey my Lord's command,
But stood afraid to give my hand.
I trust the Lord did conquer him
And by His grace did bring me in.

The above poem was composed in 1864 in Johnson County, Texas. Palmira Hull was the wife of my brother, Eld. J. M. Hull, who was a Missionary Baptist preacher. Both have passed over Jordan to bask in eternal rest.

W. J. HULL.

Headland, Ala.

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Man-Made Practices (Continued)

Women Preaching—The Scriptures clearly teach that, because Eve sinned first and led Adam to sin, God ordained that she and her daughters were to be subordinate or subject to their husbands (Gen. 3:1-16; Eph. 5:22; Col. 3:18; 1 Tim. 2:11, 12; Titus 2:5; 1 Pet. 3:1, 5, 6). A Prophet is a predictor or an interpretor of God's will or truth. The Old Testament speaks of four Prophetesses, Miraim, Deborah, Huldah, and Noadiah (Exod. 15:20; Jud. 4:4-24; 2 Kings 22:12-20; Neh. 6:14); the first of whom led Israel in singing praise to the Lord for His delivering them from the Egyptians; the second judged Israel and directed their captain to contend against their enemies; the third interpreted the book of the law to the messengers of the king of Judah, and the fourth was a false prophetess and enemy of God and His people. The "company of prophets" in 1 Sam. 10:5 were evidently a band of musicians, probably like Miriam, singing, with instruments of music, the praises of God. Elisha once, in prophesying, had a minstrel play before him (2 Kings 3:15). Joel 2:28, 29 foretold that God would pour out of His Spirit upon all flesh, and that the sons and daughters of Israel would prophesy, and Peter said that this promise was fulfilled on the day of Pentecost when all the members of the church at Jerusalem, filled with the Holy Ghost, spoke of the wonderful works of God, and the Spirit gave them utterance, in seventeen different dialects, and then Peter, and Peter alone, preached Jesus to them with the Holy Ghost sent down from Heaven (Acts 2; 1 Peter 1:12) and four Virgin daughters of Phillip the evangelist at Caesarea were prophetesses (Acts 21:9). But we are not told that they were public preachers of the gospel like the prophetesses of the Old Testament, and like Aquila and Priscilla at Ephesus, they privately expounded the way of God (Acts 18:26), and were probably singers of sacred music. In 1st Cor. 11:5, Paul taught the church in Corinth, the most immodest and licentious city of the Roman Empire, that it was unbecoming for a woman to pray or prophesy in a church with her head uncovered, but in the same letter to the same church (14:34, 35) he forbids women from speaking in the churches, that is, to teach or preach in the churches, usurp authority over man, as he explains in 1 Tim. 2:9-12. They were to teach their own children at home, which is woman's true sphere (1 Tim. 5:10; Titus 2:3-5; 2 Tim. 1:5, 3, 15). Godly women have done this for thousands of years, and have led and helped to lead their families in the worship of God, by restriction, and by prayer or singing hymns or both. Every prophet or apostle who wrote a part of the Scriptures was a man; every apostle of Christ was a man. And the first women who professed to preach in the churches were the Quakers, in 1655, and since that time, women have occupied the pulpits of other Protestant denominations. They have a right to tell their experiences, and to bear testimony, when called upon, in conferences, but Primitive Baptists think it unscriptural for them to preach in the churches.

Secret Oath-Bound Societies—These have existed and abounded in heathen countries for thousands of years, and many of them for the most wicked purposes, including robbery and murder. But the oldest and largest of these in Christendom is the order of so-called Free Masonry. The claims that this order can be traced back to King Solomon or Moses or the Deluge, are, says The Encyclopedia Brittanica, in its last or eleventh edition, Volume Eleven, Pages 78 and 79, "loose, extravagant, absurd and ridiculous." Secret oath-bound societies or guilds of stone or building or operative masons originated in the Dark Ages, to guard the secrets of their skill in building, to make a living for their families, and they had a grip and a pass-word; they were called **Free** Masons because they were allowed to go wherever they pleased to do their work, and they showed their skill in building the Catholic Cathedrals of Europe. As they were becoming numerous and influential, some of other callings, even the gentry and nobility, sought admission to these societies after the Fourteenth Century, and those received were called Accepted Masons. Thus originated the phrase **Free** and Accepted Masons.

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The Accepted were not operative, but speculative Masons, and the first Grand Lodge of these Free and Accepted Masons was organized in Apple Tree Tavern, in London, England, June 24, 1717, which they called Saint John Baptist's Day. At that time there was but one degree, and few ceremonials, but by 1801 there were thirty-three degrees and many ceremonies. And now they claim about two and a half million members in the world, half of whom are in the United States and one-fourth in England. They are semi-religious, Arminian, and Anti-Christian societies. As they are utterly condemned by Christ and the Apostle Paul (Matt. 5:34-37, 10:27; John 18:20; 2 Cor. 6:14-18), Bible Baptists (the great majority of Primitive or Old School Baptists) will not receive or retain members who belong to secret, oath-bound societies. If you desire to know more of these man-made institutions, with their awful, bloody oaths, send to the National Christian Association, 850 W. Madison St., Chicago, Ill., for the catalog of their Anti-Secret Society Publications.

S. HASSELL.

(To Be Continued.)

PRIMITIVE BAPTIST CHURCH INDENTITY.

(Continued.)

"In 1019 a synod was held at Toulouse to consider the most effectual method to rid the province of the Albigenses, and though the **whole sect** was, in 1022, said to **have been burnt,** yet the emigrants from Bulgaria, coming in colonies into France, kept the seed sown and the churches recruited, and soon after the same class of people was found inhabiting Languedoc and Gascony. * * *

"The corruptions of the man of sin (Roman Catholicism) had now become so apparent to all men of discernment who had the privilege of reading the Scriptures, that they could no longer shut their eyes to the fact that the Catholic Church was a **sink** of sin and not the repository of Gospel truth. And from this time up to the reformation by Luther, we shall have occasion to notice many **reformers,** who appeared boldly contending for the truth, all of which had no tendency to weaken the iron grasp that the **man of sin** held upon the world of mankind, and prepare the way for the overthrow of secular power. But while we record the valuable services of reformers (the earth helped the woman-church), and the reader contemplates their noble efforts, let us bear in mind that the **Church of Jesus Christ have sacredly kept the truth of the Gospel, from the days of the Apostles,** through successive centuries, and have stood in every age as a beacon light to all those who have seen the danger of being carried away into the pool of destruction by the corrupting waves of the sea of Rome. No doubt those reformers, with their numerous followers, added much to the interest of the true church and were hailed by our brethren as the dawn of better times. About the year 1035, three reformers made their appearance, Bruno and Berengarius of France, and Gundulphars in Italy, all of whom labored much to reform the corruptions of the Catholic Church.

"* * * Having taken a brief notice of the **Baptists,** or Church of Christ, in France during the Eleventh Century, we now come to notice them in the valleys of Piedmont during the same time. The leading object of these people seemed to be to **disseminate truth, practical godliness** and **piety."**—Owens History, pages 47, 48.

These valleys afforded an asylum for the poor persecuted **Baptists** of other countries who refused to receive the mark of the beast. They were a happy people, where neither pride, arrogance, popularity, self-aggrandizement, love of wealth, or sectarian divisions, reigned to disturb, where the religion of Jesus Christ was practiced in its purity, and its name indicated the practice and character of its subjects.

Their enemies acknowledged they were very zealous, that they (men and women) never ceased from teaching, night or day. They had the Old and New Testaments, and they teach and learn it so well that they had seen and heard a countryman **recount all Job,** word for word, and divers who could perfectly deliver all the New Testament; and that men and women, little and great, day and night, cease not to learn and teach. The contrast betwixt the Church of Anti-Christ and the true witnesses of the Lamb, during the Twelfth Century was very great. While the priests, elders and bishops of the former were wallowing in wealth and affluence, neglecting the reading of the Scriptures, which are able to make men wise unto salvation, but depending on their national power for the success of the church, the poor Baptists were engaged in reading the Scriptures, **fasting** and **praying,** relying on the **oath** and **promise** of their God for success. Teaching, preaching, and other religious exercises, were the only amusements they indulged in, when they were not laboring for natural sustenance. What a spectacle! A **whole people engaged in the service of God, without schism or division.**

The system adopted and the privilege granted by the Church to all the members to exercise whatever gifts they might possess in exhorting and teaching, were very well calculated to bring to view all gifts that were calculated to be beneficial in the dissemination of truth, and the consequence was many useful gifts sprang up among them, who were not only of great use at home but itinerated through other kingdoms, and kept the smoldering coals of truth alive where the beast was exercising his power. In this Eleventh Century is when the pope of Rome assumed universal power and jurisdiction over the emperor." Owens History, pages 48, 49.

It is said, "Many great families protected and employed the **Baptists,** because their upright walk and conduct produced confidence in them and faith in their religion."

Principles believed by the Baptists in the Twelfth Century:

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"That is the Church of Christ, which bears the pure doctrine of Christ, and observes the ordinances instituted by Him, in whatsoever place it exists.

Articles of Faith—2. We believe there is one God—the Father, Son and Holy Ghost.

3. We acknowledge for sacred canonical Scriptures the books of the Holy Bible.

4. The books above mentioned teach us that there is one God, Almighty, unbounded in wisdom, and infinite in goodness, and who in His goodness has made all things. For He created Adam after His own image and likeness. But through the enmity of the devil and **his own disobedience,** Adam fell, sin entered into the world and **we became transgressors in and by Adam.**

5. That Christ had been promised to the fathers who had received the law, to the end that, knowing their sin by the law, and their **unrighteousness** and **insufficiency,** they might desire the coming of Christ to make **satisfaction** for **their sins,** and to accomplish the law by Himself.

6. That at the time appointed by the Father, Christ was born, a time when iniquity everywhere abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners, but that He who is true might display His grace and mercy upon us.

7. That Christ is our life, and truth, and peace, and righteousness, our Shepherd and Advocate, our sacrifice and priest, who died for the salvation of all who should believe, and rose again for their justification.

8. And we also firmly believe that there is no other Advocate with God the Father, but Jesus Christ—Mary and all other saints, namely, that they are waiting in Heaven for the **resurrection of their** bodies at the day of judgment.

9. We also believe that after this life there are but two places—one for those who are saved, the other for the damned—which two we call paradise and hell, wholly denying the imaginary purgatory of Anti-Christ, invented in opposition to truth.

10. Moreover, we have ever regarded the **inventions of men** (in the affairs of religion) **as an unspeakable abomination before God.**

11. We hold in abhorrence all human inventions, **as proceeding from Antichrist,** which produce distress and are prejudicial to the liberty of the mind.

14. We honor the secular powers, with subjection, obedience, promptitude and payment.

In their second confession in the Twelfth Century contains this: "The invoking and worshipping of the dead is idolatry.

The Church of Rome is the whore of Babylon.

We must not obey the pope and bishop, because they are the wolves of the Church of Christ, etc."—Owens History, pages 60 and 61.

It is said in the Thirteenth Century an innumerable multitude of the poor despised **Baptists** was **burned alive** throughout Germany, and a greater number converted. Persecution has never been able to quench the flame of God's love in His children.

Fourteenth Century—For 130 years after the destruction of the churches in France, the Waldenses in these valleys experienced a tolerable portion of ease and a respite from the severity of a general persecution, all of which time they multiplied greatly, and were as a people whom the Lord had evidently blessed.

Hassell's History, page 443, says: "As many as **four hundred 'heretics'** (Baptists or Church of Christ, so-called by Catholics) were sometimes **burned in one great pile,** to the great rejoicing of the Catholics. **Twenty thousand** men, women and children were slain indiscriminately in the capture of Beziers, and **two hundred thousand during that year** (1209). The number of Albigenses that perished in the twenty years' war is estimated at from **one** to **two million.** Whoever was a heretic was to lose his property and be reduced to slavery. Every house in which a 'heretic' was found was to be destroyed.

"* * * The Council Toulouse, in 1229, under Pope Gregory IX, prohibited 'laymen' from possessing or reading the Bible in the mother tongue, and the same pope in 1231 prohibited laymen from disputing on the faith under penalty of excommunication."

By his bull **Unam Sanctum, issued in 1302, he declared that strict submission to the pope of Rome was absolutely essential to salvation for every individual of the human race."** Page 449.

Hassell's History, page 473, says: "The Sixteenth was the century of the birth, from Roman Catholicism, of Lutheranism, Episcopalianism and Presbyterianism—High-Church Episcopalianism departing least and Presbyterianism, the youngest daughter departing most, from the principles of their old mother—Roman Catholicism. They persecuted one another but mother and daughters united in persecuting the true followers of Christ—the Baptists."

LEE HANKS.

(To Be Continued.)

LETTERS.

(To my many correspondents in the United States and Canada.)

From the sunny land of flowers,
Where the sweet magnolias bloom,
And from far-off Manitoba,
They have come into my room.

Every one is richly laden,
From the great storehouse above,
Ever bringing me a message,
Fraught with sympathy and love.

Should you wish to know the value
Of these messages so rife?
All of them are priceless treasures,
To my closely shut-in life.

LaGrange, Ga. NANNIE B. EDWARDS.

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THE SHEPHERDS REPROVED.

"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them." Ezek. 34:34.

The above accusation was brought against the shepherds of Israel by the word of God which came unto Ezekiel. Oh! How I wonder if the same accusations could truthfully be brought against the shepherds (ministers) today.

We can not deny that the flock is scattered today. They wander through all the mountains (religious organizations claiming to be the Church of God). Many are sick and broken. Hundreds have been driven away, forced out of the house that they felt was the house of God, just because they would not bow to the priestly, overbearing rule of the shepherd of the flock. They have been scattered and there is no shepherd to which they can turn for relief. What a pity! What a reflection on the shepherds!

There is a cause. What can it be?

Brethren, fellow laborers in the Master's vineyard, is it because we as shepherds have "fed on the flock" instead of feeding the flock? Is it because we have satisfied our lust for power and popularity at the expense of the flock which Jesus as High Priest purchased with His own blood? Is it because we have yielded to the fleshly desire for revenge and have grown fat, and clothed ourselves with wool (honor), while we "killed those that were fed"? Can this be the cause of the divided, desolate and destitute condition of Zion today? I fear that it is, and it makes me shudder.

Is it now, as it was then, that we will not strengthen the diseased, have not healed the sick, will lend no helping hand to "bind up that which was broken, nor seek that which was lost? God pity us if that be our state.

In my short life I have witnessed, in my own state, two sad divisions of the church, besides many separations in other states, both, in my mind, uncalled-for; both, in my mind, due to prejudice and a mistaken zeal; both due to the fact that the shepherds scattered instead of gathering together; both attributable to the fact that "with force and cruelty" we "ruled them."

No wonder that God said "Behold, I am against the shepherd." No wonder that the cry of distress is heard in our beloved Zion instead of songs of joy. No wonder that hearts are bleeding instead of rejoicing.

Brethren, wherever you may be, whether you be a minister, a deacon or the most timid member of the flock: If I have ever (in my effort to shepherd what I thought was right, and opposed the wrong) wounded your feelings in any way, or by misunderstanding you, or any friend of yours, have placed you or them in a false position, will you please forgive me? I can not ask this in my own name. I do not feel worthy. But I ask you for Christ's sake to forgive me.

I want to assure each and all of you that I hold nothing personally against you. I have freely forgiven. Our heavenly Father has so freely and mercifully forgiven so much of me (if I am not deceived) that I can not find it in my heart to hold aught against my brother.

Would it be too much for me to appeal to all the dear saints who may read this, and especially to the shepherds (pastors) of the flock, that we pray God to enable us by His grace to begin now to strengthen the diseased, heal the sick, bind up that which was broken, seek the lost, with those that have been driven away, and feed them as God has made it our duty to do. May God enable us so to do.

J. S. C.

(Primitive Baptist please copy.)

GOD'S WILL.

The Bible is God's written will, and it is to His people, and it is profitable for them while they are in the world, unto all good works. To know God's written will and to whom it may concern, is to read it and study it. By doing so we can better judge who the will belongs to and who made it, and the purpose God has in it and the name of those to whom the will is made.

Reading a will does not entitle anyone to the estate but enables you to know better who the estate belongs to. It makes you wise as to the title. So the Scriptures make you wise unto salvation, but does not give you salvation. A deed or a will is made by the testator to some one and his name is specified in the deed, and it is recorded. Anyone can go and read it and by that become wise as to where the estate is and who made it, and when it was made, etc. God, our Heavenly Father, made a will to His heirs and wrote their names in the will—chose them in Christ before the foundation of the world. Christ, the blessed Son of God, appointed by the Father as the executor of that will, and the only one thus appointed. It became His business to execute that will in behalf of His bodily heirs. And He did it without the assistance of any earthly help. "I came down from heaven not to do mine own will but the will of Him that has sent Me, and this is the will of Him that hath sent Me, that of all thou hast given Me, I have lost nothing, etc."

God's determinate will is carried out and into effect at all times and under all circumstances, but if it be not revealed unto us where is any special comfort in it for us, unless God gives us faith to lay hold of these deep secrets, because they belong to the Lord, who revealeth things to us and our children.

It is altogether proper and fitting for God's dear

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servants that are called to the sacred desk as a mouthpiece for the Lord to give attendance to reading that they may become better qualified to rightly divide the word of truth. We as ministers should study the word of God, the Bible, and pray God for understanding, that we may teach God's children things that will be for their comfort and God's glory.

A preacher is a teacher—go and teach all nations. He must be apt to teach. Churches should be very careful about this matter of setting apart those that can't preach or teach, that church should be willing to take such an one for their pastor before they lay on hands for the full work, and put him off on some one else. If a man can't preach at home he can't preach away from home. A man must preach with his feet as well as his tongue. Affectionately,

J. R. WILSON.

SALVATION.

Salvation, Oh, how grand the word is! and how inexpressibly glorious is its value when we receive an earnest of its grandeur in our own hearts. It comes to poor sinners such as we are as one of Heaven's most valuable beatitudes. The word itself conveys in no uncertain terms the idea of sanativeness and absolute preservation from eternal destruction. Salvation is an act of God, "who hath saved us." In salvation God does not act because the sinner acts. The sinner acts because God acts first, "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).

Salvation is a good work but not a good work of the person saved, but a good work of God, "who hath saved us."

God purposed to save sinners and all He purposed to save He chose to save and all He chose to save He will save.

God only can save sinners for salvation belongs to Him. "Salvation belongeth unto the Lord" (Psa. 3:8). "I, even I, am the Lord, and beside me there is no Saviour" (Isa. 43:11).

Salvation belongeth to the Lord and there is no Saviour beside Him. He purposed to save all His people, "For the Lord of hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back" (Isa. 14:27). God's choice of those He saves in time was in Christ before the foundation of the world. The salvation of all those He chose in His Son before time is just as certain as it is that they were chosen.

It is with God, and of God that sinners are saved. "But of Him are ye in Christ" (1 Cor. 1:30). It was God's work to choose His people in Christ before time and it is also His work to create us in Christ since time began "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephe. 2:10). God did not choose us at the time He created us in Christ. Those He created in Christ He chose in Christ before the foundation of the world (Ephe. 1:4). Election is unto salvation, or that we should be holy and without blame before Him in love.

God's way of saving sinners is the sure way. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (Rom. 4:16). God's choice and predestination does not save sinners; it is God that saves poor sinners by grace. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

God's way of saving sinners is by grace and not of works, lest any man should boast.

J. S. NEWMAN.

PRACTICAL GODLINESS.

Eld. Z. C. Hull and the readers of The Gospel Messenger:

I will try to write a little on "Practical Godliness." Will quote the following Scripture to start with: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2). Like all other Scripture, it is for instruction to the people of God. The church at Rome was a Gentile people, but by the renewed mind in them manifested them as Jews inwardly, which was an advantage they had over the carnal Jew. They had been organized into a local church of Christ at Rome and were therefore separated from the unrenewed in mind. They were located there as the beloved of God and the Apostle to the Gentiles made mention of them always in his prayers. He felt to be debtor to them as much so as he did to the believing Jews. He told them that the righteousness of God was revealed from faith to faith, and that the wrath of God is revealed from heaven against all unrighteousness of men who hold the truth in unrighteousness.

He told this church that God would render to every man in it according to his deeds (practice) and there would be no respect of persons with God in a church capacity (thereby making **practical godliness equally as important** as the **renewed mind**). He showed them that Abraham was justified by practical faith in the flesh as he (Abraham) manifested his faith by what he did, and that they were embraced in the imputed righteousness of Christ as much so as faithful Abraham. He taught this local church (which will apply to any local church) that if they yielded to the lusts of the flesh that the gift of life from the dead would be without effect in this world and that their recompense would be a continuation of deadness to the joys of salvation. To be not conformed but transformed meant to them that nothing would

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separate them from God or the love of God. There were some in that locality who did not feel that Christ was the end of the law. They had a zeal of God but not according to knowledge (such conditions are liable in any local church), but they were not to boast on this account nor to be high-minded, but they were to behold the goodness and severity of God, etc., not to conform to the world, but be transformed by reason of a renewed mind. Travel on in the Christian life regardless of worldly hindrances, both by precept and example, bringing in subjection the body.

It is contrary to our natural mind to bring our bodies in subjection, but the renewed mind says do it and be not conformed to this world, but be transformed, which is that light that can not be hidden.

He instructed this local church not to owe any man anything, but to love one another. Also, who or what (so far as principles are concerned) to receive, and likewise, who or what (so far as principles are concerned) to avoid. Each principle is representative and applicable to be put into practice in any local Church of Christ. When done and perpetuated, every local church will shine as a light to the locality in which it is situated; without such practice the candle will be withdrawn from the candlestick and local darkness will be seen and felt. When a principal arises (and is advocated) that local churches should reject and avoid, sorrow and tribulation arises with it, but to be practically faithful, admonish the one who introduces such principles and if that does not avail anything, do so again, and if that fails, reject or avoid the identical one who caused the trouble. Leaders cause God's people to err and they no doubt cause divisions and offenses contrary to the practical doctrine learned in this epistle to the Romans.

Such leaders have their sympathizing followers and when they (the leaders) see that their conformity to this world is going to be called in question, they begin tutoring their sympathizers in a way to get a line-up and therefore form another element of Baptists and call themselves Primitive Baptists. For several years the leaders of those elements of so-called Primitive Baptists will practically conform to the world in that of advocating instrumental music in the song service at the public places of worship will practically indulge and conform to this world by advocating and carrying on protracted meetings to swell the membership of their church. Sometimes the pastor will arrange with some very special preacher to come and do the fair speaking to entice people to join, will practically conform to this modern religious world by organizing their churches into Sunday Bible classes, bringing in their children, and possibly other children, and claim that it is a period of time that such must be done in order to hold their children from the regular modern Sunday school; will practically conform to the world by suffering their members who wish to to join secret orders, such as "Masons," "Odd Fellows," "Woodmen," and so on. Will conform to the world by taking into their fellowship excluded Primitive Baptist members, even if they are excluded for violation of Christ's law. Will conform to the world in various things and claim that there is no principle involved and that such things are allowable because of the times.

Those who were connected with the Apostolic Churches and who were to be rejected and avoided were called carnal minded (worldly) presumptuous, vain, proud and boastful. Be not conformed to this world by embracing practical things that are so popular. But be transformed by condemning conformity and by giving God the glory and honor for all things. Conform not to this world by never examining ourselves and always seeing after the other fellow. Be transformed when it comes to using borrowed inventions to perpetuate the Church of the living God.

Remember, that in Apostolic times the way that some thought to be unto life they found to be unto death. Also remember that the members that compose local churches are only competent to practice godliness when their mind is transformed; just being renewed is not all that is necessary.

Practice what the renewed mind can comprehend, that is in accord with the Scriptures, and the light will be brilliant in this world.

If there is a local church anywhere that is sound in their practice, they are Primitive in faith and in order, because practice is the fruit of faith. If Abraham is the father of the faithful from a practical standpoint and the practical part of his faith was counted unto him for righteousness, then the transformed condition is absolutely correct. His mind had been renewed to believe God, his unnatural deeds were a development of that renewed mind. This is the only principle that can exist in any locality that will not come to naught. There are daily crosses to bear in being transformed but it's a command and each local church is to depend on this practical development of the renewed mind. When the local churches think to substitute some other way than the real way they will soon fail to exist as the Church of Christ in order. There are no by-laws to govern the local churches outside the inspired written word.

Submitted imperfectly for the sake of the truth,

Opelika, Ala., R. 2. V. D. MITCHELL.

The Church of Christ is one, and she has one lawgiver. And what the law says to the church in one century it says the same thing in every century, and what it says to the church in Asia, it says to the church in America, yea, even from Dan to Beersheba, and the church is subject to the law of her head and husband, and dependent upon Him for her every blessing, she is in no place independent of Him, or any other members of the body, but all are one in Christ. J. J. TURNIPSEED.

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AN APPEAL!

Elder Hull has made several statements through the columns of The Gospel Messenger in reference to the expense of publishing the paper. As I am quite familiar with Brother Hull's situation, I want to make a special appeal to the brethren and sisters to come to his rescue. I personally know that he has made a great personal sacrifice. He goes down in his pocket almost every month to take care of the part of the actual cost of publishing the paper, saying nothing about the expense of handling the office details, and for the time he devotes in getting out the paper. Now, dear brethren, we know this is not right. The Gospel Messenger is worthy of our support. It is coming to us twice a month, contending for the truth; contending for things that comfort us and build us up in the most holy faith.

Brother Hull is of limited means. He has a large family, children all small. It costs him something to live and he is devoting a great deal of his time serving the Baptists. He is fighting for a just cause. He is conducting The Messenger in an honorable way. He is not publishing the paper for profit. If he was publishing the paper for profit, you would not receive another copy.

I realize that money is scarce, but we can surely do something, at least, for Brother Hull. No doubt many of the readers could send him $25, yes, $50, and never miss it. Now, we want to see what we can do for this noble cause without delay. All who are able send Brother Hull all you can. Now, don't say you can't do anything. You can send in a little money. All amounts will be appreciated. All of the subscribers who are in arrears make a special effort to send in the balance due and renew your subscriptions. Don't stop at this, but make a special effort to secure two or three new subscriptions. You have no idea what a relief this would be. I suggest that some brother in each section or association take this matter in hand and make mention of it publicly. If this matter was handled in this way and all do their part, we can easily relieve our editor of a great burden that now rests upon him and we will be greatly blessed in the doing. Let us make the start now. It is important.

Yours in love and fellowship with the dear saints of the blessed Redeemer, by His grace,

WALTER BARTLETT.

475 E. Fair street, Atlanta, Ga.

WARNINGS.

This present "evil world" is full of snares, temptations and dangers to the church and people of God. If there was no danger nor liability of their being ensnared or hurt thereby, why should they be so frequently cautioned and warned against the error of the wicked? Israel of old was specially warned to "Take heed lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves" (Exod. 34:12). And it is equally binding on Christians in this day that they be not "unequally yoked together with unbelievers," nor have any "fellowship with the unfruitful works of darkness" (Eph. 5:11). But, however necessary it may be to guard against corruptions in doctrine or practice from outside influence, the greatest distress generally comes from within. False prophets were among the people of Israel—even as there shall be false teachers among Christians in the church, who shall bring in damnable heresies—"And many shall **follow their pernicious ways**" (2 Pet. 2:1). Let not, therefore, the Church of Christ be deluded with the thought that she is, in this day, exempt from false and heretical teachings, nor from factious party leaders. Slowly, privately and steading they bring in their corrupt doctrines, and many an unsuspecting child of God is caught in the snare and "follows their pernicious ways." One of the apostles speaks of some, even in that early day of the gospel church, who had "Crept in unawares" (Jude). These, he says, are "ungodly men." There was nothing in their character nor teaching that was calculated to promote godliness. Their word will eat as doth an eating cancer, destroying, by slow degrees, the very vitals of peace and fellowship in the Church of God. Their profane and vain babblings are to be shunned by every true and faithful gospel minister, and by every humble Christian, because such things will increase unto more ungodliness—2 Tim. 2:16. Another apostle tells us of certain false brethren who were "unawares brought" into the church. Who brought them, or by what means they were brought, we can not, with certainty, know, but it is said they came in privately as **spies**, to bring Christians into bondage—Gal. 2:4. They were brought in by a bad influence, and they came with bad motives. "Unawares **brought** in." Their real character was not known to the church at large.

For many years previous to the division of the Baptists on the modern Mission question, there was much internal strife, and even after the separation had taken place, there was, for many years, a heavy canonading of each other. Now, while we are aware that it is right to "cut off the sower from Babylon," who would sow the seeds of discord, strife or false doctrines among Christians—and it is according to the command of God to "Shoot at her and spare no arrows" (Jer. 50:14)—yet, there is much more danger to be apprehended from internal enemies than from all the outward pressure that can be brought to bear against the Church of God. "Who is he that will harm you if ye be followers of that which is good?" (1 Pet. 3:13). The Lord Jesus Christ Himself gave His disciples special warning to "Beware of false prophets which come to you in sheep's clothing" (Matt. 7:15). The very fact that they come in sheep's clothing shows that they assume the garb of the Christian profession, while they are in heart "ravening wolves." They will not scruple to divide and destroy the peace of Christians, provided they can "draw away disciples after them." The true gospel ministry is sent forth of Christ as "lambs among wolves," and they are specially commanded to "Beware of men" (Matt. 10:17). "Beware of their doctrines" (Matt. 16:12). The whole Church of God is to "Beware of evil workers" and "Beware lest any man spoil you through philosophy and vain deceit after the rudiments of the world and not after Christ." To "Beware of the error of the wicked and also of covetousness" (Luke 12:15. Do not these warnings indicate danger?

WM. MITCHELL, 1884.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

GOOD MEETING AT UTOY CHURCH.

I had the privilege of attending church services at Utoy Church (near Atlanta) on the first Sunday. It was the first time I had had the privilege of being there in quite awhile. Eld. W. J. Cheek, of the Euharlee Association, is pastor of this church. I was glad, indeed, to meet this dear brother once more. He is an able defender of the truth. There were a number of visitors present at this meeting. There seems to be a good interest at this church. I am sure that we should visit each other more than we do. The church is the home of God's children. If we fail to visit each other's homes, we feel like that there is a great lack of interest, and we feel forsaken. When we visit each other, we are drawn closer together by the cords of God's love and we are made to rejoice together in His abundant mercy.

Z. C. HULL.

My wife's baby boy, my stepson, died with pneumonia the 10th of March, which is a great shock to us. He was just past 21 years old and one of the quietest boys I ever knew.

Eld. N. A. Allen made some very comforting remarks on the occasion. Pray for us.

J. S. NEWMAN.

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APPOINTMENTS.

Elders Lee Hanks, of Atlanta, Ga., and W. E. Brush, of Tennessee, will (D. V.) fill the following appointments, leaving St. Claire Bottom about May 17th, will arrive at Banner, Ky., about 18th; at Friendship Church Sr., commencing on Friday before the third Saturday in May, regular meeting time; at Middle School House on Prater Creek, Monday, the 22d; at Little Dove, Tuesday, 23d; at New Salem Church, Harold, Ky., Wednesday, 24th; at Allen, Ky., Thursday and Thursday night, 25th; Bethel Church, commencing on Friday before the fourth Saturday, 26th, 27th and 28th, regular meeting time; Lackey Church, Lackey, Ky., 29th, returning to Allen, Ky., 30th.; to Friendship Sr., 31st; New Salem, regular meeting time, commencing on Friday before the first Saturday in June, closing out here.

The brethren will be expected to meet these brethren with conveyance to convey them to places not accessible by railroad. Do not expect Brother Hanks to go horseback ,as he is a very feeble man. Arrange for him with buggy or wagon, can walk short distance, but where expected to go considerable distance arrange conveyance. We have arranged as best we could the above appointments. If necessary, some changes can be made.

We trust that good may grow out of the above arranged services, so let's all hold those dear men of God up when at a throne of grace and hope for the best.

A. J. AKERS, clerk of New Salem Church.
COLA COMBS, licentiate.
IVORY SMILEY, licentiate.
A. L. SMILEY, member.

APPOINTMENTS FILLED.

I filled my appointments in the bounds of the Bear Creek Association. The Lord favored us with His Spirit and good weather with good attendance, warm feeling, with sweet fellowship and many tears of joy. Eld. J. E. Adams was with me. He is a dear old faithful soldier of the cross. I love him for the truth's sake. He is 89 years of age and has been preaching about 50 years the same good old-time doctrine that I try to preach, and the doctrine that is held by the ministers and members of the Bear Creek Association.

Elder Adams told me he noticed a great need of more practical preaching among our people in these last days. "Faith without works is dead," so says another old preacher by the name of James that wrote and preached several centuries ago.

I visited several good homes on the trip: Dear Sister Little, Bro. Tom Griffeth, Brother Brewer, Bro. Henry Baucom, Brother Smith, Sister Baucom, Mr. Pink Griffeth and others. They were very kind to me all the way. There are some of the most precious people in the Bear Creek Association I ever met—sound in the faith, and orderly.

Mr. Zeb Little, the good husband of Sister Little, conveyed me to Monroe, N. C., and from there I went home and found all well.

The regular meetings of our little churches have been very pleasant this winter. Good attendance, with much feeling of interest. We are hoping the dear Lord will bless us with some additions; truly the harvest is great.

We are looking forward to the coming of dear Elder Hull and Son of Atlanta, Ga., some time in May. I hope the Lord will bless us all to worship together the Holy Father in the beauty of holiness.

I feel so unworthy of the goodness of God and the sweet fellowship of His Son and the communion with His blessed servants and dear little children. I hope you will all pray for me, a poor beggar.

Affectionately,

J. R. WILSON.

I certainly appreciate The Gospel Messenger for the good work it is doing. I hope it will continue to labor to unify our people. We should not consider our labor in vain for peace because some of our brethren are unwilling to accept any kind of a move for peace. Maybe the Lord will yet cause them to see that it is possible for them to have said or done some things that were wrong. When the Lord causes His people to see their faults and confess them then will Zion put on her beautiful garments.

Let the churches take up the matter of getting together. If this matter is left to us preachers we might go back 20 or more years and dig up some irregularity that could not be adjusted and the church would not be benefited a particle, if it could be. It might be the case with some of us that we are entirely too exacting and will not submit to any kind of move for peace unless our personal ideas are upheld and we are entirely exonerated of all blame. Such a course is the wrong one to pursue, because it desires war and division rather than peace and happiness.

J. S. NEWMAN.

Editors and Readers of The Gospel Messenger.
Dearly Beloved in the Lord:

Having read your paper, I desire to commend the position that you stand upon, regarding churches and associations.

Associations have worked confusion among churches from the time of their formation, by assuming authority over churches.

Every church is an independent, separate organization in itself in its deliberations and government, and is a Gospel Church of Jesus Christ, when established and walking in the commands of Jesus and the Apostles' doctrine and teachings.

For any church to recognize any association, presbytery, council or any other tribunal or body of people, by any other title or name, that they are an authority over a church, is savoring of Roman-Catholicism and Anti-Christ.

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Such are the views of able brethren for centuries, and are the views, I believe, from reading your valuable paper.

Your brother in the Gospel of the Son of God, I hope.

J. M. FENTON.

5128 Master St., West Philadelphia, Pa.

P. S. I am mailing you the notice of the constitution of a church in London, Ontario, Canada, and will ask that you publish it in The Gospel Messenger.

J. M. F.

CHURCH CONSTITUTED IN LONDON, ONTARIO, CANADA.

By appointment made, a meeting was held in the County Building in the city of London, Ontario, Canada, on September 5th, 1920, 3:30 P. M. (about 60 people present, including members and congregation.) Replies in part from the three Elders that were requested to be present at the meeting: Elder D. M. Vail wrote, "In regard to going to London the first Sunday in September, I am sorry to say I can not be there. I certainly would be more than pleased to be with you. You have my whole heart, soul and body in the organization of a church in London. It has been my mind for years, and I am not standing alone.

"Several ministers have, to my knowledge, expressed the same desire for them. Brother Fenton, I would be more than pleased to be with you and the brethren and assist in the organization of a church in London, but can not. I have been in favor of it for more than thirty years.

"Go right ahead with the King's business, regardless of what men may do or say, and may the God of peace preside over all your deliberations, is my prayer for Jesus' sake. Your brother in hope,

"D. M. VAIL."

Among the members and friends present were: Elder J. M. Fenton, Sister Carrie P. Fenton, Brother E. R. Kinney, Sister Aseneth Kinney, Bro. Robert Watt, Sister Elizabeth Squire, Brother John Campbell, Bro. John Pollard, Sister Mary Pollard, Bro. Jos. Lodge, Sister Christine Lodge, Sister Elizabeth Case, Sister Lillian Harris, and Sister Anna Black.

Meeting opened by singing hymn on Durand and Lester Hymnal, "Zion's a City God Hath Blessed." Prayer by Elder J. M. Fenton.

Preaching by Elder J. M. Fenton, from Judges, 7th chapter, 20th verse.

Organized for business by choosing Elder J. M. Fenton, Moderator, and Brother E. R. Kinney, clerk.

The Moderator called upon all the members present to state their minds regarding the planting of a church in London, to be known as the "Old School Baptist Church of London." Articles of faith to conform with the articles of faith of the Beulah Old School Baptist Church at Aberfeldy, Ontario, and churches of like faith and order.

Members that were of one mind, desiring a sister church to be planted in London, and have a home in the church, were as follows:

Brethren Joseph Lodge, John Pollard, Sisters Mary Pollard, Christine Lodge, Elizabeth Case and Lillian Harris.

No objections by any members present, the Modertaor called upon Brother Robert Watt to offer prayer. After prayer, the Moderator gave the right hand of fellowship to the six members to be partakers of the joys, as well as the sorrows, with the church.

After further remarks, dismissal by benediction by the Moderator.

E. R. KINNEY, Clerk. J. M. FENTON, Moderator.

(Nine members have been added to the church since its organization, by baptism and experience.)

Meetings are being held every second Sunday in the month in the County Building, London, Ontario, Canada, at 11 A. M. and 4 P. M. Preaching by Elder Watt, member of the Old School Baptist Church at Aberfeldy, Ontario, Canada.

Communion of the Lord's Supper every second Sunday after the fifth Sunday.

Brother John Pollard, clerk. Address, Iona Hall, Iona Sta., Ontario, Canada.

Elder J. M. Fenton, Pastor, 5128 Master St., West Philadelphia, Pa.

FROM WALTER BARTLETT

Dear Brother Hull:

As I have received several letters from the brethren recently commending the pieces that I have written, it gives me courage to write them another letter, the Lord willing, on the Scripture to be found in Hebrews 13:22:

"And I beseech you brethren to suffer the word of EXHORTATION, for I have written a letter unto you in few words."

To begin with, I want to ask the readers of The Messenger to read this chapter. This letter seems to have been written by a young minister of the Gospel of Christ, in the days of much persecution, that as now we do not have to combat, or are afraid to declare the truths of Jesus from the housetops, being protected by the government under which we live and have that free protection to worship God under our own vine and fig tree. It doesn't matter what our names may be, this is all by the guiding hand of God, for if grace hath made you free you are indeed free, so we are praising God in our hearts, individually and collectively, according to His love and Grace which hath made us accepted in the beloved and introduced us to each other by His unerring Spirit which is sure and perfect, we can not be mistaken in His Word as to our conduct towards each other in this low ground of sorrow and disappointments, His loving kindness is extended to all alike.

He has never forgotten the least of His chosen, His love still burns within the breast of the child of God that makes us love each other. If I am one of

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them I love you and you love me, all for Christ's sake. Then how necessary it is for exhortation, it is to observe all the things that are commanded of His dear children to do and not to do. We all know that if we love each other as we make out we do **sometimes**, that there would not be so much dissimulation and differences in the churches. I think we love the church to a certain extent but we are forgetful of the so-much-needed attention to each other, that would make our pilgrimage more joyous if manifested now while we are privileged to meet with each other; we all must be up and doing and forbearing one another in love, and if a brother preaches a discourse on practical doctrine which covers every duty that belongs to the dear children of God that are enlisted under the banner of King Emanuel, don't say that you are not the one that he is preaching to, but it is just as good for us as any other point of doctrine, election, or predestination, atonement or the resurrection, for I have written a letter unto you of few words. God's children are apt scholars and are susceptible of receiving the words of truth in brief, short letters if they are to the point. So Timothy wrote a short letter, but it is for our instruction and learning and comfort, so let us be good to the preacher brethren and don't say hard things about them. God's true ministers are not out for the money, no more than the member is when they go to meeting.

How can you accuse one of His dear heralds of the cross to be preaching for money when so many give up all for the dear old church. Let's all teach ourselves to unravel that old selfish ball and take out the core of covetousness and throw the seed of avarice to the four winds and don't ride nobody's hobby but look to the Lord.

I know we will all have a great coming together some day. If Tom's buggy needs fixing, fix it. If this dear old feeble brother needs food and clothing administer to his needs and keep it up. Sometimes at our church the sisters make up money for special uses, it may be for a suit of clothes for the pastor, or it may be for the benefit of someone that is in distress, so let's all throw away the lead line that drags in the elements of neglect and look over the walls of Zion where the anchor is cast that holds this little bargue intact, and brings the sweet fruits of the Spirit, that buds and blossoms like the fragrant lily of the field that the blessed Saviour referred to.

Well, as you know the rest, I will close by using the words of Timothy in the close of this chapter—

Grace be with you all—Amen!

I am, if one at all, your brother in hope of eternal life and better times among God's dear people,

WALTER BARTLETT.

475 East Fair street, Atlanta, Ga.

Eld. Z. C. Hull.

Dear brother in Christ Jesus: I am enclosing you check for $1.25 as renewal on Messenger. I appreciate your management of the paper, your labor of love and efforts for the promotion of peace. I'm sure that you don't want "peace at any price"; that to have you would have to fellowship adultery, heresy, lying and kindred evils, but I believe you are like myself in the desire for peace—you want to encourage forgiveness and forbearance among our divided and bleeding Zion.

I am sending a little communication for the press, if you deem it worthy.

Yours with desire for peace,

J. A. MOORE.

OBITUARIES

MRS. MARTHA E. MIDDLEBROOK CURRY.

Mrs. Curry, widow of Green Richard Curry and daughter of Judge Alfred Middlebrook and Martha E. Simmons, was born Sept. 18, 1849, and departed this life May 22, 1921. She was married to Green Richard Curry Sept. 16, 1867, who preceded her Sept. 24, 1910. The mother of five children, she waited long after receiving a hope in Christ before she could gather strength and courage sufficient to offer to the church. In May, 1884, she came forward and told of the wonderful dealings of the Lord with her and was gladly and happily received by the Primitive Baptist Church at Ephesus, Monroe County, Georgia.

We miss her, yea, we mourn because she is not, but not as those without hope.

It was the writer's privilege to be with her during her last years. While it was painful to the flesh to see her sinking and to realize that in a few hours she would be clasped in the icy arms of death, yet, what consolation and even rejoicing of soul it was to the writer to hear her in answer to those dear ones around, say she fully realized her condition, that she did not fear death, but was ready at her Master's bidding. When asked if the Saviour was with her, she, with a smile the writer will never forget, answered, "I know He is!" She was rational almost to the end.

To the children, two sons and two daughters, I would say, "Weep not, neither let your hearts be troubled, for while you have lost and the Church and community have lost, all our loss is her eternal gain."

Elders Wright and Bivins spoke words of comfort to a large audience of relatives and friends, after which her body was conveyed to the Forsyth Cemetery and there deposited to await the resurrection.

EUGENIA CURRY GRACE.

Forsyth, Ga.

ELDER ROBERT A. THOMPSON.

Editor The Gospel Messenger:

By request of the bereaved, we will try to write a brief notice of the death of Eld. R. A. Thompson, with a short sketch of his connection with the church and ask for space in The Messenger for its publication.

Not having any specific data relative to his experience or call from nature's night to light and liberty, we will have to speak of that portion as memory serves us from his remarks concerning the same from time to time.

Sometimes in the early eighties he became wise to the fact that he was a condemned sinner before a just and holy God and while pleading for mercy was blessed to see Jesus as his Saviour. After wrestling with his doubts and fears upon the one hand and his love for Jesus and desires to serve Him on the other, he was made willing to offer himself to

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the church, which he did on September 1st, 1888, and was baptized next day by Eld. W. M. Mitchell into the fellowship of Hephzibah Church of the Primitive Baptist faith and order, Lee County, Ala., which church he remained a consistent member of the church until his death, which occurred March 1st, about 5:30 P. M.

He was ordained to the office work of deacon April 2d, 1898, Elders W. M. Mitchell, H. J. Redd and Deacon J. W. Foster forming this presbytery. He was ordained to the work of the ministry on December 31st, 1904, Elders W. C. Hanson, W. M. Bullard and several deacons forming this presbytery, his ordination having been asked for on October 1st, 1904, by Mount Gilead Church of the same county, which church he continued to try to serve as long as he was able to go.

The unworthy writer, upon whom the blow of his decease falls more heavily, perhaps, than any one except his immedite family ties, has known him intimately nearly all of his religious life and quite all of his ministerial life. Have been closely associated with him in his home, in trying to serve and worship God, in traveling with him along the roads to and from meetings, and know that he was faithful and loved the principles of the doctrine of God our Savior. He was untiring in his labors to keep the brethren in the old paths and exhorting them to keep the unity of the Spirit in the bonds of peace.

He possessed a wonderfully strong constitution and went about his undertakings with that determinate manner that was characteristic of him until the latter part of last September, when forced to surrender his strength and usefulness to what the doctors pronounced leakage of the heart with complications that finally brought him to the end of his stay with us.

He truly gave his life in service to his friends and the church, often refusing to accept any contributions whatever, and several years ago told the writer that what contributions he had up to that time accepted were never used in his business, but re-contributed to other mininters more needy and to other worthy causes.

Two members now await baptism at the home church of the deceased, a nephew and niece in the flesh that had joined with the hope that he would gain sufficient strength to administer baptism.

Truly a great man in Israel is fallen. How the church, the community, will miss him, but none so sorely as his faithful companion of whom he has often so affectionately referred to when in conversation with the writer.

His body was carried by loving hands to the church, his weeping nephews acting as pallbearers. Funeral services were conduced by Eld. J. T. Satterwhite, followed by several of the brethren who knew and loved him, witnessed by quite a number of friends, after which his remains were tenderly submitted to the newly made grave to await the resurrection morning.

Written by one who knew and loved him.

Dear Sister Thompson, may God's mercy and love and the comforting influence of the Holy Spirit sweetly rest and abide with you and comfort and console you the few more years yet remaining 'till the summons will bid you also to join him, where ties are never again severed.

L. POWELL.

Lanett, Ala., Box 204.

IN LOVING REMEMBRANCE OF ALICE ESTELL RIMMER,

Of Burlington, Alamance County, North Carolina, who was born April 10, 1899. She was married to Lester Debruler December 25, 1918. To this union were born one child. She died April 4, 1921.

Mourn and grieve not, dear husband, mother, brothers and loved ones, as we hope Estell is at rest with Jesus.

Though, Estell, we miss you from our home; we miss thee from thy place, we miss the sunshine of thy face. We miss thy kind and willing hands, thy fond and earnest care of our home. Our home is dark without thee, everywhere we look 'tis so hard to break the cord love has bound the hearts together with; to think we must part to meet no more in this world. But we have a hope for Estell, that she is at rest as we will give a few lines that she wrote some time before her death that her husband wants added to this writing:

"Mr. Jones.

Dear Sir: I want to tell you some of my dreams I had some time ago. I saw myself dead and in a coffin, and it was black. My father and mother led me to the corpse under an oak tree and I looked in at myself and I rejoiced. There was a large crowd of men standing with me.

I had another dream. I was fixing myself to be baptized and Eld. W. C. Jones was going to baptize me, and my father, too, and I said my dress looked too bad. Mr. Jones said it would do, I could put on a clean dress after I was baptized, and I told Mr. Jones that I was too little to be baptized and he said that he had baptized many a one as little as you are, and then I waked up. I can't tell how I felt. I felt like singing and asked my mother to help me sing.

The time is swiftly rolling on, when I must faint and die, my body to the dust return, and there forgotten lie. I hope to go to preaching and hear Mr. Jones preach, but I am so full of tears when I go I feel like that I am in somebody's way and nobody enjoys my company. So, loved ones, don't forget me."

We want to say in conclusion that Estell never united with the Baptist Church but manifested her love for the Old Baptist Church, the one that Jesus Christ set up and said the gates of hell shall not prevail against it. So, loved ones, do not grieve for her, but may we all have hope that we may meet her in that upper and better world where the soul will be at rest and there will be no sorrow there.

So let us say, Thy Kingdom come, Thy will be done in earth as in heaven, and ask the question. Why do we mourn departing friends or tremble at death's alarm? It is but the voice that Jesus sends to call us to His arms, so, loved ones, husband, mother and brothers, be still and know that He is God and David said, "Precious in the sight of the Lord is the death of the saints.

Written by one who knew her,

W. C. JONES.

Burlington, N. C.

W. W. BAGGETT.

It is with a sad heart that I write a little notification to your paper of the death of a beloved friend that departed this life January 15, 1922. He had been in declining health for some time but his death came as a shock to all. He was 72 years old. He joined the Primitive Baptist Church at the Harnett, where he lived a faithful and consistent member until the Lord called him to a better home. The church realizes that they have lost a faithful and a precious brother; the community in which he lived realizes, too, that they have lost a great man. He leaves to mourn his loss a dear companion and six children. May the dear Lord bless them in their hour of sorrow.

The writer believes that he has gone home to heaven and has met with his kindred and loved ones that he once knew while here on this earth and naturally by now knows them in heaven spiritually and as the redeemed of the Lord.

We have a sweet hope that we will meet him in heaven, where there will be no more separation, no more heartache, no more sorrow, no more shedding of tears, but will be where we will praise God throughout the ceaseless ages of eternity.

A FRIEND.

(Primitive Baptist please copy.)

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CIRCULAR LETTER.
The Name of God.

In compliance with your order of last year, desiring to relieve my mind, I thought I would write a few lines upon the great name of God, and the first thing we will notice is, what does the word of God mean? It means a Supreme Ruler; it means a Divine Being; it means a Spiritual Being with super-natural power; it means a Creator and Preserver; it means the beginning of all things and the end of all things —the first and the last; it means the first great cause of all things, both visible and invisible; it means an absolute Being. He is represented as being the only Power in Heaven and on earth.

We find Him characterized as a wonderful Being. He is so great in power and wonderful in wisdom! See how He laid the foundation of works. The purpose of God—that is, the first stone in the foundation. The second stone is Election and the third is Predestination. These are the three that bear records in Heaven, and these three agree and are one in substance.

They cannot be separated, and are just as old as God Himself. There is no time when God was not. Language can only be used or employed thus far, that He was no beginning. Can we comprehend His character? No; our minds are too finite and our eyes too dim—our understanding too feeble, to say the least, to even touch upon the wonderful Character. He only spake and it stood fast. It was just as He said, nothing lacking. He said, "What I have purposed shall stand, and what I have thought shall come to pass. I am of one mind and none can turn me. I am God and change not, therefore ye sons of Jacob are not consumed."

See how wonderful He displayed His power and wisdom when He created the Heavens and the earth. Ten such races as Adam's could not make one grain of sand or one drop of water, nor cause the wind to blow upon a valley of dry bones—they cannot even turn cyclones that so majestically sweep their way without respect to race or country. The great God holds the winds in his fist and even the winds obey His words. Where is a greater system than is displayed in the work of his great I am?

The System is complete. The stars, sun and moon have been running over five thousand years. There has never been a collision yet in all His trains—no failures, no mishaps. I will tell you that there has been nothing added since He rested from all His work on the seventh day, and there never will be anything added or taken away, because it cannot be done. His words are unalterable and His work stands forever. O, how wonderful are His ways—past finding out. How unsearchable are His riches and wisdom. Speaking of all things as though they were when there were none of them who could speak in this way but God, who speaks as never man spake. This God that comprehended all things, from the ancient eternity, making no preparation and working to no end, for there is no end with him. Speaking and it stands fast, who measured the water in the hollow of his hand, and weighed the mountain in a scale and the hills in a balance. Speaking of the nation being as the dust of the balance and a drop in a bucket? Where is the wisdom that would have set this forth in such strong language or in such words as these but the wisdom of the great I am?

Without the wisdom of God the wisdom of the world would never have had a starting point. The wisdom of this world would still be lying dormant in the still vaults of nothingness and obscurity, but for this God who is great in power and wisdom, inframing all nature together in such a way that mechanics cannot tell where he commenced or where he quit—even to so arrange His work that He never used a single tool, nor received, nor any plans to work by or to. No tongue can tell, nor mind can conceive the great work that God so skillfully wrought, without a single favor or a single disappointment.

Everything is just as He saw it in the great chambers of eternity. Even when we look at space that surrounds the earth, thought nor mind can conceive where it stopped or where it ended—to say the least, no one knows the things of God but the spirit of God. We know nothing of His divine being and character only by revelation—for no man knoweth the Father save the Son, and He to whomsoever the Father revealeth Him. Paul said of revelation Gal. 1:2: "But I certify you, brethren, that the gospel which was preached is not after man, I neither receive it of man, neither was I taught it, but by the revelation of Jesus Christ."

The wisdom of this world is foolishness, with God, and the wisdom of God is foolishness with the world. We must have the spirit of revelation to understand spiritual things, or the wonderful power or wisdom of God. Dear brethren, how soul cheering and comforting when our minds are led away from this tiresome and troublesome world, when we can meditate and think, when the glory, power and wisdom of this God we claim is ours. Eph. 1:16, I cease not to give thanks for you, making meditation of you in my prayers, that the God of our Lord Jesus Christ, the father of glory may give unto you the wisdom and revelation in the knowledge of him; that the eyes of every understanding enlightened that ye might know what is the hope of his calling and what is the riches of the glory of his inheritance in the saints; how that by revelations he made known unto me the mystery as I wrote afore in few words, the revelation of Jesus Christ which God gave unto Him to show unto His servant which must shortly come to pass. Rev. 1:1.

Once more, secret things belong to God, but revealed things to us and our children. Listen, while I try to tell you of this grand and dear name which is clothed with all the power in Heaven and on earth. What a wonderful character! The power of Hell and all devils are at His command and disposal. Man may propose. He has power to shut the Heavens that it rain not. He can shut and none can open—can open and none can shut.

How quickly He can stop our breath, bring our works to nothing. We toil for years only to see it

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all pass away in a moment of time. We die and are soon forgotten. See our friends leave us in spite of all our cries. We muster all skill we can, get the best physicians, and when the strong arm of power comes we only have to submit with sorrow and grief of heart. There is no man that has power over the Spirit to retain the Spirit. Neither hath he the power in the day of death and there is no discharge in that war. No, never has any one run out of this. It will find us all some day.

In speaking so much about this name, I must say, that above all names to me it is the greatest. My delight is to talk and write about His goodness and power. Just think about His wonderful love, dear brethren and sisters, that He did love us before we knew anything about Him. Even when we were in the tresspasses and in sin He loved us. "Yea I have loved thee with an everlasting love. Therefore, with loving kindness I have drawn thee. Again I shall build thee and thou shalt be built. O, virgin of Israel, thou shalt again be adorned with thy taberet, and shalt go forth in the dances that make merry. Thou shalt yet plant vines on the mountains of Samaria. The planter shall plant and shall eat them as common things." I think I have shown that the name of God means no failure or disappointment whatever.

If so, the whole purpose of God would be null and void—the Covenant of Redemption would be of no effect. And, if so, He was mistaken when He has chosen through the eminent Apostle Paul, "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."

T. L. Gilbert.

Having predestinated up unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, declaring the end from the beginning, saying my council shall stand and I will do all my pleasure. Did God know what He was doing when He thus spake? He certainly did. He only has to say, Lazarus, come forth, and a dead man is a living man. He came not to be ministered unto, but to minister and to give his life a ransom for many. We see this verified when He opens the eyes of the blind, makes the deaf hear, the lame walk, preaches the Gospel to the poor and casts out devils contrary to their will. The Lord did certainly do an abundance of unnecessary work and talk if the salvation of His people is left to them to make ready to be saved, or accept the terms of the Gospel. I will give the terms of the Gospel that His children live on.

He says, I kill and I make alive; I wound and I heal. Neither is there any that can deliver out of my hand, for I lift up my hand to Heaven and say I live for evermore. Now, do you believe He simply means that He would do all these things if man would let him, or do his part. No, man is not named or included. He was not mistaken when He said: "But this is the Covenant that I will make with the house of Israel." "After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people. 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 of them unto the greatest of them, saith the Lord, for I will forgive their iniquities, and I will remember their sins no more." Oh! are we among the class whose sins are forgiven to be remembered no more? Do we acknowledge His supremacy? If so, we must give Him all honor and glory, and fear His name, for this is the whole duty of man.

Now I have hinted only at the power and glory of this God, who is all things to His Church—absolutely without doubt. That He is an absolute God, the Father and God, the Son in which the salvation of His people has stood from all eternity, is undeniable. The Scripture set it forth in the fullest sense of the word and the most positive language. It speaks of this Covenant being everlasting, "Although my house be not so with God, yet He hath made me an everlasting Covenant ordained in all things and sure, for this is my salvation, and all my desire; although He made it not to grow, this doubtless confirms their savation, who hath saved us and then called us or manifested us, not to make us children because they were children in the purpose and wisdom of God. "As for thee also, by the blood of my Covenant I have set forth thy prisoners out of the pit within is no water." This is the same Covenant that has existed with God in eternity. Here His people are in a land of starvation. Do these prisoners who are bound with fetters and chains have to get willing and ready for the deliverer to come and deliver them? No, they are already willing and crying for help and mercy, and anxious to hear the voice saying, "Child, come home; thy sins are all forgiven," in the language of one of old. Comfort ye, comfort ye, my peope, saith your God. Speak comfortably of Jerusalem and say unto her, that her warfare is accomplished; that her iniquities are pardoned, for she hath received at the Lord's hand double for all her sins.

Now I will try to bring this unworthy writing to a close, to write or speak about this great name that means so much. What we have experienced we know or believe if we have been translated from death unto life we know something about it, for we once saw that death was our doom, without help.

In due time Christ dies for the ungodly. To your astonishment you are delivered, made free and are saved from an awful death. The poor soul sees that his power is nothing; that unless Grace saves him he is gone, world without end. Then he realizes the fact that he has passed from death unto life. Why? Because awhile ago I felt to be doomed to destruction. Now I am made to rejoice in God my Savior. Perhaps better expressed by the poet, who says:

"When I was sinking down
Beneath God's righteous frown,
Christ laid aside His crown
For my soul—for my soul."

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Eld S Hassell

The GOSPEL MESSENGER

Vol. 44 ATLANTA GEORGIA, MAY 1, 1922 No. 9

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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ETERNAL, UNCONDITIONAL ELECTION.

First, God has chosen or elected a people unto eternal life; second, that this election took place in eternity, or before the foundation of the world, and third, that this doctrine is not founded on any conditions existing between the elector and the elected.

First, that God has an elect people, we call to witness the following portions of Holy Writ, viz.:

"Blessed is the nation whose God is the Lord, and the people whom He hath chosen" (Psa. 33:12). "And He brought forth His people with joy, and His **chosen** with gladness (Psa. 105:5).

"That I may see the good of thy **chosen,** that I may rejoice in the goodness of Thy nation, that I may glory with Thine inheritance" (Psa. 106:5).

"The beast of the field shall honor Me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to drink to **My people, My chosen**" (Isa. 43: 20).

"But for the **elect's** sake whom I have **chosen**" (Mark 13:20).

"Go thy way, for he (Saul) is a **chosen** vessel unto Me" (Acts 9:15). "Salute Rufus, **chosen** in the Lord" (Rom. 16:13). "But ye are a **chosen generation,** a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Pet. 2:9). "These shall make war with the Lamb, and the Lamb shall overcome them; for He is the Lord of lords, and King of kings, and they that are with Him are called, **chosen,** and faithful" (Rev. 17:14).

"But for the **elect's** sake those days shall be shortened." "For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they would deceive the very **elect.** And He shall send His angels with the great sound of a trumpet, and they shall gather together His **elect** from the four winds, from one end of heaven to the other" (Matt. 24: 22-31). "And shall not God avenge **His own elect,** which cry day and night unto Him?" (Luke 18:7).

Even so then at this present time there is a remnant according to the **election of grace. What then?** Israel hath not obtained that which he seeketh for, but the **election** hath obtained it and the rest were blinded. As concerning the Gospel, they are enemies for your sakes; but touching the **election,** they are beloved for the Father's sake (Rom. 11:5, 7:28).

Second, the eternity of God's election is set forth in the strongest terms by the apostles, thus: "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, wherein **He hath made us,** accepted in the Beloved, in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. For we are His workmanshnp, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 1:4, 5, 6, 11; also 2:10). "Peter, an apostle, etc., to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, **elect** according to the **foreknowledge** of God the Father," etc. (1 Peter 1:1, 2).

"For whom He did **foreknow,** He also did **predestinate** to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did **predestinate** them He also called; whom He called, them He also justified, and whom He justified, them He also glorified" (Rom. 8:29, 30). But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the **beginning, chosen** you to salvation through sanctification of the Spirit, and belief of the truth" (2 Thess. 2:13). "And all that dwell upon the earth shall worship him (the beast) whose names are not written in the book of life, of the Lamb slain from the **foundation of the world**" (Rev. 13:8).

These with many like Scriptures, plainly demonstrate the **eternity** of the **election** of the people of God unto salvation through Jesus Christ our Lord. Arminians may well tremble to meet this array of Scripture here employed to refute their cavils against **eternal election.** But we must show that God's election is **unconditional,** as far as it relates to those elected. The weight of this part of our argument may, for the present, rest upon the three following propositions, viz.:

First, the fact that the election took place in **eternity,** precludes the possibility of its resting on conditions to be performed by the people elected. "For the children being not yet born, neither having done any good nor evil, that the purpose of God according to election might stand, **not** of **works,** but of Him that calleth," etc.

Second, there is not the mention of a condition (as resting upon the elect) in the Bible, and if this all-important doctrine, which involves our eternal destiny in its weight had been suspended upon conditions to be performed by man, we may assuredly believe that God would have made known a fact of such awful moment, in His word.

Third, the Scriptures expressly forbids the idea of conditions. * * * To establish this point we hear the inspired Apostle say, "By grace are ye saved through faith, that **not of yourselves**; it is the gift of God, **not of works,** lest any man should boast."

Again, if there be conditions in the election of grace, resting on the creature to perform, we would for a moment inquire what are the **conditions?** Is it **works?** No, for if it be of **works,** it is **no more grace,** otherwise work is no more work (Rom. 11:6). Does the doctrine require that the sinner should be

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Man-Made Practices (Continued).

Associational Ruling of Churches—The Apostles of Christ never established an Association of Churches. The church is not only the highest but the **only** ecclesiastical tribunal set up by Christ upon the earth. The Lord Jesus Christ by His regenerating and sanctifying Spirit, builds His Church (His people called out of the world) upon Himself, the Rock of Ages (not upon Peter, a fallible and sinning mortal; whom He calls Satan in the 23rd verse of the same chapter, and who was but a living stone built, as a part of the spiritual house, upon Christ, the chief cornerstone, 1 Peter 2:1-7, who cursed and swore and denied Christ in His hour of trial, Matt. 26:69-75, and forsook Him (Mark 14:50), and Christ declared that the gates (the wisdom and power) of hell should not prevail against His Church (Matt. 16:18; John 3:3, 16:7-14) and in Matt. 18:15-17 Christ says, "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 an heathen man and a publican. That is the end of the matter so far as your fellowship with him is concerned. There is no higher body of believers to whom the case is to be referred. The first Baptist Association was established in Wales in 1751, and first established in Amercia was the Philadelphia, formed in 1807. And at first Baptist Associations were simply yearly meetings of the members of different Baptist Churches for the promotion of brotherly love, for mutual acquaintance and edification, and for the worship of God. But, under the perversity of human nature, some of these associations soon began to assume to be not only advisory councils, but supreme courts, to which the churches could appeal for the settlement of their difficulties. When thus used, they spread and perpetuate differences among the churches, and even among other associations, and then they are plainly unscriptural, and should either be restored to their original simplicity or be abandoned.

Adulterous Marriages—Christ allows only one proper cause for divorce, and that is the unchastity of companion (Matt. 5:32, 19:3-12). And in Mark 10:1-12 and Luke 16:18 He seems to forbid the remarriage of even the innocent party during the life of the guilty party, but perhaps the most of Primitive Baptists think that His prohibition of remarriage during the life of the guilty party is not meant by Him to apply to the innocent party, and they infer this from His language in Matt. 5:32 and 19:3-9. The pope of Rome, through forbidding divorce or remarriage during the life of the other party, yet, when he pleases, assumes to grant what is called a "dispensation" or exemption from the marriage vow (which is really a divorce) to certain persons. Though in other countries, he declares marriage by any other person than a Romish priest invalid, yet in Italy, where he resides and his assumptions are best known, the government does not recognize marriage by a priest as valid, the ceremony then must be performed by a civil magistrate to be recognized by the state. Divorce breaks up the home, the very foundation of society. It is increasing all over the world, especially in the United States, where the increase of divorce is 30 per cent in every five years, while the increase of population is only 10 per cent in every five years. Primitive Baptists who follow Christ discourage and denounce it for any cause except unchastity.

S. HASSELL.

(To be Continued.)

There is only one people that contend for the sovereign grace of God unconditionally. All the rest believe that salvation is based upon conditions to be performed by the creature. Our preachers and periodicals should never in their zeal fail to present salvation by grace. If they leave out those truths there is nobody else to preach them. L. H.

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PRIMITIVE BAPTIST CHURCH IDENTITY.

(Continued)

The Church of Rome," says Mr. W. E. H. Lecky, **"has caused more wars, has shed more innocent blood and inflicted more unmerited suffering, than any other institution that has ever existed among mankind."**—Hassell's History, p. 499, 500.

Missionary Board. Elder Hassell history, p. 516, says: "In 1622 Gregory XV., the first pope who had been a pupil of the Jesuits, established the first great missionary board in the world, the prototype of all other missionary boards, whether Catholic or Protestant, having in charge the entire Roman Catholic missionary system. The body is still in existence. * * * To promote the same purpose of Catholocizing the world the next pope, Urban VIII., established, in 1627, a seminary or college (theological school) for propagating the faith, to which young men from all nations are brought at an early age and gratuitously instructed in languages and sciences, and fitted out for the missionary work. This college was subordinated entirely to the congregation of cardinals or missionary board."

The reader can see where missionary boards and theological school had their origin, with Roman Catholicism, the mother of harlots. A salaried ministry started by the Catholics. The first organ used in worship, by the pope of Rome, 666.

The persecuting Catholics had burned the books of the true worshippers of God, the Apostolic Church, so that we can not get a very clear knowledge of them except from their enemies, but while they at times made mistakes in faith and practice, they repented and preserved the identity of the church and stood aloof from the world and acknowledged Christ as the only Head and Lawgiver and that from the righteous decision of a Gospel Church there is no redress. They had no affiliation with the Catholic party, they admitted none but penitent believers to baptism, which mode, all the way, was by immersion. They practiced close communion. They were sorely persecuted and their preachers preached the Gospel freely. The churches administered to their ministry by voluntary contributions. Up to the Seventeenth Century we find the **Baptist** Church a separate body from the world. **No** boards, conventions, theological schools, Sunday schools, ladies' aid societies, Y. M. C. A., Y. W. C. A., B. Y. P. U., oyster suppers, circle auctions, instrumental music in worship, fleshly protracted meetings, members belonging to oath-bound semi-religious, Christless secret orders. The churches contended for Godly living among the membership. In the darkest ages we feel sure that there were a few in the different countries who adhered steadfastly to the faith and practice of Christ and His Apostles. They had no organized associations, but the churches were cemented together by love, each church being independent to attend to her own internal affairs, yet all local churches labored to preserve the same apostolic faith and practice, so as all could sweetly dwell together in love, peace, unity and fellowship. We would be glad to have space to mention many things through the ages that would be interesting to the inquirer, but shall omit many important events for the present. We wish to state, however, up to this (seventeenth) century there was not a Methodist Church, Free Will Baptist, Missionary Baptist, Campbellite, Mormon or Adventist Church in existence. No Russellites, Holy Rollers, Christian Scientists, etc. All these, together with Rome and her daughters, are too young to have any claims whatever to be the Church of Christ. Christ founded His Church while He was here at Jerusalem. He never founded but **one.** He has only **one wife** and has never been divorced.

We quote from Daily's History, page 106.

We now come to our own country, the United States. Elder Daily and others claim: "From the most recent and thorough investigation it is believed that **Dr. John Clark** (a physician) and eleven other persons **formed, at Newport, Rhode Island, in 1638,** the first Baptist Church of America. Clark resigned the care of the church in 1651 to return to England, and was succeeded by Obediah Holmes. The pastors and members of this church remained Calvinistic until about the year 1820.

The Welsh Tract Church, whose meeting house is two miles from Newark, in New Castle County, Delaware, is the oldest Old School or Primitive Baptist Church in the United States, and the only American Baptist Church that regularly organized in Europe before emigrating to this country. It was constituted, in the spring of 1701, by sixteen **Baptists,** in the country of Pembroke and Caermarchen, in South Wales, with Thomas Griffith, one of their number, as pastor. A "Church Emigrant" at Milford Haven in June, 1701, and landed at Philadelphia, where they continued about a year and a half, and where their membership increased to thirty-seven. They then procured land in North Delaware and in 1703 they built a small meeting house near Iron Hill. In 1746 they rebuilt on the same location a brick house of worship (I was told when there, in 1892, that the bricks were brought from Wales and carried there on mule-back from the ocean. L. H.), which they have now used 176 years. This old church has been organized 221 years and is standing firm upon the Baptist faith and practice upon which they were constituted and have never had any of the doctrines and commandments of men in this church. Elder J. G. Eubanks, formerly of Georgia, is their pastor. The church owns a good home and a rich farm, where they locate their pastor and care for him when he is called to serve them. This was one of the five churches that formed the Philadelphia Association, the first association in America.

The second oldest Old School Baptist Church in the United States is Hopewell, in a village of the same name in New Jersey. This church, composed of twelve members, five of whom were Stouts, was organized at the residence of Joseph Stout, April

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23, 1715, upon these eight fundamental principles: 1st, the Three Oneness of God; 2nd, His Self-Existence and Sovereignty; 3rd, the Total Depravity of the Natural Man; 4th, the Eternal, Personal, Unconditional Election of all the Members of the Body of Christ; 5th, the Special and Definiteness of the Atonement; 6th, the Necessity of a Spiritual Birth in order to Worship God in Spirit and in Truth; 7th, the Sovereign and Efficacious Operations of Divine Grace upon all the Vessels of Mercy; 8th, the Baptism of Believers by Immersion.

That church has contended for these principles over 200 years. No missionary societies in the Baptist family when this church was organized.

The Baptists at that time adopted the London Confession of Faith with two additional articles known then as the Philadelphia Confession of Faith.

Southampton Church, Bucks County, Penn., was constituted in A. D. 1746. Organic members from Pennepek Church.

Pennepek Church was constituted A. D. 1687. It was gathered by the faithful labors of Elder Elias Keach, who was also its first pastor. He was the son of the noted Benjamin Keach, of London, who was a member of the convention that drew up and published the London Confession of Faith in A. D. 1689.

Kehukee Church, North Carolina, was constituted A. D. 1742; Kingwood, N. J., A. D. 1746; Kelacton, Va., 1751; Harford, Md., 1754; Wilson, N. C., 1756; Falls of Tar River, N. C., 1757; Broad Run, Va., 1766; Mill, Va., 1770; Clear Srings, N. C., 1770; Leatherwood, Va., 1772; Eno, N. C., 1773; London Tract, Pa., 1780; Abbotts Creek Church has been constituted, I think, about 165 years. Three churches in the Upper Canoochee Association, Georgia, were constituted over 100 years ago.

Many more churches that we could mention that were constituted long before there was a Missionary or New School Baptist Church in America, that have never departed and are standing for the Primitive faith upon which they were constituted.

The following is a list of a few Old Baptist Associations constituted before the mission spirit entred America that are standing firm upon the original ground occupied by the true Baptist Church back to the Apostolic age: Kehukee Association, North Carolina and Virginia, constituted 1765; Kelocton, Va., 1766; Salisbury, Md., 1782; Baltimore, Md., 1793; Salem, Ky., 1785; Warwick, N. Y., 1791; Tate's Creek, Ky., 1793; Delaware, Del., 1793; Chemung, Pa., 1796; Miami, Ohio, 1797; Mayo, Virginia and North Carolina, 1798; Mountain, District, 1799. Thus in 1800 there were in the United States sixteen Old School or Primitive Baptist Associations, containing about 200 churches and 10,000 members.

—LEE HANKS.

BLESSED OF THE LORD.

We have been blessed of the Lord. Eld. W. C. Stone, of Rockford, N. C., was deeply impressed of the Lord to visit Kentucky and Missouri. Elder Stone came to Madisonville, Ky., and Eld. J. D. Shain directed him to the Baptists in this part of the country. We feel under many obligations to you, Elder Shain, for directing Elder Stone to us and recommending us as sound and orderly Baptists.

Elder Stone preached two days at Elk Horn and two days at Macedonia. He left Buell, Mo., Monday, April 3, for St. Louis, Mo., where we had arranged an appointment for him Monday night.

From St. Louis he went to Popular Bluff, Mo., where he will preach as arranged by Eld. K. L. Ham; thence to his home in North Carolina.

Elder Stone is a member of a church in the Fishers River Association of North Carolina. His reaching here was sound and well received by our people. When Elder Stone came here he said that he did not know whether we knew anything about the Baptists of North Carolina or not, but before he left us he said that we knew more about them than he did.

We are glad to state that we have ever found the Primitive Baptists of North Carolina to be sound and order. They stand aloof from all of the institutions of men. Their ministers want peace upon Bible principles, which, of course, is the only kind of peace that will stand.

We say to all such preachers, not only in North Carolina but in every state and county the world over: Come and visit us—our doors and arms are open to receive and welcome you.

E. B. BARTLETT.

THE BIRTH OF CHRIST.

Had it been earthly wisdom, wisdom which seeks worldly aggrandizements and personal preferments, the wise men of the East would never have sought the Babe of Bethlehem to guide and control their destinies. Such wisdom despises His lowly birth, His swaddling clothes and His manger habitat, but the Divine wisdom, guided by the Star which stood dazzling over His celestial form, these famous and immortal characters sought the unpretentious Babe, for in Him was the embodiment of the kind of wisdom for which they yearned.

As foretold by the prophets of old, looked for anxiously by thousands of burdened, harrassed and trembling souls, who found the increased demands of the law more than they could meet (many of whom died without having their wishes gratified), Jesus came, not to increase these demands, but to lift those already made. The law demands full payment, the sinner because of his gore and sin can not satisfy the demands. Jesus, although veiled in the flesh, yet free from its concomitant evils and weaknesses, was clothed with the power from Heaven to meet every obligation these law-burdened and law-ridden souls had contracted.

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The day of the birth of the lowly Nazarine was hailed with delight by thousands of hearts for more than one reason: First, because He came as the sin bearer of the heavy laden and weary, and second, because with His birth was ushered in "Peace on earth and good will to men."

There was a man sent from God whose name was John, who came to blaze the way for His footsteps, antedating the birth of the Savior a sufficient length of time to be known as a prophet, for there "was not a prophet born of a woman greater than he," yet contemporary with Him, which also made John a preacher of the Gospel of Christ, and, as such, announced the gladsome news, "Behold the Lamb of God, which taketh away the sin of the world." Not only did this message delight the hearts of those whose ears were then prepared for the message, but has rung clearly down through time into the ears that were alike prepared, spreading joy and good cheer wherever felt and understood.

To be born between the walls of a cow stall and dressed with the clothes with which the horses were rubbed, was no limitation upon His glory and honor. It was here His glory began to shine, increasing in brilliancy as the days passed by. Born a Savior, reared a Savior, lived a Savior and lost none of that glorious efficacy in His death, but accomplished more in His death than all of His glorious life, for in His death He conquered hell and death, "Delivering those who through fear of death were all their lifetime subject to bondage."

J. A. M.

GOD SPEAKS.

God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, etc. (Heb. 1:1). God the Almighty, the All-wise Creator of all worlds, upholding all things by the word of His power, who is before all things and by Him all things consist, saw proper to lovingly and graciously speak to man. At sundry times, that is, several times, God speaks to the same man several times. One writer says He speaks and it's done. All true believers know that.

God does not have to speak several times to man to give him spiritual or divine life, but only one time. He speaks, and it is done.

But after that spiritual or divine life has been given, God often speaks to the same one again. God spoke to Adam more than one time. God spoke to Noah several times, Moses, Abraham, Job and the prophets, several times. The New Testament Apostles also. After he had given them life He called them to preach, spake to them and directed them where to go and what to preach and who to preach to, go to the lost sheep, the lambs, etc., and in divers manners, that is, in different manners.

God speaks to man in His own way and manner, at His own time, as it pleases God to do so. God does not consult man about it. The wind blows where and when it pleases, we hear the sound thereof but we can not tell from whence it cometh or whither it goeth, so is every one who is born of the Spirit.

God speaks to His children on earth as it pleases Him. In the midst of a dark closet is one way or manner; in the midst of judgment is another way or manner; in dreams of the night is one way or manner; in visions of the head is one way or manner. God does and can speak direct from heaven. At midday or midnight, on the land or on the deep sea, on sick beds or the house-top, at the mill or the seaside or riverside. God spoke to Peter on the housetop. God spoke to Paul at midday, about noon. God spoke to Jonah in the bottom of the sea in the midst of judgment that Jonah brought on himself by his own disobedience.

In these last days spoken unto us by His Son, who being the brightness of His glory and express Image of His person, when He by Himself purged our sins, washed away our sins, and took us up out of them and destroyed our appetite for the love of it and made us new creatures. Old things have passed away and behold all things have become new —new creature, new bottle ready for the new Gospel wine. A good tree, the planting of the Lord, bearing good fruit—by their fruits you may know them. Bearing the image of the heavenly, now being qualified by Divine Grace to work out their own salvation and attend to their own business and not some one else's. Examine themselves and not some one else; look over their brother for good and not for evil. Don't put stumbling blocks in the way of thy brother, but try to take them out of his way so the poor weak one can get along without falling and probably get crippled. A cripple is often a burden to himself and others.

Affectionately,

J. R. WILSON.

Let us pray to God for a revival of love, faithfulness, unity and fellowship among the saints. May the dear little lambs without follow the dear Savior and find rest. L. H.

The Churches should not forget their self-sacrificing ministry who spend their lives for them. While we rigidly oppose a salaried ministry, the Scriptures enjoin upon the flock of God to care for their ministry. We want to be Bible Baptists (1 Cor. 9:4-16). If you love your preacher, prove it. God may take them from you. L. H.

Paul preached the Gospel negatively as well as affirmatively. He told how we are saved and how we are **not saved (Rom.** 9:11-13, 16; Gal. 1:9-12; Eph. 2:1-10; 2 Tim. 1:9; Tit. 3:5). We should preach the Gospel that way now. L. H.

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GOOD WORKS.

Dear Kindred in Christ:

When I was quite a child I began to think of and plan a beautiful, ideal life. I did not realize then that I could not live a Christian life until I had been regenerated. When God put me under conviction I did not even think of it being conviction. I did not know anything about such things. For a week or so I felt to be a very sinful creature and when the burden of sin left me He gave me a glimpse of Heaven. He came very near to me and then I realized what makes Heaven such a blissful place. It is love. I received a wonderful secret which the world knows nothing about. These words were whispered to me: "This is the way." The rest of that Scripture was put into my mind somehow and not spoken—"walk ye in it," and I have walked in it as far as lies in human power, although many, many times I have had to make many sacrifices and have gone forth sowing precious seed but weeping bitterly. I have been compelled to

"Look forward and not back,
Up, and not down."

Many passages of Scripture have been applied to my mind, I hope with understanding. The world says, "Seek diligently for Him," meaning to seek regeneration. It was shown to me we must seek to know and do God's will all our lives if we would receive "the hundred-fold" He spoke of in this world —of sweet spiritual blessings as well as other blessings.

Jesus never did say a word about anyone receiving anything in this world unless they were obedient. Paul pleaded with tears for good works. I know a very quiet, refined Christian who has twice shouted for joy. It's just reward for taking up our cross and denying the flesh. She has often been censured and insulted about her belief but she continues to serve God and don't serve Mammon part of the time. We shall come again, rejoicing, bringing our sheaves with us.

My sister was an invalid twelve years. I gave some of the best years of my life to taking care of her. The neighborhood could have helped sew for her children and helped me in many ways, but they did not. Therefore it was a great trial for me. They saw their duty and would not do it, and when a man causes untold trouble in a family and says he was put here to do exactly what he has done, he causes people to misjudge the Primitives, and makes God a liar, for God says: "We shall reap as we sow." So-called Christians have caused me more trouble than almost anything. They jump at conclusions and deeply wound us. I came here six years ago a stranger. Not one Primitive has visited me. Some do not even help their pastor.

No wonder the world says we are selfish. I **must** seek Him, find Him, cast myself at His feet, tell Him how weary and broken hearted I am. My life is indeed "hid—with Christ, in God."

"Art thou weary, tender heart?
Be glad of pain.
In sorrow sweetest things will grow
As flowers in rain.
God watches: and thou shalt have sun,
When clouds their perfect work have done.

"Life is full of broken measures,
Objects unattained.
Sorrows intertwined with pleasures,
Losses of our costliest treasures,
Ere the heights be gained."

Your sister in a precious hope,

(MISS) MINNIE WELDON.

1133 Peachtree St., Atlanta, Ga.

QUESTIONS.

Does the forgiveness spoken of in Matthew, 6th and 18th chapters, refer to private trespass or public offences? Solely to private, individual or personal trespasses?

What should be done with a member that is guilty of wilful drunkenness, lying, dancing, fornication, railing, gambling, making moonshine whiskey? These are sins against the body, the whole Church, against God, and are not personal, and the whole cause suffers. Such members should be excluded. The Church is not a reformatory to reform criminals. Paul says, "Put that wicked person away from you" (Read 1 Cor. 5th and 6th chapters). "Withdraw thyself from every brother that walketh disorderly (2 Thess. 3:6; Rev. 22:15; Psalms 15). If a brother puts away his wife or sister her husband gets a divorce and marries another except fornication is specified. Should such member be retained in the Church? No (Luke 16:18).

If a member gets drunk one time and asks forgiveness, can the Church forgive him? We find no such authority in the Bible (1 Cor. 5:11-13). Let him repent on the outside.

No church can prosper with a slack discipline. Where there are personal differences they can and should forgive. Where misunderstandings get up between Churches or individuals in Churches they should confess, hear, forbear and forgive. They need long-suffering.

Suppose a Church divides and one side follows disorder, can either side be recognized? Such divisions are painful, indeed, but the members lovingly standing by the faith and practice upon which the Church was organized and with orderly, orthodox Primitive Baptists, can be recognized as the Church in order. The identity of the Church is in the order, whether majority or minority. In the division between us and the Missionaries our people were often in the minority in opposing innovations of Fullerism, but our people recognized orthodox, orderly members as the Church. L. H.

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WALKING WORTHY.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace—Eph. 4:1, 2, 3.

A prisoner is one whose liberty, or the privilege of doing as he pleases, or going where he chooses, is restrained—a captive. In a legal sense, one in legal restraint of individual or personal privilege by legal authority.

Paul was a prisoner of the Lord; legally or rightfully so, the Lord arrested him while on his eventful voyage to Damascus. He held him (Saul) in restraint, stripped him of his power to further persecute the saints. Being thus deprived of his former privilege, stripped by the law of God (which was written in his heart) of all lawful power (the law of sin and death) he was at once made to cry to his superior for mercy.

Now, I think that it is in place here to discriminate between the laws of our land and the law of God written in the heart. The legal law, the laws of our land, only bind the man, restrain him, punish him for his transgression or violation of it; it has no power to put a love and devotional regard for it into his heart; it has no power to make its captain hate the sins that caused his arrest and provoked the law to restrain him; he is never sorry for his crime, but is only sorry that he is overtaken and restrained.

The law of God written in the heart takes away from us the love of sin. We are no longer living in it, to enjoy it in the lusts thereof, and while we still do wrong and sin against God, yet it is not under the law of sin and death, for we are under the law of God, having His law written in our hearts, we should obey it, for we are admonished to walk worthy the vocation wherewith we are called.

Vocation is labor performed. It may be profession, trade or calling. To preach the Gospel of God and of Christ Jesus is a vocation by calling, and this calling is of God. No man can preach the Gospel of Christ from his heart that is not called of God, as was Aaron. The preaching of the doctrine of Antichrist is a vocation, yet it is not a calling, but a profession.

To my dear ministering brethren, and all that sincerely love righteousness: Are we really and truly trying to walk worthy the vocation wherewith we are called? Are we laboring to unify? Are we forbearing one another in love? Are we forgiving one another? Do we beg forgiveness as often as we trespass? Are we living up to the admonition given in the eighteenth chapter of Matthew or are we given over to the leadership of designing and dishonest men? (I use the term dishonest men here in a restricted sense, e. g.: men of your own selves shall arise, teaching perverse things to draw away disciples after them; men who are lovers of self more than lovers of God; from such, turn away). Are we walking worthy the vocation wherewith we are called with all meekness and lowliness of heart? I think I have learned by experience that the hardest battles of life are to keep self under subjection, to live like we admonish others to live, to forbear our erring brother in love, to do good to those who do us wrong, to love our enemies, to pray for our enemies, by the grace of God in our hearts to enable us, we should and must do those things if we have the sweet approval of our Master. "Let the love of God reign in your hearts," should be our motto. I am sure if we do this we won't want to dictate nor usurp authority over God's heritage.

With the love of God reigning in our hearts, we endeavor to keep the unity of the Spirit in the bond of peace. There is that cry, "Peace, peace, when there is no peace." Why? Echo answers, why? Because when we cry for peace we want the other fellow to do all the sacrificing; we want to prescribe for our brother, but we don't want to be treated with our own prescription.

When the love of God reigns in our hearts, selfishness, malice, jealousy, egotism and self-aggrandizement will be overcome, and not until we put away all envy, malice, hatred, jealousy, evil-surmising, fornication, back-biting, false-accusing and all kindred sins, will we ever come together and again enjoy each other's fellowship.

Lord, help us to be honest with each other and with Thee, to the praise of the glory of Thy name.

J. A. MOORE.

1205 Cottage Ave., Houston, Tex.

"HOW CAN THESE THINGS BE?"

—John 3:9.

There is a natural tendency in men generally to call in question the plain declarations of God's word, unless they can fully solve them by natural laws or natural reasoning. While it is true that there are many things which the Lord hath spoken that are in perfect harmony with natural laws and reason, yet there are many other things respecting the existence, character and work of God, that are so far above our natural reason, as to stagger the most intelligent, who may vainly seek for some logical explanation. What can the application of natural laws and reasoning do with Isaiah 9:6? Can natural reason explain how God created the heavens and the earth from **nothing** by the word of His power? Can it tell us the nature of an atonement for sin—the "Just dying for the unjust," and thereby putting away sin, and bringing the guilty sinner before God **spotless**, **pure** and **innocent**? Will it unfold to us how God shall raise the dead, and fashion the vile body of His saints like unto the glorious body of Jesus?

With regard to these and many kindred things respecting the gospel of our salvation, it may be said of all men as is said of the apostles: "They understood none of these things" (Luke 18:34). And again, it is written that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:).

We have long since been convinced that a personal knowledge of Christianity in all its principles is a revelation, to be received by that faith which is the evidence of things **not** seen. That which the natural mind and reason of man can

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comprehend and unfold to others, is not a revelation by the Spirit in the sense of the text quoted above, as well as many other texts which we might notice. One is but a natural science, which natural men may know because God has given them natural capacity to comprehend these things; but the other is a spiritual revelation which the natural man "can not know" (1 Cor. 2:14). "No man by searching can find out God."

Nicodemus was a devout Pharisee—had read the Scriptures and been taught after the perfect manner of legal worship. He was promoted to be a "ruler of the Jews," and a "master in Israel." It is very probable that he felt a deep anxiety to know more about Jesus, but his honorable station forbade him to come to Him openly for instruction, lest he might fall into disrepute with His people. He comes to Jesus by night, fully prepared in mind, perhaps, as he thought, to receive instruction in faith and confidence. He says to Jesus: "No man can do the miracles that thou doest, except God be wits him." But what was his astonishment when he heard: "Except a man be born again, he can not see the kingdom of God"! This so astonished the "master in Israel," that, like men generally, instead of receiving the positive assertion of the Son of God as truth, he wants to reason, and desires an answer that his natural reason can solve. "How can a man be born when he is old?" Did Christ stop to reason and tell him **how** it could be done? He did not; but He reminds Nicodemus to "Marvel not that I said unto thee, 'ye must be born again.'" Remember **that**—and remember that He who can not lie, hath said it. Do not seek to reason and quibble because you can not see **how** it is to be done.

There is evidently something about a spiritual birth that even the subject of such birth can not know. Christ does not stop to answer all the quibbles of mind upon this subject, but lets us know that the birth itself is a reality, a truth, though there be some things thou "canst not know," nor can not tell. "The wind bloweth where it listeth, and thou hearest the sound thereof; but **canst** not tell from whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." Mark well the words, "thou canst not tell." There is no use in speculating and theorizing to bring it within the scope of natural reasoning. Our Lord has said, "**thou canst not tell**," and "so is **every one** that is born of the Spirit." Still, the pride and unbelief of many will rise like Nicodemus and ask. "How can these things be?" If the Lord has said it, that should be sufficient.

WM. MITCHELL, 1883.

CIRCULATING THE MESSENGER.

We have been notified of many cases in which the Lord blessed The Messenger to the comfort and instruction of Missionaries and of other sects, so that they have forsaken them and come to the Primitive Baptists. One dear old sister in Wayne County, Georgia, told us that she at first thought she would keep The Messengers at home and not lend them out, but she got to feeling that it was wrong, and that it was hiding the light under a bushel, so she lent them out, and others were comforted by them. Is not this the fact that God has chosen, to feed the hungry and clothe the naked—spiritually? We were told that a lady, an invalid, in Macon County, Georgia, who had probably never heard a Primitive Baptist preach, but had been reading The Messenger loaned her by some of her neighbors, found that they believed what she did, and sent for the pastor of the Primitive Church near her, and asked to have a meeting and preaching at her house, and she joined the church. We believe it is a good work to circulate The Messenger, especially in the waste places; nor do we say this through a greed for money, for if we thought The Messenger was not a good thing, and acceptable to God, we would quit it at once, and thank God to do it, as ceasing to do evil. J. R. RESPESS, 1884.

REMARKS: The Gospel Messenger is contending for the same doctrine as it did in 1884—if it was good to circulate it then it is good now. Help us to spread the truth. Z. C. H.

Eld. Zack C. Hull.

Dear brother in hope of eternal life which God, that can not lie, promised before the world began:

So am sending $1.25, for which send The Messenger one year to Mrs. J. L. Armstrong, Hiwassee, Ark., Rte. 1(widow). And if you would send a copy to Eld. M. T. Cockrell, Jenkins, Barry County, Mo., it is possible that he would subscribe for The Messenger. He was ordained on Saturday before the fourth Sunday in last month at their regular meeting time; also one Brother Henson was baptized at that meeting. Bro. J. A. Alberty is their pastor.

I was at this meeting and to me it was a lovely meeting, for they seem to be living in peace and in a way that brotherly love seems to continue, which is the way we all should live. It brought to my mind where the apostle said: "Behold, what manner of love the Father hath bestowed on us, that we should be called the children of God, and it doth not yet appear what we shall be, but let us be contented at all times and in all places with the assurance that when He (Jesus) shall appear, we shall be like Him (Oh, blessed hope!) for we shall see Him as He is, and every man that has this hope in Him purifieth Himself even as He is pure." And now, dear brethren, there are many ways in which we should purify ourselves. James said, "Cleanse your hands, ye sinners, and purify your hearts, ye double minded." Now, from the heart (or mind) proceedeth evil thought, and if spoken it causes filthy conversation, which I wish to call to your attention, for I have heard brethren converse in a way that was very unbecoming as members of the body of Christ who suffered (to the extent that his sweat was as great drops or blood) and died on the tree of the cross for us poor dust-worms of the earth, then, dear brethren, what manner of persons ought we to be in all Godly conversation. I have heard even ministers engage in some very filthy conversation. So let's be ashamed of that, my dear brethren, and quit all that and let our conversation be as becometh the blessed gospel of the dear Son of God, who by an eye of faith I can sometimes see hanging on yonder tree bleeding to death for you and poor unworthy me. And rather than filthy or foolish conversation let us pray with and for one another and for the peace of Zion.

So, then, let us hear the conclusion of the whole matter, and that is to fear God and keep His commandments, and if we do this our conversation will always be in heaven, from which we also look for the Lord Jesus, who shall change our vile body and fashion it like unto His glorious body. So, fare you well, brethren, and if any of you know of some reasonable land that I could homestead near a church, will you please write me and oblige.

Yours unworthily,

R. B. HENDRICKSON.

Jane, McDonald County Mo., Rte. 1.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and foutrh Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

We are now (April 3rd) in Statesville, N. C. We preached at Salisbury Saturday and Sunday. Elders Davis and S. G. Caudill were present. We preached here last night. These are sound, lovely Old Baptists. May God bless them all. L. H.

We were at Galax, Va., April 14th and had a sweet meeting. Met our esteemed brother, Eld. J. D. Voss, who is their efficient pastor. Spent one night with our good brother, J. M. Rector, clerk of the Mountain Association. Bro. Tom Fender conveyed us a week. He is a great and good man, spiritually minded, and loves the Lord. Had a sweet meeting at Baywood, Va. Three precious ones joined the Church by experience amidst great rejoicing. Praise the Lord. L. H.

I have met Elders C. A. Davis, S. G. Caudill, J. M. Crouse, E. H. Billings, M. P. Spencer, J. D. Voss, P. K. Roberts, S. A. Grear, F. M. Hackler, S. P. Roberts and S. J. McGrady on the tour. I enjoyed being with them all. L. H.

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APPOINTMENTS ELDS. W. J. AND Z. C. HULL.

Elders W. J. and Z. C. Hull will fill appointments as arranged by Eld. P. W. Willard and myself as follows:

High Point, N. C., May 16.
Abbott's Creek, May 17.
Bunker Hill, May 18.
Saints Delight, May 19.
Winston-Salem, May 20.
Sardis, May 21.
Martinsville, Monday night, May 22.
Leatherwood, May 23.
Axton, May 24.
Danville, at night, May 25.
Old Mill, May 26.
Dan River, regular meeting, May 27 and 28th.
Draper, May 29.
Reedsville, May 30.
Burlington, May 31.

These brethren need no recommendation, their sweet Gospel will recommend them. Brethren, help circulate these appointments. Turn out and take good care of these good servants, in a Godly way, and you will be benefited and God's sweet name glorified. I hope to be with them some in my section. May God bless them all.

Affectionately,
J. R. WILSON.

We are receiving good reports from meetings in different sections of the country. I feel like there is renewed interest in the churches in the Atlanta district. The brethren and sisters seem to be more interested. Attendance is better. May the Lord continue to awaken us to our Christian duty. We are commanded to let our light shine. If we are obedient and manifest the true spirit of devotion to the cause of our Master, others are going to see our good works and feel encouraged to follow in the footsteps of the meek and lowly Savior.

The meeting at the East Atlanta Church last third Sunday and Saturday before was a very enjoyable occasion. Eld. David Smith preached on Saturday. Eld. T. J. Head joined by letter. Eld. J. A. Monsees, the pastor, spoke very ably on Sunday to an unusually attentive audience.

Eld. A. J. Banks, of Augusta, has promised to be with the church at Cross Roads at a three days' meeting, starting Friday before the second Sunday in May. Eld. W. J. Hull is also expected to be with us at this meeting.

I had a sweet privilege of being with the church at Collings Springs on the fourth Sunday and Saturday before. The meeting was very pleasant. Good attendance both days. Z. C. HULL.

I am now (April 5th) in the bounds of the Roaring River Association. Preached at Pleasant Hill, in the bounds of Bear Creek Association. Yesterday at Redding River Church in this association. Elder S. G. Caudill is their efficient pastor. Elder Spencer was with us. Elder Caudill is kindly conveying us. He is a good preacher and a precious man of God. I love these dear Baptists. L. H.

Eld. M. E. Petty has come and gone. He filled quite a number of appointments in and around Atlanta. His preaching was well received. He is indeed an instructor in Israel. May the Lord continue to bless you, Brother Petty, and we hope that you will be enabled to come this way again soon.

THREE DAYS' MEETING AT CROSS ROADS.

We, the committee on arrangements, wish to announce that there will be a three days' meeting at Cross Roads Church, five miles from Buckhead, starting on Friday before the second Sunday in May. We wish to extend a special invitation to all who possibly can to be with us. There will be conveyance from Buckhead each morning. Eld. A. J. Banks, from Augusta, and Eld. W. J. Hull, from Alabama, have agreed to be with us. We will be glad to have other ministers to attend this service.

S. J. MITCHEL,
M. C. BANKS,
P. L. MOSS,
Committee on Arrangements.

SERVICES AT EAST ATLANTA CHURCH.

Eld. A. J. Banks will preach at East Atlanta Church on Friday night before the second Sunday in May. Elder Banks is an able speaker and the brethren and sisters should consider it a special privilege to have the opportunity of hearing him. Circulate this appointment as much as possible. Every one that possibly can, attend this service.

I have visited Pleasant Hill, in Bear Creek Association; Reddis River, Mulberry and Meadow Fork, of the Roaring River Association; Cranberry, of the Senter Association; Elk Creek, Union, Little River, Zion and Crab Creek Churches, of the Mountain Association. I find good sound Baptists here who are fellowshipping with orderly Baptists everywhere. This association has been organized 127 years. May God bless them with unity and fellowship. L. H.

The Church of God has always had afflictions as well as health, winter and summer, night and day, seed time and harvest. We pray for universal peace among all who are sound, orthodox, orderly Primitive Baptists. We love them all and so much need them. We hope for better days. L. H.

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Mr. Walter Bartlett,
475 East Fair St.,
Atlanta, Ga.

Dear Brother: I have just read your "Appeal" in The Messenger relative to support of the publishing of the paper and wish to express approval of it as the time is here when more co-operation is needed in our ranks along the line of promulgating our faith and practice and I believe that a well conducted paper like The Messenger is a very effective way of doing it.

If I may suggest an idea, it would be a good plan to call this matter to the leading members of each individual church who might in turn take the matter of putting the paper in the hands of every church member or family and by this means increase the subscription list and interest in church matters. Some may think this too much like following the lead of other denominations but this should not deter our people from trying to better the conditions surrounding the propagation of our faith and practice among the people and it is following out good business ideas as well.

We must not stand back in following up practical ideas relative to our Church simply because others have and are trying similar methods that may be suggested. Something needs to be done to reach people besides the labor of the pastors who only see their flocks once per month.

Many churches are in a low state because of lack of interest and unwillingness to do something to help materially and actively to get in touch with people and help to dissipate prejudice and stimulate interest in us and our affairs.

Our preachers have families to care for and educate and it is our Scriptural duty to give to him or them of our carnal things if they give to us of their Scriptural or spiritual things. I do not believe that we should have a salaried ministry but that our ministry should fare as well as the laymen constituting the flocks. Paul instructed Timothy to study to show himself approved, a workman not ashamed of his workmanship. It then seems that it is the duty of the preacher to study, not only the Bible but such other helps, historically and otherwise, as will better equip him for the service to which he has been called.

I do not believe in commercializing the ministry as the manner of some is by studying for the ministry in the same way as those who study for the law, medicine and other professions, but I do believe that an extensive vocabulary is a mighty help in the presentation of ideas, and such being true, it is very necessary that the minister be as well prepared as possible to give as good exposition of his subject as he may and nothing aside from the Lord can help so much as preparation.

Our people formerly were more numerous in this section of the state than any other denomination, but strife has done its deadly work and now some churches are gone down beyond recovery, it seems, and not much interest except in spots is manifested.

Let us, as you say, take the matter of putting The Messenger in the homes of our people and while helping out Brother Hull in the publishing of it, it will be worth much to the readers. Our children should read good literature and not so much daily press reports with all their crimes and yellow journalism.

Pardon this lengthy letter. I wished to say something in commendation of your appeal.

Yours very truly,

J. H. HAMRICK.

Unadilla, Ga.

To the Household of Faith, Beloved of King Jesus:

My sad heart yearns for your expressed devotion of kinship. Where is the green pasture and still water my soul panteth for? Is there not a famine in Bethlehem-Judah, and do I not see the Ephrathites wandering in the land of the "ites" seeking food (enjoyment) and some returning as did Naomi, with blighted hopes and relenting heart, seeking the joys of salvation in the ranks of her own kindred in humble submission to God's way.

Dear brethren and sisters, is there not cause for this famine? "If ye will live Godly we shall suffer persecution," and how many are paying the price for that Godly walk.

My stock of faith in my acceptance with Jesus, and patience to endure long-suffering is so limited that I almost faint by the wayside. I feel to say I have only one talent, if indeed any at all, and I shall just bury it for God knows I am too weak and insignificant to increase that, yet I remember where little is given little is expected, and to bury is as fire shut up in my bones, therefore, I am made willing to say, "Lord, I am at Thy service, only point out the mission and steerage, if it be to give drink (offer consolation) to some poor soul who is thirsting for comfort, give me strength and opportunity to point them to Jesus, where I have been comforted in trials of deepest sorrow and distress."

Last year was a very eventful year in my life's journey, some very sad experiences faced me. I had to give up loved ones, naturally, and still more ideals were severed from my Church fellowship to follow natural ties. O Lord, return and cause Thy children to forsake the evil paths and shine as children of the Light, bearing fruit that the famine in Israel shall cease, thereby making God's house a sweet and attractive dwelling place for His humble little ones, both in the fold and outside.

Remember me when at a throne of God's mercy.

With Christian love for God's children everywhere.

MAUDE B. JORDAN.

Midland City, Ala.

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Eld. Z. C. Hull.

My dear brother: I surely hope to see and talk with you in the not far distant future. I don't know when I have been more anxious to see and converse with brethren than I am to see and consult with you and Elder Hanks. I am just simply hungry to see you brethren and talk with you. When I see and realize that brethren are laboring to unite the Lord's children I have great love for them and feel that they should have all the encouragement that it's possible to give them for that is surely what we need now above all other things, and I am quite sure if all the Lord's servants would quit striving about words to no profit and preach the pure, simple Gospel of Christ Jesus in love and the spirit of our blessed Master that it would heal the breaches among our people. But one thing sure, we can not preach the preconceived opinions of men in place of the Gospel without having trouble, then for the Lord's sake and for the sake of His tempest-tossed children, the Church of the first born. Let us as those who profess to be called of God to preach be careful as to what we preach and how we preach it, for the great Apostle said speak the truth in love and then let us try with the ability that God giveth to preach His truth in love and power of the Holy Spirit to His holy name's honor and glory and to the comfort of His little children. And then in my judgment soon all true Primitive Baptists would be united in one bond of brotherly love and fellowship which the world knows nothing of. Lord, help us all to do this, that we may honor the holy name of our Master.

If you have the present address of Elder Hanks or know where I could address him by the time your letter would reach me I would thank you to let me know.

Pray for me and mine. Your very unworthy brother, if one at all, in hope.

W. E. BRUSH.

McKenzie, Tenn.

Dear Brother Hanks:

Enclosed find check for $6. Four dollars to pay for one dozen Old School Church Hymnals and $2 to pay on my account with The Gospel Messenger. I should have remitted long ago but just put it off from time to time.

I often think of the good meetings we were in with you while we were in Georgia, and many times wish we could be with you and the brethren there more. We have also some very dear brethren and sisters in Texas. I am indeed glad to be identified with such faithful soldiers as are with us here in Texas.

Great efforts have been put forth along safe and conservative lines by all our most noted leaders to get our divided churches together and reconciled.

We are repenting and praying for the repentance of all prodigals, and are going out to meet them in the right spirit when we see them returning.

I have put forth the most anxious and laborious efforts of my life for the last year and a half trying to keep out new dissensions and overcome old ones.

Often I have been sorrowful and despaired even of my own life, but I never lost faith in or love for the cause I was fighting for.

In my judgment the only grounds for union of all the bodies are: The sovereign right of each local church to attend to all her business purely local, and the sovereign right of every church to have a voice in the settlement of all questions affecting the doctrine and practice of the entire body; that in local matters no one man shall attempt to force or browbeat or coerce the other good brethren to do as he says but rather the body shall be governed by the majority vote according to our articles of faith and rules of decorum, whcih we understand to be Scriptural. We need no popes.

In like manner all questions affecting the entire body should be settled by the whole number of churches exercising their rights and privileges and not by one church.

The local bosses in the churches full of high prejudice steeped in narrowness, lacking brotherly love and charity, and the misguided church served by a hobby riding preacher inciting fanatical zeal is the cause of 99 per cent of our trouble and erroneous or false doctrines embraced by these abnormal zealots the cause of the other one per cent.

The church must oppose such if she gains peace. Pray for us.

Yours in hope,

W. L. BARRETT.

C/o Ranger Gas Co., Ranger, Tex.

DESIRES PEACE AND WILL WORK FOR IT.

Dear Brother Hanks:

I have read with pleasure and appreciation of late The Gospel Messenger, especially that part pertaining to peace, or in other words, the peace movement.

I heartily endorse the movement. I shall use my little talent and influence to that end. Ah, that our people could lay aside the little things and come together on the big things.

As I have grown older I have become more and more tired and disgusted with war that divides and destroys our people; perhaps we have been too careful and exacting about too many little things, perhaps too many of us get up the idea that others must believe everything as we do in order to be Baptists, or act just as we do in order to be sound. Yes, I think that there should be a coming together of our factionized people, this should be a happy day to me. I think bars to fellowship should be the last move among our people. God speed the day that all lovers of truth as New Testament churches shall be one. I think we are one in the great fundamental principles and should be united as one great body. The wars (uncalled-for wars) and divisions have driven many of our children from us and confused many

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believers that are hunting the church. Perhaps if many of us had in the past labored as diligently for peace and union as we have for confusion and division many troubles and divisions might have been avoided. Some have said it would be almost a miracle should there be a uniting. Sure it would, but it can and should be done. How? By each one doing right, working and praying to this end, but of course should some of us be so long and hard-headed, so straight-laced and narrow that all must conform to his ways, so pregnant with prejudice and jealousy, caring more for fame and leadership than for our bleeding, torn-up, factionized cause at large, we shall stand in the way of this worthy movement.

From such unreasonable men we are to pray to be delivered. I shall not stand in the way of this most of all important movements.

I do not know when this will be consummated. I know there are yet some old sores that perhaps are not yet entirely healed, not willing to forgive nor ask forgiveness. It is not a little man that says, "Forgive me, I have done wrong," but a big man. But is a little man who will not extend forgiveness to a repenting or wayward brother. If my neighbor has wronged me and I see by his actions that he is sorry and is repenting of his mistreatment and I will not forgive him unless he falls at my feet and begs forgiveness, it only shows that I want to conquor and rule over him and not so much the spirit of forgiveness.

To manifest the spirit of forgiveness is to, when you see a brother repenting of his wrongs, take him into your arms and not wait until he bows at your feet. So to my mind it is perfectly certain that sooner or later, as those who are so extreme, causing trouble and hindering union, love and fellowship of New Testament churches, pass out, the upgrowing generation is going to see that there is not enough difference to keep us apart.

God speed the day, if it be His will, that we shall be one. My life has been and is now so full of mistakes, I feel like it would have to be a mighty wayward brother whom I can not fellowship. It has always been (knowing my deviations) a hard matter for me to say I can not fellowship **him.**

Let us all examine ourselves.

A. B. ROSS.

Dresden, Tenn.

We see many precious children on the outside of the church whom we so much love. They are disobeying and living in open rebellion to their dear Savior, the best Friend of all to them. He bids you follow Him in baptism in His Kingdom. Child, come home. L. H.

Precious child, there will be no storm clouds in Heaven. It will be so sweet to go home and be at rest. L. H.

" 'Tis a point I long to know." What is it that I so much desire to know? "Do I love the Lord or no, am I His or am I not?" I want a clearer view of my acceptance with Jesus. We now see as through a glass darkly, but then face to face. I sometimes long to see Him as He is and be like Him.

L. H.

OBITUARIES

MRS. CASSIE GREENE LOWE.

The subject of this notice was the loving wife of Lieut. Jerry G. Lowe and the amiable daughter of Elder and Mrs. W. J. Greene, of Gray, Ga., who died on the 29th day of January, 1922, at the youthful age of 24 years, leaving husband, one daughter, Cassie Annelle, 2 years old, father, mother and one brother, William Greene, surviving. Her oldest brother, Bernard Greene, was slain in the late war upon the battlefields of France.

On July 10th, 1919, the unworthy writer was called upon to officiate on the occasion of the marriage of Jerry and Cassie, and a more happy and congenial couple I never knew, and so they lived until the grim reaper, death, broke up the happy union and claimed Cassie, together with their newborn babe of only a few hours, both of whom were laid to rest in the same grave in the family burying ground at Gray, on January 30, after an effort upon the part of the writer to speak some words of comfort to the bereaved family and a crowded house of sorrowing and sympathetic friends.

Up until a few months before her death, Cassie was the picture of health, cheerful, frolicsome and vivacious—the life of the home—and beloved by everyone who knew her. The deceased was a dutiful and affectionate wife and mother, as well as an obedient daughter.

Cassie was an unusually attractive girl and took great interest in the matters concerning the faith of her father and mother, and there were many things that gave cause to believe that her interest was greater than what appeared upon the surface, although she made no open profession of her love for and faith in the Lord Jesus, but the evidence left give us strong assurance that she is now basking in the sunny presence of an adorable and glorious Redeemer.

Our prayers are for the gloomy and grief stricken family. May the dear Lord spread His healing wings over them.

Affectionately,

J. A. MONSEES.

MARY F. PAGE.

In loving remembrance of Mary F. Page, who was born October 23, 1896. She was married to James Page May 21, 1914. Her maiden name was Bimmer, being the daughter of E. H. and Alice Bimmer. She died October 15, 1918, with flu, being 21 years, 11 months and 22 days old. Her baby child, being four or five months old, died three hours later. They were both laid away in the same casket the next day.

She leaves to mourn for her a husband and one child; a mother, four brothers and many relations to mourn her departure.

We want to say to the loved ones, do not sorrow, for Mary as one you have no hope for, as we have hope that she is now at rest as Mary was a good girl, obedient to father and mother, and was so good to her dear husband, who was so kind to her the few years He blessed them to live together. It seemed to manifest that she was a gift to him of the Lord and the Lord has taken her away. Why? Because it seemed good in His sight. So may we be still and know that He is God.

Oh, how we miss Mary, but none miss her like husband and mother, while the rest of her relations miss her loving

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words which she often spoke to them. We will say for the comfort of loved ones that some sweet day when the Lord is pleased to call us away that we can leave the sweet assurance as Mrs. Page did.

While she never did join the church, she loved the Old Baptist people. She loved to sing with them and the writer has often seen her shedding tears at preaching. She is gone but her works do follow her in the mind and feeling of those that were acquainted with her. Oh, how our hearts do grieve with a grief no tongue can tell as we looked for the last time on the face of the one we loved so well, who passed away calmly and without a struggle, leaving a sweet, quiet expression upon her face which is yet in our memory pleasant.

Come, my dearest friends, and weep with me in my lonely state, as I have lost my mate and babe. We miss them from our home, dear mother and babe. We miss them from thy place, a shadow over our life is cast; we miss the sunshine of thy face, we miss the kind and willing hand, thy fond and earnest care. Our home is without thee. We miss thee everywhere. 'Tis hard, so hard, to break the cord where love has bound the heart; 'tis hard, so hard, to speak the word, we must forever part. But wife and babe are gone to where there will be no farewell tears to be shed. My dear wife and babe are gone but not forgotten, never will their memory fade. We loved them, but God loved them more so He called them home to yonder shining shore. When the course of life is over we hope to meet them where no farewell tears are shed, in the bright, eternal city. Death can never come; in His good time He will call us from earth to home, sweet home.

Written by her friend,

W. C. JONES.

Burlington, N. C.

RESOLUTIONS IN MEMORY OF ELD. E. E. LUNDY.

The Church at Providence, Kitty Hawk, N. C., met in special conference Tuesday, Oct. 4, 1921.

Conference was opened with the following hymn, being No. 552, Lloyds selections:

Father, we bow before Thy throne,
With hearts oppressed with grief:
Our pastor's gone, we're left alone;
Where shall we find relief?

Thy word he faithfully proclaimed,
His doctrines from it drew;
Regardless whether praised or blamed,
So he Thy will might do.

Nor did he merely preach alone;
Obedience marked his way.
His holy life as well as tongue
Inclined to endless day.

We feel the loss of such a guide,
And now, before Thy throne,
We pray his loss may be supplied;
Supplied by Thee alone.

Give us a pastor in his room,
To wipe our falling tears,
And guide and guard us safely on,
From all our rising fears.

Eld. J. S. Corbett was chosen moderator.

Visiting brethren were invited to seats with us.

Agreed that, Whereas it has pleased our Heavenly Father to remove from among us our much loved and faithful pastor, Eld. E. E. Lundy, who for many years has been among us and rendered faithful service in a labor of love and peace, therefore in memory of him, be it

Resolved, That we bow in humble submission to the will of Him who hath done all things well and makes no mistakes, and that we thank God for the wonderful gift of our departed pastor and pray that while he has gone to his heavenly home that his mantle may fall upon another.

Resolved, further, That we send a copy of these resolutions together with the hymn and minute to The Gospel Messenger for publication and that a copy of same be spread upon our church book.

By a unanimous vote of the Church Eld. J. P. Tingle was chosen pastor.

Conference adjourned.

ELD. J. S. CORBITT, Moderator.
FRED PERRY, Clerk.

MARINA J. PEELE.

Sister Marina J. Peele died January 10, 1922, of paralysis. She was the widow of the late Stanley Peele, a prosperous farmer of Martin County, N. C. Since the death of her husband she has made her home with her children, ever ready at their call to go and sooth them whensoever they felt the need of her consoling presence. She leaves three sons, J. S., H. D. and W. S. Peele; three living daughters, Sister Minnie L. Bowen, Mrs. Martha Campbell and Mrs. Ophelia Simpson, of South Carolina, , and a great number of grandchildren and great-grandchildren.

She went to the home of her son, J. S. Peele, of Everetts, to spend Christmas, where she was stricken with paralysis. After lingering for two weeks she passed away peacefully, in full triumph of the faith in which she had lived since her conversion. She was baptized October, 1876, and lived the life that portrays the beauties of which the King's daughters have seen and tasted, a foretaste of eternal glory.

She was a most sympathetic woman, not only toward those that were within the Church, but those that were without, even to the humblest of all races and colors.

How sad to know she will not be seen again in the Church, and no more she will come when sadness, sickness and sorrows invade our homes, to cheer us with her kindness and gentleness, nor to sooth with the gentle touch which is found nowhere except in the hand of dear, loving mother.

She was laid to rest in the family burying ground beside her husband, to await the morning of the resurrection, when the voice of Jesus will awaken her sleeping dust to be fashioned like unto the glorified body of Christ, then the whole Church will be like Him and be satisfied.

The funeral services were conducted by Eld. J. N. Rogerson and the writer.

B. S. COWIN.

ELD. R. A. THOMPSON.

The Church of Christ at Hephzibah, Lee County, Ala., Opelika, R. F. D. No. 5, in conference assembled adopted the following:

Whereas, It has pleased God in the dispensation of His Providence to remove from our midst by death our beloved brother and pastor, Eld. R. A. Thompson, and whereas, we desire to give expression to our esteem and feel it our duty to adopt appropriate resolutions concerning the same,

Therefore, be it resolved, first, That while we wish to bow in humble submission to God's will in all His dealings with us, we feel keenly the loss we sustain in his death.

Second, That the church has lost a tried and faithful pastor and the community an honored and worthy citizen.

Third, That we extend to Sister Thompson and the family our sympathy and bereavement.

Fourth, That these resolutions be transcribed on our Church record, a copy given to Sister Thompson and a copy sent to The Gospel Messenger for publication.

Submitted by Floyd Thompson, M. C. Thompson, Frank Taylor, L. Powell, April 1st, 1922.

ELD. J. P. NOBLES, Moderator.
FLOYD THOMPSON, Clerk.

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(Continued from Page 2.)

willing on his part to be saved? No, "It is not of him that willeth nor of him that runneth, but of God that sheweth mercy."

"But did the choice of God embrace the best kind of sinners, such are not so vile, polluted and depraved as the rest of mankind? No, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save **sinners,** of whom I am chief."

But did God choose unto salvation such as would be born of pious parents—parents who would dedicate them by infant or adult sprinkling, and train them up to religion? No, "Though Noah, David and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter."

"Cursed is that man that trusteth in man, or maketh flesh his arm." But were they elected on the condition that they should use what is in the present day demoninated "the means of grace," viz.: to give their property to charitable societies and so fill up the Lord's treasury"? No, for "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth nothing." "What shall a man give in exchange for his soul?" Now we inquire if election or salvation be conditional, on what condition does it rest? Let the Arminian answer if he can.

But to the everlasting exclusion of all such heart-sickening, God-dishonoring, soul-revolting, devil-pleasing delusions, thus saith the Lord God, whose word endureth forever, "Behold, O My people, I will open your graves, and cause you to come up out of your graves," etc. Thus saith the Lord God, unto these bones, "Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin and put breath in you and ye shall live, and ye **shall know** that I am the Lord. And I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them, and multiply them, and I will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people" (Ezek. 37, also (Heb. 8:10, 11, 12). For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind and write them in their hearts; I will be to them a God and they **shall** be to Me a people: and they **shall not teach** every man his neighbor, and every man his brother, saying, Know the Lord, for all **shall know Me** from the least to the greatest: for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Here, from the uncorrupted fountain, breaks forth a refulgent torrent of light and truth, sweeping away all refuges of lies, and reiterating Jehovah's declarations: "I **will** and **they shall.**"—Eld. G. Beebe, 1833. I Vol. Editorials.

Eld. Z. C. Hull.

My dear Brother: I received The Messenger. Glad to get it. Its contents are enjoyable. I love the sweet doctrine it stands for. Hope its life will be long to contend for the truth of our dear Savior. I hope it will ever be clear of wrangling about words to no profit.

I want to say that I am sick and tired of wrangling. Wish I could advise some plan that the Old Baptists could get together and live as children of God ought to. There is no reason why our people should be trying to slaughter each other as they have in the past. Our ministers are not called to that end. All the while, if they had been preaching salvation by grace likely God's dear children would not have been scattered as they are.

I can't think of a better thing for us to do than to look at self a long time before we decide that we are right and the other fellow wrong. Self is a dangerous fellow. He will more times get you into trouble than he will save you.

I have for several years thought seriously over the question of regeneration that apparently has caused the Baptists so much trouble in Texas. I have just about decided there is no difference, only the difference that has been made by extreme ideas, and of course our ideas sometimes go a long way, but just the idea is all there is to it, with the exceptions of strife and confusion, and that has been the case now for some time. When will it have an end? Not until we are found at each other's knees begging for mercy and depending on a higher power to bring peace out of confusion.

Predestination is a question that has caused us trouble. Some have done violence by going too far with it, likely the same with those that fail to go far enough. I am frank to admit that I am not able to set up the doctrine of either, but I have thought it wrong to say that God was the cause of sin, but have always thought it was safe to say that God foreknew all things. To deny this would only limit God's foreknowledge.

I have always thought that God suffered or allowed sin, but at no time have I thought He influenced it.

I think it wrong for us to try to lay our sins to God's predestination, for sin is an act, and that not of God, but of us. By one man sin entered into the world and death by sin. So death passed on all men, for all have sinned in Adam, is my way of seeing, but God foreknew it.

Pray for me, a brother,

J. E. YARBOROUGH.

Rule, Texas.

Order Supply of the

Old School Church Hymnals

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Eld S Hassell

The GOSPEL MESSENGER

Vol. 44 ATLANTA GEORGIA, MAY 15, 1922 No. 10

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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A MARVEL OF DIVINE GRACE.

(Published Again by Special Request.)

Psalm 118:23.

The Lord Himself effectively teaches His children.—Isa. 54:13, Jer. 31:31-34, Heb. 3:8-13, John 6:45, 1 John 2:27.

(Republished, by request, from The (North Carolina) Primitive Baptist of September 3, 1864).

Williamston, N. C., July 9, 1864.

Dear Brother Temple:—I have thought that an account of the Christian experience and ministry of old Brother James Hinton, an aged colored preacher of our faith and order, yet living in this neighborhood, would not be uninteresting or unprofitable to the readers of The Primitive Baptist. His truthfulness and sincerity are attested by the uprightness of his character and by the excellence of his teachings. "By their fruits ye shall know them." Matt. 7:20. With his thoughts, his conversation is continually directed towards heaven, where all his treasures lie.

Brother James does not know a "letter in the book;" he has evidently derived his information from a Divine source. I give you his account in very near his own simple and expressive language:

"I am 83 years old. I was born and raised in Bertie county, North Carolina. My first master was old man Billie Hinton. I have had five or six owners during my life. They have been kind to me. I have been twice married and have had twelve children by my first wife and two by my last and present wife. Most of them died in infancy. My son Bosen became a Baptist and a preacher, though unlearned, like myself. But, with his master and others of my children, he moved many years ago to Mississippi. I do not know the number of my grandchildren and great-grandchildren.

I was twelve years old when first struck under conviction. Up to that time I had been required to do scarcely any work. My old master wanted me to grow and get strong and be of some account.

"One day I challenged several of my playmates to box with me, declaring that I could outfist them all together. We had been thus roughly engaged for some moments when I heard a voice, loud enough, I thought, to be heard four miles, calling out most distinctly, 'James.' I looked all around and up, but saw nobody. My arms and wrist at once grew weak, and, at a second similar call, powerless, so I backed away in silence, and sat upon the ground. I wondered that the boys didn't hear the call, but they did not, for they kept thumping me for some time, crying out they had whipped me; but I did not care for it. After they had left me something seemed to fall from the heavens and drop into my bosom. Ere long it spoke and said, 'Christ is the way for saving sinners.' I trembled like a leaf, and wept like a child. From that day forward it kept talking to me—gospel, Scripture, justice, and righteousness—continually pointing out the way for me to go. I never was more puzzled—could form no idea what it was.

"I tried my best to run away from it by moving from place to place, but all in vain—the talking went everywhere I did. It kept up with and annoyed me so that I thought it must be my tongue somehow was speaking, and I pulled it out and tried to hold and stop it, but it quickly darted back, and the talking went on worse than ever. Well, thought I, what is it? What can it be? I was fond of frolics. The voice told me to stop going. I resolved not to obey it and continued to go. But at last I was so much troubled that I promised I would not dance, but sit civil and not be chargeable. I did it, but while walking along one day the voice reminded me of my promise, and added, 'James! I say unto you, if you will go unto such places when not compelled, I threaten you with my dreadful wrath!' I shook with terror; I wept as though my heart would break. I never went to any more frolics after that. I kept wondering what could be the matter with me. One time it spoke to me and said, 'Come out from among them; be ye unspotted from the world, and I will receive you, saith the Lord.' Then I knew, and not until then, that it was the Lord who had been dealing with me. 'Come you, by prayer to me,' He said. I told him I did not know how to pray. 'Cry out to Me,' He replied, 'through faith for God to have mercy on you, a poor sinner, and I will have mercy.' I tried to pray this prayer a long time and thought I had been heard by the Great Master. But one night I went off to pray, in great distress; my tears struck the ground before my knees did. I prayed with a new and true fervency of spirit. And the Lord said to me, 'James! this is the first prayer of yours that I have heard.' My deliverance occurred in May, about weeding corn time. I had been abroad over the swamp, and came home early sunset. I went to bed and slept till two or three hours to day, then woke up and found myself lying straight and flat on my back as though I was dead and laid out—a position I never lay in, to my knowledge. I was as wide awake as I am now. I felt a weight press down on the middle of my breast. I could not imagine what it was. I looked and saw, hanging from three cords, a great body of darkness about two and one-half feet from my breast. I could not tell what it was. A strange thing in my bosom then moved and spoke—'GOD BE MERCIFUL TO ME, A SINNER!' I knew what was the matter then. This cry was repeated. I thought I would try to get up and move away from the terrible object, but I found

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

The Frivolities and Indecencies of Modern Society Condemned by the Large Majority of Primitive Baptists.

The things that I shall mention are the crying evils of this so-called "Progressive Age," and are hurrying modern civilization to ruin.

Infidelity and irreverence toward God and His Word and Service; disrespect towards the poor, the aged, and the afflicted; cruelty to human beings or animals; lying, cheating, stealing, and impurity; reading novels and indecent and infidel literature; card playing with or without prizes; church fairs or bazaars, well called "abysses of horrors," with their rafflings or gamblings, mingling sham trade with sham charity, thus attempting to serve God and mammon, and turning what is claimed to be God's house of prayer into a house of merchandise and a den of thieves; making distressing "drives" in this country, for a billion and a half dollars, by several denominations, the chief purpose of which is to proselyte people to their religious profession; athletic games played by hired professionals and attended with betting; prize fights; immodest dressing of girls and women, in society and at bathing places, exposing more of their bodies than the savage inhabitants of the islands of the Pacific Ocean in the Torrid Zone; indecent and shameful dancing of various kinds; a substitute for sex contact, one of the main delights of sensual men and women and girls; vulgar moving picture shows and theatrical exhibitions, in which females appear with scarcely any clothes; the promiscuous automobile riding of the two sexes, especially at night; gambling in any form, often losing fortunes in a few moments or rarely and suddenly making fortunes without earning them; attending spiritist seances and communicating with mediums possessed with evil spirits who falsely pretend to tell fortunes and to converse with the dead; allowing to be taught, in our schools and colleges and universities, the lying and exploded superstitions of so-called scientists contradicting the divinely inspired, infallible and eternal truths of the Scriptures of the Old and New Testaments; permitting our children under age, when their minds are most immature and plastic, to attend Arminian Sunday Schools or protracted meetings designed to proselyte them and to poison their minds for life against the truth and against ourselves and others who believe the truth as plainly taught in the written Word of God and as believed by the best and wisest people that have ever lived, and thus selling them to Babylon for a mess of pottage, some false and imaginary earthly advantage, which will be a curse to them; indulging in alcoholic drinks as a beverage or in narcotic drugs, to our great injury; violating the laws of our country which prohibit the making or selling of such poisons; many women and children using their homes as little else than eating and sleeping places, and almost continually attending parties, clubs, plays, shows, and dances; extravagance, pride, and covetousness, and a reckless going into debt, especially in the last few years, bringing nearly all the world to the verge of bankruptcy; excessive sympathy for impenitent criminals, and excusing them, and condemning those who are wronged by them, and thus endangering upright and law-abiding people; making haste to be rich, discontentment with the necessities of life and not sympathizing with or helping those who are destitute or afflicted; the joining of secret, oath bound orders; and the divorce of married people except for unchastity, and the re-marriage of the guilty parties during the life of the innocent party.

According to the last United States census, the people of this most highly favored country spend twenty-two billion dollars a year for luxuries, and one billion for education, and less than half a billion for all religious purposes! How little does our selfish and sinful folly deserve the blessing freely bestowed upon us by Divine Providence!

S. HASSELL.

PRIMITIVE BAPTIST CHURCH IDENTITY.

(Continued)

Departures—Dr. John Gill, of England, who was a great writer and preacher about 180 years ago, contended for Election, Predestination, Special Atonement, the Resurrection of the Dead, both of the Just and Unjust, and the final Glorification in

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Heaven of All for Whom Christ Atoned. After him Andrew Fuller, the founder of the Mission Baptists, arose. He was born in 1754 and died in 1815. His parents were poor and he had only the barest rudiments of an English education. He concluded that we should offer salvation freely to all sinners, without distinction, and in 1782 he published an essay entitled, "The Gospel Worthy of All Acceptance." This involved him in a bitter controversy of twenty years with those who loved the old Bible principles.

Mr. Fuller thought the church was going too slow, he wanted to get them out of the old ruts, and like Israel of old, when they wanted a king to be like other nations, he wanted to put forth his puny hand to steady the Ark of God—send forth missionaries to save heathens—a disbelief in Christ who came into the world to save sinners and He accomplished the work He came to do (Matt. 1:21; 1 Tim. 1:15; Acts 4:12; Isaiah 42:1-3; Hebrew 1:3; 10:14; 1 John 1:7.) He shall not fail nor be discouraged. To show his weakness and distrust in God, Fuller, Carey and others formed the **first Baptist Missionary Society** at Kettering, England, October 2, 1792, and the first collection for its treasury, amounting to 13 pounds, two shillings and six pence, was taken up. Mr. Fuller was chosen and remained secretary until his death, traveling almost continually through the British Isles and pleading for the mission cause. Carey was sent as a missionary but he had a **promise** of the Missionary Society to support him before he would go. He looked to men and money instead of having faith in God.

Mr. Fuller makes the astonishing statement that his own church was in a famished condition of **spiritual life and found no salvation except in becoming identified with mission work. Alas that the mission idol should be substituted for Christ!**—Hassell's History, p. 341. God has never delegated the authority to any man or set of men, board, convention, or church, to send His preachers anywhere. God calls and qualifies and sends His preachers wherever He pleases, not to **give life,** but to **teach, comfort,** feed, strengthen and establish the living children of God. The Great Sovereign of the Universe does not need the help of poor, puny man in our salvation.

This mission spirit is the spirit of Catholicism. You will notice that the English Home Missionary Society, founded A. D. 1797—not by Christ. Baptist Irish Society, 1814; Baptist Highland Mission 1816; Society for Aged or Infirm Baptist Ministers 1816; Baptist Building Fund, London, 1824; Baptist Tract Society, 1841; Southern Baptist Convention (Home and Bible) 1845; American Bible Union, 1850; American Baptist Historical Society, 1853; For Mission Department, Baptist Missionary Society, London, 1792; **American Baptist Missionary Union, formerly the Baptist General Convention, 1814;** General Baptist Missionary Society, 1816; **American Baptist Free Mission Society, 1843;** Southern Baptist Convention, Foreign Mission, 1845—Hardy-Wallace Debate, page 228. All of the above **unscriptural** machinery prove their distrust and unbelief in God and their confidence in men and money. In order **to save** the children they have instituted the Sunday School God, which was founded by Robert Raikes, Gloucester, England, 1781.

Hassell's History, page 529, says: "Robert Raikes, of Gloucester, England, is generally admitted to have been the founder of modern Sunday Schools. In 1781 he hired teachers to instruct some poor children in Gloucester in reading and in the catechism on Sunday. His example was extensively imitated in the British Isles and the United States; and, by the end of the eighteenth century, the instruction had almost universally become gratuitous, and was said to be far superior in quality to what it was before, because now springing from pure benevolence. It is claimed by the Methodists that John Wesley (the founder of the Methodists), first in 1784, suggested that the instruction should be gratuitous, and also expressed the hope that Sunday Schools would become **nurseries for Christians.** "(Art. on S. S. McClintock and Strong's Cyclopaedia of Biblical, T. and E. L. vol. x., p. 21). The writer of the Article just mentioned declares that, within the last fifty years Sunday Schools have come to be regarded as **an essential branch of church action,** not merely in England **and America,** but throughout the Protestant world, whether in home or mission fields, and he intimates, at the conclusion of his Article, that, in the Sunday School, he sees the problem of the conversion of the world in process of solution. It thus appears that, for nearly 1,800 years of the Christian era, the Church was destitute of an **essential** requisite in this world (according to modern teaching), and the problem of the conversion of the world had not begun to be solved!"

Sunday School fanatics are undertaking to teach the carnal mind, which is enmity to God, heavenly things, the natural man to receive spiritual things, the unborn how to be born of the Spirit, the dead how to get life by their own efforts, which never can be done. (Rom. 8: 7, 8; I Cor. 2:14; John 3:3-7; 5:21-25; 8:43-47; Heb. 8:10, 11, 12). If Sunday Schools had been right and essential our Blessed Saviour would have authorized them. His law is perfect. The Sunday School is the greatest machine on earth to proselyte the world into idolatrous religion.

No sin is condemned more than false religion. **"Woe be unto you Scribes, Pharisees and Hypocrites," etc.** It is wrong to send your child to such an anti-Christian institution whose proselytes, if they had the law power, would blend Church and State and exterminate everyone who believes in Salvation by Sovereign Grace.

Benedict—"Fifty Years Among the Baptists," 1859, p. 83, says: "The cause of this movement,

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(sending the Gospel to the heathen) may be traced to the conversion of **A. Judson and Luth Rice** to the sentiments of the Baptists, while on their way to India as missionaries, under the patronage of the Pedo-Baptists. The unexpected change in those two young men, as a matter of course, made no small stir in the Pedo-Baptist ranks, as might be naturally expected. Mr. Judson, at the time of his Baptism, in Calcutta, preached a sermon on the baptismal controversy, which was republished and widely circulated in this country. Mr. Rice soon returned to America to seek pecuniary aid for assisting in establishing a Baptist mission in the East, and to select suitable persons for an undertaking to which the attention of (some) American Baptists was **now directed** in a **sudden and unexpected manner."**—(An entirely **new movement, new societies,** unheard of in the Apostolic age. L. H.). Up to this time, this large and increasing body seemed to have **had no idea** that they had either the call or the ability to send out missionaries to foreign lands. Fuller and Carey and others started this new machinery to save the unsaved A. D. 1792. Rice established missionary societies in America which led to a final division of the Baptists. The true old Baptists opposed this **new movement all the time.** It is truthfully said that in foreign missions the Roman Catholics have led the way.

Hassell's Hist., page 759, says: "Thus we have a clear and concise account of the **origin** and **progress** of the **foreign missionary society** among Baptists in the United States, which then (1857-, being **only 43 years old, was tottering** to its foundation by internal commotions, and likely to be abandoned even by its originators. What an apology for Bible and Apostolic authority for an institution **43 years old!** Born 1814—hence you see the **Missionary Baptists of the United States were born 1814.** Renounced the Church of Christ (Primitive Baptist) in 1814, and denounced her as an old-fashioned, worn-out concern!"

Hassell's Hist., page 764, says: "Let us consider for a moment, some of the marks which Benedict gives of **old-fashioned Baptists:** 1. They believed that Christ died for the elect only. 5. They dwelt much on the decrees and purpose of God, and dived deep, in their way, into the plans of Jehovah into eternity, and thereby brought to light, as they supposed, the hidden treasures of the Gospel. They were Christians in their doctrinal sentiments. They ascribed the **whole work of salvation to God alone.** They were staunch defenders of a **limited atonement,** and would not entertain the general atonement system of Andrew Fuller. They taught that all for whom Christ died would be certainly called and saved. They were careful not to ordain a man to the ministry unless he was sound in the ancient faith. They were **slow to engage** in any new enterprises, and were jealous of collegiate training for their ministers. They were called Old Baptists and were opposed to ministers reading their sermons, favoring extemporaneous discourses altogether.

L. H.

SPECIAL NOTICE TO SUBSCRIBERS.

Owing to the scarcity of money and the decrease in office receipts, I am forced to discontinue the fifteenth of the month issue of The Messenger until the Fall season. I trust that you will understand the situation. When I made The Messenger semi-monthly, I did not increase the subscription rates. I feel sure that by September I can publish The Messenger semi-monthly again. In other words, just as soon as renewals and new subscriptions justify it.

Z. C. HULL.

ERRATA IN ELDER HASSELL'S ARTICLES.

In The Gospel Messenger of February 15, page 3, first column, and the 18th line from the top, **"bapto"** should be **"baptizo."**

In The Messenger of April 15, page 3, first column, 18th line from the bottom, the second arm of the parenthesis should be after 2 Kings, 3:15, and not after Joel 2; 28, 29 in the following line.

And in the same column, the 4th line from the bottom should begin with **"but."**

In the same number, page 4, first column, 4th line from the top, "June 21" should be "June 24."

And in the 4th line from the bottom, "these" should be after "of."

S. HASSELL.

EXPERIENCE.

As I pick up my pencil to write a short sketch of my experience I am reminded that I have already written on the subject three times in the last 44 years in the Zion's Landmark, Gospel Messenger and Messenger of Peace, but as Elder Temples once said, "Our experience goes on through our life while we live and we can't get it all told," but in this effort I shall try to be brief.

I was born Feb. 7, 1850. My first thought of death was in my ninth year, when I saw one of my cousins buried. I then realized that I would have to die and be buried as my cousin was. I remember that I cried all the evening and perhaps for two years would often after I went to bed would cry until my pillow would be wet with tears, so I would turn my pillow over before I would go to sleep, but these whims wore off and for a few years I went on in folly, and finally I realized that I would have to die sometime and I decided to try to prepare for death, so I set to work by living a straight, honest life and reading the Bible and trying to pray, thinking that I would soon feel a radical change as a reward of my good works, as I felt it could not be obtained any other way.

I was somewhat discouraged at my success but was encouraged with the following Scripture: "He that seeketh me early shall find me, pray without ceasing," etc., so after I had been seeking for about a year one of my comrades said to me that the peo-

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ple were talking about me, said that they were looking for me to join the church soon. He gave me a flattering account of what and who was talking about me, so I think it was here that I took my first case of big-head. I then thought that I was as good as anybody and better than most people, as I felt so safe in my good works that I left it all off to enjoy life for awhile.

Some time after I was married I became in great trouble, such condemnation as I had never before experienced, so I went to the secret grove and cried for mercy, but my prayers seemed to fall instead of rise. Well, without being tedious, I will plainly state that my condition grew worse, until the last time I knelt down to pray I felt that it was a sin for me to use God's name in my lips, so I arose and asked Him to forgive me for using His name in my lips, I went home and looked over my business, both creditors and debtors, and went to the barn and brought to the house the barn key, as I had locked it, and hid the key. Then I felt if ever I went to sleep I would never wake again.

The next day passed as a dream. Late in the evening I went to father's, and he and mother both came out full of glee, as jovial as I had ever seen them, but all the while they were talking I was wondering if they had ever been in the condition that their poor boy was in, so when I turned my horse and bade them good-bye I never expected to see them again, but I had purposed to stop at a certain place as I returned home and try once more to pray, but to my surprise I went by without stopping, so I selected another place just ahead, but to my surprise I went right on without making any stop, so all at once I spoke out and said, "If I die and go to hell it is just with God, and if I die and go to hell, I want to be allowed to praise His name." I had always felt before if I did the best I could and He then sent me to hell, He would be an unjust God, but my good works had come up before me as filthy rags, so I rode a short distance, when all at once I felt myself sinking down. I threw my left arm across my face in a weeping condition, but don't remember saying anything, but all at once it seemed that the sky was gilded with gold. In a moment I realized that my arm was across my eyes and I moved it and it all disappeared. After riding a short distance thinking of what I had seen, I noticed that my burden was gone, but I could not think this meant a change in me, as I felt that I was yet a sinner, but my burden changed. I now became impressed to be baptized, but felt I was not fit to live with the church, so I went to work to prepare myself for the church and it did seem that the more I worked the worse I got, so I spent about eighteen months in this way, until I could not longer delay. On the 20th day of June, 1874, I was received and baptized the next day, and in the water I left a burden that has never bothered me since. I have had many doubts and fears and trials in many ways, but never have regretted in the least that I went to the church.

Four months after I joined I made my first talk in the conference, vindicating the order of the church which led to the exclusion of a brother. One month later old Brother Anderson, the founder and first deacon of our church, called on me and pressed me to make a talk on Sunday to the people about our duty to our pastor. I have always felt that I made as clear a talk on the subject as I have ever been able to do since.

I was ordained the 29th day of January, 1875, and after I was ordained old Brother Anderson told me that the church had run down and he felt that it would come to nothing, said as he was the starter of it it made him feel bad, said he prayed for some evidence and the Lord showed me to him in the church as a deacon. This was before I had received a hope; this, he said, was his reason for calling on me to talk to the church. He said that talk fully satisfied him that I had the gift of a deacon; said he never was satisfied until he saw me ordained.

The church numbered about twenty members and five or six of them were colored, and the most of them very old, but some of the old members saw that I was full of zeal and wanted the church to live above reproach, so they stood to my back and pushed me to the front in every battle, but in the meantime they would often flatter me by telling me that I was the only member in the church that had sense enough to attend to any business and that I had more sense than the whole church, but I thought that they should not talk to me that way, but thought I had too much sense to be puffed up at such talk, but to my surprise the devil persuaded me that they were right, that I did have more sense than the whole church. Here I took the greatest fall of my life and it lasted the longest. Several times I though of asking the church to drop my name, as I did not feel that she could travel any more while they kept me.

During this time I could look around and picked out one of the most ignorant brothers we had and I thought he had twice as much sense as I had, but after the Lord punished me sufficiently he moved the dark cloud that had lain so long and heavily on me. This came as instant relief and I felt then that I would never take the big-head any more. Our church was without regular preaching and I became burdened that I had to preach. This gave me much trouble and I was praying for some evidence whether it was my duty or not. All this time I was called on to sit as moderator and talk, which I tried to do as best I could. Sometimes we would have live meetings, but I earnestly asked the Lord to give me plain evidence in a vision. So that night I met Christ in person and shook hands with Him and then I found that I had in my possession a box of grain that I had already received from Him and plead with Him to take it back, but He said what He gives to His children He never would take from them, so I set it down and looked back and He was presenting to

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me another like unto the first only it was finer, and I felt determined not to take it, but He spoke to me and said, "My son, be of good cheer," and took it out of His hands and awoke out of the vision

Sometimes later I asked Him to give me a plain evidence in a vision aside from a dream so I could know plainly what my duty was, so that night a man stepped up to me in a vision and said to me that he had dreamed a good dream about me. I asked him what it was. He said he dreamed that I was called to preach, and I feel sure that I never did make more sport of anyone in life as I did of the man and his dream, and said to him I was sorry that he had dreamed as big a lie as that. At the same time I felt that I was troubled over the subject and there appeared a second man. He said to me, "If you can't believe it in a dream, here it is in the Lord's own handwriting." He handed me a board about fourteen inches long and about three inches wide, straight and smooth on one side and round like the outside of a bucket stave on the other side, of a pale walnut color, and was in large print and I read the top line and I woke up. The men were both tall and spare built, both dressed in white. The top line I read on the board was in these words—"You have had the call, now obey, for to obey is better than sacrifice, to hearken than the fat of lambs," and I then woke up and was still in trouble.

About this time the church licensed me to preach. I opposed their action, but they did not notice me, so when our association met I prevailed with the clerk not to register my name as a licensed preacher, while he plead with me. I would not consent to it. I felt then, as I do yet, that a man's gift will make room for him, so after our church had a regular pastor this burden of preaching was to a great extent removed, but on a certain Lord's day, which was on Monday, about 10 o'clock in the morning, I was brought into a conference and my whole life and experience was brought before me. The last was the board containing the handwriting of the Lord to me as above stated. I then spoke out and said, "If this don't mean to preach, what does it mean."

Here came the greatest shock and burden of my life, whether in the body or out of the body, I can not tell, but this I do know, that I heard a voice plainly in these words, "You have yet got to stand and confront the disorder of God's house and also of the minister." When it seemed that I came to myself or rather came back in the body, I was in a tremble, or in other words, my body was shaken as I felt and yet feel sometimes these words were spoken direct from Mount Sinai and I decided that I would never tell it, and did not for many years, until I had to confront and face the disorder both in church and ministers, and sometimes I hope I have already filled this charge, but I don't know but I feel sure that the Lord will give me strength and wisdom to do all He requires of me. It is only for me to be careful and consult His will in every step of duty.

Well, I could enumerate many pleasant visions I have had in open day-time in so much that I am often left in wonder. I have often thought and said that my life was a mystery to me. I could write on but I feel I had better stop at least for a while. I shall, if the Lord wills, continue to write on different subjects. I propose to write on the preacher and the church, showing their relation and duty to each other as I think here is where the most of our mistakes are made, also sin unto death. We think we can see several types of it; also church discipline—here we think, is where the health of the church stands or falls, and other subjects that may be presented to our mind.

Submitted in love for the cause of Christ,
Manassas, Ga. J. R. CALLAWAY.

SALVATION—ADAM SINNERS SAVED.

In Rom. 9-11 we find the great subject of Choice and Election taught. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth. It was said unto her (that is, their mother), the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. Here we have the discriminating grace of God in the sovereign choice and election of his people clearly shown in the absence of works of either kind, good or bad. Hence, it's not by works of righteousness which we have done, but according to His mercy He saved us by the washing of Regeneration and the renewing of The Holy Ghost. Titus 3-5. So if it isn't by work of righteousness, surely none would be so foolish as to say that it was by work of unrighteousness, so it follows that salvation from sin and hell is not by human works, either good or bad, but wholly by Grace, freely bestowed upon poor sinners of Adam's race. And if there are any sinners other than Adam sinners and fallen angels I am free to say the Scriptures are silent about them. And to say the least of it, before salvation from death and hell can be proven to be by works of the creature, this chapter must be expunged from the Bible. For if righteousness comes by the law, then Christ is dead in vain. Gal. 2-21. But to return to the children. Some insist that they both represent one child of God, that Jacob represented the new man or the spiritual man, and Esau the flesh or natural man. Now I am sure this is a great error, for they were both separate and distinct human beings, both natural living men. And you notice the text says God loved Jacob, the entire man (not a spirit). Now He didn't love sin but sinners, and He hated Esau and just as He loved Jacob (not for what he had done or would do in time). Just so, He hated Esau for what he was. I was asked the other day how long God would hate Esau, to which

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I instantly replied: "Just as long as he loved Jacob, since what God does is done forever." So we see if Esau represents the natural man then there is no hope and no salvation for poor sinners. And again the Scriptures teach that God is in one mind and who can turn him? Job 23-12. And again, I am the Lord and I change not, therefore ye sons of Jacob are not consumed. Matt. 3-6. (Mark the sons of Jacob). And again every good and perfect gift is from above and cometh down from The Father of Light with whom there is no variableness, neither the shadow of turning. James 1-17. So, in God's name, I ask if He ever ceases to hate Esau may He not also cease to love Jacob? Perish such a thought. The immutability of high heaven would fall and God would cease to be God. But bless His holy name, when the nations assemble, and the outcast of Isaiah are gathered before His throne and this mundane sphere is dissolved into unhabited space, by the glory of His second personal coming and by the word of His power, His eternal love for Jacob and all that Jacob represents will be clearly shown and fully known. For is it not written, when the Most High divided the nations, when He separated the sons of Adam, He divided the people, according to the number of children of Israel, for the Lord's portion is His people. Mark His **portion** is His **people.** Jacob is the lot of His inheritance. (Mark Jacob is the lot, the entire lot of His inheritance.) He found him in a desert land, and in the most howling wilderness. (Typical of the wilderness of sin.) He led him about; He instructed him; He kept him as the apple of His eye. (How precious.) As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, so the Lord also did lead him, and there was no strange God with him. Deutronomy 52-8, 9,-10, 11, 12. And as He dealt with Jacob, so He dealt with all His chosen ones. The idea that it takes two separate men to represent one child of God is so terribly absurd and false as to scarcely deserve to be noticed. Can anyone prove that Esau went to heaven? Echo answers "No." Then to make him represent the Adam man is to simply deny the resurrection of the dead and the salvation of poor sinners, which is the most abominable heresy. But how about Jacob. You remember the Lord changed his name from Jacob to Israel and here you have two men in one Jacob the natural man and Israel the spirtual man both in one. And so it is with every child of God (after regeneration), he is a Shulemite and has two armies contending within him, the spirit lusting against the flesh and the flesh lusting against the spirit, or in short, he is not Jacob and Esau, but Jacob and Israel. And see Jacob, the natural man, the poor sinner, die in the full triumph of the living faith worshiping God in the beauty of Holiness, leaning upon his staff. Oh, blessed day, or, glorious hope, my soul leaps forward at the thought that when done with the toils, cares and strife of the rugged battlefield of this mortal life, that I, myself, and not an invisible spirit, shall see Him for myself and not another though my reins be consumed within me. Yea, to deny the resurrection and salvation of the Adam man, poor sinners, is to rob heaven's High King of the glorious victory over death, hell and the grave and to change the glorious triumph of the Cross into sham.

Submitted in love for the truth, yet in fear.

B. F. HOUSE.

THE DEACONSHIP.

I received The Messenger today of Feb. 15th, and I think that I have read every piece in it today. I am still not able to get about, only on crutches. The doctor said I had a stroke of paralysis on the night of January the 3rd, was in bad shape for some time, but am able to get about now, as I said, by the use of crutches. I feel to hope that I thank the good Lord that I am getting on as well as I am. I hope to be well again. I was able to go to Marrs Hill last Tuesday to hear Elders T. V. Price and Hanks preach, the first time I have been to meeting since the third Sunday in December. I certainly enjoyed hearing them.

Next Saturday and Sunday is our meeting time in February. I hope to be able to go.

Brother Hull, since I have been confined to the house, more than ever before I have read more for the length of time, I think. In the last Messenger there is a piece from dear old Brother Callaway, headed, "Deaconship." I have never met this dear old brother, but have heard of him. While reading his good piece I could hardly keep from shedding tears. Of course, I am not near as old a man as he is, nor had a name among the Baptists as long, but I can experience with him in a good deal of his piece. If I am not mistaken, I have had a name among the Baptists 24 years, and borne the name of deacon 20 years, although I am now only 55 years old, and I sometimes think that I only wear the name of deacon and am not one, or in other words, do not come up to the qualification laid down in the Bible.

I don't think I ever will forget the day I was ordained. It seemed to me that I could not go to meeting that day. My dear old father told me to go on home and get ready and go to meeting, he said that he knew how I felt; he served our church as deacon for a long time, and I am sure he was one. I told him and my dear old mother that the only way that I could submit to it was that the church could elect me and have me ordained, but if the Lord did not make a deacon of me it was a failure, so I went on and submitted, and have done the best I could up to this good day, but feel that it has been poor service at best.

I do heartily agree with Brother Callaway in looking after the poor of the church. I am proud to say that our church (Old Marrs Hill) never has failed

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to respond to any call that the deacons made for any worthy cause for the poor of the church, or for our pastor. We do not have a treasury, while I do not object to a church having one if they want one, but if there is a call made there is a response from our church at once. One time myself and Brother Blackshear, who is a deacon of our church, heard that one of our sisters was sick and in needy circumstances. We went to see her and found that she needed help at once and we got up the things at once and carried them to her, and at our next meeting mentioned the matter to the church and the amount was paid back to us at once. I feel that all churches should look after their poor members that need help and their pastor, whether they have a treasury or not, or whether it all goes through the hands of the deacons or not. The point is—for it to be done! But, oh, do we do our duty? I have thought many times that there was other duties for the deacons other than above mentioned, or that dear old Brother Callaway mentioned in his article, but I am almost afraid to **think** it very **loud** for fear some one would disagree with me.

There has in the past been things preached or taught from pulpits that caused a lot of trouble, and in many instances resulted in divisions, but oh, whose duty was it, or is it, to look after these things.

I have lived long enough to know, and also the Bible teaches, if I understand it correctly, that the ones that contend against error may expect opposition, but we are also taught in the Bible to strive or contend for things that make for peace rather than confusion. I feel that when we as Primitive Baptists, or the Church, for I believe that the Primitive Baptists is the Church that Christ set up while here on earth, whether I be one of them or not, take up any matter in our conferences, we should try to dispose of same in a way that will accord with the word of God, and that the orderly Baptists at large will approve of, if we should have an idea on some things pertaining to our church affairs, or to be plain, will say our discipline that does not meet the indorsement or approval of the orderly Baptists at large, I feel that we should submit to what will make for peace. I don't understand that Christ gave His church but one law, or rule, to be governed by, and all the members come under that law or rule.

The children of God are called sheep, and Peter was commanded to feed them, not to make sheep, nor make or manufacture the food, but just to feed the sheep with the food already prepared. He certainly was not commanded to disturb and scatter them, but sometimes I think that the sheep have kind of gotten a little disturbed from some cause, and I can hardly believe the cause is a righteous cause. Christ told Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." I sometimes think that there has been strong efforts made to tear up the church, but yet she stands, thanks to His holy name, if I am not mistaken, the church nor any individual was ever commanded to do much on the outside, but rather on the inside. Some one was instructed or commanded to measure the inner court of the temple. I feel that we should try to keep that measuring rod along with us in case it be needed, but there is some more inside work spoken of. There are some certain characters mentioned in the Bible that began to preach or teach some things, and it caused trouble on the inside, and they got a following, too.

I heard a preacher say in the stand once "to follow no man any further than he follows Christ," and I had little enough sense to belive him and take his advice.

Now, Brother Hull, and my daer brethren and sisters, I want nothing that is not in accord with the Word of God, and that will not meet the approval of your dea rbrethren and sisters. While I know that I am imperfect and make many mistakes —oh, so many—but I feel to hope that I have an interest in the welfare of the cause of my Master, and when I make a mistake it is an error of the head and not of the heart. I know, or think I know, that I have no personal, fleshly or selfish end in view none other than as I humbly hope the welfare of the dear old church.

There was a key delivered to some one in the past, and if you will read you will find what it was for. There were certain ones to be bound and certain ones to be loosed here on earth, or in the Kingdom or Church here, and the same would be done to them in that Kingdom above, and I think that key was delivered to the church and not to any individual.

I feel that the church is, or should be, a place of peace, rest and sweet, loving fellowship for each other.

Now, I know I must close this imperfect scribble. I have tried in my weak and ignorant manner to give my views and feelings on some things, but if they do not accord with the teachings of the Word of God they are wrong, and do not accept them; but, if according to truth, accept them as such, for we all know that the truth is all that will ever do us any good. Truth will do to live by, and when we are called from this world of sin, sorrow and many sore trials, it will do to die by.

Your poor little brother, as I sometimes hope, but many times cast down, and in sorrow—remember me and mine.

B. D. JONES.

Edison, Ga.

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40 cents each; $4.00 per dozen.

Z. C. HULL.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and foutrh Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

COMMUNION MEETING.

Will write a few lines for publishing in regard to our communion meeting, if the good Lord wills, to be held the fourth Sunday in May, commencing on Friday before, at South Fork Church of the Primitive Baptist faith and doctrine, Hunt, Kerr county, Texas. We invite all peace loving Primitive Baptists, sound in faith and practice, who have a mind to be with us. Bro. Cleveland Griffin, Hunt, Kerr county, Texas, church clerk; and Bro. W. A. Griffin, deacon, Ingram, Kerr county, Texas.

Yours in hope,

J. T. BURLESON.

CHANGE OF ADDRESS.

Please change my address from Lynn Grove, Ky., to Murray, Ky., and give notice of same in The Messenger. I notice my subscription has expired. I will send remittance soon. Yours in hope,

J. R. SCOTT.

Murray. Ky.

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I was at LaGrange on Thursday night, May the fourth. I met my father, Elder W. J. Hull, there. I was very agreeably surprised to meet Eld. B. F. House there. We visited the home of Sister Nannie Edwards. It was such a sweet privilege. Sister Edwards has been confined to her bed for many years, but she is so greatly blessed with God's presence that she is perfectly reconciled to her condition. Even in the midst of her afflictions and helpless condition, she continually praises God for his goodness. Her meditations and conversations are of the Lord and things concerning His kingdom. She enjoys having the brethren and sisters visit her, and I must say that it is a special privilege to visit her bedside. While I feel so unworthy of her kind words of encouragement, yet I feel greatly strengthened spiritually. Her husband, Bro. G. M. Edwards, is a very dear brother to me. He is so devoted to his afflicted companion. He is also greatly interested in the church. The time at Brother Edwards was very much enjoyed. The meeting at the church was very pleasant. Eld. W. J. Hull spoke very entertainingly to an attentive audience. He was followed by the writer and Eld. B. F. House. Eld. House preached a most wonderful discourse in a very short length of time. We spent the night with Brother Adams and his good family. Breakfast was prepared at 4 o'clock A. M., as we had to get off on early trains. It was a short visit but well spent.

Z. C. HULL.

HELP NEEDED.

Our church has only ten members. We have only one brother, Mr. D. W. Cobb, Tarboro, N. C. He is a worthy member, but he is in great distress. He is paralyzed and is helpless, and his wife is afflicted. He would appreciate any help that our members could send him.

Will you please put a request in The Messenger for him? Your true sister,

EFFIE R. GILLESPIE.

Brinson, Ga.

Dear Brother—I would be glad if you would publish in The Gospel Messenger my condition. I have been unable to attend meeting regular since last fall. My health is very poor. I don't seem to get much better. Some say I have Brights disease and some say not. I guess I am just worn out. I enjoy reading The Messenger. Would be glad to hear from any one who cares to write me.

Your brother in affliction,

N. M. COOK.

THE PHARISEE AND THE PUBLICAN.

A booklet designed to set forth the difference between natural and spiritual religion, and to comfort mourning souls. Price, 10c postpaid. W. S. Craig, 515 W. 27th St., Kearney, Nebraska.

Dear Brother—As the subscription of my Sister Nancy I. Denning's subscription to The Messenger expires the first of this month, May, I enclose $2.00, one dollar and twenty-five cents for her and the rest, 75 cents from me, her brother, Eld. J. E. Adams, as a gift to you to help you in your expenses of publishing The Messenger, as I desire to see it continued as long as I live; am now in my 89th year.

If all the subscribers and readers would send in addition, twenty-five cents, fifty cents or a dollar, it would help you much. I see the appeal of Brother Bartlett, of Atlanta, Ga., in behalf of the paper and I fully concur with him. I live with my Sister Denning. She is a widow. Wishing you success in your good work. L. E. ADAMS.

Angin, N. C.

Eld. Zack C. Hull,

Dear Brother—I wish every Primitive Baptist in Texas would subscribe for and read The Messenger. It is certainly filled with truth and nothing but the truth will make us free. As soon as I receive it I read it from beginning to end. In every issue I find articles worth the annual subscription. Oh, that every member of Zion could feel as The Messenger teaches, the disgrace of living in a wrangle. That they could feel the great importance of loving one another as our Saviour loves us. In age I am far beyond the three scoure and ten. I would rejoice to see all the family of Zion bound together in the bonds of peace and brotherly love before I die.

Nearly fifty years ago God revealed Himself to me as my Father. But dear brother, sometimes, yes, almost all the time, I feel that I am the prodigal son. He enables me to see that I am His child, but oh! such an unprofitable one.

Pray for me that I may live closer to Him. That my walks in life may be prompted entirely by love for Him. H. D. PATTERSON.

810 N. 7th St., Temple, Texas.

Elder Z. C. Hull.

Dear Brother—I enjoy reading "The Gospel Messenger." I think it is a good paper. The Primitive Baptists are the dearest people in the world to me. The church is a sweet home indeed. But, as Sister Waddell said, "I often think the church would prosper more if I were gone." For I'm the chief of sinners. And if I am a Christian I am the least of all. But I have a sweet hope that some day I shall be free from sin. When I awake in His likeness.

"Till then I would His love proclaim
With every fleeting breath;
And may the music of His name
Refresh my soul in death."

The Lord has done so much for me. In sorrow He is my comfort. In trouble He is my stay. He is the chiefest of ten thousand, and altogether lovely. I

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feel like if I had ten thousand tongues I would devote them all to His praise. If not asking too much, pray for me. Love to the household of faith. Brother Hull, do with this as you think best. We are glad you and your father are coming to our church (Old Mill) to preach. Your unworthy sister,

BESSIE LEWIS,

Keeling, Va.

DESIRES PEACE.

It seems there is a better spirit among our people and a greater desire for peace and unity. I have had a desire for some time to try to interest some of our dear brethren on what is known as the Webb side and have received nice brotherly letters from Elders Morgan, Redford and James Duncan, of Ripley, Miss., and I am of the belief that if we will labor for peace in the right spirit, with kindness and love and a willingness to make every lawful sacrifice for peace and unity it will not be long till we will witness and enjoy a glorious and happy reunion.

But how, oh how, am I or any one else to affect anything unless we can get our motives and desires before the readers of both sides and there is so few that read the papers of both sides. One cannot write all a personal letter. I sometimes get so discouraged I think of giving it all up and remain silent and stay at home the remainder of my days. And then, again, I feel inspired or inclined to try again. I think I can see a kind and more gentle spirit and I hope a spirit of concession and love and repentance among some on both sides, but there is also a spirit of fear in the minds of many. They do not want to do wrong nor stir up a new contention. No! No! Dear ones let us have no more of that. I'm sick of that, but give us peace and sweet love and fellowship. Your little brother,

M. HARDWICK.

Meridian, Texas.

A TOUR.

Will write a brief sketch of my visit among the churches in North Carolina. I left home on March the first. I arrived at Old Harnett Church, in the Seven Mile Association, where we met a goodly band of brethren and sisters. Eld. J. W. Wyatt is their pastor and held in very high esteem by them. From there we went to Smithfield, Monday; Buelah, Tuesday; Wilson, Wednesday. Here we met a goodly and devoted band of Baptists, it being the home of the late Eld. P. D. Gold. One feature of their devotion I desire to mention. On Monday night, of every week, the church meets in the home of some brethren or sister and holds a prayer service and some brethren usually preaches. This, I'm sure, deserves to be emulated. From here we went to all the appointments as they had been arranged. And while the weather was real bad a good portion of the time, yet the congregations were good and a great deal of interest was manifested. We visited 30 different Churches and found them all in peace and harmony and content with the glorious principles of God's sovereignity and salvation by His rich, free and reigning grace.

We met Elders J. N. Rogerson, B. S. Gavin, E. C. Stone, E. L. Cobb, S. B. Denny, C. F. Denny, M. B. Willford, J. T. Collier, J. T. Williams, A. J. Moore, J. C. Moore, C. B. Denson and W. C. Turner, whom we had never met before and found them free from hobbies, sound, able, conservative, humble and Godly in their conversation. Indeed, we feel to say the Baptists in that section are active and the Lord is blessing them. We had the great privilege of visiting the home of Eld. S. Hassell and though we found him feeble in body, yet strong in Grace, and in the Faith of God's Elect, and while the outer man is perishing, yet the inner man is being renewed from day to day. We returned to Harnett Church, Saturday before the first Sunday in April, where we again met a large congregation and had a very impressive ordination service. A Brother Jackson was ordained to the office of Deacon. Then on Sunday we had a good meeting indeed. This wound up our appointments and we started for home, where we arrived Tuesday night, April 4, and found all well, for which we desire to thank, bless and adore the name of Him whom the winds and seas obey, who is indeed the Author and Finisher of the Christian's faith. Submitted in love,

B. F. HOUSE.

Buffalo, Ala.

Elder Lee Hanks.

Dear Brother—Through the tender mercies of God I have been blessed to read "The Gospel Messenger" now for several years and I want to tell you that I surely appreciate your and Brother Hull's efforts for peace among the dear old Baptists. O Lord, if I could only help to move every offensive cause that sweet love and fellowship might abound. How I do desire the love and fellowship of every Primitive Baptist. It is so hard to be bound by associational bars where the same doctrine and several principles are preached. And just here I desire to make a confession to the dear brethren everywhere, if you will allow it through The Messenger. I helped once to put up an associational bar against another association. Thought then it was right. But I feel now that I have been made to see and feel the evil of such, as the association should not lord it over the churches. Therefore, I ask one and all to please forgive me this wrong and pray the Lord for me not to do so again if it can be His will. Also I want to beg the brethren to forgive me of anything they might have against me. Above all, I desire peace and righteous principles.

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If any are holding to something that is offensive let us lay it aside for peace. I feel sure that a Scriptural doctrine or practice will not offend the dear old church. While I know that sometimes to contend for a Bible practice we are charged with stirring up strife. My desire is to earnestly but gently and kindly contend for the faith once delivered to the saints. And for plain gospel doctrine and order. And hope not to strain at a gnat and swallow a camel. Declare no fellowships for one. And fellowships are worse somewhere else. I feel we should lovingly labor for peace and pure gospel principles and in many cases we should let "charity hide a multitude of sins." O, if we could all confess our faults to each other and so fulfill the law of Christ. How happy I would be to see the dear Baptists in Mississippi come together in sweet peace once more.

Dear Brother Duncan, your article in The Messenger under caption of "Desires Peace," was so rich. Such consoling words. Wish I could only use the same words in my own case. I wish I could reach out and give you a good shake of the hand for such Godly expressions and tell you how much good it did poor me to know of one desiring peace. Oh! how I hunger and thirst for the love of peace and fellowship of our dear people. Oh! Lord! May it be Thy will for us all to lay aside all malice, guile, envy, hatred, back-biting and devouring one another, quit preaching about my brother's disorder and preach the gospel of peace by Jesus Christ. Take no man for a text. "Preach not ourselves, but Christ Jesus the Lord and we, your servants, for Jesus sake."

In love for the cause and a desire for peace in the churches. (MISS) C. L. CLARK.

Harriston, Miss.

OBITUARIES

MRS. LIZZIE LENORA ELLIOTT.

Mrs. Lizzie Lenora Elliott was born September 17, 1890, departed this life April 14, 1922, age 31 years 6 months and 27 days. She was the daughter of Mr. and Mrs. Ed Hold, of near Bellflower, Mo., was married to Mr. John Elliott, January 15, 1910. To this union two children were born, Anna, 12 years old, and Gracie, 10 years old, who with their father, survive her.

Mrs. Elliott was not a member of the Primitive Baptist church, but was a believer in the faith of that church. She leaves, besides her husband and children, a father, mother, three brothers, two sisters and many other relatives and friends to mourn their loss. Mrs. Elliott died at her home in DeWitt, Ark., after an illness of about three months. Was then conveyed by way of St. Louis, Mo., to Bellflower, Mo., thence to Macedonia, where a funeral discourse was delivered by the writer, after which her remains were laid peacefully and quietly away in the Macedonia cemetery to rest until the Lord comes with the sound of the trumpet of God to awake the sleeping dead.

E. B. BARTLETT.

Middleton, Mo.

JAMES G. WILLINGHAM.

Whereas, It has pleased our Heavenly Father to call our beloved brother, James G. Willingham, to come home, he having departed this life on January 24th, 1922, aged 60 years and 17 days, leaving his dear companion and three children, besides a large number of friends and brethren to mourn his loss. He joined the church at Harmony, Pike County, Ga., on October the 3d, 1886, and was a faithful member always willing to bear his part of every burden. All the family are members except one.

Brother Willingham, as a husband, brother and friend was kind and lovable and was esteemed by all. While we mourn his loss, we feel that he only fell asleep in Jesus and hope to see him again in the resurrection, for when Christ, who is our life, shall appear, we shall also appear with Him in glory. This is the promise.

Our dear brother had not been able to attend his meeting regularly for a long time on account of his health.

We would say to the dear family, weep not, for we are sure that he died in that blessed hope which is an anchor to the soul and is now sweetly resting in heavenly bliss.

The funeral services were conducted at the residence by Eld. J. A. Monsees, his former pastor, who spoke words of comfort to the family and friends. His sleeping dust was then laid to rest at Zebulon, Ga., to await the glorious resurrection morn.

Submitted in love by your committee,

I. R. BLOODWORTH.
C. W. SULLIVAN.

Read and adopted in conference at Harmony Church, Pike County, Ga., March 25th, 1922.

J. W. KERSEY, Moderator Pro-Tem.
I. R. BLOODWORTH, Clerk.

SISTER ELLEN FLORENCE.

It is with a sad heart that I write a notification of the death of Sister Ellen Florence, of 43 Hall avenue, White Plains, N. Y. She died Saturday, March 25, 5:30 P. M., 1922, in Grassland Hospital, of Brights disease.

It was my lot to be acquainted with her and her husband both, and to know them was to love them. Brother George Florence died four years ago this February passed. Truly they were strong in the faith of God, having no confidence in the flesh. I was with Sister Florence very often in her last days here in this world and she said so often to me she was just waiting and leaning on the Lord. She said that all power was in His hand and if He raised her up from her bed of affliction it would be well and if not it would be well, for all her trust was in Him and Him alone.

I never heard her complain in all of her sickness, which lasted one year. She was a great lover of The Gospel Messenger and the other dear books like the Signs of Times and Zion Landmark, although she could not read nor write but she could tell of different scriptures that came to her and so many times I would find them and read to her and could rejoice with her. She was a member of the church many years. I heard her say that her husband and herself were baptized by the late Elder Oakley, in North Carolina. They moved from North Carolina and came north twenty years ago and not long after they came to White Plains I came here from Williamston, N. C., and met them. As there was no church of their faith and order here there was a few more of their faith, so they used to meet at each other's homes and have prayer meetings. I was not a member of the old school Baptist church at that time, but a member of the new and, as time went on I went to their little prayer meetings and met this dear sister and her husband, and to my surprise there was a love flowed out to them and after this I could hardly wait for these meetings to come. Yet I felt I was not fit to be there and I could not stay away.

I have spent some happy hours with this dear sister and her husband. He passed away four years before she did. Everyone loved them that knew them. I am only writing in part for I am too unlearned to write or find words to express the life and worth of these departed friends and how dutiful their children were to them. They were loved by the rich

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and the poor alike, for their honest dealing and in their years of declining truly they were well cared for by all who knew them and they were blessed to get a comfortable home. For many years they were both members of the church in North Carolina, Carswell county. I heard her say that herself and her husband was baptized by the late Elder Oakley, who has gone to his eternal home many years ago. The last word she said to her children was: "I am dying, don't grieve for me. I am all right. I am so happy. All is well." And in a little while she was gone. Oh! how I shall miss her. May God be with her dear children. In hope,

MELISSA GRIMES.

HENRY McCRANIE.

In loving remembrance of our little brother, Henry McCranie, born December 6, 1882, died april 3, 1922, making his stay on earth 39 years 3 months and 27 days.

He was happly married to Roxcie Mullice. To this union was born six children.

He united with the church at Adel, of the Primitive Faith and order. To know him was to love him.

He was laid to rest here ,at Salem church, Adel, where his membership was, it being his request. Elders J. B. Luke and Mathis preached his funeral. They both spoke many words of comfort to the bereaved ones.

He will be so greatly missed in his community and church. It is sad indeed to give him up but we hope our loss is his eternal gain. His loving wife and precious children will miss his tender, loving care. We pray that the Lord may heal their broken hearts by His sweet presence.

Oh, our precious friend and Brother,
How we will miss him from our homes,
But he's left earth's cares and troubles,
In sweet Paradise to roam.

Always patient, kind and loving,
But our Saviour thought it best,
To take him to his Home in Heaven,
Where the weary all find rest.

Precious Brother how we'll miss you,
When assembled as of yore,
Your loving voice no more will greet us,
As we enter at the door.

Fold his hands now free from labor,
Across his breast, his work is done,
Now he'll rest through all the ages,
With our Father and the Son.

He has told us he was ready,
Now to leave this vale of tears,
And his council we'll remember,
In the long and after years.

Heavenly Father guide those children,
That this father left behind,
Keep them ever with watchful care
Which at all times is sublime.

Oh, may we meet our friend so dear,
In Heaven among the blest,
That we may praise Thy Holy name
Who has saved his soul by Grace.

We had a little Treasure once,
Who was our joy and pride,
We loved him, perhaps too well,
For soon he slept and died.

We loved him, yes, we loved him,
But Jesus loved him more,
So he called him yonder to dwell
On Caanan's happy shore.

We'll no more hear his footsteps
Nor meet him at the door,
He's gone away and left us,
To never return any more.

It was hard to stand beside his bed,
And see him suffer so;
To know that earthly help had failed
And he must shortly go.

Prepare us Lord to meet him,
With loved ones gone before,
That we all may dwell together,
Where parting comes no more.

Close the casket, farewell brother,
He's not lost, just gone before,
Where we hope some day to meet
With the Saviour at the Throne.

Written by some one who loved him,

MR. AND MRS. JOHN WETHERINGTON
AND MRS. T. B. GRIFFIN.

M. N. FAIN.

"Uncle Mose" Fain, as he was generally known, was born October 13, 1840, and died June 11, 1921, which made him a little over 80 years old. He was raised and lived in the Mars Hill community until about 1892 or 1894. He joined the church at Mars Hill, September 19, 1886, and lived his profession, always esteeming his church obligations as a great and grand privilege. He enjoyed going to his own meetings and also visiting his brethren and sisters in other sections. I feel sure that he enjoyed the privilege of having his brethren and sisters visit his home and take care of them. I have had the grand privilege of being at his home many times, and enjoyed his company, together with other of his brethren.

"Uncle Mose" was dismissed by letter from Mars Hill church, November 17, 1894, and moved to Early county, and put his letter in Antioch church and lived there for several years. He then went to Alabama, and joined the church at Poplar Springs, near Ashford, Ala. Later he moved to Ashford and lived there several years. He then moved to Ariton, Ala., at which place he was living at the time of his death. When he moved to Ariton he put his letter in the church there. Brother Fain was ordained as Deacon while his membership was at Antioch church; do not know the exact date, but somewhere about 1900, which office he filled to the best of his knowledge, always looking to the welfare of the Master's cause. He was laid to rest in the cemetery at Pilgrim's Rest church, at Ariton, Ala., on June 12, 1921, where a large congregation of relatives, brethren, sisters and friends gathered to pay the last tribute of respect to him here on earth. Funeral services conducted by Elder J. J. Turnipseed. "Uncle Mose," together with two brothers, to-wit, Ebeneezr and William Fain, served in the War of the Sixties, they both preceding him in death.

"Uncle Mose" was married to Miss Lula Harrison in 1866, to which union there was three children; two boys and one girl. Amos and John Fain, of Ariton, also Aunt Lula, wife of Uncle Mose, live at Ariton; Mrs. Carrie Mills, of Carnegie, Ga. I feel that I can truthfully say that Uncle Mose was a good husband and father, but he has gone the way of all the earth, paid the debt that we all have got to pay sooner or later. I feel that our loss is his gain for I feel sure that he is at rest and we should try to be resigned to the will of our Heavenly Master.

Written by request of his wife, Aunt Lula, although imperfectly done, done the best I could, but I do not feel that I have done justice to as good a man as Uncle Mose was.

His nephew by marriage,
B. D. JONES.

Edison, Ga. Primitive Baptists please copy.

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Z. C. HULL.

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(Continued from Page 2.)

myself unable to stir, and, looking, saw myself right in the middle of the jaws of hell. Oh! What a great ocean! I gave up utterly and confessed: 'Lord, this is my sins. Would you be merciful, would you be so good, would you be so kind as to pardon and forgive me? Oh Lord! I am not able to stand them; they are greater than I can bear.' At once a straight line of light came swiftly as a shot, cut down the great body of darkness and slipped it by me. Oh! then there broke a light in and about me, as old Brother Paul says, above the brightness of the sun. If brought into this world it would make noonday look like darkness! I thought it was day, but found it was not. I felt as light as any down in your head pillow.

"My old master Hinton was a mild, free, and open-hearted man. He had hundreds of servants, whom he clothed and fed well. He used to sell a thousand barrels of corn a year and sent off hundreds of fattening hogs to Richmond, Petersburg, Suffolk, Smithfield and Edenton. He would put them under my charge, and allow me to bring home the bags of money reecived in payment. One spring when I was hauling rails he thought I was staying too long in the woods and so he took to watching me. He did not tell me of it, though, until I went to ask for an order to relate to the church what I had faith to believe the Lord had done for my soul. 'Jim,' said he, 'do you believe He has done anything for your soul?' 'Yes, sir,' said I. 'And I believe it, too,' he answered, for I have been watching you for years, and often seen you in the woods, after you had loaded your car, kneel down and pray for yourself and for me, but I would not interrupt you. He told me to take all the rest of that day to talk with him, and that I might go to meeting whenever I pleased, for the time was not his but mine. But I only stayed a while with him and then slipped off to my work, it was such a good day for work.

"The Lord promised me that when I went to give an account of my exercises to the church He would be with me, and bless the day. It, indeed, proved to be a lovely day, and the good Lord seemed to manifest His special presence. As I was telling of His dealings with my poor soul I could see the gentlemen and ladies trembling, and wiping their eyes with their handkerchiefs. The old elder declared it was useless to examine the candidate any further 'for,' said he, 'we cannot go anywhere he cannot go with us.' Many said they had not seen such a candidate in thirty years, and after I had gotten through they told me to talk on, for it was greater than the preaching they had heard. One great gentleman was struck then and there under conviction. At the beginning of the service he sat away up high in one corner of the meeting house, but before I finished speaking he was standing by my side, half bent and trembling. He did not rest until he experienced conversion and was baptized a year afterwards. Then he used to hail and talk with me every time we met, and we loved each other.

"On the day of my baptism, before I reached the water, the Devil tried to persuade me that if I were baptized I should be drowned, but I did not believe him, and, as always, he turned out to be a liar. Six years after I joined the church the Lord told me He was going to make me a minister of His gospel, and before that year was out, too, no matter how much I might run and hide from it. But I thought surely not yet, and went one Sunday to Billy Thompson's Quarter, where two colored brethren were expected to preach that day. When I arrived they urged me to go forward and speak to the people, saying I was better taught of the Spirit than they. I wanted to run away, but saw no chance. I felt that I had nothing to say, and trembled like a leaf. But when I arose this hymn at once came to me, and I gave it out:

"That awful day will surely come,
The appointed hour makes haste,
When I must stand before the Judge,
And pass the solemn test," etc.

"I tried to pray, and when I finished that duty I was as much at a loss what to say as ever. But this text was given me, as well as every word I spoke from it: 'Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and will sup with him and he with me.' (Rev. 3:20.) The strength and warmth of feelings overcame me, and I could not help from weeping while I spoke the Saviour's sweet, kind call and welcome to poor, lost sinners unto Him. The people said they had never heard better preaching than on that day. They called me 'preacher' after that. Another text given to me once was, 'The eyes of the Lord are upon the righteous, and His ears are open unto their cry.' (Psalm 34:15.) Another was, 'I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it that it may bring forth more fruit.' (John 15:1, 2.) By invitation I would often preach, especially on funeral occasions, in porches of gentlemen's houses, to congregations of two or three hundred persons. After service the gentlemen sometimes would crowd around me and push a book before my face and ask me if I could not read. I assured them that I did not know a letter, and could not tell one if they were going to hang me unless I did. They said, 'How can you preach so, then? We would rather hear you preach than anybody else.' I told them the LORD was my teacher. Other books can be burned up, but mine is fixed with the seven seals of the Lord.

(To Be Continued.)

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EXPERIENCE.

Dear Brother Hull:

Enclosed you will find money order for $1.50, to renew my subscription for another year.

I like the paper just fine. I enjoy reading the good pieces very much. I have been a subscriber to the Messenger of Truth, Land Mark and Spiritual Law Counsel. Have been taking some kind of a spiritual paper for about twenty years, and like The Gospel Messenger as good as any paper I've ever taken. I have been trying to get subscribers, but as yet haven't got any. I sent out the subscription blanks you sent me to Sister Turner, Sister Prilliman and Sister Lacy wrote me she was already taking two papers and she wouldn't take it. Sister Prilliman talked like she might, and I hope she has already sent in her name.

As I am sending in my renewal, will write a few lines which have been on my mind for some time, as I have heard so much said about obedience. I just want to hint to you all how much I have suffered in disobedience, whether we are blessed in obedience or not, I know we are punished for our disobedience for I have experienced that, and I do believe we are blessed in obedience in this world while we live. Some twenty-odd years ago my mind was stirred up concerning the true church. I was a member of the church at that time, but at times I would be carried about with other kind of doctrines. I finally got dissatisfied with going to hear the others preach. I begged the Lord one night before I went to bed to show me whether the other denominations were anything or not. I just thought if they were not of the Lord I didn't want to go to hear them, and if they were, I didn't want to slight them. My faith was so weak, I could not understand the truth like I hope I've been shown since. I did not dream anything that night to satisfy me but a few days later while in the field at work I do believe the true church of God was shown to me. A glad feeling came over me and it appeared to me that there is no other church right except the Primitive Baptists, and I was so overjoyed it seemed I wanted to tell everybody about it. I had such a great love for the church people. It lasted me for several days. I had the greatest mind to read the Bible that I had ever had before. I could hardly do my work for searching the Scriptures. Soon I read the New Testament through. It appeared that I never would be entangled with worriment any more, my mind felt so easy and peaceful, but I did not know what was in front of me.

In a short while after that it came to my mind to write and tell what had been shown to me concerning the true church, and with its great joy. I was so lifted up that night in feelings, I didn't think about having to see so much trouble afterwards. I hadn't thought of it being such a cross to me to write at that time, but a few days later I began to wonder how could I write, as my education was so poor. It just seemed I couldn't write anything the church would receive, so I thought I would go and get Sister Achers to write for me, and when I went, I couldn t think of a thing worth writing. So I went home worried worse than ever. At times I would think it was just an imagination of myself and try to drop it, while at other times I would feel such a strong impression that I must write, that it was of the Lord. I went on in that way, worrying along, for a long time, and I finally decided I would ask the advice of the people as to what to do about it. That's when I put myself into so much trouble, by asking the advice of people. Some would encourage me in writing, and some would tell me not to write. I just got into so much trouble that I was sorry I had ever asked to know the true way.

I believe it is a sin to ask the advice of poor, puny man to instruct you in any spiritual thing; God is the one to ask. He is the one who can instruct you, and will do it if you ask him right. As I said before, I saw so much trouble I was sorry I had brought along in that way, but now I can say of the truth, I'm glad I've been brought along this way. I think it has been a great help to me. It has enabled me to see the great beam in my own eye, and yet I can not see clearly enough to pull the mote out of my brother's eye. It has enabled me to realize that I am nothing but a poor beggar.

I want to say a few more words concerning the writing. It finally appeared to me that I must write it myself, if my education was poor. So I wrote out what I hope the Lord had shown me and after I had written it, I rolled it up and laid it away and kept it about seven years before sending it in for publication. I feared so much it was not of the Lord. I feared the church would not receive it, which would cause my troubles to be worse. I can never express the trouble I saw all along during that time, for it seemed the calmness of mind and the light that I felt before, had all been turned into darkness, and I could then witness the Scripture, where it says: "If that light that is in you be darkness, how great is that darkness," and it surely did seem very great to me. The church enjoyment was taken from me, and I was just left to myself to grope in darkness. I will never be able to express what I passed through at that time, and I felt it to be on account of my own disobedience.

Now, dear people of God, when you feel impressed to any duty, don't parley with the flesh nor ask the advice of poor, puny man, but press on and do what you feel to be your duty and I believe you will find rest to your soul.

Wishing The Gospel Messenger success, your sister in hope,

MARY A. PARKER.

Spray, N. C.

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Elder S Hassell

The GOSPEL MESSENGER

Vol. 44 ATLANTA GEORGIA, JUNE 1, 1922 No. 11

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

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Atlanta National Bank Building ATLANTA, GEORGIA

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A MARVEL OF DIVINE GRACE.

(Continued from Last Issue.)

Oh! if any person wants high learning, let him get the grammar of Christ. I must not forget to tell you that he once said to me, 'Always be dutiful to your earthly master, and tell him the truth, and you can ever meet him gladly. And so, by always living in prayer and faith to me, you will at length invite, instead of dreading, death, and face it boldly.' This command was put over me. I thought that I never could do enough for Him after that.

"In the Lord's direction to me in pursuing His ministry He has said, 'James! you know my terrors, and shall persuade men to strive for beauty that will never die, for crowns of righteousness that shall never perish. You shall warn sinners to repent. You shall preach my gospel close by the Tree of Life.'

"I once prayed to the Lord to take away this talking, and deal with me as others of His people; and for a while He left me in silence, and did not visit me at all. But as I was going across an old field one day I heard a singing low down at a distance which gradually ascended the heavens and followed, overtook me, and struck down upon my face. Ah! James!' said my inward mentor, 'you disbelieved the way in which I was bringing you, but I shall not deal with you otherwise. Talk with your brethren, and you will find that they and you witness the same truths, have all drunk of the same spring, and have been born of the same God. I shall talk to you thus, as man to man; you shall feel, hear, and see with your inward ears and eyes, and you shall believe. These are the great witnesses that shall stand death and face judgment. You shall pray and thank me every Christmas Day and New Year's Day that your life has been preserved. You shall glorify me. I will be with you, and support and supply you with gospel and scriptures. You shall drink of me and never run dry. I shall keep you here a long time, working for me. You need not think that pain or that chill will carry you off. You shall know when I call you. I will send six angels when you expire, who shall convey you home to heaven. And then one of your attendant spirits shall exclaim, "Fly wide open, ye pearly gates of the New Jerusalem, and let the righteous nation in!" A crown of glory shall be put upon your head, and you shall take your seat at my right hand, and your end shall be in peace. Seek you rest above.' One day while I was in the field it seemed as though He slipped around in front of me and treated me with such a drink far sweeter than all the sugar and coffee in the world that, if the taste had remained, I should never have wanted water.

During all the night of the shelling (6th of July, 1863) I sat in my door facing the river, assured by the Lord that I should not be harmed. And I was not, though I could see the shells bursting through my walling and firing a neighbor's dwelling house. The Yankees asked me if I did not want to go with them and have my freedom. I told them I did not want to go from my old home, where I know my people, off with them, where I knew nobody; and, besides, that I was already free—that I had a freedom that no man could take from me, even the saving knowledge of Lord Jesus Christ. They said they wished they had the freedom (I thought to myself, you won't get it by throwing bombshells), and they let me alone.

"Oh! this something within me often sings its own praise, prays its own prayers, and preaches its own sermons. As I am working with my hoe in my little field, it often holds a meeting like an Association! And, as it talks to me of the greatness and goodness of God, I have to stop working and sit down, and my eyes become leaky as a spring, and my tears drop like rain. I never stop thinking of Him—I can never thank Him enough for His blessings. I have tried hard many a year to get a better love for Him, but I find I can only feel this same old love still. Sometimes I rise and sit up in my bed at night, rapturously listening to the marvelous, glorious language of my God! Oh! the teachings of this heavenly voice will never leave me! No thunder or bombshell can drown it. The world and the Devil cannot stop it. Old Jim is going to die there! For almost fifty years he has been a mouth of God, laboring for Him and laying off His parables. Poor old fellow, he is 'most gone,' but not afraid to die! for his life is hid with Christ in God, safe from all harm. (Col. 3:3.) There's my dependence. I'm not living here for a peck of meal or pound of meat, but trying to live so as to have something to eat hereafter, that I may not perish there! I long to die for the death of the righteous, and have my last end like His! (Num. 23:10.) The good Lord sustains me with His comforting word, 'Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.)

"Our last work is not done after God speaks peace to our souls. It is rather begun than ended. We must follow all the directions of the Spirit, try to serve the true and living God aright, to get all of our help from Him—for without him we can do nothing—endeavor to die in the triumphs of faith. Ours is a whispering God. He speaks so softly even if another head be touching yours it cannot hear Him; while He is speaking the tears run down your cheeks.

"The Spirit is made overseer of the body, to mortify its lusts. We shall carry the warfare with us

(Continued on Page 15.)

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

SEVEN QUESTIONS ANSWERED.

A dear brother, who says that he does not doubt in regard to the proper answers to seven questions, desires me to state and answer them in the Gospel Messenger. I will endeavor to do so briefly, clearly, and scripturally, as the Lord may give me light upon them.

1. Q.—Does Heb. 4:12 refer to the written word (the Bible) or the essential work (Jesus Christ)? A. The essential or personal word of God, the Lord Jesus Christ (John 1:1-14; 1st Peter 1:23-25; Rev. 19:13-16), as proved by the very language of the 12th verse and by the 13th verse of Heb. 4. Christ, by His omnipresent, omniscient, and omnipotent Spirit (Eph. 6:17; Rev. 1:16; 19:15) vitally and affectively applies to His people, the truth of the written word, which, when thus applied, is sharp and two-edged, containing both law and Gospel, and penetrates to the deepest and inmost recesses of our being, opening and exposing to ourselves the corruptions of our fallen animal and angelic nature, not only of our affections and passions but also of our understanding and conscience, the sinful thoughts and purposes of our carnal hearts, killing us like a sword, to all hopes of salvation by our own self-righteousness, and healing us like a surgeon's knife, by faith in the all-sufficient righteousness of our holy, suffering, dying, risen, exalted and interceding Head and Surety, our great High-Priest, Jesus the Son of God (Heb. 4:14-16).

2. Q.—What is the meaning of Gal. 6:8? A. As every man sows, so shall he reap. If under the influence of our fallen human nature, we think and labor only for self, for our own profit, pleasure, or honor, doing all our lives the works of the flesh (Gal. 5:19-21), we shall justly receive as our reward, only the corruptible things of this world and the ruin of soul and body for eternity (Rom. 2:1-16; 6:23; Matt. 6:19; Luke 12:15-21; 2 Cor. 5:10; Rev. 20:11-15; 21:8). But if, under the renewing and sanctifying influence of the Holy Spirit, we unselfishly bear the fruit of the Spirit (Gal. 5:22-26), crucifying and mortifying our sinful propensities (Col. 3:1-25), we shall graciously receive the reward of everlasting life (Rom. 2:1-16; 6:23; Matt. 25:31-46; Rev. 21:22).

3. Q.—How do you explain Rom. 10:8-21? A. All whom God calls by His Spirit from death to life, whether Jews or Gentiles, call upon Him in prayer and praise and service, and when they hear the Gospel of Christ, they heartily believe in Him as their righteousness, and will be saved (Joel 2:28-32. Acts 2:21, 39; Rom. 10:12,13,20; 8:28-39). Those who heard Peter preach Christ at Jerusalem and at Cesaerea were, before they heard him, devout (reverent, pious, religious) people (Acts 2:5; 10:2). Those who hear and believe God's words are already "of God," that is, born of God (John 8:47); and being children of God, are heirs of God, and joint heirs with Christ (Rom. 8:16, 17). God Himself was the preacher of the Gospel to Adam and Eve, Abel, Noah, Job, Abraham, Melchizedic, Isaac, Jacob, Joseph, Moses, the Prophets, the Apostles (including Paul himself) and only those qualified, sent, and guided by Him preach the pure and whole Gospel. Only the election of grace believe and are saved. (Acts 13:48; Rom. 11:4-6); and, in the purpose of God, they were saved before they were called (2 Tim. 9). It is God's voice that they hear and live forever (John 5:24, 25). Only the sheep, for whom Jesus laid down His Human life, receive from Him eternal life, believe and follow Him, and shall never perish (John 10:15; 26-30).He can and does give eternal life to those who die in infancy, and cannot hear or understand a human preacher's voice (2 Sam. 12: 18-23; Psalm 8:2; Matt. 21:15, 16; 18:1-5; Luke 18: 15-17). But perhaps the great majority of adults in so-called Christian and heathen lands, especially in the great cities of the world, are in darkness, sin, and misery, and hear of Christ, and, by the power of the Holy Spirit, believe in Him as their Savior under the instructions of the written or printed or preached word; and His true ministers, guided by Him, and helped on their way after a goodly sort by His believing and sympathizing people, should visit them and preach to them His precious and blessed salvation by His blood and spirit.

4. Q.—How do you understand Rom. 8:20? A.

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The word rendered "creator" here means and is rendered "~~Creditor~~" in the 22nd verse. For man's sin the earth was cursed by God, subject to the growth of thorns and thistles (Gen. 3:17, 18), and to vanity, decay and dissolution, not of its own will, but by the righteous judgment of God, and groans and travails in pain together with men until now, but it shall be delivered from the bondage of corruption into the glorious liberty of the children of God, when redeemed man shall receive the redemption or deliverence of their bodies in the morning of the resurrection, when the heavens and the earth shall be made new, and there shall be no more curse or sin or pain or sorrow or night or death or tears (Rom. 8:18-23; Isa. 1. 5:17-25; Psalm 102;25-28; 2 Pet. 3:10, 13; Rev. 21:22).

5. Q.—What is the meaning of 1 John 2:2? A. The word rendered "Propitiation" here means atonement, sin-offering, atoning sacrifice. If Christ atoned for the sins of all human beings, then all will be saved. But it is "His people" whom "He saves from their sin (Matt. 1.21); His sheep, both Jews and Gentiles, for whom He laid down His life, and to whom He gives eternal life, and they believe in Him and follow Him (John 10:15-30; Acts 13:48); all, in the whole world, who were given to Him by His Father in the covenant of redemption, and will come to Him, and be received by Him, and will be raised up by Him at the last day (John 6:37-47); and all of them will be on His right hand at the final judgment, and will be welcomed by Him into His everlasting Kingdom, into life eternal, while the goats, the unloving, selfish, proud, and wicked, will be on His left hand, and consigned to punishment, everlasting fire prepared for the devil and his angels (Matt. 25: 31-46). Repentance, faith, love, and obedience are the fruits of the Holy Spirit and not the cause but the effects and evidence of salvation.

6. Q.—Has any one any Bible authority to baptize or sprinkle infants? A. None whatever, it is sacrilege.

7. Q.—When, where, and by whom was baptism by immersion changed to sprinkling or pouring? A. The first recorded instance of such a change was that of ~~Navaton~~, of Phrygia in Asia Minor, about 281 A. D., who was at the point of death, and water was poured all over him and around him as he lay upon his bed, "to save his soul," making pouring as near immersion as possible. Many thought the act invalid. The Roman Catholic "Church" did not authorize the substitution of pouring or sprinkling for immersion until their (universal) council at Ravenna in Northwest Italy A. D. 1311. The Greek Catholics who well knew that the Greek word baptism means nothing but immersion, never authorized and substituted, and they immersed infants in the extremely cold climates of Northern Europe. Baptism represents a burial with Christ, a union with Him in suffering, death, and resurrection (Rom. 6:4-22; Col. 2:10-15), and therefore it is, not sprinkling or pouring, but immersion. S. HASSELL.

PRIMITIVE BAPTIST CHURCH IDENTITY.

(Continued.)

They were a hardy race of men men, and pursued other callings for a living besides preaching etc. **Revivalists,** who were to play upon the passions, to please the carnal mind, and augment the number of the visible church, were unknown among them. There was not an agent for collecting funds for any object of benevolence or literature among them. This shows where true Old Baptists stand today. Benedict then describes the Arminian or Missionary Baptists as follows: "They believed in **general atonement.** They **caused divisions** and **debates** by their **new doctrines.** They did not dwell in their discourses on the **doctrine of depravity ,election, Divine sovereignty,** final **perseverance,** etc. They were **bitter** in their feelings against the **doctrine** of **election,** and readily assailed it, in season and out of season, by reason of ridicule. They adopted the **Fullerite doctrine.** They lowered the standard of orthodoxy. They were eloquent. Their preachers did not preach the old-fashioned doctrine of **predestination. Old staid preachers** were **removed** to give room for those of **captivating discourses,** which excited the **passions** of their congregations, and so augmented the number of converts. They founded the convention of Foreign Missions in Philadelphia in 1814. They threw aside the jealosy of the fathers against ministerial education and soon filled the land with schools for religious training. They formed Bible Societies. They introduced Sunday Schools and **Bible Classes.** They set up departments which they **called** Foreign and Home Departments. They created Missionary Societies to promote missionary labors, when, before that, the Association occasionally voted supplies to destitute churches. **They introduced organs** as a part of their church service, and pew rents as a foundation to meet church expenses, and various excitements about matters foreign to the accustomed work of ministers of the Gospel." These are marks of modern Mission Baptists of today.

On page 165, he says: "In my early day, among, by far, the largest portion of Baptists, the terms **'brother' and 'sister'** were in **common** use in everyday conversation of these people, when speaking to and of each other. A great change has taken place with the missionaries now. They address their own members as Mr., Mrs. and Miss, as cold and formal as the world and **no** indication of love. These old Baptists used to address their members as **brother** and **sister."**

"1. To prove our assertion true, that **religious** excitements, produced by **protracted meetings,** etc., are of recent origin among Baptists. 2. That those who now engage in such things, as do the Missionaries, must be considered the **new** school party, who have departed from the practice of the regular Baptists. 3. To convince those, among the Missionaries, who have been born again—who have honest hearts, and are anxious to know the truth, that they

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have been sadly deceived in uniting with the Missionaries and engaging in their new-fangled schemes to make proselytes to their cause. Mr. Benedict now tells them of the origin and motive of these meetings, the first of which is recent, and the second of which is shameful, so that no sound, upright man should feel willing to fellowship such things longer. Old School Baptists, it is well known, reject these altogether."—Hassell's Hist. P. 768. "The Kehukee Association met May 20th, 1786. . . . . At this Association it was held to **be disorderly** to hold communion with a church member who frequented a **Free Mason Lodge.** Thus it appears, that at this early period of her history, **before Fullerism, Missionism** and the numerous auxiliaries to the church **were known among Baptists;** the Kehukee Association put her veto against mixing up herself with the secret societies of the world when she reaffirmed this principle in 1827." Hassell's Hist. P. 706.

While the modern missions was introduced by Mr. Fuller, 1792, and some members wanted to tolerate secret orders. True old Baptists opposed these innovations all the way. In 1827 the Kehukee Association met with Kehukee church and declared nonfellowship for all Missionary Societies, Bible Societies and Theological Seminaries, together with Secret Societies, which vote was unanimous. 1832. Convention of Primitive or Old Baptists, held with Black Rock church, Baltimore, Md., in which they formally withdrew fellowship from all Baptists advocating Arminianism and unscriptural and idolatrous schemes and institutions of modern missionism. **Many good people were led off after the Modern Mission Spirit.** They were blinded by their leader. Many good **heaven born children** of God among them **now** that are disgusted with that modern mission spirit which **robs God of the glory,** exalts the creature and abases the Creator. Many missionaries **have** and are condemning that **Spirit** that founded that **new** party of Baptists, causing such a sad division in the old church.

Dr. J. R. Graves, a Missionary Baptist preacher, in Tennessee Baptist, September 8, 1860, said: "Our missionary organism **originated** with our English brethren at the time of the revival of the missionary zeal, through the influence of Carey, Marshman and Fuller. Let it be borne in mind then that our missionary organism is of **human origin,** and of **very recent date,** entirely outside and independent of the churches, **and not known** in the **primitive** ages of the church." . . . "Our missionary machinery is **not Scriptural** or expedient. The Scriptural plan is clearly exemplified in the New Testament, and is simple and effectual, and the sooner we return to it, as a denomination, the better for us and the world. Same paper, December 25, 1858, he said: "If it is **our** mission to convert an entire world, why did not Christ set us an example by converting one city, or even the town in which he was born, and why did not the Apostles leave us each a city wholly converted? For our missionary boards to teach and preach that by our missionary enterprise abroad and the missionary church at home the whole world is to be converted to God and a spiritual millenium introduced, is to teach a doctrine that will disappoint missionaries, discourage the churches and promote infidelity and unbelief in the word of God, in our humble opinion. Will Brother Jeter tell us from what conceivable source a board receives its authority? From Heaven? Hardly. From men? From chief ministers? And who, pray, gave men or chief ministers the control and direction—the care and government—over the servants of Christ? Then will Brother Jeter inform us, and inform their missionaries, too, by what authority, human or Divine, they are authorized to put themselves in subjection to any man, or any number of men? If they can find authority to submit themselves to the Godly judgment of a foreign mission board, perhaps that same Bible will allow them to take an oath to a bench of bishops, or the Pope himself. Brother Jeter will do the Methodists, Episcopalians and the Pope a very distinguished service by finding in God's word authority for a body of men, whether denominational boards or bishops, to take control of the ministers of Christ, and dictate where, when and how they shall labor—to say to them, do this, and they are bound to do it. I could as soon obey a bishop as a board. The **principal enthrones Episcopacy.** It degrades the ministers of Christ to the servants of men. There is a conviction on the minds of thousands of our people—the warm friends of missions—that the present plan is wrong. Richard Fuller boldly affirmed on the floor of the convention in Baltimore, that **it** was **unscriptural** and **unwise."**—J. R. Graves.

Southern Baptist convention, 1890, p. 11, says: "The centennial of the modern missionary enterprise is at hand. **In October, 1792,** a little band of brethren gathered in the house of a Baptist lady, **made the first contribution to the cause of missions."**

The Baptist and Reflector, November 5, 1891, page 2, says: "Wm. Carey, the **father** of Protestant missions, the greatest man of his age, whether you regard him from his heart or his mind." If Carey was the **father** of missions there was no such missions for nearly 1,800 years after Christ founded His church. Hence the Carey and Fuller Mission Baptists are nearly 1,800 years **too young** to claim to be the Apostolic church. LEE HANKS.

SPECIAL NOTICE TO SUBSCRIBERS.

Owing to the scarcity of money and the decrease in office receipts, I am forced to discontinue the fifteenth of the month issue of The Messenger until the Fall season. I trust that you will understand the situation. When I made The Messenger semi-monthly, I did not increase the subscription rates. I feel sure that by September I can publish The Messenger semi-monthly again. In other words, just as soon as renewals and new subscriptions justify it.

Z. C. HULL.

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A REMARKABLE EVENT.

See, here is water; what doth hinder me to be baptized? Acts 8:36.

My recent experience has been a strange one indeed, and I desire to relate it to the dear family of God through the Gospel Messenger. On Wednesday before the second Sunday in April, at the request of Mrs. Susie Shurling, a poor afflicted woman, I joined a company of brethren and sisters with the deacons of my home church, and also Eld. Byrd, to go to the Telfair Hospital in the city of Savannah, Ga., to hold services for this afflicted woman. This service was a sweet and remarkable one, which resulted in Mrs. Shurling being received into the fellowship of Bethlehem church, of Bulloch County, Ga. We returned that night to Statesboro, and on the following day Eld. Byrd and myself visited dear old Eld. Hudson Temples, who was very sick. When we walked into his room he took us by the hand and wept. Then we realized as well as he that he was only here in his sufferings for a few more days and maybe only a few more hours. It was sad, indeed, to think of having to give up a dear old soldier of the cross of Christ, who had lived to the ripe old age of 79 years, and who had defended so ably the principles of sovereign grace for 56 years. We left him, never expecting to see him alive again.

The following morning, being Friday before the second Sunday in April, he fell asleep in Jesus, and Saturday afternoon we buried him in the cemetery of old Upper Mill Creek Church. After paying our last tribute of respect to the noble dead, by an appropriate service.

In a few days following they brought Sister Shurling back from Savannah to Statesboro on a cot, and by this time she had grown much weaker. She was in the last stages of Bright's disease and we knew she could not live but a short time. She begged to be baptized almost continually. Her doctors proposed to use a bath tub with water warmed, and baptize her in her room. This she refused, saying it would not satisfy her mind. She sent for the deacons to come to her room, and begged them to arrange for her baptism, and to send for the writer, who is pastor of the church.

The deacon called me over the phone and requested that I come at once to perform the ordinance. The time was set, which was Saturday before the fourth Sunday in April, at 3 o'clock. The baptizing waters are a small creek near the church, about three miles west of Statesboro. They used an automobile ambulance from Statesboro and brought her on a cot. She was then so weak that she was unable to raise her head from the pillow.

The evening before she had requested her husband and sister in the flesh to offer to the church at the water and be baptized with her. She told them positively that she would be baptized the following day, and on Sunday she would die.

When we met at the water and opened the doors of the church these two came forward and were received into the fellowship of the church.

The cot bearing Sister Shurling was then removed from the ambulance and brought to the edge of the water. The deacons were ready to go into the water with me, and one of them was placed at the foot of the cot and the other at the head with me. Her husband was ready to go into the water also, and he was asked by me to fold her hands on her chest and to place a folded handkerchief over her mouth and nose when the head was submerged. The ceremony was said and she was buried with Christ in baptism, which was the earnest desire of her heart. Her husband, Brother Henry Shurling, and her sister, Mrs. Annie Tyson, were then baptized also. A very large crowd witnessed the scene, an act which no one had ever seen before.

On Sunday morning she died just as she had told them she would do on Friday evening before. On Monday following I preached her funeral, using for a text, "There is a time to be born and a time to die."

She was fully conscious of her baptism in the act and also after she was dressed, and expressed joy and gladness. Her father, Deacon J. I. Brannen, preceded her to the grave just a short time before. Thus closed one of the most remarkable cases in the annals of church history.

I am fully convinced that the same power that put it into the heart of the eunuch to say, "Here is water, what doth hinder me to be baptized," and also Peter, who said "Who can forbid water, seeing that they have received the Holy Ghost as well as we," was the power that put it into the heart of Sister Susie Shurling to desire and beg for her baptism. Thus God still works in the hearts of men and women, and

> "Moves in a mysterious way
> His wonders to perform.
> He plants His footsteps in the sea
> And rides upon the storm."

Poor trembling child of God, let me admonish you, if you long in your heart to be baptized in the name of Jesus, go home to your friends. Don't wait for affliction and sorrows to drive you to do what you feel in your heart you ought to do. You stand on this side of Jordan and cast a wishful eye to Canaan but you can never know the joy of baptism until you have tried it. Let us pray for the peace and prosperity of Zion.

Henry Swain.
Graymont, Ga.

How sweet it will be when the summons comes, "Child, come home" to be able to say, "I am ready to be offered—ready to die." I have fought a good fight, have kept the faith; there is a crown of righteousness laid up for me. Blessed thought! It is so sweet for a christian to die. L. H.

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THE BEASTS AND BABYLON.

In a former article there was a mistake made in my article about the four universal governments that ruled over the world and the Jews before the coming of Christ. Let me state them again as I understand Daniel's prophesy to show, and also secular history.

Babylon at Ninevah, from 604 B. C., to 538 B. C.

Medo-Persian, at Shushan, or Susa, from 538 to 333 B. C.

Grecian, from 333 B. C.; at Athens (Alexander the Great) to 190 B. C. Roman Republic, from 190 B. C., to Christ. See Dan. chapter 8 and 9., and Myers history, p. 268.

These four great powers were great enemies to the Jews, except the Medo-Persian government that was represented by a ram with two horns. Yes, King Cyrus was good to the Jews and allowed them to return at the end of the seventy years captivity foretold by Jeremiah. Therefore the Medo-Persian empire was represented as a good government, (a sheep). Cyrus restored the vessels of the temple that had been carried off by Nebuchadnezzar. He also furnished money from the King's treasury to pay the expense of this rebuilding. But he was also bad. Now all these governments are illustrated by some ravenous or filthy beast. Dan. 7.

The first one was called a lion, then a bear, then a leopard, then a most terrible one with iron teeth.

These four kingdoms followed each other and were allowed to rule over the Jews because of their disobedience. When the Jews kept the commandments of God, no army nor enemy could stand before them. When these Jews were heavily persecuted they became humble. David was persecuted by Saul and right in the face of all this opposition rose to the kingdom. When persecution ceased against David he committed a great sin. Solomon had no opposition and he soon declined and the glory of Israel departed never to return again till Christ came.

The Waldenses were so persecuted that they kept up the doctrine and discipline for hundreds of years. But now since persecution has largely ceased, here has come along new inventions, ease and luxury, and the glory of spiritual Israel in many places has departed. The Lord has chosen his true witnesses in the furnace of affliction. How undesirable to the flesh. We naturally avoid persecution.

Now in the New Testament we also find the same horrible beasts, with even seven heads and many horns. Of course these are to illustrate other governments that oppressed the saints.

That Roman government was changed by the Caesars to an empire or kingdom and was a persecuting power as a heathen, pagan idolatrous nation. The great Constantine came to the throne in 306 A. D. He stopped the persecution against the christians and professed to be a christian himself. But these overbearing christians got Constantine to furnish the army and soldiers to enforce their ideas of doctrine, and right there rose up a new kind of a beast, and that horrible woman with the golden cup in her hand filled full of the filthiness of her fornications. When Constantine used the army to do what the big salaried preachers wanted done, then away went all religious freedom. Then came the burning stake, then men that loved the pure sweet truth that glorifies God, had to flee to the mountains and dens and caves of the earth. Here was the woman riding on the beast. That is the government supporting false religion. Any religion is rotten that looks to popular favor for its support. That courts favor with ease and luxury—runs out for popular favor and is full of non-forbearance. Abad had no forbearance with Elijah. He would have killed him but God protected Elijah. Herod had no forbearance with John the Baptist, nor with Jesus. The Roman Catholics had no forbearance with those who could not believe with them. So they used the kings to help them and to favor their plans and money schemes. There are two kinds of enemies. The dog and the wolf. The wolf comes to kill and destroy and has no forbearance. They love blood. They work in the dark, for the Lord never gave light to these beasts in their schemes to destroy and kill. These wolves will feed and feast on a dead carcas, (a church with no candlestick) and shout like baal's prophets and call it a fine dinner. But the dog is a tame wolf. He believes in grace also, so he says. The dog will lick your sore hand and it will feel good. He has a slick tongue. If an ox tongue strikes your sore hand, he will make the scabs fly. His tongue is rough. Sometimes the tongue of the Lord's servant seems to be very rough, but this is necessary to rebuke us instead of flattering us as the dog does. But the dog will feast on a dead carcas just as a wolf does and feel no harm from the awful stench. "Beware of dogs," so says the Apostle Paul. Dogs and wolves fall out and fight sometimes. God's children sometimes acts like dogs and wolves. What a shame and pity. We all have sin in us, but it should not show itself in being envious toward a poor erring brother that desires to live in peace. This envy is the uncomely parts of the body that should be covered. But what does a dog care for being indecent? The wolf has hair and the sheep has wool. If the wicked gives of his substance to help the poor or others it is only moral goodness, but God's children when they give of their substance are to do so for Christ's sake, and thus it is acceptable, and God blesses it to both the giver and the receiver, so it is thus like wool, is a true benefit. Wool is beneficial, but dog hair is not. Only that which God makes a blessing to us will ever be of any real benefit. Riches are sometimes a curse. (dog hair) A wolf pursues the lamb, but a lamb never pursues the wolf. Brethren are we pursuing any of our brethren for harm. "By the fruits you shall know. Is it possible that we can not tell a wolf from a sheep? Does the dove ever pursue the hawk? Do I pursue my brethren? If so it shows I am a wolf.

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Can a wolf change himself to a sheep? Can a sheep change himself to a wolf? God's children when directed by the flesh act very wolfish. The hireling is a dog. He will leave the sheep in trouble and flee from them because he careth not for the sheep. Is it right for a preacher to leave his flock and forsake his flock when he sees the wolf (of trouble) coming? It is better for a shepherd to attend to his own flock rather than try to manage all the flocks in the country. It is the wolf that is constantly hunting new victims. The wolf is not a lover of peace. He is not a peace-maker but always and forever a peace-breaker. The beasts of the book of Revelation covered the earth in blood, strife, division and death. They were huge wolves.

J. H. FISHER,
Graham, Texas.

Donaldsonville, Ga.

To the Gospel Messenger,

And all the Household of Faith: I have just returned from a short visit among some of the churches of North Georgia, during which I met many good, sound and orderly Baptists, many of whom I would love to make personal mention, but space forbids.

It is a sad fact, we found some coldness and barronness in some of the churches, which is due mainly to cold and irregular devotion and lax discipline. Brethren, we are taught to forsake not the assembling of ourselves together, and that we should worship God fervently with a pure heart; and too, that we should do things in decency and in order. One great trouble with some churches in trying to correct their troubles, is the invoking of an unwritten law for their decorum of peace, which results the same with the churches as in the courts of our country—it defeats justice and liberates criminals.

If I understand the duty of a minister, it is to preach the word, (Christ), and that word should be preached in perfect harmony with the written or inspired word, aside from any and all our speculative ideas; preach the preaching that God bids us; preach that we have been taught of the Lord, and never subvert the word of God with our injected ideas. If we are taught that God predestinated a man should get drunk and kill a man, and that the man committing the act, could not help it, we should preach it just that way; and if we are taught that God predestinated that a man should commit whoredom and theft, as many do, and that they could not help it, because God predestinated it, we should preach it just that way, and too, we should be just as consistent and faithful in our practice, and if a brother be guilty of any or all of those offenses, we should not exclude him from the fellowship of the church, lest we be found guilty of fighting against the will and work of God. If we be taught that God is as much glorified in the evil acts of men as he is their righteous acts, we should so teach it, and we should not try to save or restore such an one from such (don't say ungodly, if God predestinated it) course.

I think we should be just as consistent in our practice as in our teaching. If a man commits a very grave offense, it matters not how low-down or degrading the act might be, if God predestinated it, and we know that God never predestinated anything against His Will, the man was only doing God's Will and purpose, when he committed the offense, hence God becomes a partner in the act, and hence, to deal with the man, would be but a fight against the Will and Purpose of God, and to exclude the man from the church for committing the act, would be excluding him for doing God's Will. The sum of the whole thing is this, if the scriptures teach that God predestinated every act of mankind, whether good or bad, we should believe it, and we should preach it, and we should practice what we preach.

I don't think we should be teaching the brethren to flee from fornication and idolatry, lest we be found teaching the brethren to flee from the Will and Predestination of God. We should not be teaching that. "If ye live after the flesh, ye shall die," because that would be teaching that if ye live after, or according to the will and purpose of God, ye shall die,—that is, if God predestinated every act of man. We should not teach that, "Whatsoever a MAN sows that shall he also reap, but that whatsoever God predestinated, he shall reap. Paul says, "By the Grace of God I am what I am." Now, this is true with us all. By the grace of God we all are what we are in Christ, separated from the world in faith and hope, and are made partakers of the Divine Life of Christ, by the effectual work of God's grace in our hearts, and by the effect and power of the same, we are enabled to prove that we are in possession of this life, by a Godly walk and a Holy conversation before all.

But, to apply this term in a broad sense, as some men do predestination, then it is by the grace of God many of us are murderers, drunkards, and fornificators, and Paul was the chief of sinners, and too, by the grace of God he was carnal sold under sin, and it was by the grace of God that he was a wretched man.

We should be very careful in injecting our speculative ideas into a Gospel subject, lest we find ourselves at issue with the Word of God; for instance, when we say that God predestinated every act of man, both good and bad, we should remember that it is written, "Thou art of purer eyes than to behold evil, or look on iniquity." And again, "Ye have worried the Lord, with your words, when ye say every one that doeth evil is good in the sight of the Lord, and He delighteth in them, and ,'woe unto them that call evil good."

The only consolation I can see in preaching such doctrine is, that we are in harmony with the false Prophets of old.

God says of them, "They have put no difference between the holy and profane, neither have they shewed difference between the clean and the unclean." Ez. 22:26. And again, He says of these false prophets, "I sent them not, neither have I

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commanded them." Jer. 14:14. And in the 35th verse He says, I commanded them not, neither came it into My mind, that they should do these abominations.

Now in the face of the foregoing testimony isn't it a shame to the Holy Name and Word of God for one to stand up and say, and teach that He predestinated every act of man, and that He is glorified in everything that man does?

M. E. PETTY.

P. S.—Before concluding, I wish to say to every subscriber and reader of the Messenger, let us lend every encouragement and help we can to that dear young brother Hull, the Editor. He is making many sore and trying sacrifices that you know not of, in trying to give you a clean, creditable, comfortable issue of the Messenger.

If you want your love and christian fellowship increased for this boy and his family, visit them; if you want to know something of the burdens he is bearing for you, acquaint yourself with the business. We should be proud of all the Editors of the Messenger, and we should prove our gratitude by responding to their assistance. M. E. P.

LIFE'S CONFLICTS.

Dear Brother Hull:—Since you asked me to write I have thought of it many times and have felt the desire to do so, but oh! the blank empty feeling. Many times I have thought of scriptures, and when hearing others talk, I had a desire to write. How can one so blank write anything good?

As I try to write other things come in the way. I used to hear people say sin is mixed with all they do, and I would not understand it, but I think I know a little about it now. Sin is not only mixed with what I do, but nearly or all that I do is sin. My life has been one of sin and mistakes, although it was said that I was a good boy. If there has ever been any change in me from nature to grace I never knew it, though there are some incidents in my life that make me hope there is a change. When I was a boy I thought that at some time in the near future I would kneel by my bed at night and beg till the Lord would give me religion, but I never did; kept putting it off. I thought when I grew older I would grow better, then when I was a man I would be better. It seemed that I must be better when grown, but alas! all my vain and much wanted expectations has come to naught.

I expected, when I grew to manhood, that I could soon pick up riches, and then I would help the poor. Vain thoughts. I was thinking of my honor as well as the good for the poor. Instead I am poor, but the rich don't help me. I get accommodations from common people but not from the rich. But I am not complaining. If it's God's will I want it to be mine. It may be that He has kept me poor because if I was rich I would be like the rich man who let Lazarus perish at his door.

I have said many times that I would or would not do so and so if I was in certain people's stead but I learn more about human nature as I grow older. I have learned that there is no telling what I would do if my wicked heart was turned loose. Instead of getting better I get worse. If ever a heart harbored thoughts that were blacker or more wicked than mine it must have been wretched indeed. I have tried many propositions to earn money for an honest living, things that has made others rich, but when I turned my attention that way I would lose instead of gain. I mention these things to show that my life is one of mistakes, and if it was possible for God to make a mistake I would say he made a mistake putting me here or letting me live.

If I stop here you may think my life is wretched indeed, but I have plenty for which to be thankful. First, the earth and the fullness thereof is the Lord's. He made all things for His own use, and as it pleased Him, and uses them according to His pleasure. Then if He has made me for a purpose will He not preserve me for that purpose? A sparrow, nor even the least insect can be harmed without His permission, then can't I trust Him though He slay me? If I am one of the Redeemed and He slay me, it would be for my good, I'd leave this world of sin to live with Him. He has promised grace sufficient, not an extra supply, but as needed. So has He promised bread and clothing and though it does not come as fast as human nature wants it we have enough to eat and wear, more than we deserve as we are unprofitable servants. Sometimes I feel a desire to live near Christ, but while I am asking it, self says no and He is gone. Pray for us.

GEO. W. JACKSON.

Every groan, sigh, bitter tear, heart ache, pain in body, bereavement, is one less on our pilgrim journey. Soon we shall pass all the stations and go home and be at rest. We have but one more river to cross—the river of death—then we will be at rest. L. H.

The nearer we approach the end of our journey and sorer the conflicts in the way the more anxious we are to reach that desired haven and to be forever at rest. May these blessings be mine. L. H.

Order the

Old School Church Hymnal,

40 cents each; $4.00 per dozen.

Z. C. HULL.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and foutrh Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

I have had sweet meetings and have been kindly received everywhere on this tour. I see great interest among the people and especially the young. God is working in their hearts and preparing them to serve Him. It makes us rejoice to see God's humble children coming home following the blessed Savior. Those who are in the church should live their profession and be a shining light to the world. Where there are divisions and personalities there should be forbearance, forgiveness and burying all the past. Cannot we forgive every personal wrong done us? We should do so. Let us all strive in love for the things that make for peace. Oh, that we may all love God supremely and love one another with pure hearts fervently. Where there are public offenders we should withdraw from them and let them repent on the outside. (1 Cor. 5th chapter; 2 Thess. 3:6). Where there are dead branches they should be pruned off. Where there are hobby riders, sowing seeds of discord, they should be stopped.

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Where there are those who preach the truth in love and strive for the things that make for peace, encourage them in this great work. We need a godly ministry and an orderly membership and all true Baptists united in love. We are glad to find all these good people sound and united upon all the essentials. We feel sure that day is breaking and that they are on the verge of a revival of love and unity.

L. H.

APPOINTMENTS FOR ELD. J. P. NOBLES.

Elder Z. C. Hull.

Dear brother, you will please publish appointments for Elder J. P. Nobles as follows: Piney Grove, Headland, Tuesday and Wednesday, June 13, 14; Union, Midland City, Thursday, June 15; Ozark, Friday, June 16; Pleasant Grove, Saturday and Sunday, June 17, 18; Ariton, Monday, June 19; Baptist Rest, Tuesday, June 20; Mount Zion, Wednesday, June 21; Freeman School House, Wednesday night; Hardentown, Thursday, June 22; Romah, Friday, Saturday and Sunday, June 23, 24, 25. Elder Nobles and Elder Bullard will be together from Piney Grove, Headland, to Ariton. We hope the brethren will give these servants of the Lord a good hearing.

Ozark, Ala. J. J. TURNIPSEED.

APPOINTMENTS FOR ELD. W. M. BULLARD.

Elder Z. C. Hull.

Dear Brother:—You will please publish in the next issue of Gospel Messenger the following appointments for Elder W. M. Bullard: Concord, Linwood, Ala., Wednesday, May 31.; Mount Zion, Banks, Thursday, June 1; Ozark, Ala., Friday, June 2; Union, Midland City, Saturday and Sunday, June 3, 4; Little Vine, Dothan, Ala., Monday, June 5; Dothan, Ala., Tuesday and night, June 6; Sharon, Donaldsonville, Wednesday, 2 p. m., June 7; Olive Grove, Thursday, June 8; Union, near Donaldsonville, Friday, Saturday and Sunday, June 9, 10, 11; rest day, Monday, June 12; Piney Grove, Headland, Tuesday and Wednesday, June 13, 14; Union, Midland City, Thursday, June 15; Ozark, Ala., Friday, June 16; Pleasant Grove, Saturday and Sunday, June 17, 18; Ariton, Monday, June 19; Bethel, Tuesday, June 20; Antioch, Wednesday, June 21.

Ozark, Ala. J. J. TURNIPSEED.

The greater the tribulation and the sorer the afflictions the dearer heaven will be. L. H.

Mother, home and heaven are dear, sweet and precious names, but the dearest and sweetest of all names is Jesus, who has done so much for us. Let me serve, reverence and ever adore Him. L. H.

THE PHARISEE AND THE PUBLICAN.

A booklet designed to set forth the difference between natural and spiritual religion, and to comfort mourning souls. Price, 10c postpaid. W. S. Craig, 515 W. 27th St., Kearney, Nebraska.

Elders A. J. Banks, W. J. Hull, H. G. Mitchel, T. J. Head, Oscar and Willis Hembree were in attendance at the May meeting at Cross Roads church. The meeting was very pleasant. We had a number of visitors from our Sister churches. We are thankful indeed that we were once more blessed to have the privilege of communing together. It encourages us to have visitors. We have a standing invitation to all who possibly can to attend our services. We will do everything we can to make you feel at home. The meeting time at Cross Roads is the 2nd Sunday and Saturday before in each month.

Elder Henry Swain of Graymont, Ga., preached to a large audience at the East Atlanta Church on Sunday night May 14th. Elder Swain's visit was greatly appreciated. He preached with wonderful power and all present seemed to have wonderfully enjoyed the sermon. Elder Swain is an able man. The Lord has wonderfully blessed him with all qualifications necessary for intelligently expounding the word of God. Come again Brother Swain, we will welcome you.

Z. C. HULL.

At North Fork church May 4th and 5th, we had Elders Church and Simcox with us. One precious young girl joined the church amidst much rejoicing. This is a fine body of Baptists, a number of lovers of truth on the outside who should be members.

We were at Pond Mountain church 1st Saturday and Sunday in May. Elder Ed Davis is their able and efficient pastor. He is the son of the late Elder Davis, deceased. These are precious Baptists. May God bless them all. L. H.

I am now at Honaker, Va. I have visited a great many good Baptists on this tour. I visited churches of the Senter Association and met Elders J. A. Cave, C. B. Kilby, Ed Davis, T. H. Kilby, and churches. All good sound and able ministers free from hobbies. In the St. Clair Bottom Association I met Elders Blevins, Martin, Miller, C. N. Tilson, Heath and Barker, good sound men. I visited St. Clair Bottom church which has been organized near 170 years. When first organized had to guard the Indians off while engaged in worship. The Indians killed one of the first preachers. This good old church is sound in the faith, contending for the same faith and practice upon which it was organized. It was organized nearly one hundred years before there were any missionary Baptists in America. They stand aloof from all the institutions of men, secret and otherwise. When this church was organized the Primitive Baptists were not troubled with non-ressurrectionism. universalism, russellism, no soulism, soul sleeperism, annihilation of the wicked fatalism, etc. They were just plain old Baptists then. The agitation of heresies produce discord, trouble and division. The agitators should be stopped. I have visited the good home of Eld. J. T. Stinson, who is

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a great and good man and in full accord with the great body of Primitive Baptists everywhere. If all could be satisfied to just be plain old Baptists like he is and cease agitating questions that confuse and divide sweet peace would be fully restored everywhere. True old Baptists do not believe that Cain, Pharaoh, Judas and the goats were children of God. Devils are not God's children. I am sorry any professing to be old Baptists will agitate such. True servants of God love peace, unity and fellowship better than any hobby and they preach the truth and love and labor to unity. Wolves labor to devour and divide. May God unify all in love.

L. H.

TOUR ENJOYED.

Elder Z. C. Hull:—Dear brother, I have just returned from a tour in Kentucky and North Carolina. I found many brethren out there taking your paper, so I told them I would drop a few lines to your paper so they could hear from me. Dear brethren and sisters and friends, I reached home April 11 and found my wife had improved while I was out there. She had the flu before I left home. I will say to all in Kentucky and Missouri I have never visited any country I enjoyed the brethren and sisters more. I want to thank you many times for your kindness to me, a poor sinner. My prayers is that God may continue his timeful and spiritual blessings to you individually and collectively if I never see you any more in this life. It is a pleasure to me to think over my trip and find a few out there still standing in the good old way, who feel the Old Baptist Church is good enough for you. It is the top, and when any one thinks it is not and he makes any change (if he or she does) he has to step down to find anything. There would be more going on with us if we would allow them to arm up with as many wives as Solomon had and they turned his heart away in his old days. Prov. 12-4 reads thus: A virtuous woman is a crown to her husband but she that maketh ashamed is at rottenness in his bones. So Christ is the husband, so let us try to represent him as such. I can't see how anyone can or even wants to arm up with such trifles as some do if they love the church. It grieves me because I can't in my everyday life represent the Old Baptists as I desire to, much less try to disgrace her and bring reproach upon her. She is the salt of the earth. Brother Bartlett, the more I have studied about you and those in Missouri, the closer you get to me. How hard you have had to contend against secret societies. Jesus, neither His disciples advocate such and if we would try to practice what they teach more and let the rest alone it would be far better, I feel. We notice that it has been Satan's job to try and destroy the church and if he can get some one in the church to try to tear it down he had rather have one in the church than a drove on the outside. I must bring this to a close. This leaves me enjoying good health and hope my wife will soon be well. Submitted in love to the dear readers.

C. W. STONE.

Route 1, Rockford, N. C.

P. S.—Dear brother, I have never met you and I haven't read but one of your papers. Elder E. B. Bartlett, of Middletown, N. C., gave me that one. If I am not mistaken you are the brother he spoke of helping him ordain some brethren in Indiana. Dear brother, if you deem it worthy of space in your paper, you can publish the article I have written so the brethren may hear from me. I met Eld. Shain, of Madisonville, Ky., on my tour. Best wishes to you and paper.

C. W. S.

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53 Brookfield St., White Plains, N. Y.

Elder Zack C. Hull.

Dear Editor:—Enclosed please find money order for $5.00. I have tried to get new subscribers for the dear good Messenger and I feel it is hopeless and when the notice came April 15 and after reading and rereading its contents truly, my heart went out to you and the tried ones everywhere. This evening as I awoke I was more impressed to send you this little token to help to lighten the burden for there is no cause I have at heart more than the cause of Zion. This truth will stand no matter what men or devils do for God has all power and none can stay His hand. As many times I am impressed to write and when I make the attempt it makes me tremble for fear I will not give all the glory to God. This hymn has been in my mind for the past few days: I love thy church, O God: the house of thine abode, dear as the apple of thine eye. Engraven on her hand, for her my tears shall fall, for her my prayers ascend. I prize her heavenly way. And in this hymn I could so plainly see the blessed Jesus as a wall around this dear despised people that was chosen in Him when as yet there was none of them. These words came in my mind with much force; one body, many members. Yes, dear editor and brother, when these most sacred things come to me I am so often lost in amazement and wonder to think even; I to have such in work of unspeakable joys as well as sorrow, for as I journey down life's mixture of joys and sorrows path I feel I grow viler and viler and sometimes I feel I must give up and say I have made a mistake. There comes to me the days that have passed and gone when I could sing Jesus all the day long was my joy and my song. O, that His salvation might see He has loved me, I cried. He has suffered and died to redeem such a rebel like me. Then I feel this little hope saying within we are prisoners and in this we must groan until we are relieved of all that is mortal. Then the next thing I find I am fearing and trembling and wondering how it will be with me in the hour of death. So we are never satisfied but if I know anything I do love this doctrine and people above everything for their joy and sorrow I do share. I do hope that the Lord will be with you and all of His dear people, in this great cause, for the truth will ever

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last and only to Zion it is given. I feel, to say to you that the Lord has given you a clear understanding to defend this great cause. I hope that all who can will send as much as they can to keep the Gospel Messenger going and take and lighten the burden. I look for its coming and would be at loss not to get it. Now may the God of all pity be with you and her dear people and cause them to stand the storm, for He alone is able. I want to tell you a dream I had in 1914. I have felt impressed many times to tell you but each time I would make my letters so long I did not. I will beg you to pardon this long letter already and bear with me as I will try to relate this dream as vision. I dreamed I saw in the southeast a leaf of the New Testament up in the sky and it was waving back and forth and never moved only back and forth as I looked at it. I heard a voice saying that the great Sacrament Day shall come and Gabriel his sacramental trumpet shall blow and I saw and heard a great storm rise out of the north part of the world and blow with great force against this leaf and the harder the storm that blew against it the firmer it waved and never moved only as at first. As I looked to see it blown away by this great storm I heard another voice saying to me, That great illustrious day shall rise when all their army shine in robes of victory through the skies. The glory shall be thine. I saw another great storm blowing against this same leaf and it waved back and forth in the same place and was not blown away and I awoke and was amazed for I thought I was awake and it was so real and I have never forgotten it and was made firmer to believe no matter how this truth is despised it will ever last for Jesus is the New Testament and none who trust in Him will ever die.

Yours in hope beyond,

(MRS.) MELISSA GRIMES.

Normangee, Texas.

Dear Brother Hull:—I am sending you another new subscriber. Do so much wish I could send more but I seldom ever get to leave home and do not get to see many but who are already taking the dear old Messenger of love, for that is what it contends for. May the dear Lord bless you to continue on striving for peace and unity. Bless all the dear servants, dear Lord, who write so sweetly and humbly letters desiring peace. I would like to mention the names of all the sweet writers but it would take too much space so I will say write on. You have no idea of the good you are accomplishing. If not deceived I have many times been made to bless the name of the Lord in reading so many good pieces; it's food and drink to the hungry. May the dear Lord continue to give you of His bountiful store of love that you may hand it out to those who are in need and cause us all, if I am included, to love each other more and better each hour we live and draw us together with love that can not be broken. What shall we render unto the Lord for His goodness and mercy to us. If not deceived in my poor heart, I try continually to have Him lead me in the right way and so live that I will have sweet fellowship with His dear children, so when I have to go hence they can say she is gone to rest where there is no sorrow there. Now may the Lord bless us all with ever needed blessing, is the prayer of an old afflicted sister in Christ, I hope. Pray for me and sing while on your bended knees in prayer.

M. BUCKNER.

Old School Church Hymnal.
Over 200 Good Old Hymns, Words and Music.
You Will Like the Book.
40 cents per copy; $4.00 per dozen.
Z. C. HULL.

The church of God was founded by Christ and all the doctrine and practice was delivered to the church Christ founded. There was not a universalist, russellite, nor conditional church founded by Christ, therefore this doctrine is not the doctrine of the Bible. Man possesses body, soul and spirit. He is not a brute. He has endless existence. All men, righteous and wicked have conscious entity after death. The righteous in spirit go to heaven and their body to the grave, in the resurrection soul and body will unite and man in his entirety will be spiritualized, immortalized and saved in heaven. The wicked in his entirety will be eternally punished in hell. Old Baptists have ever believed this. L.H.

Poor troubled child, who feels friendless and homeless, Jesus will not leave you comfortless. He will come to you. He will never leave you nor forsake you. L. H.

In the hour of affliction and grief you are brought closer into fellowship and communion with Jesus. It is good to be afflicted and suffer for His sake.

Afflictions though they seem severe, are oft in mercy sent. L. H.

OBITUARIES

SARAH E. PAUL.

With a sad heart and with a desire to do a heartfelt duty, I will try to write a short sketch of the life and death of my dear mother. She was born June 3, 1872, died Feb. 10, 1922, making her stay on earth 49 years.

She was united in marriage to W. B. Paul, June 1, 1890. To their union were born eleven children, 6 boys and 5 girls. She leaves a father, 8 sisters and two brothers, 9 grandchildren. Our family circle is broken. But the dear Savior taketh as he sees fit and I pray for Him to make me submissive to His

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will. We feel lonely without her, but we feel sure she is sweetly sleeping in the arms of Jesus.

Mother is the one, whose presence is missed so much, but we should not weep for her, the dear Lord loved her most. It won't be long till God will call us, and there will be no more sorrows, for our happiness will be complete.

She was a kind and loving wife as well as a mother. She was sick only a short time. She was taken with a stroke of paralysis, and lived only a short time. She was a member of the Primitive Baptist church, and was baptised by Elder N. H. Harrison.

The funeral service was conducted by Elder William Stubbs, and her body was laid to rest at home.

My soul with joy attend,
While Jesus silence breaks;
No angel's harp such music yields,
I know My sheep He cries,
My soul approves them well,
I freely feed them now
With tokens of My love,
But richer pastures I prepare,
And sweeter streams above.
Enough my glorious Lord
Let faith triumphant cry,
My heart can on this promise live,
Can on this promise die.

Written by her daughter, Mrs. J. S. Waters, Pinetown, N. C.

DEACON T. R. CAUDILL.

The subject of this sketch, Deacon T. R. Caudill was born Nov. 20, 1850 in Alleghany county and was married to Miss Caroline Fender on March 7, 1869; to this union were born 13 children, 6 boys and 7 girls, two little infants and one boy, Robert Franklin preceded him to the grave. Those living, 5 boys and 5 girls, being S. G., of Statesville, Oscar Whitehead, Dr. W. C. Pearisburg, Va., Dr. E. L., Narrows, Va., Edwin, Forest Hill, Md., Mrs. Nannie Waddell, Scottville, Mrs. Mattie Green, Forest Hill, Mr., Mrs. Candace Edwards, Sparta, Mrs. Florence Edwards, Independence, Va., Mrs. Blanche Edwards, Whitehead. Father professed a sweet hope in Christ in his early boyhood days and joined the Primitive church at Union on the first Saturday in April, 1885. He was soon elected church clerk, which office he faithfully filled for a period of about twenty years. Was ordained a deacon of Union church July 1st, 1904, which office he faithfully filled until his heavenly Master called him to his sweet home. He was ever at his post of duty when he felt that his assistance was needed or when called upon. He was ever faithful to his church duties, and seemed to greatly enjoy the service of his heavenly Master. He ever stood faithful, ever contended for the old paths, looking up to blessed Jesus, the author and finisher of his faith. He was a kind, faithful, loving husband and a dear, loving father and good neighbor. He lived to see his ten living children united with the Primitive Baptist church of Jesus Christ, and his oldest son liberated to speak in public. We feel that the church at Union has lost a bright and shining light and the neighborhood a good and useful man, and a dear mother a kind and loving husband, his children a kind and loving father, but we feel that our loss is his eternal gain. I would say to you dear lonely mother, and my dear brothers and sisters there is a vacant seat in the dear old home which never can be filled. Dear father has been called home and we will never hear his voice admonishing us how to live and love each other as we journey on through this troublesome world. But let me say to each one, never forget his Godly advice. It did us good while around his feet, it will do us good while he is sleeping in his tomb if we will ever keep it in our minds. After the funeral services were conducted by Elders J. M. Williams, J. R. Sanders and Isom Fender, he was laid to rest in the cemetery at Union Oct. 25, 1918, where he first joined the church, to await the glorious resurrection morning, when we feel that he will arise and meet his dear Savior in the midway of the air and go home ever to be with the Lord. Oh, what a blessed thought to the poor little child of God. He often said if he ever reached heaven and immortal glory it would be alone through the death and sufferings of dear Jesus. He often said that he wanted to beg Jesus for mercy as long as he stayed in this poor world. He suffered greatly in his last days, but bore it with much patience and seemed anxious to go home. We will now say to all the bereaved and loved ones to mourn not for dear father as one that has no hope, but imitate the virtuous life of this dear man of God. Written by request.

S. G. CAUDILL.

MRS. LYDIA M. HAYMAN.

It is with a saddened heart that I chronicle the death of this dear sister-in-law, who passed, as we hope, to a better world than this, quite suddenly on March 30, 1922.

She was born September 7, 1884, and was the fifth daughter of Eld. J. D. and Sister Sarah McMillin. She was always a good, obedient and faithful child, and judging from conversations she had with her mother, sister had undoubtedly experienced a hope in the saving grace of our dear Lord, and greatly enjoyed going to the Primitive Baptist church, and we believe she would have joined the church had she been living near one.

She was married September 25, 1915, to James T. Hayman and they lived together very happily and contentedly to her death, which was caused by acute indigestion.

After falling asleep she looked so sweet and contented—just like she was resting in the arms of Jesus.

She leaves a very dear mother, a husband, four brothers and three sisters—all with families, except one sister, to mourn her loss, but not to grieve as those without a hope. Her father, Eld. J. D. McMullin, and a sister, Mrs. Susan Smith, having preceded her, as we believe, to a happier world than this.

May it be our Lord and Master's will that we all meet you in heaven dear sister. We would not have you back from your Haven of Rest to this world of sorrow.

Written by F. L. TAYLOR.

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(Continued from Page 2.)

until death. When we offend, the good Lord whips us well for it, but will never take His loving kindness from us. (Psalm 89:30-34.) We are careful to avoid that place in future. 'When grace is given to the soul,' He said to me, 'it keeps pushing away sin, and distilling in the soul until it drives out every unclean thing, and in death washes it as pure as gold and fit for the kingdom of heaven.' I could not tell the end of His instruction in a thousand years.

"We shall all meet at the Great Day. All the judges in the world will be there, and be silent and tremble, while the great Judge only shall speak. There will be no rocks or mountains to hide the wicked from His vengeance. They will all be turned into hell, while the righteous shall be welcomed to life eternal!

"Sometimes I doubt, but deliverance comes and stamps the foundation sure. I feel that I know that God who thunders when He pleases and calms the rolling seas, who directs the whirlwind and rides upon the storm! I have thought that I loved my wife and children better than anything else in the world. But now I know that I love my God, His ways and His people better than these and best of all!"

Thus, dear Brother Temple, I have given you an account of some of the exercises of this truly wonderful man of God. His brethren knew that his is "the path of the just, which is as the shining light, that shineth more and more unto the perfect day." (Rom. 4:18.)

S. HASSELL.

Remarks.

I was baptized by my father at Williamston, N. C., in Roanoke river, January 11, 1864, and in the same year wrote the above narrative. The testimony of the old brother was a blessing to me then, and is a blessing to me now. I cannot read it now without tears. May the Lord bless it to thousands of the present readers.

The shelling of Williamston by the Federal gunboats on the river, July 6, 1863, was on account of a few Confederate soldiers passing through, who, however, did not shoot at the Federals. The bombardment continued part of the afternoon and all night. Nearly every resident, except a few old Baptists, left the town. Two houses were burned by the shells, but no person was hurt. When the marines marched up Main street next morning they saw my father sitting on his front porch and asked him what he had been doing all night. He replied, "I have been praying for you." If all men had this spirit there would be no more wars.

SYLVESTER HASSELL.

The above was printed in the Gospel Messenger of August, 1917.

Dear Brother Hull:

By request of my dear mother and by an inward impression of my own, I will try and write a brief sketch of my life and especially of the Lord's dealings with me in bringing me, as I hope, from a state of nature to a knowledge of His truth; from death unto life, which has been and is yet my precious hope in Christ Jesus.

I was born in Webster County, Georgia, March 21, 1878, and have lived here all my life. Mamma and I live here alone in this desolate home, my dear father having died years ago when I was young. The Lord began, as I hope, to deal with me when I was between thirteen and fourteen years old, and it was indeed a hard, dark and rugged road for a child to travel. I did not know what the trouble with me was, but would beg the dear Lord to have mercy on me and forgive my many sins. I felt to be the vilest creature on earth. It seemed like my poor heart would break. Mamma would sometimes ask me what was the matter with me. I told her I did not know. Oh, how I tried to beg the Lord for mercy but it seemed that my prayers were not heard. I went to visit my grandmother and the missionaries were carrying on a protracted meeting near Richland, Georgia, and I attended until I became very much interested so decided to join them.

I shall never forget the night I offered myself for membership to them. They received me and I was baptized, together with a lot of others, by the pastor, and I lived happy with them until last Apri (1921), when my troubles began again, when it seemed that the scales suddenly fell from my eyes and I was made to fully realize that I was not a member of the Church of the Living God, which is the pillow and ground of the truth. I went on in this condition for some time and it seemed at times that I would die if I did not get relief. I went to the Primitive Baptist Church at Turkey Creek often, as my mother was a member there. It seemed that every sermon was especially preached to me and oh, what anguish of soul I did suffer for months. I wanted to go and ask for a home with them but felt too unworthy to live with them. My mind was so torn up that I could not rest day or night. I sent for their precious pastor, Eld. B. F. House, on the fourth Sunday in November, as I wanted to tell him my feelings. He came and, oh, how glad I was to see him, but still I could not talk but tried as best I could to tell him a part of what I have here written, and oh, how he did comfort my poor soul with such good, gentle and kind admonitions. May God bless him through life's trials and conflicts, is my prayer.

They held services at Turkey Creek on December 22, 1921. I attended and at the close of the service they gave an opportunity for members. I went forward and to my great joy and surprise was heartily received. I was baptized that afternoon by the pastor and I thank the Lord I do believe that it was done according to His good pleasure, and now praise His great name I can say, "How goodly are Thy

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tents, O Jacob, and thy tabernacles, O Israel" (Num. 25:5). And again, in the language of Ruth, "Entreat me not to leave thee or to return from following after thee, for whither thou goest will I go, and whither thou diest will I die. Your people shall be my people and your God shall be my God."

Dear brethren and sisters, one and all, please remember me in your prayers, a poor afflicted sinner, saved by grace if saved at all.

IDA L. DISMUKE.

Elder Zack C. Hull,
Atlanta, Ga.

Dear Brother in Christ:—I wish to renew my subscription to The Gospel Messenger, so you will please find enclosed a check for One and 75/100 ($1.75) Dollars. You can take out enough to pay for the cashing of this check (if any is charged) and apply the remainder to my subscription. The Gospel Messenger comes to me regularly, bringing news from all the households of faith. Just the kind of news I love to read if not deceived. We have many blessings for which we ought to thank and adore Him who is the giver of every good and perfect gift. Man is a fearful being when led by the flesh, and by a Satanic spirit; our daily papers are full of the many crimes and wrong-doings of weak mortals; but there is a people who have been taught of Him who promised that He would put His law in their hearts and write it in their minds. This old nature, when not kept under, brings trouble and distress to ourselves and to those around us. I desire, if not deceived, as a Baptist, to be found seeking and following after things that make for peace.

Dear brother, I have never met you in the flesh, but I hope we have been taught by the same spirit. I have met Brother Hanks and heard him preach many times. I do certainly enjoy hearing him preach, proclaiming the glad tidings of salvation by grace; yes, salvation by grace, both in time and eternity. I know that many people teach that salvation is by works of righteousness which the sinner must perform and I once thought this was the way myself, but since I've been made to feel to be a lost and ruined sinner, yes, burdened with sin, without hope and without God in the world, and I have been made to hope that this burden of sin has been taken away. I no longer believe that salvation in eternity is by works.

I know that sometimes I am troubled with unbelief. I do not know how to pray as I ought, but I have a desire that the dear Lord would help my unbelief.

Oh! how often have I felt there is no use. I have prayed and cried in vain, God does not hear me, then why not give it all up? If it were nature I think I would but I hope eternal life has been given me, the water of life, which Jesus said he would give and Jesus said it would be in his people a well of water springing up into everlasting life and may we hope that is the cause of our hope springing up and of our constantly crying to God for mercy, for pardon, for joy and for comfort, looking to Him to bless us with His presence and grace, and with His salvation. It is salvation we want, salvation from sin above all things.

Dear Brother Hull, I have not written this for publication, but if it does not crowd out better matter, you have my consent to publish it.

I feel I had better stop just here for fear I may weary you. I will say, ere I close, that I would be very glad to have you visit us some time, the Lord willing. I desire an interest in your prayers and also the prayers of all God's dear children.

Yours in hope of life eternal,

JOHN W. BRASWELL.

We see in places that our people are deficient in singing. Let churches supply themselves with the Old School Church Hymnal, 40c each or $4.00 a dozen, and improve their singing. L. H.

If you have a hope that the Lord has pardoned your sins, follow Him in baptism. There is a sweet rest for you in following the blessed Savior.

L. H.

We are not satisfied. We desire something that all this world cannot give. Then shall I be satisfied, when I awake with Thy likeness. L. H.

Once while serving the office of county superintendent a man from a school torn all to pieces came into my office to tell about the fuss. I told him to go back home and dissect himself and then ask himself the question, What part had he played in this unhappy division? He left me immediately and did not seem to like me any more.

I venture to say that if every minister would examine himself thoroughly and those of every faction who are guilty of blood would repent in sack-cloth and ashes there would soon be a reuniting of the Master's children as the frozen icicles melt before the morning sun. I venture to say it boldly without fear of contradiction that an unfaithful ministry, failing to declare the whole counsel of God, is responsible for the scattered flock of our Zion. In olden times they spake often one to another, visited one another's homes and sang and prayed. Is it so today?

Love and fellowship to all the saints of God,

Cottonwood, Ala. C. H. BYRD.

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The GOSPEL MESSENGER



Vol. 44 ATLANTA GEORGIA, JULY 1, 1922 No. 12

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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REGULAR BAPTISTS.

"**The Regular Baptists** are essentially at one with the United Baptists and hold that God gives no command without giving the individual corresponding ability to comply; that all for whom Christ died may **comply with the requirements and conditions necessary to eternal salvation,** and that, therefore, since Christ **tasted death for every man** and all men are commanded to **repent,** the eternal salvation of all men is possible and those who are lost might have **complied** with the **Gospel** command and been saved.

They do not accept the London Confession, the Philadelphia Confession, and the New Hampshire Confession of faith. Each Association has its own Confession. They practice baptism by immersion and feet washing. The general statistics of the regular Baptists for 1916 are by States and Associations in the tables below, as follows:

Organizations (in United States) 401, with a membership of 21,521. Number of church edifices, 192. There are 50 Sunday Schools, with 2,587 scholars. The number of ministers on the rolls of the denomination was 494. Schedules were received from 476 and of these, 35 receive salaries averaging $120. The great majority supported themselves in whole or in part by other occupations, chiefly farming. Government Report of Religious Bodies 1916, pages 128 and 129.

United Baptists (in United States). "In doctrine the United Baptists hold that salvation is all of grace and in no sense of work; yet that it is **conditional** upon **performance of the requirements** of the Gospel which, they claim, is to be preached to all men; and, as all men are commanded to repent, it necessarily follows that all men are given ability to repent, being led to repentance by the goodness of God, or, on the other hand, being led to rebellion and resistance by the devices of Satan; but that, in either case, it is as the **individual inclines** the ear and heart, or **yields himself** to obey. They observe the ceremony of foot-washing. Total number of organizations, 254; number of members, 22,097; number of Sunday Schools, 17; number of teachers, 92; number of scholars, 701. Schedules were received from 411 ministers of the United Churches. Only 15 of these reported salaries, the average annual salary being $113. The great majority appeared to be engaged in other occupations. These churches are in the mountainous sections of Kentucky, West Virginia and adjoining states."—Government Report of Religious Bodies, pages 132 and 133.

The foregoing ignores Jesus Christ as the Savior of sinners and bases salvation upon conditions to be performed by the creature. If salvation is based upon conditions to be performed by the creature what was accomplished by the atonement of Christ? Could not the sinner as well perform the conditions without Christ coming as with it? If the will of the guilty brought death, how can the acts of the guilty bring life? Since Jesus Christ being made perfect, became the **author of eternal salvation** unto all that obey Him, Christ is the **author** of eternal salvation and obedience is an evidence or fruit of it. The fruit is evidence or proof that he is saved before he obeys. **Are not obedience** and **repentance righteous acts?** Certainly no one could claim they are unrighteous. It being an established fact that **obedience** and **repentance** are righteous acts, John says: "If ye know that He is righteous, ye know that **every** one (without exception) that doeth righteousness is born of Him." (1 John 2:29).

Already born. Too late to obey and repent then in order to be born. Little children, let no man deceive you; he that doeth righteousness is righteous (already before he does righteousness) even as He is righteous." (1 John 3:7). God's little children should not be deceived by such teachers. Obedience, repentance, belief, etc., are performed by a **righteous** subject only. Repentance and remission is **given to Israel** (Acts 5-28). It is the goodness of God that leads to **repentance** as many **are** led by the Spirit of God, they **are** the sons of God (Rom. 8:14). They are sons of God before they get to repentance. Too late to **repent** in order to become His sons. "Turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely **after I was turned, I repented.**" (Jer. 31:18, 19). Who turned him? God. When did he repent? .**After God turned** him. He was a child of God before. John the Baptist preached repentance (turning from the legal worship to the Gospel worship) to Israel whom God had prepared. Repentance is often to God's children to turn from one form of worship to that of another. Turn from idolatrous worship to the true worship of God. This God's children should do. On the day of Pentecost the children of God who had hearing ears and whose hearts He had made soft heard (1 John 4:6) were pricked in their hearts and were commanded to repent (turn away from the Jewish worship) and be baptized in the name of Jesus Christ (anointed) for the remission of sins.

Paul, while beholding the city of Athens given to idolatry and seeing a people worshipping the works of man's hands. Paul states that they were worshipping God **ignorantly.** God had given them a heart to worship Him and sent Paul there to preach the Gospel to these children of God and to tell them how God is worshipped and how poor children of God should worship and serve Him, and exclaims to those children of God who were His offspring and lived and moved and had their being in God that at

(Continued on Page 16.)

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

"SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS."

Matt. 6:33.

God is not only our Creator, Preserver and Benefactor, but, if we love Him, He is our Father. He will provide for our bodies which He has made, and for our souls which He has renewed, both for time and for eternity. He rightly requires the first and highest place in our minds and in our hearts. Having graciously and almightily brought us out from the bondage of sin, He righteously requires us to have no other gods before Him. He commands us to love Him with all our heart and mind and soul and strength. We may be naturally inclined to think that we can serve both Him and Mammon (or wealth, which may obtain for us ease and pleasure and honor). But He declares that this is impossible; the two services are irreconcilable. The worldly man seeks only after worldly good; he cares only for the natural and the temporal; he does not consider whence he came, nor why he is here, nor whither he is going. He is wholly absorbed with the things of time and sense—the concerns of this passing world. Ignoring God and conscience, he lives only for the present momentary life, and fails and dies like the withering grass and the fading flower, and utterly unprepared, he flies, a poor, naked beggar, into the terrible presence of a righteous, forgotten, and offended God, who will justly consign him to the everlasting fires prepared for the devil and his angels. But the child of God, knowing that material things, when wholly desired and pursued, are unsatisfying, degrading, and perishing, loves His Divine Redeemer, who has bought him with His blood, far better than all earthly objects, even better than his nearest and dearest relatives and friends, and desires, above all else, the reign of His grace in his heart, and a conformity to His perfect righteousness; and it is his chief delight to serve devotedly the God of his salvation, to obey lovingly every one of His holy precepts, and to be entirely resigned to His righteous dispensation. He believes and trusts in Him to provide for all his necessities. While he honestly and diligently and economically labors to provide for the needs of himself and of those who are dependent upon him, he feels that his Heavenly Father who feeds the wild, care-free, happy birds, and clothes, in living beauty, the flowers of the field, without any labor upon their part, will, as He has promised, bless him and those with him with food and raiment; and so he is not burdened with distressing anxiety about his earthly needs. He may never see the morrow; and if he does, His Father whom he loves to serve, will give him grace and strength to support him. Christ is his treasure, and He is in heaven, and his heart is there, and, at the end of a life's short journey, the dear Lord will come and take him to Himself in a better and brighter, a heavenly and eternal home, where all will be purity and peace and love and glory. This is his assured hope, and it will be perfectly realized.

S. HASSELL.

PRIMITIVE BAPTIST CHURCH IDENTITY.

(Continued.)

Benedict says, on page 59: "Fifty years ago (written 1859) not an agent for collecting funds for any object of benevolence or literature was to be seen in the whole Baptist field."

The Baptists back there were Old School or Primitive Baptists and they have never engaged in any such un-Scriptural practices, having faith in the language of the Angel (Matt. 1:2) "He **shall save** His people from their sins."

A. A. C., in Texas Baptist and Herald, Aug. 17, 1887, said: "Since Christmas Bro. Holt employed Bro. J. N. Warren to preach as missionary pastor at Pleasant Retreat Church, of Cherokee Association, at a salary of eight dollars per month. He commenced there with thirteen members. Two weeks ago he held a meeting of eight days which resulted in twenty accessions, twenty-five by baptism, giving them forty, which makes them self-sustaining. These forty children of God have cost us **four dollars apiece.** Who, in the face of all this, is not willing to

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give $4.00 to save a soul from eternal damnation? Certainly no one. Oh, brethren, just think, only $4.00 for a ticket from earth to heaven." Then $4.00 did the saving (?) and Christ is eliminated! They believe in money instead of Christ, they, themselves, being witnesses.

"General Association of Kentucky Baptists, Article 1. This body shall be called the General Association of Kentucky Baptists. Art. 2. The payment of their **thirty dollars constitutes a life membership.**"

The Southern Baptist Biennial Convention: "By paying **two dollars** any man may become a member, even though he be a Jew, Catholic, Mormon, or of no religion at all."—Tennessee Baptist, Feb. 4, 1860.

Baptist General Convention of Texas: "Sec. 2. Each church shall be entitled to two messengers, and one additional messenger for each $25.00 contributed to the funds of the convention; and in no case shall any church be entitled to more than eight messengers.

"Sec. 3. Each Association shall be allowed two messengers, and one additional for each $100 expended in the missionary work done without its bounds; and one additional for each $100 contributed to the funds of the convention.

"Sec. 4. Any Baptist Missionary Society shall be allowed one messenger for every twenty-five dollars contributed to the funds of the body; and in no case shall any Society be entitled to more than four messengers."

Gospel Standard, Sept. 22, 1894: **"Any organization which has for its foundation a money basis is un-Scriptural."**

J. R. Graves, 1860: "There will be no other opportunity for us to save lost souls **by giving our money for missions**, after the present opportunity is past. It is a dreadful thing to misuse the Lord's funds, and to know in **eternity** that **souls are in perdition** which **might have been in Heaven had we done what we could**, and faithfully used what was in our hands."

A. J. Gordon in Texas Baptist and Herald, Aug. 23, 1894: "And now what is the average cost of each convert in the mission fields? All things brought into estimate, it may reach 90 cents, while the average cost of each convert in Christian lands exceeds $6.30. Seven times as much."

Rev. Thomas H. Pritchard: "Seven times worse where they have modern missions than heathens are, according to above."

"The heathens are dying at the rate of 100,000 a day, and sinking down to Hell, because of the neglect of the church in her duty?"—Throgmorton-Potter Debate, pages 218-19.

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

The above quotations will show, in part, the great departures of those people who were once with us and bore our name. How foreign from the Scriptures!

"For as much as ye know that ye are not redeemed with such corruptible things as silver and gold, from your vain conversation received by tradition of your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot."—1. Peter 1:18, 19.

It grieves us to see good, humble Christian people led off after the commandments and doctrines of men as we have quoted. May they see their error and come out of Babylon.

"It is worse than folly to suppose that the Savior left His work so incomplete that uninspired men of latter years must take it up and bring it to perfection."—C of Baptist History, p. 1.

We have shown that true Baptists, since founded by the dear Savior, have contended for the original faith and practice. "The Baptists in 860 believed in **unconditional election** and **special atonement.**"—Mosheim, page 227.

"The Baptists declared **instrumental music** in their churches superstitious and unlawful."—Mosh. Vol. 1, p. 296.

Benedict Fifty Years Among the Baptists, page 206, says: "The **first organ ever employed by the denomination** (Baptists) in this country, and probably in any other, might have been seen standing in the singing gallery of the old Baptist meeting house in Pawtucket, about forty years ago, where I then (about 1818) officiated as pastor. . . . "The **changes** which have been experienced in the feelings of a large portion of **our people** (many soon adopted the mission system of Fuller and left the old church. L. H.) has often surprised me. Staunch old Baptists in former times would as soon have **tolerated the Pope of Rome** in their pulpits as an **organ in their galleries,**"—churches.

Benedict, page 20, says: "Sunday Schools and **Bible Classes,** and all the other institutions of modern times, for the object of Christian benevolence, and moral reform, which are now in successful operation among us, and other communities in the land, were **wholly unknown in my early day.** . . . "When I look back I can hardly realize the changes which have taken place in our denomination, in my day. . . . It seems almost incredible that a Society (Missionary Baptists) which so **lately** was slow to engage in any **new enterprise,** and was so jealous of any collegiate training for its ministers, should at this **early period** have so many colleges and kindred institutions spread over the land; that such a flood of periodicals of different kinds should so soon be added to the old magazine; that so much should have been done by this people in the **home** and **foreign mission** departments, in the **Bible** cause, in the publication of Baptist literature, in Sunday Schools and **Bible Classes,** and in kindred labors of various kinds; and **all since I first began to colllect the scanty and scattered materials for their history.**

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This shows the **missionaries** are a **new party** and their practices not known among Baptists for about 1,800 years of the Christian era.

Andrew Fuller, the founder of the Mission Baptists, seeing his mistake before his death, declared: **"All he had done needed forgiveness;** that he trusted **alone** in **sovereign grace** and **mercy;** that he was a poor guilty creature, but **Christ** was an **Almighty Savior,** that the doctrine of **grace** was **all his salvation** and **all his desire;** that he had **no other hope** than salvation by mere sovereign and efficacious **grace,** through the atonement of the Lord and Savior; that with this hope he could go into eternity with composure." The preacher at his funeral said, "He (Fuller) died a penitent sinner at the foot of the cross."—Hassell's History, page 338.

It was too late now to remedy the evil work done by his fleshly zeal to augment membership and to get the old church out of the "old ruts." We are glad, however, to see that he saw his mistake, confessed his wrong, and acknowledged that his only hope was in the sovereign grace and mercy of God.

We, as Old School or Primitive Baptists, believe God calls, qualifies, and impresses His servants where they should go and preach. The command was given by Jesus to **go. He did not** say for any man, church, or board to **send** His preachers. The same Jesus that sent forth His ministers in the Apostolic age is sending them now. We need not put forth our puny hands to help Him in the work. There was no missionary drives in the Apostolic age. There were no preachers sent to save poor lost heathens then. Jesus forbade the Apostles going to the Gentiles until His appointed time when He prepared them to receive the preaching before the preacher got there (Acts 10th Chapter). No collections then and societies to help in this work. God sent them and they obeyed His command and preached the Gospel to every creature. (Col. 1:23; Rom. 10:18). It is good for us today to be content to obey the Lord. He said, "Feed my sheep," not feed goats, nor make sheep. Preaching the terrors of the law, legalism, teaching the alien the new birth is based upon conditions to be performed by the creature, is not the Gospel of Christ. Old Baptists preach the Gospel which is the power of God unto salvation to the believer (Rom. 1:16-17; 1 Cor. 1:19, 21, 22, 23; 24). God's children have their hearts fashioned alike and know they need Gospel teaching to establish them in the Gospel faith. If all of God's children had the right kind of teaching they would all be one. They should be sweetly united in love. We shall continue on the history of the church at some length. All who desire to see who is the Apostolic church subscribe for the Gospel Messenger and preserve them.

LEE HANKS.

(To be Continued.)

GRACE AND WORKS.

The above subject is one that has ever confused the minds of the masses. It is a subject that will never be understood by the world regardless of man's attainment in worldly wisdom. The wisdom of this world is foolishness with God. The world would have us believe that all can be recipients of Grace on the acceptance of Christ. According to this idea salvation is conditional. Salvation of poor lost sinners is NOT CONDITIONAL. It is by Grace. Grace is derived from the Latin word Gratia, which means favor. The distinctive meaning of Grace is unmerited favor. Grace is the undeserved love and favor of God towards man as a sinner. Salvation is either by Grace or works. Justification is either by the imputed righteousness of Christ or it is by works. Salvation cannot be by works, if it is by Grace, which is bestowed on an unworthy subject. If it is by works, the sinner would be worthy of it. The sinner would merit salvation by his works of righteousness. Paul says "It is by Grace sinners are saved, and that not of themselves, it is the gift of God, not of works, lest any man should boast. Sinners are not saved by works, but according to God's purposes and Grace which was given in Christ Jesus before the world began."

Paul says "It is by the Grace of God, that I am what I am." It was by Grace Paul was made to realize that he was a sinner. It was by Grace that he changed from his former walks. It was NOT by the Grace of God that Paul was on his way to Damascus to persecute and waste the Church of God. It was according to God's purpose and Grace that he was quickened into Divine life. It was by Grace that he was enabled to continue his journey to Damascus. He went to Damascus and was told what to do. He conferred not with flesh and blood. The Grace of God enabled Paul to preach the Gospel. Paul was an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him up from the dead. All saved sinners are raised up the same as Paul was. All are raised according to God's purpose and Grace. All men stand condemned in the sight of a just and Holy God. Paul stood eternally condemned. He was a learned man. He was brought up at the feet of Gamaliel. He was a Jew, a strict Pharisee. He was perfect in keeping the law. No doubt a man of good morals. This did not bring Paul into favor with God. It was not a means of Paul's salvation. His case required the Grace of God. His case required the life-giving process. Eternal life is the gift of God. If it is a gift it is not of works, which we have done, "But according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ. That being justified by His Grace, we should be made heirs according to the hope of eternal life. Eternal life is not offered on

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conditions. Salvation is not conditional. It is according to God's purpose and Grace. If it is by His purpose and Grace, it is according to His will. He is going to carry out His purposes. He does not consult the will of man. When we consider God's mighty power, man is a mere atom. He is without power. He is depraved. He is unworthy. He is a condemned sinner and justly so. Mercy is the only thing that will reach him. Grace does not condemn, but saves. God is able to save to the utmost. God has the same power in every land and clime. He does not have to consult any board, he does not have to wait for any organization work of man. He speaks and it is done. He saves at His own good time and pleasure. Times and seasons do not delay Him in His mighty work. He can reach the heart of a poor sinner in the Arctic regions just the same as he can in the Sunny South. The salvation of sinners does not depend upon MONEY. Sinners are not "redeemed with such corruptible things as silver and gold," but by the precious blood of Christ, which he shed abundantly on the cross. Christ did not shed His blood in vain. His shed blood has and will reach every one that was represented in His death. It was by the Grace of God and according to His purpose that Christ the only begotten Son of God descended into this sin-cursed world. It was according to God's will and purpose that He suffered and died for His people.. Christ came not according to His own will, but according to the will and purpose of the Father. The will of the Father was, that all He had given Him He should lose nothing, but raise it up at the last day. The Salvation, Redemption and Justification of sinners is in Christ. Christ paid the redemption price, He set the captive free. It is Christ that delivers poor sinners from under the law of sin and death. Christ suffered for His people. He died that they might live. Christ was buried, and rose again for their justification, and is now at the right hand of God making intercessions with groanings that cannot be uttered. Blessed thought! "The blood of Christ cleanseth us from all sin." If it was left to poor depraved man to redeem himself, there would be no hope. Our hope is in Christ and Christ alone. We have no righteousness of our own. Our righteousness is as filthy rags. Salvation is by Grace and Grace alone. Well says the poet, "Grace has led my roving feet, and Grace will lead me home." It is by Grace that we are raised up as was Paul. According to God's purpose and Grace sinners are raised up to walk in newness of life. They are translated out of the kingdom of darkness into the kingdom of God's dear Son. They now have a new King. Christ is King. He reigns over the city of our God. He is our law-giver. We are no longer under the law of sin, but under Grace. What a contrast. While we were under sin, sin reigned in our mortal bodies. We were eternally condemned. Now we are under Grace. We are new creatures in Christ Jesus. Sin is condemned in the flesh. We are commanded to deny worldly lusts. It is by the Grace of God that we are able to crucify the old nature which is in the flesh. We cannot say when we disobey God, and are enticed that it is by Grace. James says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lusts, and enticed."

There is a great warfare in the lives of all Christains. We should be good soldiers of the cross. Christ is our Captain. It is by Grace we are able to obey Him. All things are possible through Christ. We should not be slothful servants. Dear child of God, you know what it means to be disobedient. You know the sore trials of life. You know what it means to follow the flesh. "If ye walk after the flesh ye shall die, but to walk after the Spirit is life and peace." The ability to walk after the Spirit is a God-given qualification, to walk after the flesh is carnal. We are commended to work out our own salvation with fear and trembling. God works in us to will and to do of His own good pleasure. "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Good works are ordained of God. We should walk in them. It is by the Grace of God that we are enabled to walk in them. Paul to Titus says, "This is a faithful saying, and these things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. This admonition is to the believer. It is to the child of Grace. James says, "Be ye doers of the word, and not hearers only, deceiving your own selves." Oh! So much of the time we are deceiving our own selves, by our neglectful attitude, our slothfulness, our indifference and lack of interest. This condition is not by the Grace of God. It is by the Grace of God that we are able to look into the perfect law of liberty. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. There is a blessing in obedience. Obedience is a good work. Doing our duty as children of Grace is a good work. God's children are able by the Grace of God to do as he has commanded. "Blessed are they that do His commandments that they may have the right to the tree of life, and may enter in through the gates into the city." The City of our God. The church of the living God. The church is a safe place to dwell. Dear child of God, is it not a fact that many times you feel that you have no right to the sweet feasts that are spread in God's house. Why do we have these feelings? Is it not because we fall short in doing His commandments. If we fail to do his commandments, we have no right to the tree of life. We cannot look into the perfect law of liberty, be-

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cause we are not continuing therein. We have not been careful to maintain good works, and the result is heavy heart and a guilty conscience. By the grace of God we are able to maintain good works. Hence, the doctrine of grace and works are taught in God's word, but we must be able to separate grace and works. We must place these two features where they belong. We must rightly divide the word of truth. We must beware of extremes. Our redemption, salvation and justification is all of the Lord. Our obedience is all with the ability that God gives. All honor, praise and glory belongs to God. Praise His holy name.

Z. C. HULL.

QUESTIONS:

(1). If a member of the Church becomes involved in debt and cannot possibly pay out and enters court in voluntary bankruptcy in order to protect himself until such time as he can pay all his debts, and has no other intention other than to pay all his debts just as soon as he possibly can and informs the Church in writing to that effect, should he be excluded?

Ans. I think not.

(2). And if they do exclude him, and after several years hard and honest work, has other misfortunes and is still unable to pay all his indebtedness, and tells the Church so, and begs for forgiveness, and to be restored to fellowship, should they, or could they, according to Scripture, forgive him and restore him to full fellowship?

Ans. I think so.

There seems to me to be no dishonest intention in either case. It is best, if possible, to keep out of debt. "Owe no man anything, but to love one another." (Rom. 13:8).

S. HASSELL.

ELECTION.

Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience, etc. (1st Peter, 1,2.) This number elected out of the Adam family is God's elect, and God's election, because God elected them before the foundation of the world. God has them in charge. Who shall lay anything to the charge of God's elect. They were elected to be children if they were children before He elected them. Then being born again was not needful to make them children. Christ said we must be born again. Spiritual birth is what brings about that heavenly relationship between God and His elect. There is no Divine relationship between God and the sinner until regeneration. There is eternal, vital union between God the Father, God the Son and God the Holy Ghost, these three agree in one and are one, but there is no eternal, vital union between God and the sinner until regeneration and that takes place at God's own time and pleasure.

Predestinated that they should be holy and without blame before Him in love. Predestinated them unto ths adoption of children by Jesus Christ. If the elect were actual children then God adopted His own child. Such a thing never could be, so we conclude regeneration makes a child and adoption makes a child. Either position places the child in a new family, the family of God, the Heavenly family, the Royal family (above the world), above all institutions of men. If any man be in Christ the man is a new creation. Created in Christ Jesus unto good work is fitted and qualified here in time by regeneration for the good work that God ordained and they, as new creatures, should walk in them; it's their duty to walk, run, seek, knock, work out their own salvation with fear and trembling, etc. There is no Spiritual good works required beyond regeneration, but I contend there is Spiritual good works required this side of regeneration.

First a child by regeneration; second an heir of God and joint or an equal with the Lord Jesus Christ. You become dead to the law, risen with Christ and married to Him, seek the things above, walk in newness of life. Paul said the life that I now live I live by faith of the Son of God who died for me and gave His life for me.

A new creation, a new life, a new order of things. Old things have passed away; behold, all things have become new. Old life. Old habits. The old appetite for sin and sinful company is all passed away. A child of God don't want to dance, play cards, swear, lie, cheat, run in sinful places and sinful company. He loves his Heavenly Father too well; he loves Jesus too well; he loves the church too well to stain the beautiful garment with the flesh. Little children love not the world nor the things of the world. He that loves the world and things of the world the love of God is not in him.

J. R. WILSON.

300 FRIENDS ASSEMBLED TO HONOR BIRTHDAY OF ELDER J. T. SATTERWHITE.

LaFayette, Ala., May 11.

Too often we hear the expression that "the old time southern hospitality, neighborliness and loyalty of friends has passed away." A great demonstration of the error of this assertion was staged in LaFayette, Ala., yesterday.

May the 11th being the sixty-sixth anniversary of the birth of Elder J. T. Satterwhite, of this place, three hundred or more friends gathered in the grove in front of his home to do him honor and demonstrate their devotion to this good man, who has served them for more than forty years.

By 11 o'clock the guests had all arrived, many driving as far as sixty miles to contribute their share and to partake of the wonderful fellowship existing among this following of loyal friends of Elder Satterwhite. Every family having brought

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well filled baskets of every variety imaginable of good things to eat, the 12 o'clock spread was indeed a wonderful sight. Double the number could easily have been bountifully fed with much to spare.

The many gifts presented to Elder and Mrs. Satterwhite only emphasized the love and devotion in which these good people are held. One of the most unique offerings brought to our notice was the gift of the genial Will Nichols, whose gift was arranged in the form of a filled prescription from the druggist, the directions reading: "Take one when needed." The contents proved to be sixty-six pieces of silver.

The short, formal program was opened with prayer by Elder House, of LaFayette, followed by an inspiring tribute to Elder Satterwhite by Elder Henry Swain, of Graymont, Ga., who, selecting an appropriate text, thrilled his hearer for forty minutes, not only with his eloquence, but with the clearness and forcefulness of the wonderful truths presented.

As long as such people live on this earth, filled with the spirit manifested on this occasion, just that long will this world be safe from destruction.

A VERY PLEASANT TOUR.

At the earnest solicitation of Eld. J. T. Satterwhite and some brethren of his section, I made a ten days visit in the bounds of the Beulah Association of Alabama, and Primitive Western, of Georgia. I filled appointments at Mt. Pisgah, Stroud, Ala., Saturday and first Sunday in May; at the Baptist church in Five Points, Ala., on Monday night following; Macedonia, near LaFayette, Ala., Tuesday; Mt. Olive, near Opelika, Ala., Wednesday.

On Thursday, according to previous arrangement, a large crowd of brethren, sisters and friends met at the home of Eld. Satterwhite to celebrate his sixty-sixth birthday, and our appointment for that day was at his home. We give herewith a clipping from The Opelika Daily News reporting this meeting, which may be of interest to some. Certainly it is quite a compliment to our people by a secular paper. Eld. Satterwhite seems "to have a good report of them that are without."

We filled appointments at Ephesus, near Lanett, Ala., on Friday and in Methodist church at Lanett, Friday night.

Eld. Rees Prather met us here, having just returned to his home in LaGrange, Ga., after a short tour in my association (Lott's Creek) and Upper Canoochee Association. He took me in his car after the services at Lanett, Friday night, back to his home at LaGrange, where I attended the regular monthly meeting of this church Saturday and second Sunday. We held services on Saturday night for our precious, devoted and consecrated sister, Nannie Edwards, in her poor afflicted condition.

It gives us renewed strength and zeal every time we visit her room, to see her strong faith; her patient waiting, and devotion to her church and the cause of God. It makes us blush when we are tempted to murmur or complain at our lot. She is a greater blessing to the cause, even lying continually upon a bed of affliction than many who are healthy and vigorous, yet slothful, indifferent and carnally dead.

We left LaGrange Sunday evening for Atlanta, where we filled an appointment at East Atlanta church Sunday night.

The congregations were large at most of the services and seemed eager to hear the truth. The harvest is great but the laborers are few. I do so very much wish that our people could realize the great opportunity that is before them and arise to the duty and task of labor in the vineyard of our Master; and lay aside all quibbling, personalities, jealousies, petty notions about order, hobby riding and the such like, and be broad, liberal and manly. When we can not look at the cause and hold it above our selfish ambitions then we are in a bad spirit.

I hope the dear brethren, sisters and kind friends will accept my sincerest thanks for their kind treatment of me on this short tour. Your kind words of indorsement, tears of gratitude and sacrifical offerings will ever be remembered and cherished by me.

In love and hope,

HENRY SWAIN.

Graymont, Ga.

STRANGE PROVIDENCE.

On Thursday, before the third Sunday in May, old Brother John A. Nevils, of Lower Lott's Creek church dropped dead in a garage in Statesboro, Ga., and was buried on Friday, in the presence of what was said to be the largest congregation that ever attended a funeral in Bulloch county. From the sudden shock of this death and the grim knowledge of just how uncertain life is and how sure death is, Mrs. Tom Allen was stricken with grief and heartaches, and began to weep and lament. The anxious husband becoming alarmed over her condition when she refused to eat or to be comforted, summoned a physician, and he summoned another physician in consultation. The two, after careful physical examination, pronounced her sound and all right, with the exception, of course, of being weak from continued weeping and lack of nourishment. One of the physicians, being an Old Baptist, thought he discovered what was really wrong and suggested that she send for the writer and for Bethlehem church, in the community of which she resided. On Saturday evening before the third Sunday in May, we met at her home and after a very sweet and spiritual service she was reecived into the fellowship of the church: the right hand of fellowship having been extended to her while she lay in bed, unable to sit up.

The deacons announced that she would be baptized the next morning at 9:30, provided she was able to

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meet us at the water, and if not, then the church would spend the time from 9:30 to 11 o'clock, the preaching hour, in song service.

Promptly at 9:30o'clock the writer met the church and Sister Allen was there and the ordinance of baptism was administered to the joy and pleasure of the applicant and the church. She has been rejoicing ever since, and her happy smiles have indicated what the Master has promised to every one of His sin sick children in baptism. "The answer of a good conscience toward God."

On Thursday following this, in the same community, a very sad thing occurred. Mr. Foster Allen, a relative of Sister Allen, and a near neighbor, has five bright loving children, all boys; one 8 years old, the oldest, and the others six, four and two and an infant. Mr. Allen was plowing in the field near the house. His wife had taken the infant and walked over to a near neighbor's home to pay a visit. The three boys, six, four and two years old, were playing on the back porch of the house and Mr. Allen dropped his mule and plow and went to the house to see after them. He found them with two chairs pulled up to the well curb which was adjoining to the porch, and looking into the well. He reprimanded them, took the chairs back into the dining room, and warned them about the danger of playing around the well. He gave them a little something to eat, and went back to his plow. He had been back at his plowing only about 10 minutes when he heard the cries of the six-year-old boy and ran to the house again, only to find all three of them in the well. By the time he and others could extricate them from the awful plight they were drowned and never could be revived. The writer was summoned to attend the saddest funeral he ever witnessed. They were all buried in one coffin, at Bethlehem Church cemetery on Friday before the fourth Sunday in May in the presence of the largest crowd ever attending a funeral at that place.

After the funeral services were over, the deacons came to me and said that they had a special request to hold preaching services there the next day, if I could remain and preach for them. Of course I agreed to do so.

We had a sweet and comforting meeting. At the conclusion of the preaching service, we opened the door of the church and Mr. Hoyt Tyson and Mrs. Tom Downing came forward and were received amid much rejoicing. After speaking to the church of the wonderful works of God's spirit in their hearts. They were both baptized by the writer at 4 o'clock that afternoon. The church is much refreshed and the Lord adds to the church daily such as should be saved.

That same evening, at 6:30 o'clock, the old deacon, Israel Smith, stricken with paralysis, died, and the writer preached his funeral the next day (the fourth Sunday in May. He lived a long and useful life, and left a record of faithfulness and devotion to the cause. His name will long be remembered.

Surely,

God moves in a mysterious way
His wonders to perform.
He plants His footsteps in the sea
And rides upon the storm.

Deep in unfathomable minds
Of never-failing skill
He treasures up His bright design
And works His sovereign will.

Graymont, Ga HENRY SWAIN.

GOD NOT THE AUTHOR OF SIN.

"I form the light and create darkness; I make peace and create evil. I, the Lord, do all these things."—Isa. 45:7.

Brother Vandiver requests us to show that the absoluter's idea of the above was not correct. I do not know the absoluter's position on the above, but will say I do not see anything in the Scripture to teach that God is the author or producer of sin or wickedness.

I do not know what kind of light and darkness is meant here; but "in the beginning," "darkness was upon the face of the deep" and God said "Let there be light and there was light." "And God divided the light from the darkness. And God called the light Day, and the darkness he called Night."

Evidently God brought all this into existence. But there is no sin in this; for this constitutes only the first day. In the sixth day man was made and after that God beheld that everything he had made "was very good."

Paul says, "wherefore as by one man sin entered into the world and death by sin." So sin came in by man who was formed five days after the darkness mentioned in the first day; and therefore darkness at least from that viewpoint was in existence without sin. So there is no just reason for any one drawing on his imagination that the "darkness" in the text meant sin or wickedness, nor that God was the author of some dark or wicked deed.

Next the peace and evil he makes and creates. None will question his being the maker of peace; but how is he the creator of evil? Evil has more than one meaning. Evil in the above cannot mean a sinful, criminal or immoral evil. It rather means a corrective, purging, and overthrowing chastisement which is termed an evil. God cannot do evil in the sense of sin or wickedness. James says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil." There is no comparison to be made, but in a crude way, suppose you have a perfect diamond and some one would tell you that they could extract a lot of common dirt from it. You would know such could not be; for it is not there. So says James, "God cannot be tempted with evil." There is not any part, place or way to take hold. He is holiness in his fullness. Has no inclination whatever toward thinking of doing evil. As the wicked, carnal, satanic mind is enmity against God and stands forever and at all times in revolt to His holiness, so dies His holiness stand forever in revolt and opposed to receiving wickedness. They are repellant forces that cannot attract each other.

Then the evil that the Lord creates must be of a different type. Job says, "Shall we receive good at the hand of God, and shall we not receive evil?" This must mean affliction and chastisement. "Shall there be evil in a city and the Lord hath not done it?"—Amos 3:6. This is a punishment, called an evil." "Because he humbleth himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house."—1 King 21:29. This evil is the destruction of the house of Ahab for sins.

"And God saw their works, that they turn from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not."—Jonah 3:10. In this we have a clear case of evil meaning in the first, wickedness of the people, and in the second, destruction of the people for that wickedness. The evil of the people was a sinful act against God; the evil God meant to do, was a righteous destruction of the people for sin. So God's creating evil must mean a righteous destruction or chastisement for wickedness.

J. C. M.—In Baptist Trumpet.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville. N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and foutrh Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

APPOINTMENTS.

Eld. T. J. Head, of Atlanta, Ga., will preach, as follows: Whitaker, N. C., first Saturday and Sunday in July: Williamson, Monday, July 3; Tarboro, Tuesday, July 4; Kehukee, Wednesday, July 5; Conoho, Thursday, July 6; Mount Zion, Friday, July 7; Falls Tar River, second Saturday and Sunday in July; Pleasant Hill, Monday, July 10; Upper Town Creek, Tuesday, July 11; Elm City, Wednesday, July 12; Moore's, Thursday, July 13; Mill Branch, Friday, July 14; Contentna, third Saturday and Sunday in July; Wilson, Monday, July 17; Greenville, Tuesday, July 18; Briny Swamp, Wednesday, July 19; Flat Swamp, Thursday, July 20; Robersonville, Friday, July 21; Smithwick's Creek, fourth Saturday and Sunday in July.

He will need conveyance. Elder Head is an excellent brother and preacher. I have known him many years. S. HASSELL.

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APPOINTMENT FOR ELD. M. E. PETTY.

Please publish following appointments for Eld. M. E. Petty in the Senter and Mountain Association: Commencing at Union, July 1, 2; Little River, July 3; Zion, July 4; Crab Creek, July 5; Galax, July 6; Cross Roads, July 7; Elk C., July 8, 9; Jordan, July 10; Rock C., July 11; Pilgrim's Rest, July 12; Peach Bottom, July 13; Saddle C., July 14; Fox C., July 15, 16; Barton's Cross Roads, July 17; Piney C., July 18; Antioch, July 19; Cranberry, July 20; Senter, July 21; Roan's C., July 22, 23; Bear C., July 24; Beaver C., July 25; Riverview, July 26, 27; West Jefferson, July 28; North Fork, July 29, 30; Pleasant Grove, July 31; Horse Creek, August 1, 2; Silas, Creek, August 3; Big Hilton, August 4; Pond Mountain, August 5, 6.

We are praying the Lord that He may be able to come preaching peace by Jesus Christ.

We greatly enjoyed Eld. Hanks' visit.

Yours truly,

West Jefferson, N. C. C. B. KILLY.

ERRATA IN ELDER HASSELL'S ARTICLES.

In my article in "The Gospel Messenger" of June, page 4, 1st column, 1st line, "Creator" should be "creature"; and in the 2nd line, "creditor" should be "creation."

In the 1st column, 17th line from the bottom, "Navaton" should be Novatian." S. HASSELL.

APPOINTMENTS FOR ELD. A. J. McLEOD.

In the Lott's Creek Association as follows: Lyons, Saturday and first Sunday in July; Little Flock, Monday; Anderson's, Tuesday; Canoochee, Wednesday; Emmans, Thursday; Beard's Creek, Friday; Bethel, Saturday and second Sunday. If these appointments meet your approval just send this letter to The Messenger for publication. In hope,

HENRY SWAIN.

P. S.—Others can be arranged if you desire afterwards.

THE ONE HUNDREDTH SESSIONS OF THE CUIVRE SILOAM ASSOCIATION.

The Cuivre Siloam Association will convene with Oak Grove Church of Primitive Baptist, in Calvary County, Missouri, beginning on Saturday before the third Sunday in August 1922.

Those coming from the South and East will come to Mexico, Mo., over the C. B. & Q. railroad or the Wabash, then change for the C. & A. railroad to Auxvasse, Mo., where all will be met and conveyed out to the church.

We invite all sound and orderly Baptists to attend this "one hundredth" session of our association and especially preachers.

E. B. BARTLETT, Moderator.
J. A. WILLIAMS, Clerk.

SPECIAL NOTICE TO SUBSCRIBERS.

Owing to the scarcity of money and the decrease in office receipts, I am forced to discontinue the fifteenth of the month issue of The Messenger until the Fall season. I trust that you will understand the situation. When I made The Messenger semi-monthly, I did not increase the subscription rates. I feel sure that by September I can publish The Messenger semi-monthly again. In other words, just as soon as renewals and new subscriptions justify it.

Z. C. HULL.

APPOINTMENTS FOR ELD. B. F. HOUSE.

Eld. B. F. House, from the Beulah Association of Alabama, will fill the following appointments.

West Atlanta church, Tuesday after second Sunday, July 11th; Collings Springs, Wednesday, 12th; Bethlehem, Thursday, 13th; Corinth, Friday 14th; East Atlanta, Saturday, 15th; Cross Roads, Sunday, 16th; Griffin, Ga., Sunday night, 16th; Milner, Ga., Monday night, 17th; High Shoals, Tuesday, 18th; Elizabeth Church, Macon, Ga., Wednesday night, July 19th.

The brethren will please circulate the above appointments as much as possible. To those who have had the privilege of hearing Eld. House preach, he needs no introduction. To those who have not heard him, do not miss the opportunity.

Z. C. HULL.

GLORIOUS NEWS.

Wednesday, June 21, 1922.

Elder Z. C. Hull.

Dear Brother Hull: I want to tell you and all the dear family of God of the wonderful outpouring of the Spirit of God upon the church at Bethlehem. We have just closed a meeting there today which the Lord by His divine providence and influence of the spirit continued for six days, which resulted in twenty-six additions to the church. We began our regular three days' annual meeting without any intention of going longer, but circumstances over which we had no control, continued the meeting Monday, Tuesday and Wednesday. We are upon the mountain top of joy unto the Lord. In love,

HENRY SWAIN.

Graymont, Ga.

My father, Eld. W. J. Hull and myself filled appointments at High Point, N. C., on Tuesday night May 16th. On account of heavy rains we failed to fill appointments at Abbotts Creek and Bunkerhill. We reached Saints Delight on Friday morning, however the congregation was small. Attendance was good at Winston-Salem on Friday night. From there we went to the Mayo Association at Draper, N. C. Here we met a large congregation. It was estimated that there were 10,000 people present on Sunday. I had to leave the Association on Sunday afternoon. I regret very much that I could not re-

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main for the entire service. I also regret that I could not fill all the appointments that had been arranged. My father remained in North Carolina, and will fill appointments until June 6th. His last appointment will be at Salisbury.

I enjoyed my short stay with the Baptists in North Carolina exceedingly. I would be glad if I could mention all the ministers that I met on my trip, but space forbids. We were entertained in the homes of Elder McMillan and Brother Idol at High Point, also visited the home of Sister Kendrix. Brother W. L. Teague entertained us at his hospitable home in Winston-Salem. We spent the night with Brother Wilson at Draper. I feel unworthy of the kind treatment. I cannot express my sincere gratitude. I had to leave the Association before the services closed Sunday afternoon. My father was preaching when I left. Elder W. M. Monsees and his wife conveyed me to Reidsville. I had the privilege of stopping at his home for a few minutes. The time spent with his family was very pleasant. I will not soon forget my visit and hope that I may have the privilege of meeting the Baptists of that section again.

Z. C. HULL.

Our precious brother. Eld. W. J. Hull, has been with us in Virginia and North Carolina, filling appointments. He did as able preaching as I ever heard fall from the lips of man. I felt so unworthy to have such a man in my humble home, but my heart was made glad to have him. I was with him several days and I never heard him advance anything that was not in line with all sound orderly Baptists. Our people here were greatly edified and God's name glorified.

I was very sorry Eld. Z. C. Hull had to return home before filling his appointments and did not get to see him, but I hope to see him in the future and take his hand and hear him preach. Our people in this country love the Gospel Messenger for the glorious principles it contends for. I hope the brethren will help to circulate it. Our people need their pure mind stirred up in trial.

Affectionately,

J. R. WILSON.

PRIMITIVE BAPTIST ASSOCIATION.

The Primitive Baptist Association of Texas will convene with Point Enterprise church on Friday before the first Sunday in August, four miles southeast of Mexia on H. & T. C. railroad, 2 miles northwest of Limestone on T. & B. V. railroad. Trains will be met on Thursday at each place. If any intend coming on night train please notify Brother F. B. Bond, Mexia, Texas, Route No. 4.

J. A. MOORE, Clerk.

NUTS TO CRACK, PICK 'EM OUT.

Who are the most hospital people in the world as touching religious affiliation with each other?

Answer—Old Baptist.

Who can take care of and feed and accommodate more people at an Association than the Old Baptist?

Ans.—No church on earth that we ever heard of.

Where is more love and good fellowship manifested in big crowds as the Old Baptist Association?

Ans.—No where.

What do the people generally say about their gatherings, **that it is a puzzle to them and can't understand it?**

What other people stay up and preach and talk of God's goodness nearly all night when they meet on special occasions except the Old Baptist?

Ans.—None that I know of.

Who is it that can make the sweetest sacred music without musical instruments, in their churches, that the people who visit their churches love so well?

Ans.—**The Old Baptists.**

What other denomination in the world contends for salvation by grace, merited only through the blood of Christ? **None.**

Do Old Baptist claim self-righteousness for vindication of their good conduct and honesty? **No.**

Is a high standard of right living more prevalent among Old Baptist than others. **Answer for yourself.**

Do we believe in ministerial support after the Godly sort as the Bible teaches? **We do.**

Are the Old Baptist **to the Church** active and doing their duty in that line? **Please answer.**

What preachers of the Gospel of Jesus Christ suffer the most hardships. **Ans.—The Old Baptist.**

And why? Because we believe they are the only preachers in the world that know anything about suffering for His sake.

Do the more blessed brethren and sisters of the Old Baptist of this world's goods contribute liberally to the cause of the church than the common laity. **Please answer.**

Do we believe that all are taught of the Lord and know the same lesson? **Yes.**

What makes brethren so hardheaded and unruly, sometimes?

Do the Old Baptist want trouble and divisions?

Do the Old Baptist want all the Old Baptist to be ONE and in correspondence with each other?

Do the Old Baptist look after the poorest of the flock and administer to the necessities of the sick and visit as often as they ought? **Please answer.**

How often should we have meetings?

How often should we go to meeting?

How often should we open the door of the church for reception of members?

Are we too quick to condemn each other and declare non-fellowship? Do we love each other?

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By this shall all men know that ye are my disciples. Isn't that true?

Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment that ran down Aaron's beard even to the skirts of his garments. So we all are partakers of these good things if so be we are in Christ, and as ye have found Christ so walk ye in Him. That is the answer to all these questions as near as Paul could give it and I believe we all know Paul to some extent. It is a spiritual knowledge that brings these truths home to each of us.

May God bless you all and His love predominate manifestly in all your work among each other, if you are in disorder get right and join the great and exalted army of the dear saints of God, Our Savior, and share with them all victories and defeats, with joys added. Yours in hope,

WALTER BARTLETT.

475 E. Fair St., Atlanta.

WANTS PEACE.

We, the Church of Christ, at Ephesus, Jefferson county, Mississippi, of the Primitive Baptist faith and order. Owing to the fact that there has been some divisions among the dear Baptists in south Mississippi and bars to fellowship have been put up by Associations over the churches, we submit the following for a basis of peace. We confess our faults to all the dear brethren and ask you to forgive us of any offense we have committed. We are willing to recognize the work of all the churches of the same faith. We do not feel it right to non-fellowship whole Associations because of disorder in one or two churches, but recommend that they settle their troubles and not let it spread out so far.

We are willing to recognize and fellowship all that are trying to live according to the decision handed down from the Apostles and elders together with the whole church at Jerusalem for the Gentile churches to be governed by, to-wit: Acts 15-29, "That ye abstain from meats offered to idols and from blood and from things strangled and from fornications from which if ye keep yourselves ye shall do well. Fare ye well."

We desire the love and fellowship of all the above type of Baptist and esteeming church authority above the Associations and as the only body qualified to execute the laws of our Master. Kindly let us hear from you if you can fellowship us on above principles.

Done by order of the church in conference on this, the 6th day of May, 1922.

ELD. C. L. CLARK, Moderator.

TULLIE SMITH, Clerk.

Resolved, that a copy be sent to The Gospel Messenger and the Primitive Baptist for publication.

He that diggeth a pit shall fall therein. Haman was hung on a gallows he prepared to hang an innocent party. Saul fell on his sword with which he sought to slay David. Jealousy is as cruel as the grave. A liar is dangerous. A man that will wilfully falsify to carry out his wicked designs should have no part in the Church of God. (Rev. 22:15; Rev. 21:25). "All liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8). "These six things doth the Lord hate." (Prov. 6:16-19). L. H.

OBITUARIES

ROBERT ELONZO WILKINSON

Robert Elonzo Wilkinson was born June 11, 1852, in Green County, Kentucky. Came to Illinois when six months old; moved to Lincoln County, Missouri in 1874; died at his home in Bellflower, Mo., May 22, 1922; age, 69 years 11 months and 11 days. He was married to Mary Etta Clark, December 16, 1876. To this union three children were born, two girls and one boy: Ada Viola Marsh, Rosa Lee Brown and Amos P. Wilkinson, all living. Mr. Wilkinson never made a public profession of religion but was a firm believer in the Primitive Baptist faith. A wife, three children, several grandchildren, six sisters, two brothers and a host of friends survive to mourn. During his last illness he often expressed a desire to "go home" and just before he passed away he exclaimed, "All is well." Short services were held at the home in Bellflower, after which he was taken to Macedonia, where funeral services were conducted by the writer and then his body was laid away to rest in the Macedonia cemetery.

E. B. BARTLETT.

Middletown, Mo. Rt. 2.

EXPERIENCE AND OBITUARY OF MRS. J. B. UPSHAW.

TO WHOM IT MAY CONCERN.

I will now try to pen some of the dealings of the Lord with me, as I trust. When I was small, as far back as I can remember, I had sad, sad thoughts about my soul's salvation at times; then it would all wear away, and I would be as gay and happy as any child. When I was about thirteen years old I believe the Lord caused me to see myself a justly condemned sinner before God. I felt to be the greatest sinner in the world. It seemed that every sin that I had ever committed in my life came up before me like mountains before my eyes. My sorrow and grief of heart was more than I could bear. I felt myself to be such a sinner. I tried to pray all the time, but it seemed as if my prayers did not go higher than my head, for I felt to know that I could not pray, but I could not help from trying all the time. All I could say, or knew to say was, Lord, have mercy on me, a poor lost and ruined sinner, justly condemned to die and go down to everlasting torment. When the sun would set I would feel like my last day on earth was spent, and that before another day should dawn I would be banished forever where neither hope nor mercy could ever reach me, and when another day dawned I only awoke to find my burden of sin greater. Helpless and hopeless I stood before God, not knowing anything to do to get out of this great sorrow of mind. It seemed to me that everybody on earth was better than I was, and I felt to be alone in this world, and that God could not have mercy on such a sinner as I was. I would go away off where no eye on earth could see me and ask the Lord to have mercy on me, but I only grew worse, and it seemed as if there was no mercy for me. I finally tried going to the mourner's bench, but that only added to my woe. I went on in this state of mind for three weeks. I had given up all hope, yet could not keep from begging the Lord for mercy.

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One evening I took my Testament and went off to be alone there to read and see if I could find any comfort, for my trouble was great. I felt to be lost, and without His mercy to be forever lost. In this distress of soul I thought I would try to ask the Lord once more for mercy. I can remember beginning this last prayer in this manner, or in these words: 'Here Lord I give myself to thee, 'tis all that I can do." I do not remember anything more that I said, whether or not I said any other words, but the next thing I know my sorrow was all gone and I was walking and clapping my hands for joy. I was so happy everything around me seemed to be praising God. I felt that my sins were all forgiven, and that my troubles were forever gone. I remained in this happy state of mind the remaining part of the day, and at night as long as I stayed awake, for I did not sleep till very late. I was so happy meditating about my Savior, for I felt then that the Lord was my Savior; but when I awoke the next morning doubts arose in my mind, something seemed to say, you are deceived; better not say anything about it, 'tis all imagination; yet I did not have the burden of sin which I had been carrying so long.

My prayer was then, Lord if I am deceived undeceive me, send back my burden of sin that I may know more how it felt. I went on in this way, doubting and fearing that I was deceived, and wanting to tell some one of my condition, but was afraid to tell it for fear I would be deceiving them. All the time doubting and fearing, and sometimes feeling as if I must tell it to my mother, but I felt like she could not believe that I was changed, for I thought she knew what a great sinner I had always been. I saw no room for confidence because I felt assured that she was a Christian, and was able to judge whether or not I was one. I went on in this way for five years, all the while impressed to join the church, but never could feel worthy of a place among such people as I looked upon the church members to be. I could not live as I thought I ought, nor as I thought they did. Being very much dissatisfied out of the church, after waiting five years, I offered myself to the Missionary Baptists, that being the church that all my family belonged to, and was received and baptized.

I went along very smoothly for awhile, never doubting the church, for I had always thought that that was the true church.

Now I want to tell you why I live with another people. During the years that I have mentioned above, I grew up and married, though I did not join the Missionaries until two years after I was married. Later on my husband received a hope in Christ and joined the Primitive Baptists. This, of course, was a cross to me, but I made no complaint. We agreed to go with each other to our meetings, and we did so. I could not understand their preaching when I first began to go to hear them. It grieved my heart very much to think of his being in one church and I in another. This brought about the thought that one of us was wrong. I would say, "Lord is it I? If so, guide me, for I want to know the truth." The inquiry in my heart kept going all the time for light and truth. As time rolled by and I heard more and more of their preaching, the Lord began to show me where I stood. I loved their preaching better each day I lived. I was enabled by grace divine to see the church in its purity, I trust. But I never intended to let anybody know it (I was very proud) for I thought it would be a disgrace to me and to my people for me to go to the Primitive Baptists, though I loved them with all my heart. I could not keep the secret—when I heard them preach my experience it filled my soul with unspeakable joy full of glory. (I would wonder who told them on me), for I never heard such preaching anywhere else I went. I carried this load of pride and dross a long time, because the dross had to be consumed, and the gold refined before I was fit to be or made willing to go home to my people. God only knows how great was my trouble, and He alone gave me grace to go, removing all pride, selfishness and everything else out of the way so that I had nothing to fear, the Lord being my Shepherd, Priest and King. I left all my people with the Missionaries in the hands of God. I have two very dear brothers in the flesh, who are preachers in the Missionary faith, and I have never doubted their Christianity, but who maketh us to differ from one another?

The Lord showed me the way and I was happy to walk therein. He bore all my grief and He rolled from my heart the great load of sin, and then I felt that I could worship God in Spirit and in truth, whereas I had been worshipping in bonds. It has been nearly seventeen years since Elder M. F. Hurst baptized me, and I have never regretted it, neither have I doubted where the church is. The little hope I have is my joy and strength here in this world. When I was being led into the water I said to a dear sister (who was by my side): "I feel like the Lord is smiling on me." That was the happiest day of my life. I felt free from every sorrow and care with perfect confidence in God, and that confidence has never been shaken by the many storms of sorrow through which I have been called to pass. You might ask if I had any doubts, I would answer, "Yes." It seems to me that I am in doubt most of my time, but my doubts are, "Am I a child of God?" I never doubt the Lord.

I have had many sorrows in life—grievous to be borne, but God has delivered me from them all, and I trust He would do likewise through all time to come.

I have given you some of the facts of myself in regard to my spiritual travel in a scattering way, hoping you will read and excuse a poor sinner trusting in redeeming grace, I am,

Your unworthy,

MRS. J. B. UPSHAW.

Betwee,n Walton, Co., Ga.

MRS. J. B. UPSHAW.

Days have lapsed into week, weeks into months and the twelve long months make the year that we have lived without a mother—save in memory. While our hearts mourn for her naturally, yet as the days go by, we try to render to God our humble thonks for the blessed joy, the abiding peace and strength we share in her memory, which is ever a guiding star of faith to point the way to duty and to God.

A sketch of her life is as follows:

Emma Arnold Upshaw, daughter of Mr. and Mrs. F. M. Arnold, was born in Walton county, Georgia, February 20, 1860. Cinvicted of her state of sin in Adam at a very early age; received a hope in Christ when 13 years of age. In 1876, married to J. B. Upshaw, of Walton county. In 1878, united with Missionary Baptists at historic Bay Creek church, where all of her own people were loyal members. In another year's time, her husband united with the Primitive Baptists at Sardis church and in 1886 she, too, united with this church. Her experience, which is published elsewhere in this issue of The Gospel Messenger, gives her own reasons for taking this step.

Mother lost two children in babyhood, reared seven who survive her, as follows: W. F. Upshaw, of Raleigh, N. C.; J. C. and D. H. Upshaw, of Covington, Ga.; Mrs. E. S. Herndon, Social Circle; Mrs. W. K. Swann, Monroe; Mrs. H. F. Bonner, Rutledge; and Mrs. W. E. Broach, Athens, Ga.

In every sense of the word she fulfiiled all that the Holy Word, marriage, means, for her home was a throne of love and sacrifice in which she reigned as queen. To her husband she was a tower of strength and fidelity in their every experience along the rugged way; to her children she was a devoted counselor, governing them by love, and living to the fullest the highest type of motherhood, second only to the life of our Savior, whose matchless life was her pilot in the untold sacrifices she made for her loved ones.

Like many other consecrated followers of Christ, it was hers to experience severe trials of faith and duty, but these only drew her closer to her Lord she loved so well and she felt the power of His words, "My grace is sufficient for thee."

When her husband, at the age of 45, was called to the ministry, she, too, was called, and made her part of the sacrifice as truly as he did his. She stood by him in her prayers, in her deeds and in her words, even encouraging him to do the will of God as he felt impressed. And as they journeyed hand in hand, heart-to-heart laboring in the love and fear of God, surrendering their all to His holy will, they grew stronger in the faith and stronger in their two-fold devotion until they were as one in the discipleship of God. Her faith in his calling was supreme; she often remarked that when all other evidences failed to make her realize the power and presence of God, this ministry of father's was an open book to show that "None can stay His hand, or say unto Him, What doest thou?"

Born with a burning desire to serve her fellowman, her heart and hand ever stretched out to the poor and needy. Heeding not the cold nor her own discomforts, she was ever ready to go when and where duty called. She knew happiness only in the giving of happiness and service to others.

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Every day was filled with helpful service of some kind—her home being open to any and all who would enter there. Her home, as her life, was as freely given as ever a home, in all that sacred word implies, can give.

In May, 1919, when her husband was called up higher and the separation of lives was come, she was submissive, meek and imbued with even a greater trust in Him who does all things well. But the major part of her life was gone. He, for whom she had gladly made her life a sacrifice, he for whom she had ceaselessly prayed in his sacred call to serve their God wholly and unreservedly—yes, prayed for him until their lives so thoroughly blended that without him there seemed little else to live for—he, her earthly king, her greater self, was called to the glory world. For two years more mother was here with us still serving, still giving the needed word of courage to the faint-hearted, while her own life was so lonely and crushed since her idol was taken away. But never a murmur! God was good, His way was perfect, His will was her will. She was only waiting to answer the summons and join the saints in glory when it should please her dear Savior. She felt that the time was near and rejoiced in looking forward to the happy exchange. Her faith seemed to grow so plain that it was almost sight; and when the summons came on the afternoon of May 6th, she answered the call as one just ready to enter the new day of perfect rest and peace which had dawned for her. Her cup was full—God saw fit to release her tired body, her patient trusting soul from all the cares and sorrows of time and take her to live with Him to bask forevermore in His love and rejoice in the perfect peace which passeth all understanding throughout eternity.

It was on the second Sunday in May, 1921, that Elders R. L. Cook and J. M. Livsey spoke the last sad message so comfortingly to her children and loved ones, after which her idolized body was laid beneath the sod, forever made holy by Christ's burial, in Bay Creek cemetery.

Her soul with God in Heaven,
Beckons us still press on
To do our Master's bidding
Till God shall call us home.

MAE UPSHAW BROACH.

RESOLUTIONS BY. MT. GILEAD CHURCH.

A sketch of the life of Elder H. Temples as a Gospel minister and especially as pastor and member of Mt. Gilead church. Elder H. Temples was born in Wilkerson County, Georgia, March 15, 1843. He joined the Methodist church in his young life but only stayed with them for a short while. In 1865 he united with the Primitive Baptist church at Mt. Carmel and was baptized by Elder W. F. Rogers. He was liberated soon after and was ordained in 1866. He served as pastor in the Ebenezer Association during his ministerial life and as moderator many times. He accepted the care of Mt. Gilead church, Washington County, Georgia, as pastor in 1884, and continued as pastor until his death on the seventh of April, 1922. There was baptized about 90 members while he was pastor, received by letter eight and on confession of faith two. Elder H. Temples and wife joined Mt. Gilead church by letter in January, 1917. He was an able, faithful and humble pastor and was loved by the church.

Resolved, First, We thank God for having given us such a faithful and God-fearing pastor for these thirty-eight years, we pray God to still bless us and fill his place as pastor.

Resolved ,Second, It is with broken hearts that we bow in humble submission to the will of God who has called his servant home.

Resolved, Third, We extend our sympathy to our dear Sister Temples and aged widow, also to his dear children, may God bless them.

Resolved, Fourth, That these resolutions be copied on our minutes and a blank page be left with these words, "In memory of Elder Hudson Temples, Pastor of Mt. Gilead church for thirty-eight years."

Resolved, Fifth, That a copy of these resolutions be sent to the Gospel Messenger for publication and the Primitive Baptist be asked to copy.

Committee—
S. T. ELTON, IVINSON LORD,
GEO. C. YOUNG.

Read and adopted by the church in conference May 27, 1922.
A. J. BANKS, Moderator. R. W. YOUNG, Clerk.

ROXSY R. BRYANT.

Roxsy R. Bryant was born Feb. 20, 1842 in Emanuel County, Georgia. Departed this life Jan. 21, 1922, making her stay on earth about 80 years. She was a faithful member of the Primitive Baptist church at Old Canoochee for about sixty years.

Her husband was an humble and faithful minister of Christ, who gave himself devotedly to the cause he loved.

She was a sharer of the hardships that came upon her companion as he pursued his Holy calling. She knew the many trials that followed the Civil War, and the bitter conflicts during its continuance.

She drank many cups of deep afflictions, but they only developed her splendid character and made it to shine the brighter. She left six children and a number of grandchildren to mourn her departure and a host of friends to cherish her memory.

She named her friends by her acquaintances and pronouncing the name of Aunt Roxsy aroused and continued to stir the finest sentiments of the soul and sweetest bonds of lasting friendship. She was a loyal, kind, and faithful wife and mother, an humble, patient, consecrated Christian a devoted, unfailing neighbor and friend. She seemed possessed of a character and spirit not of this world, and early in life confessed that she was a pilgrim and sojourner here and though she walked the shore of time, she was a citizen of the New Jerusalem and belonged to that loyal priesthood, holy nation and peculiar people who trust in God and have no confidence in the flesh. Nature seemed to have endowed her with its best gifts claiming her with a meek and quiet disposition that amply qualified her to fill well her station in natural seams.

Grace lavished upon her its closest blessings and filled the garden of her soul with the fairest flowers and the most beautiful plants.

This brings enriched blessings by her Divine Master. She buried her Lord's money but put her talents to use in his service, and her family church, and friends were the recipients of her unselfish ministration, and the comforts of her sunny peaceful life brighten the hearts of all her associates in all the trials of her long life. She endured as seeing Him is invisible, her's was a golden sunset, after a long and well spent life's day. And there is a brilliant afterglow in the hearts of all that knew her that will never fade away until we meet her in the glory of him who loved her and gave himself for her, and shall refresh her with the dew of eternal morning, being immortalized.

She shall praise Him forevermore, until then preserved by the grace of God. Amen.

ELD. P. H. BYRD,
W. H. BROWN,
W. R. BROWN,
Church Committee.

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(Continued from Page 2.)

the times of this ignorance God winked at; but now He commanded all men (all classes—His people among Jews and Gentiles) everywhere to **repent.**" (Acts 18:30). God's children who are living out of the church should repent and join the Primitive Baptist church and be baptized.

Christ's work was perfect. He bore all the sins of all His children in His body on the tree, and He does not need the help of puny man to help Him accomplish His work. His work is complete. There is no condition in our eternal salvation for us to perform. Every one for whom Christ atoned, tasted death for on the cross, shall be eternally saved in Heaven. (John 10:11, 16, 27-30; Matt. 1:21; Acts 4:12; Isa. 45:17; 59:11; 63:5; Jer. 3:23; Jonah 2:9; Zach. 9:9; 2 Thess. 5:9; Eph. 5:22-25; 1 John 1:7; Rev. 1:5-7; Rev. 5:9, 10).

The redeemed shall walk there (Isa. 35:9). This people have I formed for Myself; they shall show forth my praise (Isa. 43:13-21); all the Father giveth Me shall come to me; and him that cometh to me I will in no wise cast out. I came down from Heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all He hath given Me I should **lose nothing,** but should raise it up again at the last day." (John 6:37-39).

This seals it. All whom He saved He predestinated and chose to be saved. Read Pslams 65:4; 139; 15:15, 16; Rom. 8:29, 32; Eph. 1:4-7; 2 Tim. 1:9; 2 Thess. 2:13.

LEE HANKS.

Elder A. J. Banks writes one joined by experience at Mt. Gilead last meeting.

Bro. J. W. Jones writes one joined at Lawyer Springs last meeting and bright prospects for others. Praise the Lord. L. H.

Elder Z. C. Hull and Associate Editors:
Dear Brethren in the Lord:

I write to let you know that we received your late letter acknowledging the receipt of the subscription of N. I. Denning, $1.25, and the little donation I sent. We have received The Messenger with the notice of my short letter, which I do not object to your publishing. We have read The Messenger with much interest. Eld. Hassell's article in the first part, together with others, are highly interesting and true. I will say I have no objection to your discontinuing the 15th of the month issue of the paper for the time being.

I desire to repeat what I said in regard to the subscribers, readers and friends of The Gospel Messenger, that if each one will send in addition to the regular price, which is less than any of our periodicals of its size, if they will send as small an amount as the Lord has blessed them, that would lighten your burden of expenses. I feel like it is right to recognize such in publishing Gospel truth and doctrine. I am willing and ready to do my part in this important matter, though I am limited in means financially and am near the end of my pilgrimage and know that the time of my departure is near. Will be 89 years old my next birthday, the 11th of January, 1923. Am still able to preach. Was at the old church, Sandy Grove, yesterday, and preached one hour with more than usual liberty on the important subject of being born again. In 3rd Chap. of John. I don't think I ever was more, or as much interested in that subject before. I have been exercising in preaching more than 50 years and have traveled in your state and Alabama and Mississippi and this, also South Carolina and Virginia. Will say to the many brethren, sisters and friends, I never expected to see you all again here below, but have an humble hope of meeting you all in that upper and better kingdom where farewells and partings will be no more; where we shall be free from all our sufferings here which is not to be compared with the glory to be revealed. So finally brethren, farewell.

J. E. ADAMS.

Angier, N. C.

HOUSTON, TEXAS.

Ephesus Primitive Baptist Church meeting the third Saturday night and Sunday in each month, at 1200 Cordell street, Brooksmith addition. Woodland car or transfer to Woodland car, get off at Cordell street and go north to church.

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The GOSPEL MESSENGER

Vol. 44 ATLANTA GEORGIA, AUGUST 1, 1922 No. 13

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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SUNDAY SCHOOLS.

From the Primitive Pathway, of March 15, 1879.

Dear Brother Henderson:

For some time past I have felt inclined to write a few things by way of defense of our position as Primitive Baptists, respecting the modern Sunday School system. This I desire to do, not by heaping sarcastic epithets upon its friends, nor by abuse or bitter denunciation, but by arguments drawn from facts as set forth by the friends and supporters of the institution.

Sunday schools are by far the most popular institution claiming to be moral, benevolent or religious that has ever been gotten up by any religious sect of professed Christians in modern times. Roman Catholics, Universalists and nearly every other sect of professed Christians in the United States, except Primitive Baptists, have their Sunday schools or are in favor of them. It is an institution which has the sympathy, approval or support of all ranks and stations in life by men of the world. Men in high official position give it their influence, and support, feeling that it would be dangerous to their being continued in office to oppose it, or else to approve it because their minds in early youth have been moulded for them by traditional training into that channel. The President and His Cabinet, Governors of States, Legislators, and Statesmen, lawyers and doctors, literary men, editors, mechanics and merchants, all must fall into line, either directly or indirectly, as as its patrons and supporters. It enters either directly or indirectly into nearly every relation of life, whether domestic, social, or business relations. To blot out the present Sunday school system with all its dependencies, would be to throw thousands of persons out of their present employment and position in life. Thousands support it from principle, believing honestly that they are doing God's service, while many others may be governed by policy and give it support and approval, just so far as their business interest and popularity are advanced thereby. The Sunday School Society is, therefore, one of the most powerful institutions for good or for evil that is now known among us as a human institution.

A good tree brings forth good fruit and an evil tree corrupt fruit. It is known by its fruits. Let us therefore test it by the Bible, as that is the only acknowledged standard of right or wrong, truth or error. Its popularity is no test of its being right. If all ranks and stations in life giving applause and support to Sunday schools is proof of their being good, then, on the same principle, it is right that the humble disciples of Christ should be "hated of all men for His sake," as He said they would be.—Matt. 10:22. (The term "all men" here signifies all ranks, all classes and stations in life, and not every individual person of Adam's race.)

If **all men,** in the sense of this text, hate the disciples for Christ's sake, then it is popular and has the approval of all men, as much so as the Sunday school institution. And if the popularity of all men's hating the followers of Jesus did not make it right, will the popularity of Sunday schools make them right? No, surely, they must have some better proof. In order to show the principle of Sunday schools as held by Missionary Baptists, I herewith give an extract from the "Minutes of the Mercer Baptist Association, held with the Church at Valdosta, Lowndes county, Georgia, November 4th, 1871." (Now over half a century ago. V. D. M.) "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 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 tender mind 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 that in sorrow, out of the nineteen churches in this Association, only six have Sunday schools.

The above report speaks for itself and avows what is claimed for the institution. It is no mere squib of an irresponsible individual writer, but it is a denominational document, set forth to the world by a large respectable and intelligent body of Missionary Baptists in their official capacity as an association. It is, therefore, of high authority and entitled to respect and consideration as a denominational sentiment in that it indicates that even the letter of the Bible is taught, but, to the contrary, there is a virtual acknowledgement that it is unfit for the purpose, and hence a Sunday school literature is prepared expressly for Sunday schools. Nothing in this report indicates that God has anything to do with a sinner's salvation, nor that the merits of the blood of Jesus is necessary to cleanse, nor the spirit of God to give spiritual life, and capacity to receive and love the truth and hate sin. No mention is made of the work of God at all in the conversion and salvation of a sinner, but it is asserted most clearly and positively that the precious seed of the gospel is shipped to their schools as **freight,** in weekly and

(Continued on Page 12.)

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE HARMONY OF SCIENCE AND SCRIPTURE.

An address delivered by Elder Sylvester Hassell before the Alumni Association of the University of North Carolina at Chapel Hill, N. C., June 13, 1922. This was the sixtieth year anniversary of his class of 1862.

The General Assembly of North Carolina, December 11, 1789, declared that the establishment of a State University, supported by permanent funds and well endowed was the best way to promote the usefulness and happiness of the rising generation, and to prepare them for the honorable discharge of the social duties of life. And in 1792 this place was decided upon as the most suitable location for such an institution, on a healthful and beautiful hill, abounding in forests and pure springs of water, 250 feet above the country on the east, and 500 feet above the level of the sea, and having upon it a chapel of the Church of England, and therefore called Chapel Hill. A chapel is a place for Christian worship, and I believe that it was the intention of the founders of the University of North Carolnia and is the earnest desire of the majority of its present patrons that nothing conflicting with the truths of the Old and New Testaments should be taught here.

It is one of the most delightful memories of my college days that all of our professors were men not only of extraordinary ability and learning, but also of profound reverence for the Scriptures, never expressing the slightest doubt as to the Divine inspiration and infallibility of any statement of the sacred volume, which chiefly testifies of Christ as our Saviour, and is guaranteed by His Spirit in our hearts, although the crude heathen doctrine of a godless, material evolution of the universe had been advocated in the world thousands of years before they were born, and although it was revived and defended in 1858, the year when my class entered the University, by Alfred R. Wallace and Charles R. Darwin.

Both of these men denied a supernatural revelation, and held that the species of plants and animals were originated by spontaneous variation, and by the survival of the fittest through natural selection, in the struggle for existence. But Wallace conceded that there must have been three interpositions of a Divine and supernatural power to account for the origin of matter and of life and of man; and Darwin conceeded that two or three germs may have been created. Thus admitting the original interposition of God, it was unreasonable in them to deny His continual superintendence and direction of the objects which He had created. And the latest and most distinguished advocates of evolution in Europe and America, whose most recent writing I have carefully studied, admit that the origin of all things is beyond Science and that an Eternal and Infinite Mind may have preceded and originated the universe, which the Scriptures plainly affirm. And the oneness of the universe, the oneness of matter and of energy and of structure which these scientists infer, prove to my mind, not the descent of one form of life from another, but the oneness of the Eternal Creator and the oneness of His purpose and plan in the origination and formation of plants and animals and of Man, whom He created in His own image, directly forming his body from the dust, and breathing into his nostrils the breath of life, thus making him a living soul, as the Scriptures declare.

Even T. H. Huxley admitted that there is a divergence, practically infinite, between the bodies of the highest ape and that of man. The doctrine of natural selection has been abandoned by the leading scientists of Europe. The continued interposition of a Holy and Merciful God in our own lives, in the way of affliction and deliverance implies His continual interposition in the objects of His creation in the geologic ages. The determination of the exact duration of those ages is admitted by the latest and highest authorities to be beyond Science; and for years they now substitute time units. The latest scientists arrange the succession of living beings exactly in the order in which Moses arranges them in the first chapter of Genesis, representing Man as the very last creature that appeared on earth, and that only a few thousand years or time-units ago, just as we learn from the Scriptures.

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CHURCH IDENTITY—DOCTRINE.

Was Adam under a physical law or a moral law in Eden? He was under a moral law. Anything under a physical law is not accountable, for under that law the objects are passive in what they do and are not to blame. The wheels in a machine shop are under a physical law and not responsible, and if they kill a man, they are not accountable since they cannot help do what they do. The knife with which an assassin commits murder is passive and cannot be punished for the cruel deed. The assassin using the knife is the author of the horrible crime and is to blame. There is no disobedience or responsibility under a physical law.

"Thou shalt not eat of it." No such command given under a physical law. The London Confession of Faith, page 39, put forth by Old Baptists, A. D., 1689, says: "After God had created all other creatures, He created (Gen. 1:27) man, male and female, with (Gen. 2:7) reasonable and immortal souls, rendering them fit unto that life to God for which they were created, being (Eccl. 7:29; Gen. 1:26) made after the image of God, having the law of God (Rom. 2:14, 15) written in their hearts, and **power to fulfill it,** and yet under a possibility of transgressing, being left to the liberty of their own will, which was (Gen. 3:6) subject to change. Besides the law written in their hearts they received (Gen. 2:17;3:8-10) a command (moral law) not to eat of the tree of knowledge of good and evil, which, whilst they kept, they were happy in their dominion with God, and had dominion (Gen. 1:26, 29) over the creatures."

Chapter 6, Satan, using the subtlety of the serpent to seduce Eve, then by her seducing Adam, **without compulsion** did **wilfully** transgress the law of their **creation** and the command given unto them in eating the forbidden fruit.

Our first parents, by this sin, fell from their original righteousness and communion with God, and **we in them,** whereby death came upon all (Rom. 3:23; Rom. 5:12, 19; Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 2:10, 11; Psa. 51:5; Job 14:4; Eph. 2:1-3; Rom. 6:20); **all becoming dead in sin,** and wholly defiled, in all the faculties and parts of soul and body. They being the root, and, by God's appointment, standing in the room and stead of all mankind; the guilt of **sin** was imputed, and **corrupted nature** conveyed to **all their posterity,** descending from them by ordinary generation, being now conceived in **sin,** and by nature children of wrath, the servants of **sin,** and subjects of **death,** and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

From the original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed to all transgressions. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and the first motions thereof are truly and properly sin."

Hence from the above we see that man is a sinner and without excuse. He is accountable to God for his sinful acts. All agree that man is dead and diseased, and justly so, so let us now talk about the remedy which is found alone in Christ.

How are the elect saved, redeemed and their sins atoned for and justified in the sight of God? Alone by Jesus Christ who bore all of our sins in His own body (Isa. 45:17; Isa. 53:6-12; Zech. 13:1; Matt. 1:21; Acts 4:12; John 10:11; Rom. 2:24, 25; Rom. 4:5-25, Rom. 5:19; Eph. 1:7; 1 Cor. 1:30; 2 Tim. 1:9; Tim. 2:14; Heb. 1:3; 9:12-28; 10:14; 1 John 1:7; Rev. 1:6, 7).

When can the dead sinner know the Lord?

When regenerated and born of God (John 1:11-13; 3:3-7; 17:1-5; Eph. 2:1-10; Eph. 8:9-12).

Do God's children obey the Lord passively, under a physical law, as a machine or wheels in a machine shop, or actively under a parental law?

They do not obey God under a physical law as irresponsible machines, but as His loving children under a parental law, and do so actively by enabling grace. "God dealeth with us as with sons" (Heb. 12:7) not as with machines under a physical law. When God's children disobey His law, it is their fault and they are to blame for it. "If His children forsake His law, and walk not in His judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes" (Psalms 89:30-33).

Do God's children find blessings in obeying the Lord?

Yes, all the exhortations are to living children of God, not to dead sinners. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword. Wash you, and make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well" (Isa. 1:16-20). "Return unto Me, and I will return unto you, saith the Lord of hosts. Bring ye all the tithes into the storehouse . . . I will pour you out a blessing" (Mal. 3:7-10). "Take My yoke upon you, and learn of Me, and ye shall find rest unto your souls" (Matt. 1:28). "In keeping the commandments there is great reward" (Psa. 19:11). "If ye know these things, happy are ye if ye do them" (John 13:17).

Will he be happy if he does not do them? Who must do them? The child of God and not dead sinners. "So run that ye **may obtain.**" "I keep under my body and bring it in subjection: lest after I have preached to others I, myself, should be a castaway" (1 Cor. 9:25-27). Every preacher and child of God should do the same. "Let us labor therefore to enter into that rest" (Heb. 4:11). "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed"

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(James 1:25). "Blessed are they that do His commandments that they may have right to the tree of life," etc. (Rev. 22:14).

What do the following Scriptures mean? Do they mean to save sinners in heaven? "It pleased God by the foolishness of preaching to save them that believe." "Save yourselves from this untoward generation" (Acts 2:40; 1 Cor. 1:21). "Thou shalt both save thyself and them that hear you" (I Tim. 4:16). "Eight souls were **saved** by water—baptism doth now **save us**" (1 Pet. 3:20, 21). These Scriptures apply to the living children of God and mean to save us gospelly here in time from false and bewitching teaching, to a life of gospel obedience, and with the approval of God and the fellowship and communion of the saints. If a member of the church does wrong and has to be excluded, whose fault is it? It is his fault and the church should enforce discipline for her health and prosperity and unity in this life. God gives His children enabling grace to do what He requires them to do, so they praise Him for all spiritual blessings. Let us all labor in love for peace and unity and rightly apply the Scriptures. We should not ignore any of them for they are given to govern the church of God and to preserve unity and gospel order here in time. Let all who believe in God be careful to maintain good works.

LEE HANKS.

Through the blood of the everlasting covenant, eternal redemption was obtained, for all the elect of God. Those whom God had loved with an everlasting love, and had given to His Son, and whose sins He bore in His own body on the tree, having appeared once in the end of the world to put away sin by the offering of Himself, and by the one offering, He hath forever perfected them that are sanctified, yea, by the offering of Himself He put away sin, foreevr, and this was all in due time, for in due time, Christ died for the ungodly. What effect had the death of Christ for those for whom He died? Did the offering put away sin? Did it perfect them that are sanctified? Does sanctification here mean regeneration? Did God sanctify His people when He set them apart in Christ Jesus before the world began? According as He hath chosen us in Him from before the foundation of the world. J. J. TURNIPSEED.

THE RESURRECTION.

I am at home by myself this P. M., and I am very lonely. Tomorrow will be one year ago the Lord laid the hardest stroke of all my life upon me, and while I'm so lonely this P. M., my mind goes back to the pleasant days and hours I spent when my dear companion was with me to help me bear my burdens and comfort me in my troubles, but alas, she has crossed over the river and is now resting under the shade of the trees, and I am left alone (no not alone for Jesus has promised never to leave me alone and true to that promise He will ever be. This evening while I'm so lonely and cast down, my mind is meditating upon the mysterious dealings of our Lord with His children. Oh! what sore trials and conflicts and dark stormy nights we have to pass through and when the nights are darkest it seems the battle rages hardest and it makes us fear and tremble and brings us down at the footstool of mercy where in our sore distress we cry, "Lord save or I perish." Oh, how prone we are to murmur and complain and forget His sweet promise, "I will never leave thee nor forsake thee." Oh, how sweet and precious is His promises when we are enabled to claim them as ours, when he tells us when we are called to pass through the deep waters, the waves shall not overflow thee, and when we pass through the fire the flames shall not hurt thee, for I will be with thee. But while we sojourn here on the sea of time we will have our nights as well as our days and when darkness comes on and the storms of sorrow begin to beat upon our frail bark, and waves of trouble begin rolling high, O, how it makes us fear and tremble, and forget that God rides upon the storm and when He speaks the wind and the sea obey Him, but when He speaks so sweetly to us, in the darkest hours and says be not afraid, it is I, and we can see the sun of righteousness arise with healing in His wings, then a calm comes to our troubled soul and a joy that is inexpressible and full of joy, and we are enabled, by faith, to look beyond the stormy sea and battlefields of time and see our homes of eternal bliss, where no more stormy clouds will rise, and where we will never hear the battle cry again nor see the smoke of the battlefield rise to darken our vision, for we have the sweet promise that when the war is over and the battle won, then the Captain of our salvation will come to give us our discharge, and tell us to stack our arms, and lay our armour down. for the war is over, the victory won. Then He will take our immortal spirits home to His Father to dwell with Him forevermore, there to be with Jesus and be like him, and as that body which walked upon the earth and suffered privations and afflictions, and was tempted by the devil, then crucified on the rugged cross, then laid in the tomb, that body was the offering, the sacrifice for sin, the sins of His bride, which God had prepared, that same body that was put in the tomb was the body that rose a conqueror over death and the grave, leading captivity captive, giving gifts unto men, giving His children the spirit of adoption, and the Apostle Paul says we groan within ourselves waiting the adoption, to-wit, the redemption of our bodies. Jesus said while here on earth that he must reign until He put the last enemy under His feet, the last enemy is death, that is what He tells us. He also tells His children, As I live, you shall live also, and if I go away, I will come again and receive you unto myself that where I am there ye may be also. Then to be like Jesus, this body which we see here in this world must and will be raised, for He tells us, that this

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mortal must put on immortality, and this corruptible must put on incorruption, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? Dear children of God we know that it is the mortal body we see, and it is the mortal body that the sting of death does its fatal work upon, then to resurrect or bring up again, it must be the same body otherwise it would not be a resurrection. Then, as that body of our dear Saviour which died upon the cross was the body that was raised, and to fully convince doubting Thomas, He showed him the prints of the nails in His hands, also told him to thrust his hand in the gash in His side made by the Roman spear when He poured out His blood for our sins. Thomas believed when he saw the prints of the nails in His hands and said, "My Lord and my God." So we should not doubt the resurrection of our bodies, for we would not be like Jesus unless our mortal bodies were raised and made immortal, for his mortal body was raised, so He tells us, "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ shall also quicken your mortal body by His spirit that dwelleth in you." Job was enabled by faith to look down through the vista of time, to the coming of Christ and see that our dear Savior would die and then rise again triumphant over the grave, bursting the bars of death and gaining the victory for his bride and was enabled to exclaim, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in m y flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another." Job's hope was in the resurrection of the body; and that is my hope. Paul says, "If the dead rise not, then is Christ not risen and if Christ is not risen, your faith is vain; ye are yet in your sins." But Paul, knowing of the glorious victory of our dear Saviour over death, with joy exclaimed, "But now is Christ risen from the dead, and become the first fruits of them that slept. O, how sweet and precious is His promise, I am coming again and take you home to My Father, that where I am there ye may be also. What a glorious hope is ours, that some sweet day we shall awake in the likeness of our dear Saviour, then we will be satisfied. Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for inasmuch as ye know, that your labor is not in vain in the Lord. Dear brethren and sisters, I desire an interest in your prayers. Pray for the peace of Zion. Your brother in hope of the resurrection.

J. M. BAGWELL.

GRACE.

"By Grace are ye saved." By the grace of God I am what I am. By Grace I am enabled to see and as I hope, to understand some of the beauties and glories of Christ's kingdom. By Grace I can see my own faults. By Grace I can freely forgive my erring brethren. By Grace I can bear with and look over the faults of others. By Grace I am saved from false doctrine and false practice. By Grace I can preach the eternal purpose of God in the salvation of His people. By Grace I can preach the eternal and unconditional election and salvation of all of God's chosen people through Christ. By Grace I can preach experience to the children of God and comfort and encourage those outside of the organized church to come home to their friends. By Grace my roving feet were led to walk the heavenly road. So new supplies each hour I meet while pressing on to God. By Grace I am enabled to administer baptism to God's dear children and also the Lord's Supper as directed in His holy word. By Grace we can rejoice in the hope of the glory of God through Jesus Christ our Lord. By Grace we are enabled to walk circumspectfully, not as fools but as wise, redeeming the time, for the days are evil. By Grace we can sit together in heavenly places in Christ and enjoy the refreshing showers from God. By Grace the fear of eternal punishment is forever banished from u s. By Grace we are taught to fear and worship God. Grace taught my heart to fear and Grace my fears relieved. How precious did that Grace appear the hour I first believed. By Grace we are taught to live soberly and righteously in this world. The Grace of God that brings salvation teaches us to do His will. By Grace we love God, love our Saviour, love each other and love the service of God. By Grace we seek the kingdom of God and desire the love, fellowship and friendship of His people in the kingdam. What can we do without the Grace of God? Nothing! Nothing! Grace all the work shall crown in everlasting days. It lays in heaven the topmost stone and well deserves the place. So by Grace are ye saved and by Grace I am what I am. Yes, by Grace alone. Yours in hope through Grace.

C. L. CLARK.

Harriston, Miss.

Dear Brother Hanks: I love the old Primitive Baptist church better than anything on earth. I love the doctrine as taught by Christ and His apostles, but I do not love those extreme doctrines that some teach, such as the predestination of all the wicked and sinful action of men, and that man is instrumental in saving souls eternally. God is a soveign and needs no help, but I need His help all the time. Come to our (Stony Creek) Association the third Sunday in August.

W. H. COLLIER.

Nickelsville, Va.

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Examine yourselves whether ye be in the faith. (2 Cor. 13.) After you have gotten in all the testimony bearing on your case the time will be all spent and then you will be ready to adjourn court. You want have any time to examine the other fellow and judge the other fellow. Who is it that judgeth another man's servant, its to His master whether he standeth or fall. If he is a servant of the Most High God he will stand, because God is able to hold him up.

God's children should meet to worship the Lord, not meet to look for motes and faults in his brother or sister. If he does he can find them, because we all have them. If we spend time examining the other fellow you wont have time to comply with the text, examine yourselves. You can't do too many things at once and do it all in order. The Lord requires things to be done in order.

Judge not lest ye judge righteous judgment. If a man's preaching and walk in life is in keeping with God's written law there is no law to condemn it if his preaching and walk is not in keeping with good divine law then you have a right to judge him by that law if the law is violated by his action. The one violating the law is the transgressor and all transgressions should be punished and judged by the law. A man is not often brought before the council for doing right, but for doing wrong.

Affectionately, J. R. WILSON.

John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." (1st John 3-1.) Our attention is called to the manner of this love. What is the manner of this love? Being independently sovereignly and graciously bestowed upon poor lost and ruined sinners. This is the manner of it. The word "bestowed" still further expresses the "manner" of this love. The word bestow means a donation; a donation is that which is transferred to another without consideration. So "Behold, what manner of love the Father hath bestowed upon us." In the next verse he says, "Therefore the world knoweth us not 'because it knew him not." The world only knows its own and loves its own. Surely those who believe and claim they work themselves into this love and favor of God know nothing of the love that is "bestowed," neither know them upon whom it is "bestowed." Some day, if we love Him, He will love us, but it is written "we love Him because He first loved us." Then if He first loved us, was not his love "bestowed" upon us? By this same love we love the Lord and desire to serve Him and love those who are begotten of him. This love was treasured up in Christ before the world began and will be "bestowed" upon all the heirs of this Grace and they shall be "called the sons of God." O to have more of this love shed abroad in my poor heart and to manifest this love to one another should be our chief desire. "He that loveth is born (already) of God"—in hope. H. A. BYINGTON.

Adel, Ga.

MUZZLE NOT THE OX.

"Muzzle Not the Ox That Treadeth Out the Corn."

I know, left to myself, I can not give the subject justice. This was said by one of the Old Testament writers and also by the New. This, in my judgment, is the Gospel preached: To muzzle an ox would be to keep him from eating and for that reason he would get hungry. The ox that treads out the corn is the one that serves. It was the custom in that day to tread out corn by driving the ox over it. It is the custom of the day now to drive the poor tried preacher by the power of the Holy Ghost. He is sent to feed the flock of which the Holy Ghost has made him overseer, and after he has fed the sheep, then he eats himself of that same sweet mash he's fed the little ones with. And it is right that we look after the poor preacher before our carnal appetites are satisfied, for if we wait till our carnal appetites are satisfied we will not ever come to the relief of our poor preacher. Some are too covetous; think all this becomes the duty of some one else. This should be equally born according as God has prospered every one. This being so, one man might give one dollar and another give twenty-five dollars and yet not give as much as the one who gives the one dollar. But, sad to say after all, we see that some preachers will lean upon the man who gives the greatest amount. Of course it helps him in a carnal way more than the one who gives just one dollar. Many times we see the preacher has but little time to spend with those dollar fellows and a great deal with the twenty-five dollar fellow. Sad to say, but it is a fact and may cause those that are poor in the goods of this world not to do what they are impressed to do. They, by so cold and indifferent treatment, become discouraged and say let those he esteems worthy or equal look after him; he doesn't appreciate what I do. And sometimes it does look that way. We have seen some of our poor preachers on meeting day, if he shakes hands with some of the poor sisters he will wait until the very last. The writer has heard such characters say: "I would give Brother So and So a dollar but he has got to where he doesn't even speak to me." May God speed the time when we will hear no more of that in the camp and Big I and Little U. The servant is not greater than his Lord, neither he that is sent greater than He that sent him. How can children all born of the same parents be better than another? I am leaving my subject; I guess I had better quit. I hope no one will take exception to what I have written. I have been burdened with this for some time but feeling my inability I have kept puting it off. So I feel like now I have done what I have been impressed to do. Whether it is the motions of the flesh or of the spirit I know not. One thing I do know, it is not to offend anyone if they are not guilty, so I will bring this poor scribble to a close. If this is wasting space you may do as seemeth good and all will be well

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with me. Remember this poor dying boy when at a throne of God's rich grace. I am, I hope,

Your unworthy brother,

J. C. BRADLEY.

Eclectic, Ala., R. F. D., No. 2.

EXPERIENCE OF SISTER CASEY, THE WIDOW OF THE LATE ELD. F. M. CASEY.

Dear Brother Hanks:

I want to write and tell what I hope the Lord has done for me, a poor sinner. I feel my ignorance and unworthiness and pray that the good Lord may guide me. I will have to begin with a dream I had. I saw a large snake and thought that I would kill it. I picked up a rock and threw it and struck its head and saw that it was Jesus and the rock sank deep into His head, and the blood was streaming down His face. He was rolling His head in great agony of pain. I awoke frightened and thought it was just a dream. I soon fell asleep. Next morning, when I awoke this verse of poetry was on my mind:

"Alas! and did my Savior bleed,
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?"

This was my song day and night. Oh, I saw that I was the vilest sinner that ever lived. My prayer was, "Lord, have mercy on me, a poor lost and ruined sinner." I never could fall on my knees to pray. I thought the Lord would crush me through the place. I would pray in chairs and on the bed and all I could say was, "Lord, have mercy on me." I thought I had committed a great sin in begging for mercy and I gave up and thought I would ask some one to pray for me. I never could even ask any one. Oh, how miserable I was day and night! There was a big meeting going on at a Missionary church and my sister joined. I thought I could ask her to pray for me and when I went to see her she looked so happy I failed again. I went to meeting with her and the house was crowded and I thought every eye was looking at me, the vilest sinner that ever lived. I went back to father's and spent the night. I could not sleep. My breathings were, "Lord, have mercy on me, a poor lost and undone sinner. I started home. I looked at all the family and never expected to see them again. I can't tell how I got home. I felt like a wheel just rolling on. I got home and rested. My troubles would leave me for a time and then return with double force. Oh, how I did beg for mercy, not for justice. I then thought I would go to the church where my husband belonged and ask the pastor, Brother Rambo, to pray for me. I never could ask anyone to pray for me. My grandfather was a deacon. I asked him and grandmother to go home with us. I knew grandfather would have prayer and they consented. After we started I never experienced such thirst before. We soon reached home and took the bucket and dipper and thought I would drink all I wanted and a voice said to me. The thing you are thirsting for is the living water of life. I went back to the house, had supper and sang several songs and grandfather prayed, but not a word he said reached my case. Oh, how miserable I was! Every breath was, "Lord, have mercy upon me." Next morning I felt like I could not live but a few minutes and I would pray for the last time. I started outdoors and thought if I died I would fall by my two little boys, Randall and Edwin. I stepped back and Jesus spoke these words to me: "Let not your heart be troubled; if you believe in God, believe also in Me. In My Father's house are many mansions. I go to prepare a place for you." Oh, I was so happy. Tongue can never tell it. I looked out in the yard and the light was everywhere. It seemed that all created things were praising God. The leaves on the trees seemed to be kissing each other. The birds sang so sweetly. I could say with old Simon, "Now lettest Thou Thy servant depart in peace; mine eyes hath seen Thy salvation." I loved everything. I was happy for weeks and months. Not a wave of trouble rolled across my peaceful breast. Oh, how I wanted to tell all about what the Lord had done for me. I know I am sinful and vile and will be as long as I live. If this is not an experience, I have none. I would not take all the world for it. A poor sinner saved by Grace.

ELIZABETH CASEY.

Adairsville, Ga.

What a sweet and blessed experience! God bless this precious mother in Israel. L. H.

SUFFERING FOR JESUS SAKE.

Dear Bro. Hanks: As I have written you several times since I feel to hope God has give me a love for His dear people and you have had them published, there is several subjects I would like to speak about, but I will just tell you one of them now.

What I feel and believe was God with me and it was such a deep mystery to me when it occurred with me, but I can say with Sister R. Anna Phillips, the Lord led me in ways I knew not, as it has pleased Him since He has shown me these things that I should suffer for His sake to call, fit and prepare my husband for a feeder of His flock and to bear him away from home and loved ones, to be, I hope, a comforter sent amongst God's dear children to preach Jesus, the only true way that leads to life everylasting.

Brother Hanks I don't get so lonesome as some folks think I do; my happiest moments are when I'm alone with the Lord. Oh! when it pleases Him to make my cup overflow in gratitude to Him for His abounding love that I feel like He overshadows me with, I praise His holy name and all is well with me. Sometimes when I'm not reconciled to bear the toils that rise up before me and begin to fret and say

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things that I should not say, then the ways of the transgressor are hard. Sometimes I wonder why those sorrows rise up before me; then my mind is carried back to the old Griffin bottom where I was alone at work on a long and lonesome day where I feel like it pleased God to show me the suffering I would meet along life's rugged way; but if it's His hand that I feel like is holding me up and bearing me over the stormy waves that roll over me and almost cancels my little hope with seaweeds at gathering stormy waves; if His hand is with me the toils of the road will seem nothing when I get to the end of the way. I believe while I was in this old lonesome bottom, trying to work and help make bread, that it pleased God to lead me in ways of reference to His adorable name and cause me to love Him more. I was caught up in a thunderhead, yet it was a fair day, overshadowed in the beauty of God and a voice spoke to me and said, suffering for Jesus' sake. Then all went away. I left the field and went to the house, feeling like I had been warned of my death and knowing that I soon had to meet with. I just knew I was going to die the next Sunday. They liberated Tom to preach. Oh! I wanted to live and be a preacher's wife. I thought they were the noblest people on earth and are, but not esteemed as such. In about a month they came calling him to churches. The next year he was ordained and we can both say we feel like we are suffering for Jesus' sake. I've just read some of Paul's letter. My Bible is a record of the trial and conflict's of God's people and it records the suffering of sweet Jesus but I feel like we should show His suffering and also His glory by His holy Spirit should abide in my heart. Then I can read His precious Word and feel comforted and when I feel so cast down, I can go to Him for comfort and say as Bro. Price said in his preaching yesterday, that he was so lost the other day that he wandered away to the woods to try to pray; his prayer was, "Dear Jesus, raise me higher."

Bro. Hanks I hope I have not worried you with my lengthy letter, but I wanted to write. I never ask you to publish my letters. I have written you before. Neither do I ask you to publish this. Just do as you feel like would be right. Here of late I can't write a letter without some of the Baptists getting awfully offended at me. Sometimes I feel like God has impressed my mind to write, but for fear of what will be said about me I do not write, but I want to love and be loved. Let me fear God and keep His commandments. Pray for us.

EVA PRICE.

Tallassee, Ala.

Dear Brother Hull:

As you deemed it worth while to publish a former letter of mine to Bro. Walter Bartlett in commendation of his "Appeal" for The Messenger, I wish to add somewhat to what was said in that letter (not for the sake of controversy but to call attention to some very important things) and use as a basis the following extract from II Chron. 31-10: "And Azariah, the Chief priest of the house of Zadok, answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have left plenty: for the Lord hath blessed His people: and that which is left is this great store."

From reading the above and preceding portion of the chapter, it is manifest that the Jews for some time previously had neglected to comply with the instructions given them relative to the priesthood and that they had become lax in their duty thereto and indifferent to the consequent situation arising therefrom.

It also seems that the record, or Bible, had been lost or misplaced and they were groping or drifting and getting farther away from daily touch with God and being governed by tradition rather than the word of God. But when the record was found and presented to the king and he beheld the plight of his people and the judgment to be meted out, he made haste to sound a clarion call to duty which was promptly obeyed. It further appears that in the compliance with duty the people were prosperous and happy.

Now, what I wish to say with emphasis is, that from a reading of The Messenger and from information and observation, there seems to be a dearth of interest and aggressive activity upon the part of the Primitive Baptists in many sections of the east and as a result many of our people are seeking other communities and places of worship, resulting in churches declining or going down.

The first Primitive Baptist church that I know of going down was old Ebenezer in Upson county, Ga., where my great grandfather served as pastor and my grandfather as deacon. Many churches are in poor condition and in instances without pastors. Pastors are being uncared for and unable to take proper care for and educate their children. I have heard of one old brother who was serving a church in a city in Georgia and after filling his appointment desired to get to another town some miles away in order to reach home quickly and had to walk the distance as no one offered to help him with a conveyance. One brother is reported to have been forced to take his children from the public schools because of his inability to keep them there properly provided for.

These instances were related to the writer by a Primitive Baptist as occurring in our own state and I have no doubt of their accuracy. There may be other like instances and that of "Tom's Buggy;" very likely are.

Who is responsible for our condition and where

(Continued on Page 13.)

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk. Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville. N. C.. Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and foutrh Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

A VISIT TO NORTH CAROLINA AND VIRGINIA.

To the readers of The Gospel Messenger, we wish to make a brief statement in reference to my recent tour among the Baptist in North Carolina and Virginia. I feel thankful that I was blessed of the Lord to fill all the appointments with one or two exceptions, arranged for me and my son, by Eld. J. R. Wilson, Danville, Va. This was an enjoyable visit. All the churches that I visited seemed to be in peace. Judging from the way we were received in our efforts to preach, we surely were at a unit in faith and practice, so we were greatly encouraged and especially cared for by all the churches we visited. I would be glad, indeed, to mention the names of all the true yoke fellows in the Gospel whom I met on this trip, but space forbids. I shall not soon forget the pleasant visit. W. J. HULL.

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I was with the church at High Shoals, on the second Sunday and Saturday before. Mrs. Hull and the children accompanied me. It was a pleasant trip. We enjoyed both the services and visit among the brethren. Z. C. HULL.

Eld. Henry Swain, Graymont, Ga., filled several appointments in the Atlanta district recently. His preaching was well received. Sister Swain was with him, and we had the pleasure of having them in our home. We enjoyed their visit in a two-fold sense. Brother Swain preached with power. I feel assured that he was blessed of the Lord.

Z. C. HULL.

CORRECTION.

Page 2, column 2, July 1, should read, "If the will of the **innocent** brought death, how can the acts of guilty bring light." L. H.

CHURCH ACT.

On August 14, 1920, Mr. T. E. Etheridge called for a letter of recommendation, and it being granted by the church and the clerk to prepare and deliver, which was done. After which he made some statement to Brother John R. Callaway that he wants to come back and wanted the church to just take that item of his calling for letter of recommendation from the minutes so the church book would not show the act, which was done.

This letter which was prepared by the clerk and delivered by due course of mail, has never been turned in to any of this body and a move with a second to advertise the letter together with the said holder, T. E. Etheridge, who has been excluded from the fellowship of this church, this advertisement to be done through The Gospel Messenger.

ELD. A. R. STRICKLAND, Mod.
P. P. HODGES, C. C.

HASSEL'S CHURCH HISTORY WANTED.

Dear Brother: I wrote Brother S. Hassel for a copy of his church history and he informs me that he has none on hand. Would you run an ad in your Messenger asking if any one has one for sale, also the price and condition of the book. I'm very anxious for one. Anything that will assist me in getting one will be appreciated.

Respectfully,

K. J. WHITE.

Ashland, Ala. R. 4, Box 87.

Elder Wilkinson baptized three at Lott's Creek the fourth Sunday in June and he baptized six at Ephesus the third Sunday.

Elder Luke baptized four at Salem the second Sunday in June and about ten at Sycamore this year. This is good news to hear of the dear children following the Savior. L. H.

SPECIAL NOTICE TO SUBSCRIBERS.

Owing to the scarcity of money and the decrease in office receipts, I am forced to discontinue the fifteenth of the month issue of The Messenger until the Fall season. I trust that you will understand the situation. When I made The Messenger semi-monthly, I did not increase the subscription rates. I feel sure that by September I can publish The Messenger semi-monthly again. In other words, just as soon as renewals and new subscriptions justify it.

Z. C. HULL.

Eld. Henry Swain has agreed to attend the August meeting at Collings Springs, starting on Thursday before the fourth Sunday in August. Collings Springs Church is about ten miles from Atlanta, near the Marietta car line. The nearest station to the church is Conway. We trust the brethren will circulate Brother Swain's appointments and all who possibly can attend this meeting.

Z. C. HULL.

P. S. Elder Joel T. Lewis was ordained to the full work of the gospel ministry by the Mill church together with other churches the 8th day of July, 1922.

J. R. WILSON.

Eld. B. F. House, of Alabama, has come and gone. I had the privilege of being with him at four of his appointments. This was a sweet privilege to me. The Lord blessed Brother House to speak comfortably to God's people. We trust that he will feel impressed to come this way again. His preaching was greatly enjoyed by all who heard him.

Z. C. HULL.

ELD. A. P. TUCKER DEAD.

Eld. A. P. Tucker is dead. He died about 4:30 this afternoon. We were together at meeting last Saturday. He was so feeble he never talked but a short while. He was faithful and stood firm for the cause. We will miss him very much. Funeral service will be held Sunday. An obituary notice will be sent The Gospel Messenger. Pray for us and come to see us when you can. Yours in hope,

JOHN M. NORMAN.

Moultrie, Ga.

We knew Elder Tucker for over 25 years. He made great sacrifices for the cause of the Master. He will be greatly missed. L. H.

HELP WANTED.

Elder Zack C. Hull:

Dear Brethren, we a little few, about one dozen all told, Primitive Baptists, are building a church house near Fort Deposit, Lowndes county, Alabama. The house, when finshed, will cost about $1,000. We are poor in this world's goods, except my brother, M. R. Norman, who is in easy circumstances, and if we do not get some help the most of the load will fall on

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him. I make this request of you to put a notice in The Gospel Messenger of our undertaking and ask all who feel impressed to help us. I assure you it will be thankfully received and properly applied. I am one of the building committee to whom you can send subscriptions. With best wishes to all the family, I remain, as ever, your little brother in hope,

J. A. NORMAN.

Fort Deposit, Ala.

Elder W. J. Green, pastor of the church at Rock Springs, reports that he baptized four the third Sunday in July, including a Missionary Baptist minister.

There will be a three days' meeting at Bethlehem church, seven miles from Marietta, Ga., on the Roswell road, starting Friday before the first Sunday in August. Some visiting ministers are expected to be at this meeting. We will especially appreciate as many visitors as can possibly attend these services.

Z. C. HULL.

APPOINTMENTS FOR ELDERS FLANAGAN AND LOMAX.

Please publish these appointments for Elders Thomas Flanagan, of the Mud Creek Association; and J. W. Lomax, of the West Tennessee Association, in the bounds of the Mount Zion Association:

Elder Flanagan, Gun Pond, July 21-22-23; Providence, 24; Drip Springs, 25; Mt. Olive, 26-27; Mt. Vernon, 28-29-30; Shiloh, 31 and August 1; Brother Litlteton's, 2; Siloam, 3; Mt. Joy, 4-5-6; Salem, 7-8; Mt. Moriah, 9; Clear Creek, 10; New Clear Creek, 11; Zion Hill, 12-13; New Hope, 14-15; Brother Wright's, 16; Little Branch, 17-18; Brown's Creek, 19-20.

Elder Lomax will not begin until Friday, July 28. Elder Caldwell, of Georgia, will be with Bro. Flanagan the first week of the tour. Other appointments will be arranged for Elder Caldwell. Conveyance needed for all the brethren. Yours in hope,

S. E. COPELAND.

Guntersville, Ala.

APPOINTMENTS FOR ELDER B. C. CALDWELL.

Please say in next issue that Elder Caldwell, of the Primitive Western Association of Georgia, will preach as follows after leaving union meeting at Mt. Vernon: Harmony, July 31-August 1; Little Vine (Morgan), 2-3; Rocky Mount, 5-6; Shiloh, 7-8; Brown's Creek (at 2 p. m.), 9-10; Salem, 11; Siloam, 12-13; Mt. Joy, 15-16; Mt. Moriah, 17-18; Zion Hill, 19-20; New Clear Creek, 21-22; Old Clear Creek, 23; Little Branch, 24-25; New Hope, 26-27.

By request of brethren I have tried to arrange so as not to conflict with other apponitments. Hope all may hear the brother. He comes well recommended. Conveyance needed. Yours in hope,

S. E. COPELAND.

(Continued from Page 2.)

monthly periodicals, and that this precious seed is to be **"planted by the superintendent and teacher** in the tender minds of the young." If this precious seed that comes as freight in these monthly and weekly periodicals is the seed that is planted in the carnal and tender mind of children "by a man whose breath is in his nostrils" there certainly will be a bountiful crop of corruption. "He that soweth to the flesh, shall of the flesh reap corruption." If the seed sown is bitter, poisonous, spurious and corrupt, as it surely is in most of these long fabulous tales which appear in these Sunday school papers, then the fruit will surely be according to the quality of the seed sown. And as the preparing of the seed. Primitive Baptist as occurring in our own state and The shipping of it, and the planting is all the work of a poor, sinful man, and the mind in which it is planted is a carnal and unrenewed mind, the whole thing is corrupt.

This accounts, to some extent, for the demoralized state of society. The standard of morals and of manners, especially among the young, seems to be lowered. When professed Christians meet in public for worship, there seems to be a want of respect, and a lack of solemn reverence clearly manifest. The occasion is treated with lightness and indifference, and that, too, by those who have had all the advantage of Sunday school training, as much if not more than among those who have not. The truth, is that worldly amusements, parties, festivals and revelries have been so intermingled with formal prayers and religious services that many young persons seem to think that there is no more respect necessary for religious meetings than for a picnic or some other worldly festival.

The fun and laughter, carnal vanity and merriment, manifested on the occasion of a "Christmas tree" exhibition must be opened and consecrated by prayer and this blending of things so inconsistent with each other is sanctioned by the presence of preachers and parents. What a contemptible view of worship must that child have when he sees it thus desecrated and trampled under foot by those to whom he is taught to look as guides! "The tree is known by its fruit." I will now leave these reflections and pass to notice further some of the evil fruits as deevloped in the report of the Sunday school by the Mercer Baptist Association. It is, however, but just and proper, that this intelligent body of professed Christians should have full credit given them for their honest and candid confession in the following particular.

First. They confess that they had thrust into the hands of their unsuspecting children a literature which was "prepared for gain."

Second. They confess that this Sunday school literature was not only prepared for gain, but that the mind and morals of children were sacrificed to the same purpose.

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Third. They confess that in their improved literature their Sunday schols are visited by periodicals freighted with the seed of the gospel, which is to be **planted,** not by the spirit and power of God, but by the Sunday school **superintendent and teacher.**

Fourth. They confess that the Sunday school allies the heart to virtue, changes the fountain of corruption and makes it pure.

Fifth. They confess that Sunday schools remove the seed of sin, builds up **for the church** a warmhearted advocate, and zealous membership.

Sixth. They confess with much sorrow that thirteen churches out of nineteen, had no such literature, no such freight, no such gospel seed to be planted by teachers in the minds of their children.

Now, beloved reader, you will see that the points presented in the above six 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. What more did the Pope of Rome ever claim?

W. M. MITCHELL.

(To Be Continued.)

(Continued from Page 9.)

does the fault lie? Is the whole counsel of God set forth, a full and complete salvation proclaimed and the whole duty of him who professes to love the Lord expounded so that he is admonished and left without a gospel excuse for failure to measure up to the standard set forth in Holy Writ?

Where lies the fault? Does the minister content himself with the rooting and grounding of his hearers in the faith or does he strive to rightly divide the Word of Truth? Is the layman content to be rooted and grounded in the faith and withhold that which tendeth to poverty both of spirit and of material things? Let us one and all acknowledge error wherever found. Let us examine ourselves and determine wherein we are faulty and turn our footsteps in the way of duty, trusting not to receive material prosperity as a reward but to be void of offense toward God and having a clear conscience in the performance.

If there were not enough righteous in the cities of Sodom and Gomorroh to meet the requirements of the Lord for their salvation from destruction, who knows but that the recent war, wave of influenza, panics and plague of insects were sent upon us because of the indifference and ungodliness of professed Christians?

Have we put our hands to the plow and are found looking backward with our minds upon the flesh pots of Egypt rather than upon the things of God and duty well performed?

In the citation above, the fact is noted that when the people began to bring in their offerings, the priests had plenty to eat and much store accumulated for general need and the people were prosperous. There is much of a lesson in this for every one to consider, especially that we are not merely to have in mind first the accumulation of wealth that duty would then be performed but duty first demanded attention and these matters followed after. "Seek ye first the kingdom of God and His righteousness and all these things will be added to you."

I have never yet heard a Primitive Baptist minister preach for money and I trust that I never shall but they must be provided for properly if they are enabled to do their service agreeably. Christ is the great dispenser of free service without remuneration to His children the servants of His Father.

The church, as constituted, is a corporation with every member an equal shareholder and primarily interested, getting very largely out of it what is put into it personally, aside from the work of the Holy Spirit, and there is room for every one to be of service in the activities of the church in performing its duties and all should give diligence to be about such matters. It should be a privilege as well as a duty. If we sow sparingly, we shall reap sparingly. If we put forth no effort in the vineyard, we shall be found lacking in the harvest in that we cannot rejoice in duty well performed, a fight well fought.

The question is: "Can we be counted on or merely counted in the service of the Lord," ready at all times to give a reason for the hope that is in us, acknowledging God and giving Christ the pre-eminence in all things.

May we, minister and layman, wake up to our full duty and mayhap the Lord will pour us out a blessing the world cannot hold.

If you deem it of worth, you may publish this, otherwise it will be all right.

Yours in fraternal love,

J. H. HAMRICK.

Unadilla, Ga.

Elder Zack C. Hull.

Dear Brother: Am enclosing one dollar and half, for which please send me Gospel Messenger one year. I received May 1st issue through the mai ltoday. My soul has feasted upon its contents ever since. Many pieces I have read and reread. "Eternal, Unconditional Election," "God Speaks" and "How Can These Things Be" are worth much more than the price of the paper to me. I wish I could find words to express to the Baptists how dear to my heart is the sweet doctrine of election, salvation by grace and the final preservation of all for whom Christ died.

Your sister, in hope of heaven after death.

MRS. F. W. WRIGHT.

Water Valley, Miss.

Mr. Z. C. Hull.

Dear Brother in Christ as We Hope: Well, I guess you will be somewhat surprised to receive a letter from me, but, nevertheless, we hope not. I hope that you are enjoying the sweet pleasures of perfect health together with your family, and that you are

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enjoying the sweet privileges of meeting with the saints in the worship of the Lord.

We are having sweet meetings and especially in our communion meeting which was on last Saturday. Oh, the joy and comfort to our souls to see the manifestation of God's love shed abroad in the hearts of those that Jesus Christ, our Redeemer, died for. How unfit I feel to have my brother at my feet; but if I can just get down to their feet it makes me feel so good to have such sweet privilege of being at the feet of my brethren.

Brother Hull, I have been requested to send a copy of the memory of one of our most honorable brothers to The Gospel Messenger for publication, who has passed from this world of sorrow to the great beyond.

Well, as I have already been more lengthy than I thought I would, please pardon me, and ever remember a little one saved by grace, if saved at all.

Yours in hope,

P. P. HODGES.

Manassas, Ga.

OBITUARIES

IN MEMORY OF OUR DEAR BRO. W. I. CALLAWAY.

Who gave his life mostly in the cause of Christ as a devoted member of this church and by his daily work and lovely conversation. Has passed from this life to the happy beyond, where there is no more trial nor trouble, no more sadness nor affliction, but where peace, joy and happiness reigns foreever. We are sad to have to give up such a true man as this dear brother. We do not only miss him as a good neighbor, but when we come to this lovely place of worship and look around and his place is vacant, then we are sad, for a man of his life is seldom found. But when we think of how much sweeter it is to be with Jesus in Paradise, where we hope and believe his soul is resting, it is then that we are made glad.

This dear brother was a true husband and father. He and his dear companion, who is left behind, traveled along through life as smooth as could be without a jar of any sort. And as a father he was a kind and loving one to his children, always advising them to do good and to live an honest life and one above reproach, and not only was he a father of his own household, but to his neighbor's children as well, advising them when he saw them going wrong.

And, oh! what a sweet thought it is to just think of a man of as much honor to his God and to his country as was this dear brother. Would to the Almighty God our country was filled with such men as was he.

He was not a man to wait to be told of his duty in any respect. If he saw his neighbor in distress he was ready and willing to lay aside his home affairs and go to their rescue. And it seemed to be one of his greatest joys here on this earth to aid h isneighbors and friends when in distress.

May we all look at the life of this dear brother as an example, and teach our boys and girls to walk the example that Uncle William has left behind, then when we have to depart from this life we feel that we would not have anything to regret.

May we, together with his dear bereaved companion, children and grandchildren ever remember the kind words he spoke all along his life's journey.

May God, in much merc ybless his dear bereaved companion and children together with his grandchildren, and may they ever look to the Alwise God as their guide and protector, believing their loss is His eternal gain.

They have our deepest sympathy.

We, the church of Anderson's, write this in a token of love of this dear brother and a copy to be spread on our church book, and also to send a copy to The Gospel Messenger for publication.

This dear brother is the same brother that Bro. J. R. Callaway mentioned in his article to The Gospel Messenger in March issue and that article mentioned being only one of the many good deeds along his journey in life.

ELDER A. R. STRICKLAND, Moderator.
P. P. HODGES, C. C.

This May 20, 1922.
Manassas, Ga.

MRS. THERESA MURRY.

Whereas, Death has visited our community and taken as its victim Sister Theresa Murry, who was born in Montgomery County, Alabama, August 8, 1840 and departed this life December 21, 1921, and laid to rest December 23 by the side of her husband, Jasper W. Murry, at the Pisga cemetery. The funeral service was conducted by Elder J. D. Elkins.

Her parents, Mr. and Mrs. J. T. Mathews, moved to Union Parish, La., when she was four years old. She then grew to womanhood, married Jasper W. Murry, and moved to Nevada County, Arkansas. To their union was born eight children, six boys and two girls; two are dead and the living are: E. B. Murry, Lanesburg, Ark.; W. N. Murry, Prescott, Ark.; E. M. Murry, Sutton, Ark.; L. S. Murry, Albany, Texas; A. A. Murry and Mrs. J. A. Hood, of Emmet, Ark.

Her husband died in 1882, leaving her the responsibility of raising the children. She joined the Primitive Church at Ephesus, Nevada County, on Saturday before the first Sunday in 1897 by experience and was baptized by Elder B. L. Landers and lived a consistent member until death. The church has lost in her death a true loving and obedient sister. Her children lost a faithful mother. Oh, we do mourn her loss, but hope that our loss is her eternal gain. While her body is moulding in Pisgah cemetery, her spirit is in the Paradise of God. We look for the resurrection morn when the last trumpet of God shall sound and these mortal bodies shall be raised and this mortal shall put on immortality, then soul, body and spirit shall be reunited, and sing redeeming love with the heavenly host forever and forever. This done by request of Ephesus church, a copy sent to each of her children and a copy on our minute book. Approved by the church while in conference, this March, 1922.

MRS. JOSEPHINE VAUGHAN.

Mrs. Josephine Vaughan was born near Franklin,, Va., October 12, 1847, and died June 4, 1921. She joined the Primitive Baptist church at South Way, Va., Saturday before the third Sunday in October, 1874. She was baptized by Elder Thomas Oberry, who was the pastor at that time. She was married in January, 1866, to Mr. Edgar Vaughan. Her husband died in 1876. This makes the period of her widowhood 45 years. She was the mother of six children, three girls—Mattie, Sarah Ada, Virginia and Idella and three sons, James, Thomas, Benjamin Franklin and her baby son, Edgar Lafayette. The three dead are Mattie Sarah, Ada Virginia and B. Franklin. The three living are James Thomas, whose home is located in Suffolk, Va.; Edgar and Idella, who are living in their old community near Franklin, Va. She died at the home of her daughter, Mrs. J. C. Vaughan, and was buried at Sycamore Missionary Baptist church, beside her daughter Ada, and her son Frank. The church is located about eight miles from Franklin. Mr. J. R. Johnson conducted the funeral services on June 5, 1921.

She had thirteen grandchildren, seven girls and six boys, and four great-grandchildren, girls.

MRS. E. S. VAUGHAN.

Franklin, Va., R. F. D. No. 2.

ELDER J. J. BYYRD.

Elder Joseph J. Byrd was born November 21, 1853, and was first married to Patience Barnes, December 9, 1875. To this union was born two children and Patience Byrd died July 17, 1890. The two children by his first wife preceded him to the grave by many years, leaving three grandchildren living. He was married to Susan Loftin, December 17, 1890, and to this union were born three children, one dying in infancy and two daughters still living. Mrs. Audrey Dillard, of Ariton, Ala., and Mrs. Viola Leroy, of Ariton, Ala. Susan Byrd died October 22, 1920. Elder J. J. Byrd was afflicted for many years but served the churches in faithfulness, some

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of which he had served continuously for more than twenty years. When stricken with paralysis he was in the stand at Pleasant Grove church, Ozark, Ala., and this affliction rendered him unable to serve his churches, at which time he was serving Piney Grove, Headland, Ala.; Pilgrim's Rest, Ariton, Ala.; his home church, Bethel, at Blue Springs; but his love and zeal for the cause was such that he still tried to go on until finally, the Lord saw fit to call him from his pain and suffering, October 29, 1921. Elder M. E. Petty and the writer attended his funeral services at Pilgrim's Rest, where a large congregation of relatives and friends had gathered to pay a last tribute of respect to this dear man of God. He had many sore trials and conflicts, all of which he bore in patience and fortitude. His remains were laid to rest in the cemetery at Pilgrim's Rest, to await the glorious resurrection, the doctrine of which he preached much, in his afflicted condition. Truly a good man has fallen asleep, leaving behind the blessed assurance of a hope that reached beyond this vale of tears. He died as he had lived, in the triumph of a living faith. We realize the great loss sustained by his daughters, in the death of their precious father, and we extend our deepest sympathy to them in their sad experience; but we feel that the church and the Baptist family sustains even a greater loss, seeing that the harvest is great and the laborers are few. And we humbly pray the Lord of the harvest to send laborers to this work. Written at the request of his daughters. Some delay has been caused in this obituary not being written sooner, by a misunderstanding in some way.

J .J. TURNIPSEED.

Ozark, Ala.

EUNICE BOLDING.

Eunice Bolding was born December 26, 1916, and departed this life February 20, 1922. She budded on earth to blossom in heaven. She was such a bright child, so cheerful and loving that her presence was a heavenly blessing to her loved ones. To know her was to love her. Her mind was on heavenly things. A few days before she got sick she said, "Mamma, I want to go to heaven because the thorns stick my feet here." How the darling did love to hear her parents sing "Lord, Plant My Feet on Higher Ground." She was so patient during her sickness that she seemed like an angel. Weep not parents, for she is free from this world of sin and sorrow. She is resting in the arms of Jesus, who said, "Suffer the little ones to come unto Me and forbid them not, for of such is the kingdom of heaven." The golden gates are opened. A gentle voice said, "Come," and angels from the other side welcomed our loved one home. Written by her loving aunt.

FANNIE ADAMS.

MRS. SALLIE GARRETT.

On the eleventh of April, 1922, death entered the home of Mr. John Garrett, Danville, Va., 827 Lee street, and claimed the beautiful spirit of his mother. Sister Garrett was a good woman. Her husband died with measles during the war between the states. She was a very delicate woman. She made her home with her son in Danville. Sister Garrett professed a hope in Christ on the third Sunday in April, 1917, at Becham church and was baptized shortly after by Elder T. L. Wilson of the Primitive Baptist church. Sister Garrett leaves two sons, Mr. John Garrett, of Danville, and Mr. Silas Garrett, of Carlisle, Va. The funeral was conducted by her pastor, Elder T. L. Wilson, at the Becham church, near Carlisle, and interment was made in the cemetery at the church. The floral offering was large and beautiful and the funeral was largely attended, showing the high esteem she was held by the people. Sister Garrett was kind, gentle and unassuming Christian woman. She is at rest. God grant that her children follow in her footsteps and trust in God, who is the greatest help in the hour of need who can make the dying pillow soft as downy pillows are.

MR. JOHN THOMPSON.

On April 22, 1922, the spirit of Mr. Thompson took its flight to the better world to join his wife, who went away one year ago. Mr. Thompson was about 83 years old. He was not a member of any church but loved the Primitive Baptist and proved it. He always remembered the preacher's family. He often said he wanted to be baptized but was too unworthy. His home was ever open to the Baptist. Mr. Thompson had a large family. While they were all grown and in homes of their own, they loved papa and mamma like little children and visited home often. I think this was one of the most loving and devoted families I ever knew. Some of his neighbors remarked at the grave that he was one of the best men I ever knew. His funeral was conducted by Elder T. L. Wilson, pastor of the Axton church, who spoke words of comfort to the heartbroken family. His remains were tenderly laid beside his wife at the family burying ground to await the resurrection morn when Christ will call our bodies forth to go home to die no more but to ever be with the Lord. There will be no more separation there; no more sorrow, no more heartaches.

CHARLIE PACE GARRETT.

On the twenty-first of March, 1922, the death angel on silent wings entered the home of Mr. and Mrs. S. R. Garrett and claimed the spirit of Charlie, their youngest son. Charlie was born July 14, 1899. He leaves to mourn his loss his parents, three brothers and two sisters, as follows: Richard, Willie and Sam Garrett, Mrs. Bailer Hendley and Mrs. Daniel Green, of Danville, Va. Charlie was a good boy and held in high esteem by all who knew him. He loved the Primitive Baptist church and often have I heard his mother say, I am so glad Charlie is a Baptist at heart and loves to come to old Axton so well. I would say to his parents, "Weep not for Charlie, but trust in God; He can comfort when everything else fails." Charlie only won the race. Just got there before you. He is at rest and when Christ comes the second time without sin unto salvation. Then he will call your son together with all the redeemed of the lamb to come forth from the graves to go home to suffer and die no more, to ever be with the Lord in that beautiful city not made with hands. Oh, it is comforting to know that no matter where our bodies are laid, if our graves are lost and forgotten by our people, overgrown by thistles and briers or cultivated over or our dust molded into brick, His ever watchful eyes are over us. He will not forget us but is able to and will fulfill His promise to bring our bodies forth and fashion them like unto his own body. For when we awake in His likeness and see Him as He is we shall be satisfied. We will know why we had to part here, and why we had to go with bowed down head and aching heart. But the most glorious thought, God Himself will wipe all tears from our eyes and we will never, never suffer again. Trust in God, Sister Garrett, a few more days or years at most, then Christ will call you home.

ANNIE STANLEY.

Sister Stanley was born October 5, 1832, in Fayette County, Georgia; was the eldest daughter of Blackman Thornton and Jenny Thornton, his wife. She was married to William B. Stanley, December 3, 1854. She was left a widow during the Civil war, her husband dying June 8, 1863, and was left with five small children, the eldest only eight years old. She joined the Primitive Baptist church at Hopeful, Fayette County, Georgia, March, 1872, and was baptized by Elder Britton, together with three other sisters. The writer has known Sister Stanley for over 30 years, having once served her church as pastor. She was very much devoted to her church, and greatly loved the service of her Master. She greatly loved the company of the dear saints and to visit her home was to behold her Godly life. For in the days of her sore affliction, when her speech was so impaired that she could not speak plainly, she would make signs that she wanted me to read some Scripture and offer prayer. Sister Roxa Stanley writes of her: Mother always went to her meeting unless prevented by sickness, until 16 years ago, when her body and mind became so afflicted that she could not go. But she always wanted others of the family to go. It seems that we miss her more on account of her being confined to the house and we had to look after her so closely." Sister Stanley lived in the fellowship of her dear Master, and in the fellowship of her dear church for 50 years and was always ready to bear her part of the burdens of the church. Perhaps she often gave the widow's mite. All she had. As a mother, neighbor, friend, she filled the place in the full sense of the word. She died on the eighth of April, 1922, at a good old age, fully ripe, died as a shock of corn fully ripe for her Master's praise; also in the full triumphs of the faith of God's elect and her body is resting in the cold embrace of death (as we view it). But she has only passed on to live with her eternal Master and to enjoy the life she so much longed for in this world. Her

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body is sweetly resting and her soul is perfectly happy. "Blessed is the dead that die in the Lord." She leaves four daughters, Mrs. F. M. Banks, Mrs. E. Kilgo and Misses Roxa and Frantie Stanley; eight grand children; four great-grand children; three sisters, Mrs. M. J. Brogdon, Mrs. Pheraby Keen and Mrs. Evelyn Heath; one brother, Mr. Lee Thornton, together with a host of other relatives and friends, together with her dear church, who will greatly miss her.

There was a telegram came to my home asking me to attend her funeral, but I being away at my appointment, did not get the message. So the services were conducted by Elder G. B. Walker, missionary minister, who spoke words of comfort to the bereaved family and her body was laid to rest in the Thornton cemetery. God bless all those children.

REES PRATHER.

Elder Lee Hanks.

Dear Brother in Christ: I think my subscription to the Gospel Messenger expired with the April number. I'm very sorry I'm a little late with my remittance, but have done the best I could, so please find enclosed postoffice money order for $1.50.

Dear brethren, I do enjoy The Messenger so much and especially your sweet labors in love and kindness for peace and unity among the precious of the earth.

I do sincerely desire (if I know my poor heart) peace, union and Christian love among the dear old Baptists everywhere, if it can be possible to secure it on a Scriptural basis. Of course we all know the Lord's house must be kept clean, and oh, I would be so glad to see every little child of God everywhere stand aloof from everything that would have a tendency to disturb Zion or offend the least child of Grace in God's kingdom, could we not do this for the sake of peace?

Dear brother, many of us surely do appreciate the sweet Christian spirit in which you, Brother Hull, James Duncan and A. B. Ross, Moore and many others express yourselves, especially regarding peace and union among our beloved people.

May the God of high heaven bless the labors of the peacemaker in Zion, is my prayer.

Your little sister praying for peace and union in Zion. MRS. EDNA THOMAS.

Lorraine, Tex., Box 117.

THE PRIMITIVE BAPTIST CHURCH COVENANT

AT TROUTDALE, VIRGINIA.

Having been bought with a price, we trust, and we are not our own, and having been redeemed, we hope, with the precious blood of Jesus and called with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began.

We do most solemnly and joyfully enter into a covenant with each other that we will uphold and support the public worship of God. That we will, by the grace of God, as much as in us lie, try to so live, walk, act and talk to adorn the doctrine of God, our Saviour, and honor the profession we have made of Him. That we will spread the mantle of charity over each others imperfections. That we will watch over each other for good and not for evil. That we will warn, exhort and admonish each other as occasion may require and if need be rebuke and reprove with all long-suffering and doctrine. That we will be slow to take offenses and always ready for reconciliation. That we will not pervert justice and judgment for father or mother, brother or sister, husband or wife, son or daughter, or by respecting the poor or showing honor to the mighty.

And if so be any brother or sister becomes carnally minded so as to go off after the sinful lusts of the flesh into covetousness, extortion, fornication and adultry, or any other sins so as to bring reproach on our beloved Zion and will not yield to the admonition of the church we will withdraw fellowship from all such disorder.

Knowing that it is written in God's Book to do justice, and judgment is more acceptable to the Lord than sacrifice, that we will be careful so as not to interfere with the internal rights of our sister churches or Lord it over God's heritage. That we will strive to walk in the good works which God has before ordained for His workmanship to walk in, having predestinated us we humbly hope, unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, realizing that we are weak, sinful and imperfect we cannot have confidence in the flesh, and must depend wholly and solely on God to guide us by His unerring spirit, knowing that we cannot by our best works merit pardon of sin or eternal life at the hand of God. But good works, done in obedience to God's commandments are the fruits and evidences of a true and lively faith and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries and glorify God whose workmanship they are. And after we have done all that is commanded us, we can only say, we are unprofitable servants, we have done that which was our duty to do.

Thy Throne, O God, is forever and ever a scepter of righteousness as the scepter of Thy kingdom; Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness.

Order the

Old School Church Hymnal,

40 cents each; $4.00 per dozen.

Z. C. HULL.

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The GOSPEL MESSENGER

VOL. 44 ATLANTA, GEORGIA, SEPTEMBER 1, 1922 No. 14

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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An Appeal

I have refrained from making any statement in reference to the financial conditions of The Gospel Messenger for the past few months, knowing that during the late Spring and Summer season money was scarce. Now, as we are nearing the Fall season, I come to you with this statement, trusting that the great expense I have had during the Summer, will be earnestly considered by each Subscriber. My sacrifice for the past few months has amounted to considerable money. I have felt that my Subscribers would be in position in the Fall season to aid me. Your support is especially needed at this time. I have several hundred Subscribers, who are badly in arrears on subscriptions. There is a great number who pay their subscriptions when due. I have been carrying some subscribers for two or three years. This is a personal expense to me. Now is the time for each Subscriber to pay all back dues, which they owe me for carrying their accounts and all who are due subscriptions in September, to remit promptly and to start an active campaign in each locality for new Subscriptions. If all would do this, you would remove this great obligation from my shoulders, and enable me to publish The Messenger twice a month again. If you want The Messenger twice a month, you will have to give me your co-operation. I am going to leave this matter in the hands of my Subscribers. If you are interested in this proposition, write me a letter to this effect, stating just what I can depend upon.

Z. C. HULL.

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | **Single Copy 15c** In Advance | **Ministers and Widows** $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

A VITAL QUESTION.

When Does Spiritual Relationship Take Place Between Christ, the Spiritual Head, and the Natural Adam Sinner?

It has been my belief and contention for fifty years that this relationship takes place here in time, when the lost sinner is made partaker of divine nature (2nd Peter). When the higher order takes up the lower order, they come together like two drops of water, then relationship sets up and not before. So Adam sinners are saved here in time by Grace.

Recently there has been a question as to the above being Primitive Baptist doctrine. It has been said that this relationship extended back into eternity, and was effectual when sinners were chosen in Christ. The question is, was the people that God gave His son, His children. If they were related to Him in eternity, they must have been His children. This plunges into Araion Two Seedism.

What does regeneration do for the sinner?

My belief and contention is that, according to the teaching of the Bible that regeneration makes new creatures in Christ, and relates the Adam sinner to the spiritual head. Those opposing this effectual work in bringing in this relationship, say that the sinner is only notified in the second birth, that he has been a child of God all the time and was ignorant of it until the spirit gave notice of it.

I send the above to the press with the request that the following elders, to-wit: S. Hassell, of North Carolina; J. S. Newman, of Texas; J. R. Wilson, of Virginia; R. H. Pitman, of Virginia; B. F. House, of Alabama; C. H. Cayce, of Arkansas, and Henry Swain, of Georgia, give an expression on the above through The Gospel Messenger and Primitive Baptist.

If I have been wrong all these years the above yoke fellows in the ministry will please advise me in your reply for I must soon put off my armor. If my belief and honest convictions are yours, it would be comforting to me to see it in print.

W. J. HULL.

Primitive Baptists Are Not Two-Seeders.

The United States government, in its decennial census of religious bodies, very properly and entirely distinguishes Primitive Baptists from Two-Seed Baptists. Elder Gilbert Beebe, of New York, published in 1833 a refutation of the Manichaus Parkerite Two-Seed Heresy, as did also Elder John M. Watson, of Tennessee, in 1865; and Elder George T. Stiff of Illinois, in 1879. Two-Seedism, or Dualism, the Doctrine of two Gods existing from eternity—**Ormuzd**, the God of light and all good, and **Ahriman**, the God of darkness and of all evil, forever contending with each other in their natures and in their followers until Ormuzd finally destroys Ahriman—is not derived from the Old or New Testament Scriptures, but from Zoroaster, a Persian heathen Philosopher of the seventh century before Christ, and it was adopted by Manichaus, a Persian religionist of the third century after Christ, and adopted, with modification, by Daniel Parker of Tennessee, in the early part of the nineteenth century. Parker maintains the existence of an eternal God with His eternal family, and an eternal Devil with his eternal family, and that the body is never resurrected, and that nothing will go to Heaven, but what came from there, and nothing will go to Hell but what came from there.

But the Primitive Baptists have always believed the plain teaching of the Scriptures, that there is but one Eternal Being, God, who created all things out of nothing, and, in His foreknowledge and purpose, predestinated His people to the adoption of children, and in time redeemed by the blood of His son, and regenerates them by the power of His Spirit, and then they become His children and heirs. (John 1-12-13); (Rom. 8-14-25); (Gal. 4-1-7); (Eph. 1-5); (Heb. 5-5-9).

SYLVESTER HASSELL.

In answer to the above I will say most positively that it has never been a distinctive doctrine of the Primitive Baptists that God's children had an eternal, vital union and existence in Christ. It has always been their teaching, as a body, that the objects of God's divine relationship with God by regeneration, or the new birth, in time, according to God's eternal purpose or choice. The purpose and choice

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of God were in eternity, but the people were not. David, in impersonating or representing the Son, says in Psalm CXXXIX 15, 16, "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned when as yet there was none of them." This plainly says that his members, the body of Christ, those finally saved, were written in God's book when there was none of them. This was before they existed. They did not, therefore, always exist. If they had an eternal, vital union and relationship with Christ, they were never sinners. Christ came to save His people from their sins. God made choice of persons of Adam's race before time—before they were created or had existence—and purposed that they should be conformed to the image of Christ. See Eph. 1, 3, 4, 5, 6; Rom. viii. 29, 30; 2 Tim. i. 8, 9. They are saved in time according to God's purpose, and God's purpose was before time began. Before they are quickened into divine life or before they are regenerated, they are just like other folks, they are children of wrath by nature. See Eph. ii. 3. To say that God's children had an eternal existence is to deny the salvation of sinners, and denies that any sinner of Adam's race will ever enter Heaven. It is the sinner of Adam's race that is embraced in the sovereign choice of God, and that has purposed before time to save, and who is made akin to God, or akin to Christ by regeneration or quickening work of the Holy Spirit in regeneration. That makes the sinner a partaker of the Divine nature. One partakes of nature by birth. One partakes of the Adam nature by natural birth, and partakes of the Divine nature by the new birth, by being born from above. This is Bible truth, and makes the Adam sinner the subject of salvation. Any other denies the Bible, and leaves the Adam sinner out—does not save or embrace the sinner as the subject of salvation. If it is not the sinner of Adam's race that is saved, that is regenerated, born again, made akin to Christ, what interest have we in salvation?

C. H. CAYCE.

My answer to the above will be brief. It has been my belief for over thirty years that the relationship between God and His people takes place in time. There can be no relationship between light and darkness, Christ and Belial, or he that believeth with an infidel. There can be no vital relationship between that which is righteous and that which is unrighteous. There can be no vital relationship between something that exists and something that does not. There is absolutely no vital relationship between natural life and spiritual life and as the natural man only has natural life, which is a corrupt life there can be no vital relationship between God and the unsaved man. The unsaved man is dead in trespass and sin, and for that reason he is a child of wrath and consequently there is no relationship between God and the children of wrath. As to the Holy Spirit notifying the sinner in the new birth that he had been a child of God all the time and did not know it, it is a grievous mistake.

Paul said, "That being justified by His grace, we should be made heirs according to the hope of eternal life."—Titus 3, 7.

There is quite a difference in being made an heir and in always being an heir, as the Holy Scriptures teach us that Adam sinners are made heirs of God we know that there was a time when they were not the children of God "Which in time past were not a people, but are now the people of God." 1 Pet. 2:10. John said, "Beloved, now are we sons of God."—1 John 3, 2. We are **now** the **sons** of God by regeneration. Eternal life is not the child of God. "I give unto them eternal life." The sheep or people that God gives eternal life to were His by choice and at the time He chose them they did not exist naturally, and for that reason they could not have been the sons of God. "As many as are led by the Spirit of God they are the sons of God." The very idea of an old Baptist saying that he was notified while a child of wrath that he was a child of God and had been all the time. Just as well claim that there is vital relationship between Christ and Satan as to claim that vital relationship exists between God and the children of wrath. J. S. NEWMAN.

Dear Brother Hull:

It has not been my pleasure to meet you or your son and to hear your proclaim "the glad tiding from a far country," but I have reason to believe that you both do that, and that you both are "able ministers of the New Testament." And I also feel that you are working to unify God's children and to save them from false doctrines that divide and minister strife. It is with pleasure, therefore, that I will answer your questions in a brief manner, trusting that God may bless your efforts to the instruction and comfort of others.

Question 1. When does spiritual relationship take place between Christ, the spiritual head, and the natural Adam sinner? Answer. In, and at the same time when the Adam sinner is born again. The first, or natural birth, takes place in time. The second, or spiritual birth is **after—not before** the birth of the flesh, and of course must also be **in time**—not in eternity. Before the spiritual birth, or being born again, Adam sinners are "dead in trespasses and sins" (Eph. 2:1), "and were by nature the children of wrath, even as others."—(Eph. 2:3). Children of wrath, and characters dead in trespasses and sins, are not vitally united with God. Vital means living. If living spiritually from all eternity they could not be born spiritually in time. Eternal vital union of God and His people destroys the doctrine of the new birth and is as unfounded in Scripture

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as the doctrine of Two-Seedism. God's people were by Him foreknown "when as yet there was none of them."—Pls. 139-16). In time they are quickened into divine life. Christ said: "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."—(Jno. 5-25).

Question 2. What does regeneration do for the sinner? Answer: It does for him just exactly what inspiration says: "It "quickened us together with Christ; raised us up together, and made us sit together in heavenly places in Christ Jesus," so that "ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." It makes us new creatures in Christ Jesus, causing old things to pass away and enabling us to behold all things as new. It emplants spiritual life within so that we may taste that the Lord is gracious. It makes the tree good, which, when made good, produces good fruit. It enables the blind to see, the deaf to hear, the lame to walk. It makes it possible for us to grow in grace and knowledge, and to understand that "as the elect of God we should put on **bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another," ***"for we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward men appeared," and we shall never be able to tell all that regeneration does for the sinner.

Your brother in hope,

R. H. PITTMAN.

If it is any comfort and consolation to our aged brother, W. J. Hull, to have me assure him through The Gospel Messenger that I agree with him on the matter in question, I am ready to grant him this much; for I agree heartily with the position that God chose His people in Christ before any of them were even created or had a being in the world, and then He calls them by His grace in time, according to His eternal purpose, and this calling or regeneration brings them into vital relation with Christ, their elder brother. They are not vitally related to Christ by the choice of God and purpose treasured in Him. They are the people of God by choice, but they must be regenerated and born again to become children of God. May the Lord bless Brother Hull and sustain him in his age and infirmities.

In gospel bonds,

HENRY SWAIN.

I have been requested to give my views on the following questions:

When does spiritual relationship between Christ, the spiritual head, and the natural Adam sinners take place?

My view has always been and is yet that this spiritual relationship takes place here in time when the lost Adam dead sinner is born of God and made to partake of divine nature. 2 Peter.

Question No. 2. What does regeneration do for the sinner?

My view has always been and is yet that regeneration makes a new creature in Christ and relates the Adam sinner to the spiritual head created in Christ Jesus unto good work.

I am afraid of Two-Seedism, fatalism or Amimanism in any form. We love 100 per cent truth. We don't want the child divided. We want the whole child.

Affectionately,

J. R. WILSON.

To the Many Readers of The Messenger:

I am free to say that if the above position of our beloved and faithful Eld. W. J. Hull is not what Old Baptists believe and have ever believed on this vital question, then I am entirely deceived in my conception of fundamental Bible and Baptist doctrine. If the grace of God does not make children of God out of those who prior to regeneration were by nature the children of wrath. Ephesians 2: 1, 2, 3. Then the language of the great Paul means nothing and words don't mean what they are ordinarily supposed to mean. And if God's children were saved before the world was, then in God's name I ask why the necessity for the awful sufferings of Christ on the Cross. Now, in conclusion, will say to Eld. Hull, go on dear and faithful servant of the Most High God and fear not, for they be many more that are with you than they be that are with the enemy. See 2 Kings 6-14, 15, 16, 17. And I feel that the Scripture of Eternal Truth are round about you like a wall of glory and the Spirit of the Living God is your strength.

Respectfully,

B. F. HOUSE.

The object of publishing the foregoing is not for the purpose of causing confusion, but rather to reconcile the brethren on the point of doctrine under consideration.

It seems to me that the expressions of the brethren are very clear on this point and should be understood. The question at issue is not in reference to God's wisdom, foreknowledge and purpose, but the question is, "Who are the subjects of salvation and when does it take place?" The vital question is, "When does vital or spiritual relationship take place? "Was it in eternity or was it in time? If it was in eternity, what did Christ accomplish in His suffering and death? If we will closely examine the word, "Salvation," when it is used in reference to the salvation involved in Christ's death, it is very often used in the past tense, as it was used when Christ was addressing the Ephesian brethren, but it did not mean that they were saved in eternity. According to my understanding of God's word salvation of a poor sin-

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ner takes place when he is regenerated and born of God. At the same time, the sinner becomes related to God. Before this relation sets up, the sinner is just the same as ALL, who fall under the law, and just the same as ALL, who fell under the law, and There is no difference in Adam sinners. They are all children of wrath. If they are all children of wrath, common sense teaches us that they are not related to Christ. It is the sinner that is regenerated; it is the sinner that becomes related to Christ in regeneration. Christ came into the world to save sinners. If the objects of Gods love were saved before the world began, and were related to God before the world began, Christ must have came into the world to save some other kind of characters and we would have two plans of salvation. Christ did not offer Himself before the world began; He did not suffer before the world began. His suffering and death was in time; His suffering must have accomplished some thing. His death was not in vain. We must consider the three in one God, the Trinity, God the Father, God, the Son, and God, the Holy Ghost. God's purpose did not save sinners. The The covenant of Grace did not save sinners. God's choice did not save sinners. The fulfillment of His purpose, according to His election and Grace saves sinners. When is this consummated? According to God's word, this work is done in time. The salvation, redemption, sanctification and justification is in time, not in eternity. God, the first person in the Trinity, made the choice. Christ, the second person in the Trinity, came to earth according to God's will and purpose, suffered and shed His blood on the rugged cross of Calvary. He satisfied the Law under which the sinner was eternally condemned. He paid the redemption price. The Holy host, the third person in Trinity, gives life, applys the blood. When this work is done the sinner is saved. The sinner is given lfe. The sinner is taken out from under the law of sin and death; the sinner is surely not saved as long as he is under the law of sin and death. When the sinner is regenerated and born of God, he becomes related to God and not before. Through the process of adoption, which takes place at the same time, he becomes an heir of God and a joint heir with Jesus Christ.

Why should there be any misunderstanding or difference on this great subject? This is the greatest theme known or revealed unto man. It involves one of the fundamentals of God. It is the principle upon which we base our hope. We should study God's work in connection with our experience. It is not the experience of the children of God that they have always been the children of God. The doctrine of eternal, vital union, or that God's children were saved and related to God before the world began, is not in keeping with the teaching of God's word or their experience.

We should try to leave off all speculative ideas. The truth will not cause difference. It is speculative or pet ideas that cause confusion. I trust the readers will accept this in the spirit it is written and earnestly and prayerfully consider the subject and compare it with God's Holy Word.

Z. C. HULL.

TAKE HEED.

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. 4:11.

It is necessary for each minister to take heed unto his own deportment. The servant of God should preach by his daily walk if his life is a blessing to the church and to the children of God in general. No matter how loud a man may preach Christ, if he does not exhibit Him in his daily life his preaching will be worthless. He should bear His blessed image daily and prove by his daily life that he is a child of God. He should love Jesus and walk in Him. His conversation should be in heaven and of heavenly things. He should be a lover of good men, be honest, truthful, law-abiding, sober and be separate from the world. A godly chaste ministry is a blessing to the church and community where he resides. He should nurse the little lambs and encourage them to follow the Savior. There is but one doctrine. There are doctrines of men and devils which should be shunned. No man should be allowed to occupy the sacred desk who is unsound in doctrine and does not belieev and preach the doctrine of grace. The Scriptures teach clearly every phase of the doctrine and we should stop where the Bible stops. The doctrine of grace, that brings salvation, fills the believing heart with joy and gladness. A man must experience the truth before he can preach it to others. How beautiful the life of one who preaches the Gospel of peace! What a blessing he is! In living this gentle, tender, loving, chaste godly life and contending earnestly for the doctrine of God our Savior, he saves himself gospelly and saves the believing obedient hearer from false doctrines and practice, from many sins, snares, traps, pitfalls, and to the love, confidence and fellowship of the saint and to the sweet communion with Jesus and the saints and has God's approval. An ungodly, unchaste, heretical ministry is one of the greatest curses ever inflicted upon the church. A true, godly ministry brings sweet love, unity and fellowship among peace-loving saints. Dear servants of God, let us all take heed unto ourselves, to the doctrine and continue to do this. Let us keep under our body and bring it in subjection and never become exalted or jealous, or to feel that we are slighted. Let us live at the feet of our brethren and ever remember that we are servants and not lords over the flock of God. We should endure hardness as good soldiers of Jesus Christ and ever overcome evil with good. I love our dear preachers and thank God for them and pray God to raise up others to preach the Gospel.

LEE HANKS.

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REPENTANCE.

"Thus it is written and thus it behooved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.—Luke 24-26 & 27. So the quotation heading this article proves that repentance and forgiveness of sins should be preached in Christ's name, who is head over all things to the church which is His body. There has been much spoken and written upon the subject of repentance. All those who believe and teach the doctrine of conditional salvation from sin, teach that in order to eternal life the sinner dead in sins must repent of his sins.

But the Scriptures teach that "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord.—Rom. 6-23. It is true either in nature or grace life must precede action. Christ said, I give unto them eternal life and they shall never perish. It is true that those dead in sin can and ought to obey moral law, can turn from wrong to right and repent of their evil ways, for which right living they receive full reward in this life. But nowhere in God's word are those dead in sin commanded to repent in the sense of an evangelic repentance. All the extortions in the New Testament are to those who have spiritual life. "Then hath God to the gentiles granted repentance unto life.—Acts 11-18." Paul said he "testified both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ."—Acts 20-21. There is quite a difference in testifying to any fact or commanding. Paul when arraigned before rulers would testify as to why and how he was turned about from persecuting Christians to a faithful follower of Him whom he had been boldly persecuting, and could now testify that he was not only willing to suffer for Christ's sake but to die if need be. What wondrous change, wrought by the spirit and power of the same Christ that he had so recklessly persecuted, telling Him how great things he should suffer for Christ's sake. Not by man but by the revelation of Christ was this work wrought in Paul, by regenerating his soul, which taught him his guilt before God and made him a beggar at a throne of grace. The enabling grace of God taught him that faithful saying or by faith he could now see himself in different light and feel as expressed by him, "Christ Jesus came into the world to save sinners of whom I am chief."—I Tim. 1-15. "For Godly sorrow worketh repentance to salvation, not to be repented of.—2 Cor. 7-10. Nothing of any character or kind of afflictions of nations or of individuals of this material world can produce in the heart of a sinner dead in sin a Godly sorrow for sin. This is and only can be accomplished by the quickening power of the spirit of Christ. It is those quickened, those to whom Christ has given eternal life that are the truly penitent for sinning against God and regenerating of the soul by the spirit and power of God enables a sinner to see sin against a merciful Creator in all its hideousness; then the quickened soul begins to cry for mercy, becomes a beggar poor at a throne of grace. The work of regeneration of the soul is the spirit's alone without any human agencies whatever in regenerating. The sinner is passive in repentance. Advise turning from the love of sin to the love of God and holiness God binds his dear children in this way to hate sin and turn away from it. Cannot live any longer therein, is not dead in sin now but dead to sin, hence his cry for mercy. But Christ never leaves nor forsakes His children. Finally his or her mourning is turned to joy and heaviness into songs of praise in a way unexpected and at a time they wasn't looking for the burden was lifted from the heart and joy that is inexpressible they now, by God's enabling grace are praising God from whom all blessings flow. The regenerating power of the Holy Spirit produces this desire to get rid of sin and turn to and pray God for mercy. Saving grace alone can melt a heart of stone. All spiritual desires or spiritual emotions emanate from the work of the Spirit of Christ in the soul I must close this now too long letter.

Dear saints, let us all, as much as is in us, try to live to the praise of Him who has done so much for us. Written by a poor dependent sinner, trusting alone in Christ for that that is best for me here and for a home with Him. He alone can do us good. Written in love to the household of faith.

J. N. CULTON.

Richmond, Ky.

OUR TOUR IN N. CAROLINA AND VIRGINIA.

We left home on the 28th of June, for Doughton, N. C., by way of Savannah, Ga., Charleston, S. C. and Winston-Salem, N. C., and reached our point of destination at 9 o'clock A. M., Saturday the 30th. Took dinner at Doughton with a genetleman and his wife, Mr. and Mrs. Norman, whom we found to be very kind and entertaining.

From here we were conveyed by the postman, to Sparta, N. C., where we were met by several good brethren, and conveyed by brother Hiram Edwards to his home, where we spent the night, and were conveyed next day, to Union Church, Sunday, our first appointment in North Carolina.

From this Church, we were conveyed to the home of a young brother, Claudelle, where we took dinner and spent the night, and was conveyed by him to Sparta, the county site of Alleghany County, where we preached at the court house to a very large and attentive congregation of brethren and friends. Governor Doughton was a prominent figure in our congregation, and with whom, by his warm and cordial invitation, we went out to his palatial home and took dinner with him and his royal family. Governor Doughton is a very great man, highly honored by his constituents, which promotes him to the highest ranks as a stateman; and being of that old Anglo-Saxon race, and his wife being of the same genial race and rank, constitute a wonderful home.

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From Sparta, we were conveyed, by brother Wagoner to his home where we spent the night, and was conveyed by him next day, to Zion Church. From this Church, after spending another night with brother Wagoner, he conveyed us to Crab Creek Church. Here we were met by Brother Rector, and conveyed to his home, where we spent the night, and conveyed by him next day to Calax Church. Brother Rector is clerk of the Mountain Association.

While at Calax, we spent one night with Elder J. D. Vass, Moderator of the Mountain Association. We took dinner here, with Brother and Sister Edwards, who conveyed us next day to Baywood Church.

While at this Church we were called on to conduct a funeral service at the home of a Brother and Sister Davis, whose son died of apoplexy. From here we went home with a Brother A. J. Galyan and spent the night, and was conveyed next day to Peach Bottom Church by Brother J. M. Rector. From this Church, after spending one night with Brother E. F. Reeves, we were conveyed to the home of Brother P. B. Reevs, where we spent one night, and was conveyed the following day, by this good brother and his clever son, George, to Jordan Church. And from this Church, after taking dinner with a Brother Taylor, we returned to the home of Brother Reeves and spent another night, and was conveyed next day, by this good brother and his son, George, to Rock Creek Church. From this Church we went home with a Brother F. P. McBride and spent the night, after which he conveyed us next day, to Pilgrims Rest Church. From this Church, we were conveyed by Brother Stamps to his home, where we spent the night, and was conveyed next day, by Brother Robt. Taylor, to Elk Creek Church, and from this Church, was conveyed by Brother J. M. Ward, to his home where we spent the night and was conveyed next day to Saddle Creek Church; from Saddle Creek Church, after taking dinner with a good friend, Mr. Ward, we were conveyed, by a good friend, Mr. T. E. Hash, to his home, where we spent the night and attended an annual meeting at Fox Creek Church, Saturday and Sunday.

We took dinner with a good friend, Mr. L. R. Hash, Saturday, after which we returned to the home of Mr. T. E. Hash, and in congregation with quite a number of good brethren and sisters, held a little prayer meeting service, for the benefit of old Sister Hash, who is afflicted, and was not able to be out at meeting at the Church.

From here, after spending the night with Brother Watson Hash, we were conveyed by him, to Barton's Cross Roads Church; and from this Church, after taking dinner with Elder S. A. Grear, we were conveyed by a friend, Mr. Herschel Pacey, to a Brother Halsey's home, where we spent the night, and was conveyed by him next day to Pine Creek Church.

While here, we visited the home of an afflicted brother, Miles, and in congregation with a number of good brethren and sisters, had a little prayer meeting service, for his benefit, poor brother, we were so sorry for him. We were conveyed from here, by Brother I. C. Reynolds, to his home, where we spent the night, and was conveyed by him next day, to Antioch Church; from this Church we took dinner with Brother S. C. Richardson, and were conveyed by that good brother, Elder S. U. Atwood, in company with Brothers Ausburn and Richardson, to his home where we had a little vening service, after spending the night were conveyed by him the next day, to Cranberry Church.

From this Church we were conveyed by Brother H. H. Waddell, to his home where we spent the night, and was conveyed next day to Center Church, and from here we were conveyed, by Brother Pennington and his son to their home where we spent the night, and were conveyed by them the next day, to Roan's Creek Church, where we enjoyed another Communion Meeting with quite a number of brethren and sisters.

From here we were conveyed by a good Brother Caudelle, to the home of Brother Sam Miller, where we spent the night, and were conveyed by him next day, to Bear Creek Church; and from this Church we were conveyed by that good old Brother Alex Miller, to Riverview Church, and while here we spent two nights with Brother Jeff Hardzog, who afterwards conveyed us to a school house, where we had services, and were conveyed by Brother Thurman McNeal to Beaver Creek Church; after spending a night with him, we filled an appointment at W. Jefferson, and after spending the night with Elder C. B. Kilby, was conveyed by him to North Fork Church; from this Church we went to Pleasant Grove Church, and our last appointment was with Horse Creek Church, having received letters from home, urging our return, owing to sickness in our family, we were prompted to call off some of our appointments and return home.

From North Fork Church, we lost our Scale Data, and hence were unable to give the names of any brethren or friends who so kindly cared for use and attended us on our last appointments, but it is true there are a lot of good brethren and sisters whom we met on our trip that were so good and kind to us, of whom we would love to make personal mention but space forbids. The following are the names of some of the ministers whom we met on our trip, and though our stay together was of short duration, I learned to love them; in the Mountain Association, J. D. Vass, P. K. Roberts, J. M. Williams, J. M. Roberts, F. M. Hackler, S. A. Grear, W. McMeans, E. H. Billings. Virginia: M. B. Martin, J. R. Sanders, S. U. Atwood, North Carolina; Center Association, C. B. Kilby, C. J. Taylor, E. Davis, J. A. Cave, North Carolina.

Elder C. B. Kilby met us at Horse Creek Church, our last appointment, carried us to his home, Tuesday night, August the first, where we spent one more night in the home of this precious brother and his lovely family, after which he carried us, next day, to Wilksboro, a distance of about 35 miles, which was

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a charitable office to us, in placing us, early, on a direct route home, which wereached Friday night, and found all fairly well—thank the Lord. I feel safe in saying, that if all our ministers were as charitable, in heart and deed, as this dear brother, we would have less strifes and contentions, and more peace in Zion.

At all the Churches we visited, we had fairly good congregations, and very orderly and devoted attention, and we enjoyed fairly good liberty in trying to preach to them. I had never visited this people before, but it is a mystery, the world can't solve, how they all bear witness with us, that the Lord is with them,—that their God is our God. We visited some Churches, that are over a 125 years old,—much older than the Missionaries,—then how can they consistently, claim to be Primitive Baptists.

We are sorry to say, we found some trouble among the Baptists, in the Mountains—all caused by preachers—be ashamed, Bildads.

Isn't it strange, that a brother will strive for membership in the Church, when fellowship for him is lost. Give me fellowship, and I can live without membership, but give me membership, and I can't live without fellowship. But show me fellowship, and I will guarantee membership. Membership is the fruit and product of fellowship.

May the Lord bless Zion, M. E. PETTY.

CONTEND YE.

It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints:" Jude. 3.

My brethren, just what does the above passage convey to your minds? To me it is one of the greatest commands ever issued. For was not our Faith "one delivered to the saints?" Should not we, as old Baptist's contend for it? I think so whether we be man or woman.

I have found that the Primitive Baptist, as a whole, do not speak up when some point in our doctrine is being assailed. Why is it? It is because we do not know how to explain it? If it is, we should search the Scripture more earnestly, for that is all we need to contend for our Faith. Or is it because we do not care for others to know that we are what they call "Hardshells?" Then it is time we remembered that: "Whosoever shall confess me before men, him shall the Son of Man also confess before the Angels of God.

But he that denieth me before men shall be denied before angels of God."

Do you not feel better when you say "I am a Primitive Baptist." I have always said that since I could talk, but not with the same feeling I do now. How I do wish I had taken up the cross and found a home with the Primitive Baptist ere I did.

A woman asked me one day how I went through four years of college, which is under missionary supervision, and "not catch that great vision of missions." "Did I never think about my soul salvation?" And many other questions she put to me. I did the best I could to explain to her in the time I had how I felt toward the things she was saying—my only regret is that I didn't have several hours in which to talk. But as my train was called I had to leave. That is one time I felt called to preach a little on the sure enough "Hard Shell" doctrines.

Here another question comes up. Should I, a woman, sit silent? Should I have said that I could not talk on it but wait for my father to explain my beliefs. Or wait for my husband, which I have not yet taken unto myself, to speak up. I say that I had a most emphatic right to state my case. Would I be contending for my faith if I did not? The time would be past and the woman gone.

That woman is only one of the many that think we take a narrow view—and that is just why I am contending that we, as a whole, should contend for our faith. Has not the poet said:

"Earth changes, but thy soul and God stands stands sure."

Have we not stood through the ages for the reason that we are builded upon the rock. We may be scattered through many lands but though "On earth the broken arcs, in the heaven, a perfect round."

"And we know that all things work together for good to them that love God, to them who are the called, according to His purpose. For whom He did foreknow, He also predestinated to be conformed to the image of His son, that he might be the first born among brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.."

What shall we then say to these things? If God be for us, who can be against us?

LUCILE D. AKIN.

THE GENERAL MEETING AT MACON.

Brethren: Walter Bartlett, Dr. Brock and myself attended the general meeting at Macon the fifth Sunday in July, and Saturday before. I have never attended a better meeting. The attendance was good. The preaching was in perfect accord.

The following Elders were in attendance: Elders Woodward, Hunt, Green, Meeks, Heard, Reynolds, Williamson, Wright, Williams, Gardner, Hicks, and the writer.

It was a glorious assembly, indeed. The joys of a meeting of this kind is beyond the expression of mortal man. There is no doubt in my mind but what the good Lord manifests himself to his people when they meet together for the sincere purpose of worship and true service. Their minds are elevated to higher asperations, and for a season at least, they are above the sinful things of the world. This would be a cold world, indeed if we did not have these heavenly priveleges. The mercies of God are unsearchable. Praise his holy name. Z. C. HULL.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder Z. C. Hull, pastor.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville. N. C.. Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and foutrh Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

Big Creek Old School Primitive Baptist Church. Meeting second Sunday and Saturday before. Cynthiana, Ind. Elder C. F. Lowe, pastor.

A CORRECTION.

Will you kindly give notice in next issue of the Messenger of one little error in my article published in August 1st Messenger.

It should be "say" instead of "day," where I said "some say, if we love him he will also love us," so you see the error of changing just one little letter by the printer hakes a big difference and sets forth that, which, I am a long ways from believing, and I meant to express that which is advocated by the other fellow.

Your unworthy brother,
H. A. BYINGTON,
Adel, Ga.

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THE COLLINGS SPRINGS MEETING.

The regular annual four days' meeting began at Collings Springs Church, in Cobb county, Thursday before the fourth Sunday in August and continued until Sunday. Meetings were held in the school auditorium each night. Eld. Henry Swain preached at each service. The attendance was good, especially large on Sunday. Eld. Swain preached in power and demonstration of the Spirit His coming was surely appreciated and we hope the Lord will direct him this way again.

The church went into choice of a pastor on Saturday. The unworthy writer was called to serve them for another year. In the fear of God I accepted the call, trusting in God to direct me.

The church communed on Sunday. It was a sweet meeting, the spirit of love was so visibly manifested. I feel that this meeting will be long remembered.

Z. C. HULL.

Elder W. J. Hull and I recently took a tour among the rough mountains of Kentucky. The travel was tiresome and fatiguing, but we met many dear children of God who feel dear to our hearts. Elder Hull, though old and feeble, preached the truth with great power and ability. There is a great field there for visiting ministers who are orthodox and orderly. They are good people and love the truth. Many bewitching teachers have been there and drawn off followers from the truth. L. H.

ALL DAY SERVICES AT CROSS ROADS CHURCH.

There will be an all day Service at Cross Roads Church, five miles from Buckhead, on the second Sunday in September. Song service will begin at nine o'clock A. M.; preaching service at eleven o'clock.. After the preaching service, refreshments will be served and the song service will be continued in the afternoon. The public is invited to attend these services, especially singers. Bring your song books. There will be conveyances from Buckhead. We hope to have a good attendance.

Z. C. HULL.

Eld. J. M. Bagwell expects to be at Mt. Gilead Church, near Tennille, Ga., Saturday and fourth Sunday in September; New Beulah, Monday; Pilgrim's Rest, Tuesday; Mt. Zion, Thursday; Original Upper Chattahoochee Association, near Summit, Ga., Friday, Saturday and first Sunday in October; Vidalia, Sunday night; Ebeneezr Association, Tuesday, Wednesday and Thursday; after first Sunday in October at Bay Springs, near Mount Rose, Ga.; Mt. Horeb, Friday; Pleasant Hill, Saturday and second Sunday; Lott's Creek Association with Black Creek Church, near Ellerbelle, Ga., Tuesday, Wednesday and Thursday; Prince Williams Association, S. C., Saturday, third Sunday and Monday in October.

APPOINTMENTS FOR ELD. A. J. McLEOD IN NORTH CAROLINA AND VIRGINIA.

Shady Rock, Sept. 1; Stuart, Sept. 1, at night; Liberty, Sept. 2-3; Center, Sept. 4; River View, Sept. 4, at night; Martinsville, Sept. 5; Axton, Sept. 6; Goodwill, Sept. 7; Friendship, Sept. 8; Draper, Sept. 9-10; Spray, Sept. 10, at night; Danville, Va., Sept. 11, at night; Mill Church, Sept. 12; Dan River, Sept. 13.

SALEM ASSOCIATION—NORTH CAROLINA.

The next session of the Salem Association will meet with the Church at Mount Vernon, about 5 miles south of Winston-Salem, October next, on Saturday before the second Sunday in October, will hold three days a general invitation is given to all that has a mind to come and be with us. Trains will be met at Winston-Salem on Friday evening and Saturday morning. Elder Hull please publish this as early as you can and come yourself.

P. W. WILLIARD.

THE YELLOW RIVER ASSOCIATION.

The Yellow River Association convenes with the Church at Sardis, Walton County, on Friday, Saturday and fourth Sunday in September. Visiting ministers who love the peace of Zion; brethren, sisters and friends are invited to be present.

Those desiring conveyance to the church from either Loganville or Monroe will please write Brother J. L. Brooks or Brother Laseter Ball at Monroe, Ga., R. F. D.

Brethren, let us pray that God will be in the midst to own and to bless.

BEULAH ASSOCIATION.

The Beulah Association will convene at Hickory Church, near Fayettesville, Ala., on Tuesday after the second Sunday in September. Those going by rail will be met at LaFayette, Ala.

GOOD MEETINGS.

We are having some splendid meetings in Texas, and quite a number are joining. Elder M. W. West baptized two; Elder J. W. West, one; Elder N. A. Allen, two; Elder M. L. Barrett, two, and I have baptized two. I have just returned from the Mt. Olive Association, which was well attended and was a spiritual feast from start to finish.

J. S. NEWMAN.

THE FLINT RIVER ASSOCIATION.

To the Gospel Messenger,

The Flint River Primitive Baptist Association will convene with the Church at Pisgah, commencing on Friday, before the first Sunday in October, 1922. Three miles south of Climax, Ga., Decatur county.

Yours in hope,

E. L. MAXWELL.

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SILVER CREEK ASSOCIATION, NORTH CAROLINA.

The next session of the Silver Creek Association is to be held, if the Lord will, with the Church at Philadelphia, in Caldwell County, six miles from Lenoir, N. C., beginning on Friday, before first Sunday in September, and continuing three days. We would be glad for brethren, sisters and friends to come and be with us, and especially ministers. Any wishing to come will please write T. H. Bentley, Stanley Creek, N. C., or J. P. Coffey, Rufus, N. C. and arrangements will be made for them to be met.

Very sincerely,
MRS. J. P. COFFEY.

MARIETTA ASSOCIATION.

The Marietta Association will convene with Macadonia Church, seven miles from Cartersville, Ga., Friday before the first Sunday in October. Trains will be met at Cartersville. A cordial invitation is extended to all, especially ministers.

THE MEETING AT SARDIS.

On Friday, Saturday and second Sunday in August, the presence of our Heavenly Father was again graciously manifested to the little Church at Sardis, Walton county. Two dear children of God came into the fold bringing forth "fruit meet for repentance" and thus joy was spread into the hearts of all present.

As it was impossible for the pastor, Elder R. L. Cook, to be present, Elder James A. Monsees took charge of the meeting and baptism. Sardis Church will not soon forget his kindness to come to them in their need, in their loneliness and distress. Sister Monsees accompanied him on this visit and all felt that she, too, brought a blessing.

Elder Walter Allen was invited to be present, also. He and Elder Monsees both preached ably and comfortingly to bleeding Zion—bringing from the pure fountain, sweet messages of love that sank deep into the hearts of many, blessing them a hundred-fold.

Praise God forevermore! M. B.

CHURCH CONSTITUTED.

Floyd County, Ky., July 30, 1922.

Met at Friendship, near Banner, Ky., and after preaching by Elders W. J. Hull and Lee Hanks, proceeded to organize a church, with Elders Lee Hanks and W. J. Hull, Presbytery, and with Elder Lee Hanks, Moderator; J. F. McArthur, clerk.

The brethren and sisters desiring to be constituted into a church having been received on an experience of grace and baptized by the authority of West Atlanta Old School Primitive Baptist Church, said Church having extended an arm here for the purpose of receiving members.

The members desiring to be constituted into a church consisting of brethren Melvin Hall, Burley Hall, F. M. Akers and Sisters Rosa Hall and Bertha Hall, presented their church covenant, articles of Faith and Rules of Decorum. Appointed Brother Melvin Hall spokesman for the members desiring to be constituted into a church.

Elder Lee Hanks examined them thoroughly on faith and practice, the moderator pronounced them an Old School Primitive Baptist Church, gospelly constituted by the name of Pilgrim's Rest Old School Primitive Baptist Church.

The Presbytery extended them the right hand of fellowship.

Prayer by Elder Lee Hanks; charge by Elder W. J. Hull.

The church then organized themselves into a conference with the same moderator and clerk for the present meeting.

1. Invited visiting members of our faith and order to seats.
2. Extended an opportunity for the reception of members.
3. Called for general business and agreed to hold our meetings on fourth Sunday and Saturday before in each month.
4. Went into choice of a clerk, which resulted in the choice of Brother F. M. Akers, clerk.
5. Went into choice of deacon, which resulted in the choice of Brother Melvin Hall, as deacon.

Adjourned until 7 P. M., Sunday—Met and after preaching by Elders Lee Hanks and W. J. Hull, resumed conference.

Gave an opportunity for the reception of members.

The Church took up the ordination of Brother Melvin Hall, as deacon, with Elders Lee Hanks and W. J. Hull; Presbytery, appointed Brother F. M. Akers spokesman for the Church. Elder Lee Hanks examined the Church on qualification of Brother Melvin Hall, as deacon, which was satisfactory, and examined Brother Hall on the faith and practice, and finding him orthodox in faith and practice, proceeding to ordination by laying on of hands and prayer by Elder W. J. Hull; Presbytery and members extending him and wife the right hand of fellowship. Charge by Elder Hull. Then dismissed in order.

ELDER LEE HANKS, Moderator.
J. F. McArthur, Clerk.

Preaching Friday night by Elders Hull and Hanks, after which the arm from West Atlanta Church went to conference. Elder W. J. Hull acting with the arm and received Brother Melvin Hall and his wife, Rosa Hall, who told sweet experiences of grace.

Preaching Saturday morning by Elders Hanks and Hull, after which received Brother Burley Hall, Sister Bertha Hall, and Brother F. M. Akers, by experience, all of whom were baptized Saturday morning by Elder Lee Hanks.

Brother Akers' wife joined the newly constituted Church, and was baptized by Elder Lee Hanks, Monday. All told sweet experiences, and are firm in the faith. Prospects are very bright—Many lovers of truth there. May God bless them all.

LEE HANKS.

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CHURCH HISTORY WANTED.

I would like to obtain a copy of Hassell's Church History, and will ask you to advise me from whom I can get it and the price, that I may send check with order.

Thanking you very kindly for the information, and with kindest regards, I am,

Your brother in hope,

Columbus, Ga. COHEN HIGGINS.

If there is a brother or sister who can furnish Brother Higgins the Church History it will be appreciated. Z. C. H.

I baptized five at County Line Church and two at Liberty Church in May and June. I feel like I can see that interest in the service is increasing.

Your brother in hope,

Ellaville, Ga. J. M. MURRAY.

Elder E. B. Bartlett and I expect to be at Pilgrims Rest, Old School Primitive Baptist, Banner, Ky., at their communion and feet washing the fourth Saturday and Sunday in August; then go to the church in the Washington Association, as arranged by Eld. J. T. Stinson; to Senter Association, North Carolina, Friday and Saturday and second Sunday in September. Then fill appointments as arranged. Elder Bartlett attending St. Clair Bottoms Association Friday, Saturday and third Sunday and I am to be at Union Church, Allegheny county, North Carolina, Saturday and third Sunday in September. Will fill appointments up to Mountain Friday, Saturday and fourth Sunday in September. After the Association Elder Bartlett will go to Georgia to attend the original Upper Chattahoochee Association, Friday, Saturday and first Sunday in October.

Pray for us. LEE HANKS.

TO THE READERS OF GOSPEL MESSENGER.

Dear Brethren:

I desire to give a sketch of some good meetings we have had lately.

On Saturday before the first Sunday, in June, at our regular meeting, at Ephesus Church, Jefferson County, Mississippi, Brother M. D. Brann and wife were received, by letter, from the Raulston Church, of Tennessee. Realizing the need of Brother Brann as an ordained minister, the church called for his ordination, calling on Elders D. E. Burris and C. L. Clark, as Presbytery.

After examination of Brother Brann by the Presbytery, and finding him sound in the faith and orderly in practice, proceeded to ordain him to the full work of a Gospel minister, and we recommend him to the Primitive Baptist everywhere as a worthy man.

We had spent two happy days in the sweet service of our Master, and all rejoiced together in sweet fellowship and love flowed from breast to breast.

Following this meeting, the unworthy writer, having a call from certain brethren and sisters in and near Forest, La., to secure help and go to their assistance, by organizing them into a church at above named place. The writer having secured the assistance of Elders M. D. Brann and D. E. Burris, and Deacon Dan Smith (Sister Smith going with us), we landed at Forest at 3:30 p. m., Friday before the second Sunday in June, 1922. On Saturday morning at 9:30 we met in the school auditorium, and organized the Presbytery by choosing Elder C. L. Clark, Moderator, and Elder D. E. Burris, Clerk. After singing and prayer, the Presbytery called for the members present holding letters to come forward, when six brethren and sisters present letters from orderly Primitive Baptist Churches, to wit:

Brother and Sister Charlie Griffice, Brother and Sister H. L. Wale, and Brethren Troop Griffice and S. W. Clark. On examination, the presbytery finding these brethren and sisters sound in the faith and orderly in walk and conversation, proceeded to organize them into a church by prayer, and extending to them the right hand of fellowship. Elder Burris giving the charge, which was an excellent sermon, that made all rejoice.

The church then went into conference, by electing Elder M. D. Brann, Moderator, pro tem, and Elder D. E. Burris, clerk, pro tem.

Finding th echurch all in peace, opened the door of the church for the reception of members, when Brethren Pink and John Fallen, and Sister Troop Griffice came forward and related a wonderful experience, and were received amidst great joy.

The church then went into choice of a pastor, which resulted in choice of Brother S. W. Clark. Brother Clark not being an ordained minister, they proceeded to call for his ordination by the same presbytery that organized the church.

The presbytery re-organized by electing Elder M. D. Brann, Moderator, and Elder D. E. Burris, Clerk.

After examining Brother S. W. Clark and finding him steadfast in the Primitive faith and practice, we proceeded to ordain him to the full work of a Gospel minister by prayer, by Elder C. L. Clark, and laying on of hands.

Then we retired to a beautiful lake near by where Elder S. W. Clark administered the ordinance of baptism most beautifully to the three they had just received. Thus ended one of the most glorious days of service the poor unworthy writer ever experienced. Praise His holy name!

Sunday morning the congregation met early, and as the church had made choice of two brethren to fill the office of deacon, to wit: John Fallen and H. L. Wade. The presbytery organized by electing Elder S. W. Clark, Moderator, and Elder D. E. Burris, Clerk, and finding these brethren duly qualified in every way to fill the office of deacon. The presbytery ordained them to the work by prayer, by Elder S. W. Clark, and laying on of hands.

The charge was then given them by Elder C. L.

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Clark, after which we had preaching by Elder D. E. Burris, and the writer, during which time many tears of joy were shed, I do not think I have ever witnessed such a manifestation of the Holy Spirit in a meeting before in my life. At the end of this most glorious service some friends came to us and asked that we preach in the afternoon at a school house about two miles out of town, which we tried to comply with their request, and had a very sweet meeting. Many who had never heard a Primitive Baptist preach before, rejoiced at the sound of the gospel.

"How loath we were to leave the place where Jesus shows His smiling face." Thus ended one of the sweetest meetings it was every our privilege to attend. May God's rich blessings remain with those dear people, and enable them to live in peace, and remember their first love, is our prayer.

Dear ministering brethren should any of you have a mind to visit them I assure you it will be appreciated.

Forest, La., is on the Mobile Pacific R. R., southwest of Eudora, Arkansas.

Should you have a mind to visit them, write Elder S. W. Clark, Forest, La. When we reached home from this trip we found all as well as we left them. Praise the Lord!

In hope,
C. L. CLARK,
Harriston, Miss.

I feel lonely this evening. I have just been reading The Gospel Messenger. It is sad to me to hear of Eld. A. P. Tucker's death. He was a sound minister and brother and Brother Eld. Temples, which have passed and gone and left a poor sinner like me. Sometimes my hope is so little I think I'll throw it by. Sometimes it seems sufficient. If I were called to die. Sometimes I take my Bible and its so sweet to me. I can not help from crying. God been so good to me. Brother Hanks, remember this poor, unworthy dust. I do like to read the Gospel Messenger There is so many of God's precious little ones, writing such lovely pieces I wish everybody would subscribe for the paper, Brother Hanks. I was at the general meeting and Brother Woodward from Hawkinsville, preached ably Friday morning and also did others during the meeting I wish you could have been with us and other too. Good preaching is a feast to me. My precious brethren and sisters are precious to me, while I have a host of friends and I love them and may God bless them all. God moves in a mysterious way. His wonders to perform. He plants his footsteps in the sea and rides upon the storms. Remember me when it goes well with you. May God bless everybody. Farewell and come to see us. Yours,

J. H. HOWELL,

Irwinton, Ga.

OBITUARIES

MRS. CARRIE I. GARNER.

It is with a sad and broken heart I attempt to write the obituary of my dear sister, Carrie I. Garner, who departed this life May 13, 1922. She was born February 12, 1875, making her stay on earth 47 years, 3 months and one day. She was afflicted with asthma when three years old and never was well any more, but she bore her whole life's afflictions with patience. She had three hard cases of pneumonia and in the third case the heavenly angels claimed her as their own. She said on her dying bed that she believed that Jesus had a home for her and if He did she wanted Him to take her, for she had been a sufferer all of her life. She suffered nine days with pneumonia and quietly passed away. All was done for her that loving hands could do but none could stay the hand of death; when God called she had to go. Oh! what a sad farewell when I had to say good-bye to sissie. It seemed like more than I could bear. All I could say was "Lord have mercy on me and reconcile me to Thy will." She was united in marriage January 8, 1902, to David F. Garner, for which they lived happily together until the day of her death. To this union there were no children.

Oh! that home! that lonely home!
The voice we loved is stilled.
A chair is vacant in that home
Which never can be filled.

She leaves behind a devoted husband, a kind father and loving mother, two brothers, two sisters and a host of friends to mourn their loss, but our loss is her eternal gain. We mourn not as those without hope, for we feel assured she has passed the golden gate in safety and is now resting on the sunny banks of sweet deliverance with Jesus and His angels.

We miss her, yes, we miss her;
We miss her everywhere,
But, oh! what a blessed thought to know
That she is at rest over there.

Sleep on, dear sister,
And take thy rest.
We all loved you,
But Jesus loved you best.

To know her was to love her; she was loved by one and all; she was always cheerful and wore a smile and always ready to lend a helping hand in every line of need. She loved her Bible and had read it through twice and began the third time. She lived a Christian life, always trusting in a true and living God. She was an obedient child to her parents, a devoted wife and a friend to all. She was always a Baptist believer and attended meeting regularly when health would allow. On the eighteenth of July, 1912, she united with the Primitive Baptist church at Newport and was baptized, together with myself, by our pastor, Elder Isaac Jones, and remained a consistent member the remainder of her life, always filling her seat when able. Dear brothers, sisters and friends everywhere who may read this, please pray for us bereaved ones when at a throne of grace. May the good Lord enable us to live the life of a Christian as we believed she lived. The burial services were held by Elder W. W. Roberts and she was tenderly laid to rest in the family cemetery to wait the resurrection morn.

Weep not dear husband,
Breath not a sigh;
You will join your dear wife again
in the sweet by and by.

Weep not dear father,
Reflect over the past.
She stren flowers in your pathway,
But she has left you at last.

Weep not dear mother.
Shed not a tear,
For she has joined Heaven;
She would not be back here.

Weep not dear brothers,
Cheer up for a while,
For she has crossed Cannon Shore,
With a sweet and loving smile.

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Weep not dear sisters,
Weep not any more,
For she has joined our loved ones,
Who has left us long before.

Weep not dear friends;
Build up a better heart.
Pray that we will all meet her
Where we will never part.

Written by her loving sister.
Newport, N. C. WINNIE L. MANN.

MRS. ANNA ELIZABETH LORD.

Anna Elizabeth Hawkins, wife of Iverson Lord, was born October 22, 1859, died March 25, 1922; age at death 62 years, five months and three days. She died as she lived trusting in God. Her last words, "Oh, God take me." She had been almost an invalid for over six years. She had a severe attack of pneumonia from which she never fully recovered. She suffered with great patience, without a murmur. She and Iverson Lord was married November 27, 1887, lived together thirty-four years, four months, twenty-five days. To this union was born seven children, three boys and four girls. Iverson H. Lord and John W. Lord, of Savannah, Ga.; James Sidney Lord, of Tennille, Ga.; Miss Lila E. Rogers, of Thomaston, Ga.; Mrs. Marina Amaimther Sheppard, of Tennille, Ga.; Mrs. Lucy K. Reynolds, of Atlanta, Ga.; Gussie Lord, of Tennille, Ga.; also two step children, Mrs. Mary Rains and I. Lutnin Lord, of Atlanta; also an aged father, one brother, half brother and half sister and a husband nearly 76 years old to mourn their loss. She died suddenly, lived only about thirty minutes. She was up all day, sit up until bed time. At 1 o'clock I was aroused, call the doctor, when he arrived she was unconscious. He said she died with conjestion of the lungs and heart failure. She was one of the best women I ever saw; a loving, faithful wife and indulgent mother.

She was born and raised by Methodist parents. She joined the Methodist in her childhood. After our marriage she never attended the Methodist Church, but was a regular attendant of the Primitive Baptist Church. I was satisfied she had a hope when we were married and thought he would soon unite with the church, but she feeling His unworthiness put it off until the last of September or the first day of October, 1910, at an appointment at Mount Giledd Church by Elder Lee Hanks. She came before the church, related her experience and was receivd. She was baptised the fifth Sunday in October, 1910, into the full fellowship of the Primitive Baptist Church, at Mount Gilad, by Elder Hudson Temples, the pastor of the church. She was one of the most faithful Baptist I ever knew; she often went to church when it looked like she ought to be in bed. I often would have to help her in the house and help her to seat. Oh, it is so hard to give her up, but I have to submit to the will of God, whether I am reconciled or not. May God, in his mercy, still be my God and and my help as he has been for over fifty years. Oh, what am I left here for. God only knows. I ask God's children everywhere to pray for poor me. The Mission Baptist tendered their house. The funeral service was held in the Missionary Baptist Church in Tennille, Ga., by Elder A. J. Banks, her pastor, and pastor of Mount Gilead Church, after which her mortal body was taken to Zeta Cemetery, in Tennille, Ga., and laid to rest until Jesus comes the second time, then it will be raised immortal soul and body; will reunite and enter the ternal rest and see Jesus like He is and like Him. Oh, Lord, give us this rest.

By her aged husband,
Tennille, Ga., August 8, 1922. IVERSON LORD.
(Primitive Baptist Please Copy.)

MRS. EMMA YOUMANS.

The subject of this sketch, Sister Emma Sutton Youmans, the daughter of the late Brother A. L. Sutton, of Wade, Ga., was born May 13, 1867, and died May 30, 1922, making her stay on earthly fifty-five years and seventeen days. She was married to Brother T. N. Youmans July 2, 1885. To this union was born fifteen children, nine of whom in an early age went before her into eternity, but six of them, four girls and two boys, together with her precious companion, remain to mourn her departure. She joined the church September 28, 1888, and was baptized by Elder Isaac Jones. She lived a consistent, humble, devoted Christian life; filling well the station of our daughter, wife and mother; always manifesting the deepest sympathy and love for family and friends, and above all an undying devotion to Christ and His church upon earth. She was a great sufferer from bodily afflictions, and for many years seemed to walk in the very valley of the shadow of death, but 'God knew the way which she took, and when she was tried she came forth as gold."

Tested by a furnace of fiery trials and trouble upon every hand, "she endured as seeing Him who is invisible," and became to be more like Him, who was a man of sorrow and acquainted with grief. Her last illness was accompanied with the greatest pain, but in it all Jesus, Heaven and eternal rest, was her song in the night of trouble and affliction. At last, we feel sure, the Shepherd whispered to her through the night, child come home. The angels hovered near while the soul vacated its corrupt, dying, suffering temple of clay, to be borne upon the snowy pinions of angels, to bathe forever in the sea of eternal bliss; and to associate with spirits of just men made perfect; and to dwell in the house not made with hands, eternal in the Heavens; and to see Him face to face and tell the story saved by grace; until her sleeping dust, together with all the dear saints shall be raised in glory, and caught up into Heaven, ever to be with the Lord, and to sing forever the resurrection song. P. H. BOYD.

GRIFFIN BROWN PORTER.

It is with sadness that I write of the death of my father, Griffin Brown Porter, son of the late Elder L. B. Porter. Griffin Brown Porter was born in Russel County, Alabama, September 22, 1855, and died October 23, 1921, making his stay on this earth 66 years, 1 month and 1 day. He was married to Miss Georgia A. Chadwick November 28, 1878. To this union only two children were born, one a son, Preston Grimes Porter, the other a daughter, Minnie Elizabeth, both children and wife survive him. He has also one brother, J. T. Porter, of Fort Worth, Texas; three sisters, Mrs. E. P. Tucker and Miss Lizzie Porter of Seale, Ala., and Mrs. Kate Porter, of Fort Mead, Fla.

Pa's life was one of hard work, having been blessed with fairly good health, until the past few years, he continued his farm work, doing most of his work himself. He was takened sick and was carried to the hospital in Columbus, Ga., on Saturday before the fourth Sunday in August, 1921, where he received medical treatment until Thursday following, being able to come home and was able to go to the meeting at Old Union Church on the second Sunday in September, where he had joined on the second Sunday in August his baptism being postponed until the second Sunday in September. He was able to go and was baptised by Elder R. A. Thompson. He had been a firm believer in Jesus and showed a great deal of interest in the Old Baptist for many years. He dated his experience back 43 years, it having taken place at the same old church, where he at last joined. He told his dear companion, who was a member of the same church with him, that as he left he looked back, believing it to be the last look at the old place he would ever have. He loved the spot his father had served this church for many years. He had also selected just before service closed, the song, "Farewell My Dear Brethren," and sang it so sweet with so much feeling.

Pa was honest in all his dealings and was blessed with a wonderful memory. He was known and respected for his honest opinion and dealings. His was a life far surpassing many who professed. He reveranced the church as being too sacred a place to make a mockery of, and felt too unworthy to ask a home with them. So many of the older Baptist showed so plainly their appreciation of him. He said, to me, I appreciated the love they manifested, but felt too unworthy to have it.

After his baptism he began to go back in health. Bright's disease being his trouble he soon weakened away. But was so patient in his last days, desiring to be reconciled to God's will. He passed quietly away on Sunday morning, September 23, at 10 o'clock, with his wife, both children and two of his sisters standing near his bed with a few dear friends.

His pastor, Bro. R. A. Thompson, being sick at the time, we asked for Bro. J. T. Satterwhite to come, which he did and spoke words of comfort and satisfaction, singing sweet songs, some of which was his own selection and which he had sung so many times. Services being held at the home, his body was then carried to the family burying ground and laid to rest, in a spot selected by himself.

His daughter. MINNIE ELIZABETH MOORE.

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GOD IS DUE ALL HONOR.

God is great in power. He made the world's earth, seas, man and beast and everything that creepeth upon the earth and the fowls that fly above the earth. There was nothing made but what God made. Great and marvelous are Thy works Lord God Almighty, just and true are Thy ways Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name for Thou only art holy and worthy to receive all the glory and honor and praise. We give Thee thanks, O Lord God Almighty which art and wert and art to come because Thou hast taken to Thee Thy great power and hast reigned. God is great in knowledge. He is Alpha and Omega, the beginning and the ending. There is nothing new or old with Him. His great knowledge embraces all things. There is not anything that ever has been or ever will be that can be hid from Him. He knows all our thoughts and the intents of our hearts. Seeing we have such an all-wise God, what manner of persons ought we to be in all holy conversation and godliness. God is love and every one that loveth is born of God and He that dwelleth in love dwelleth in God and God in Him. We love Him because He first loved us. 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. Therefore, it is by Grace we are saved. How excellent is Thy love and kindness O God, therefore the children of men put their trust under the shadow of Thy wing. They shall be abundantly satisfied with the fatness of Thy house and Thou shall make them drink of the river of Thy pleasure for with Thee is the Fountain of Life. Continue Thy loving kindness unto them that know Thee. Greater love hath no man than this, that He lay down His life for his friend. O what a blessed Saviour to lay down his precious life to save poor sinful man.

God is great in mercy. It is through the mercies of God that we are alive today. We can look on every hand and see the mercies of God. He is God and His mercies endureth forever. If we ever reach Heaven and immortal glory it will be alone through the mercies of God. We will not get there on our good works. Therefore all the praise, glory and honor is due Him. Your little sister, I hope,

Kennedy, Ala. MRS. B. A. CRAWLEY.

TIMELY ADMONITION.

To the old school Baptists everywhere: Dear brethren and sisters let's be careful how we speak, let's not talk of our brothers or sisters faults until we have corrected our own. When we stop to think of our own faults we find that our brother's or sister's faults are nothing compared to our own. Dear people I feel like this is true.

Dear brethren and sisters, we are very commonly heard speaking of our ministers, calling this one and that one big preachers and saying we don't like to hear this other little fellow preach or he doesn't preach to suit us, and talking about the way he preaches and what he says, and how he says it. My dear brethren and sisters everywhere, it is not right, we should not have anything to say about God's work that is not in harmony with it. Our ministers are all called and prepared by the same power, that power is the power of the almighty God, to preach the gospel of the Son of God to all that are saved, or to all that hear and understand.

All of our ministers do not preach just alike, but it is all leading or alluding to the same thing, they all believe the same thing, some are deeper than others, according to the will of God, and dear brethren and sisters, it is not right for us to speak of our ministers as this big preacher over here or that little preacher over there, they all look alike in the sight of God, so dear brethren and sisters let's be careful how we speak of them.

I meant to say a few words in regard to the welfare of our pastors, it is our duty to help them, it is our duty to pay their expenses to and from our churches, and give them something that they can use at home as well. They are away from their homes, their families and their business, from two to twelve days out of every month. Dear brethren do you expect them to make a living for themselves and their families, and not work but half the time. No! We do not expect it, but at the same time we are careless, and very often we neglect our duty and let our pastors and their families suffer on account of it.

Now dear brethren let's not be so careless and neglect our duty so often.

Submitted in love,

Chula, Ga. WILLIAM G. FLETCHER,

I certainly enjoy reading the Messenger, especially those articles that are so full of the spirit of peace. Elder A. B Ross has hit the keynote and I hope others will do as he said he would do; use his talent and influence for peace.

That is what we should all do. If we all would do this there would soon be a most blsssed union of our people. If there are a few that are determined to have their way about things, it might do them good to find out that the church can do without them at least for a while.

God will punish His people that continue to falsely accuse those that are as sound and as orderly as they are.

J. S. NEWMAN.

Order the

Old School Church Hymnal,

40 cents each; $4.00 per dozen.

Z. C. HULL.

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The GOSPEL MESSENGER

VOL. 44 ATLANTA, GEORGIA, OCTOBER 1, 1922 No. 15

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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An Appeal

I have refrained from making any statement in reference to the financial conditions of The Gospel Messenger for the past few months, knowing that during the late Spring and Summer season money was scarce. Now, as we are nearing the Fall season, I come to you with this statement, trusting that the great expense I have had during the Summer, will be earnestly considered by each Subscriber. My sacrifice for the past few months has amounted to considerable money. I have felt that my Subscribers would be in position in the Fall season to aid me. Your support is especially needed at this time. I have several hundred Subscribers, who are badly in arrears on subscriptions. There is a great number who pay their subscriptions when due. I have been carrying some Subscribers for two or three years. This is a personal expense to me. Now is the time for each Subscriber to pay all back dues, which they owe me for carrying their accounts and all who are due subscriptions in October, to remit promptly and to start an active campaign in each locality for new Subscriptions. If all would do this, you would remove this great obligation from my shoulders, and enable me to publish The Messenger twice a month again. If you want The Messenger twice a month, you will have to give me your co-operation. I am going to leave this matter in the hands of my Subscribers. If you are interested in this proposition, write me a letter to this effect, stating just what I can depend upon.

Z. C. HULL.

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE SO-CALLED BEEBE AND CLARK OLD SCHOOL BAPTISTS.

On account of some expressions about 1850 by two or three able ministers of The Corresponding Meeting of (Northeastern) Virginia, and considered to be unscriptural by nearly all Old School or Primitive Baptists—such as that Jesus Christ would never again come to this world, and that the Son and the Spirit of God are creatures. The Ketockton Association in 1842, and the Ebenezer Association in 1853 (both of these associations being in Northern Virginia) discontinued correspondence with the Corresponding Meeting of Virginia, and with the Baltimore, Delaware, Delaware River and Warwick Associations because these four last-named associations kept in correspondence with the Corresponding Meeting of Virginia, though the Ketockton and Ebenezer Associations did not believe or charge that the great majority of any of these five associations held the errors mentioned above. In August, 1895, 1896, and 1897 the Ketckton and Ebenezer Associations unanimously declared that they believed that the great body of the brethren of these five Northeastern Associations were agreed with them in regard to salvation by grace alone, and the divinity and second coming of Christ, and the change in the soul in regeneration, and the resurrection of the body, and the eternel judgment of God, consigning the wicked to everlasting punishment and welcoming the righteous to everlasting happiness, and all other cardinal points of the Old School or Primitive Baptist faith; and that they, therefore, took pleasure in declaring their hearty gospel fellewship for them, and in cordially inviting these brethren visit them and to behold their faith and order in the gospel, and their ministers to attend their meetings and preach for them, with a view to a restoration of their former brotherly relations. The Baltimore, Delaware, Delaware River and Warwick Associations in 1897 cordially responded to these invitations of the Kotockton and Ebenezer Associations, considering them a virtual withdrawal of all former acts of non-fellowship, and they have recently made a similar response to an invitation of the Kotockton and Ebenezer Associations to hold a convention with them for the restoration of their former brotherly relations; but a minister of the Corresponding Meeting of Virginia says that the time for such a convention has not yet come.

My father, Eld. C. B. Hassell, in his part of our church history, recognized the Ketockton and Ebenezer Associations as sound and orderly as Old School or Primitive Baptists. My beloved step-mother, Mrs. M. M. Hassell, considered Eld. John Clark as one of our most gifted ministers. Dr. John Thorn, of Baltimore, Md., told me that just before the death of Eld. Gilbert Beebe, in 1881, and that of Eld. Clarke, in 1882, Elders Beebe and Clark had agreed to meet at his home to compare their differences (proving that their differences were more personal and verbal than doctrinal and real). The distinction between the so-called Beebe and Clark Old School Baptists is not recognized south and west of Northern Virginia. Our ministers from all sections visit both of these classes of Baptists. The Lord Jesus Christ, our only Head, prays that all believers in Him should be one, as He and His Father are one (John 17:20, 21). The Apostle Paul beseeches us that we all speak the same thing, and that there be no divisions among us, but that we be perfectly joined together in the same mind and the same judgment (1st. Cor. 1:10), as one body, with one Spirit and one hope, one Lord, one faith, one baptism, one God and Father of all (Eph. 4:1-6).

I have repeatedly visited the Northeastern and the Ketockton and Ebenezer Associations, and have been received in love by all, and have found that the great majority of our brethren and sisters there are the same in faith and practice. Elders W. J. Purington and F. A. Chick so regarded them, and so does Eld. Joshua T. Rowe, of Baltimore. The Wall of prejudice is nearly broken down. All the religious world, both Catholic and Protestant, are against us. May the Lord, for the sake of His dear Son, and by the power of His Holy Spirit, unite all His beloved children in one humble, loving and indissolable body.

I will be glad to mail, free, to any address, a pamphlet of eight pages, giving fuller information on this subject.

S. HASSELL.

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QUESTIONS AND ANSWERS.

Is the preacher an instrument in God's hands in the quickening or regeneration of the alien sinner?

No. The Spirit of God acts directly, independently and sovereignly in the alien sinner's heart, in the regeneration of sinners, and it is nowhere taught it has to act through the preacher. It is the Spirit that quickeneth, the flesh profiteth nothing (John 6:63). The wind (Spirit) bloweth where it pleaseth, independently and sovereignly (John 3:8). The hour is coming and now is when the dead (in trespasses and sins) shall hear the voice (not the voice of the preacher) of the Son of God and they that hear shall live (John 5:25). My sheep hear my voice (John 10:27). Flesh and blood (the preacher) hath not revealed it unto thee (Matthew 16:17. Some seed (the Gospel) fell into good ground (the renewed heart) the one prepared of God to hear and receive the Gospel); some hear and understand, because God gave them ears to hear and a heart to understand (Matt. 13:1-2). Feed my sheep (not make sheep out of goats). Feed the church of God (not regenerate dead sinners) which He hath purchased with His own blood (Acts 20:28). I will send for fishers and they shall fish them (living fish or children of God, not to make fish). Comfort ye, comfort ye, my people (not make dead sinners my people) (Isa.40:1). This people have I formed for Myself; they shall show forth My praise—the preacher did not make them. (Isa.43:21). The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. They are saved **before** it is the power of God unto them (1 Cor. 1:18. But the natural man receiveth not the things of the Spirit of God (the Gospel) for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:9-14). Hence it is impossible for preaching to regenerate the natural man. Except a man be born again, he cannot see the Kingdom of God (John (3:3). Does the child that is born have to have a preacher to impart life to it to cause it to be born? Since the natural child is begotten and born independent of preachers, even so the child of God is born of the Spirit, independent of preachers. You remember the Hebrew children were born before the midwife got there—even so, God's children (spiritual Jews) are born of the Spirit before the preacher gets there. The preacher is always too late and not needed in the birth of God's children. Since not a Gentile (sinner) was born a Jew through the prophets (preachers); neither is the alien sinner born a spiritual Jew through preachers. The Gospel preacher is a Gospel teacher. Teaching does not impart life or born the unborn, but teaches those who are born and have the capacity to be taught; spiritual teaching belongs to spiritual subjects. Teaching does not element one from one realm of life to another realm or different order of life. The term **means** and **instruments** signifies weakness. Our all-powerful God used no means or instruments in the natural creation, neither does he in the spiritual creation (Eph. 2:10).

The preaching of the Gospel strengthens weak hands and confirms feeble knees, comforts poor mourners, teaches the living children of God, opens their eyes to the truth, turns God's children in ignorance to the Gospel light, feeds those who hunger for spiritual things on the sweet Gospel promises, establishes and saves the true believer who is already a child of God, from error and false and bewitching teaching. There is a revelation in the Gospel from faith to faith—from the preacher whom God has given faith to the hearer to whom God has given faith. God always works at both ends of the line and prepares the preacher to preach and the hearer to hear. His work is perfect. Preaching the Gospel is good news and glad tidings to God's children. Preaching the Devil, the terrors of Hell, and that the alien sinner must save himself eternally therefrom by his own efforts, is not the Gospel, but a doctrine of men and Satan and mortifies the true spiritual hearer instead of comforting him. Our God does not need preachers as deputy saviors. He will accomplish His work. What His soul desireth, even that He doeth. His own arm brought salvation. He by Himself purged our sins. He did not need human agencies to assist Him. God sovereignly takes away the hard and stony heart and gives the poor sinner a heart of flesh. He needs no preachers to assist Him. God puts His laws in the mind and writes them in the heart and He will be their God and they shall be His people. No preacher needed to assist Him in this great work. Does God operate in the hearts of all men by His Holy Spirit and they resist the Spirit and become goats and have to be banished eternally from God for resisting the Spirit of God? No. Such doctrine is blasphemy against the Holy One of Israel. If they become goats for resisting the Spirit what were they before they resisted the Spirit? They certainly were not goats before, if resisting the Spirit **made** them goats or children of the Devil, it certainly made them something they never had been before. Then, since they were not children of the of the Devil before resisting the Spirit, it follows that they were either children of God, or that they were neither children of God nor the Devil. Inasmuch as they were not children of the Devil before God operated upon their hearts and they became goats for resisting the Spirit. Did God operate in their hearts by His Spirit in order to get to damn them? If He had never operated upon their hearts they would never have resisted Him, and would never have been goats or the children of the Devil. Would it not have been a blessing then for God never to have operated upon their hearts at all, then they would not have been goats. If the sinner can resist

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the power of God and keep Him from saving him, cannot he resist His power and keep Him from sending him to hell? If God operates in the heart of a sinner, is not that a good work? Most assuredly. Paul says, "He that hath begun a good work in you, will perform it to the day of Jesus Christ?" If God operated upon the hearts of sinners, did He not think he would save them? "As I have thought so shall it come to pass and as I have purposed so shall it stand." Hence we conclude that all in whose hearts the Spirit of God operated will be saved in Heaven. God has never failed to accomplish His designs and never will. He speaks and it is done and commands and it stands fast. The Bible nowhere gives an example of where the Lord ever failed to accomplish His purpose. The God of the universe has never been resisted by poor nothings, the small dust of the balance and grasshoppers which are frail human beings (See Isa. 40:12-25).

Did Jesus Christ make a general atonement for the sins of all the human family? No. The doctrine of Primitive Baptists has ever been that all for whom Christ died made atonement (at-one-ment), all whose sins He bore, for whose sins He made reconcilation, perfect satisfaction, expiated their guilt that they will be saved in Heaven. Andrew Fuller, the founder of the mission Baptists, advocated general atonement and instrumentality of the preached and written word in salvation for which our people non-fellowshipped him and his followers.

The Bible does not teach that He made an atonement for the sins of all Adam's race. God, as the Divine Creator, preserves both man and beast. The work of Jesus Christ was to save His people from their sins and the angel so declared. He laid down His life for the **sheep** (John 10:11). He did not give His life for the goats. He gave Himself for the church (Eph. 5:22-25). Every offering under the law, representing the atonement of Christ, was for a special people. "We were as sheep going astray, and the Lord hath laid on Him the iniquity of us all." (Isa. 53. He did not lay the iniquity of the goats on Jesus. If He made an atonement (at-one-ment, made as one) for all the race, made perfect satisfaction for all their sins, bore all their sins in His own body, on the tree, put away their sins by the sacrifice of Himself; His blood cleansed them from all sin, what will take any to Hell? Sin cannot, for they are atoned for and the debt is paid and perfect satisfaction is made for their sins. If they go to Hell, it will be without sin, for Jesus atoned for them and washed them away in His own blood. By one offering He hath perfected forever them that are sanctified (the elect, those set apart) and no more. He came down from Heaven not to do His own will, but the will of the Father that sent Him, and the will of the Father was of all the Father gave Him, He should lose nothing, but raise them up again at the last day. Hence His mission was not to atone for the sins of all the race, but for the ones the Father gave Him. Would He atone for any that He would not pray for? Surely not. He says, "I prayed for them. I pray not for the world, but them the Father hath given Me." Hence his atonement was not universal. He prayed for His sheep and He said the Father always heard Him; hence it follows all for whom He atoned will be saved in Heaven.

LEE HANKS.

Elder Z. C. Hull.

Dear Brother in the Lord:—It has been with deep interest I have read the communications from the dear brethren, Elders Hassel, Cayce, Newman, Pittman and others in answer to the request of your dear father as to when the real vital relationship takes place between Christ, the head, and the members of his body. Oh! My soul, how I do rejoice to hear so many of our highly esteemed and dearly-loved brethren speaking out so boldly in defense of the position occupied by and expressed by your Father in propounding his questions. If the position occupied by him and that expressed by the faithful men of God in answer to his request is not baptistic and scriptural. I, for one, have long been deceived and badly bewitched; I have had a name among the Baptists for fifty years, and while I must admit that I have been a poor student, I have been a close observer and have spent much time among God's dear people and have met and heard the dear ministers mentioned in this communication as well as many, many others from all parts of our country; and if they have not all been preaching all the while to me that it was the poor lost sinners of the Adamic family that were the recipients of God's salvation I have been unable to understand them, I have never felt and do not now feel that the visitation of the Holy Spirit to poor me was to inform me of the fact that I was, and ever had been, a child of God; but, I do believe that it was the light from that source that revealed to me my undone condition. It appears to me if the office work of the Holy Spirit is to bring the tidings to God's children, informing them of the fact that they have been God's children from all eternity, they should receive the witness as a valid one and no more doubt the matter, then they would no longer have to be content to rely on a hope religion, but could be like some others that make sport of merely having a hope.. I have been trying in my feeble way for many years to preach Christ as the Redeemer and Saviour of poor sinners and by God's help I shall continue to so declare Him. It is the poor sinner of Adam's family that God, from all eternity, purposed to save, God from all eternity knew them and treasured in His Son grace for them, while as yet there were none of them in actual existence. In due time God created man and formed him and fashioned him as was pleasing to himself and pronounced him good, which, indeed, he was as nothing

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but that which was good could come from such a pure fountain, yet nothing created was spiritually good but finite or naturally good. Man, in his created state, was not a fit subject for Heaven nor for Hell, not a fit subject for Heaven, because he was not spiritual and not a fit subject for Hell, because he was not a sinner having transgressed no law. But, soon we see his condition changed for by the disobedience of one man sin entered into this world and death by sin. Now, we see the great need of our blessed Redeemer, who by virtue of the fact that a people were given him out of this sin defiled family that must be delivered from the sad dilemma they are in by reason of sin. The demands of Divine justice must be met and the redemption price paid. We see one in the person of the lowly Nazarene, who by virtue of the fact that a people were given Him in the Convenant of Grace could come to their rescue and pay the redemption price for them. This was done, full and complete satisfaction was rendered for all who were given him and no more. Could not have redeemed that which He had no prior ownership to, but did fully meet all demand against his own. Please don't lose sight of the fact that it was poor Adamic sinners that fell in the first Adam that were redeemed by the second Adam, our Christ, and I hope elder Brother, I must insist that you permit me to believe and hope that it includes a poor being like myself that when God's wonderful work of salvation is finished and complete they will all appear in His presence in the glory world.

Yes, sinners of Adam's family who in a state of nature are without God; knows not God, fears not God, loves not God. Therefore, are not divinely or spirtually related to God, must be born again in order to spiritual relationship. And it is Adamic sinners, men and women that are born again and become thereby the real manifest children of God in a spiritual sense. And all such individuals should for their best interest and comfort avail themselves of the opportunity and become the children of God in a practical sense.

Brother Hull, I only intended to write you a few lines while I am sitting here at Attalla, Ala., awaiting my train on my way to the Mt. Zion Association, it looks like there is no stopping place so wonderful is the thought of salvation for poor sinners. Do with this as you think best.

Yours in hope,
R. O. RAULSTON.

Dear Brethren in the Lord:—I have just read Elder W. J. Hull's request to Elders Hassell, Cayce, Newman, Wilson, Swain, Pitman and House, and after reading his piece and all the answers from the different elders, I feel inclined to pen a few thoughts in connection with theirs which I feel will not be out of place, for I fully agree with all of them. But it may be that my views in connection with what they have written may assist some one of God's little ones to more clearly understand this wonderful and mysterious work of our God and Savior, Jesus Christ. God, in speaking to national Israel, says "You think I am such an one as you are, but my ways are as high above your ways, as the heavens are above the earth and my thoughts above your thoughts." So our poor finite mind cannot comprehend the wonderful works of God only as He reveals such to us as He wants us to know, and it did please Him to reveal some things to us that we cannot fully understand. One thing is that there is no future nor past with God. From that viewpoint Jesus was as a lamb slain from the foundation of the world and the church was complete in him and his delights were with the children of men, while as yet there were none of them. So we see that the end of time was and is as present with God, as the beginning. But time and timely things had a beginning and will have an end, and it is during time that Christ said "I will build my church" and as time has not yet come to an end that work is still going on by the Holy Spirit, seeking out, preparing and adding to that spiritual building the ones that God in His wisdom gave to His Son and His Son was not yet born, yet being one eternal now with God, He stood as a lamb that was slain from the foundation of the world. So we can understand that God created the earth and all things that are on it, and man was part of his creation. Then God elected before time began and gave to His Son some of His creation and predestinated them to be conformed to the image of His Son. His Son was holy, harmless and separate from sinners, but that body which God had prepared.to -wit: Jesus, a sinless and holy one, was made to be sin that we poor sinners might be made the righteousness of God in him, we being aliens to God and strangers to the commonwealth of Israel, and dead in trespasses and in sin. The apostle says "You hath He (God) quickened that is given eternal or spiritual life. Then it is that the (He and His) law enters our hearts and we try to fulfill its requirements but make a complete failure and fall at the footstool of mercy crying, "O, Lord, have mercy on me." Then it is the blood of Christ is applied to our hearts which cleanseth us from all sin. Then it is we are brought actually into relationship with God and Christ and can claim Christ our Savior and elder brother and God our Father. Then, because ye are sons, God sends forth the Spirit of His Son into our hearts crying abbie Father (or Our Father). It is the man here in this time world that is saved and brought into relationship with God and Christ. The soul is quickened into spiritual life and has its travail of sorrow and grief until its deliverer (which is Christ) comes; then the burden of guilt is taken away, and joy, peace and praise is given the poor sinner in its stead, so as sin has reigned unto death, so grace reigned unto life through Jesus our Lord. Thus we are brought into relationship with God. So we groan within our-

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selves, awaiting the adoption, to-wit, the redemption of our body, for the creature itself shall be delivered from corruption. O what a wonderful God is ours and how mysterious are His ways. My great desire and prayer is that all of God's dear little children would let brotherly love continue and strive for things that make for peace and let the strong bear the infirmities of the weak, and all his ministers study to show themselves approved unto God, rightly dividing the Word of Truth and not be caviling about words to no profit, but to the subverting of the hearers.

Dear Brother Hull, I have written this because I felt impressed to, but you do as you think best with it and all will be well with me.

Your brother in love for the cause,

J. M. BAGWELL.

Carrollton, Ga.

Dear Brother Hull:—The September 1st issue of The Messenger received, containing the questions of Eld. W. J. Hull. Dear Brother Hull, I want you to know that your belief is just what I believe, and have been trying to contend for for twenty years, and it is just as sweet to me now as it was then, and when I read the expressions of our able and gifted ministers of six different states on these vital questions, all of which together with Dear Brother Hull's belief, though they are from six different states. yet it was as the voice of one man.

I feel like I want to ask God to bless every one of them, and keep you all closely knitted together, that there cannot be a "drop stitch" found. Oh, Dear Brethren, words fail to express the feelings of my heart, when I read from the pen of gifted ministers from several different states, all giving the same sweet sound on the same subject, behold how sweet and how pleasant it is for brethren to dwell together in unity. May God bless every one of you, and enable you to go on contending for these great truths is my prayers.

In Gospel Bonds,

Somerville, Tenn. J. T. DAVIS.

MY TRIP TO RICHMOND, THE REUNION OF THE CONFEDERATE VETERANS AND TO WASHINGTON, D. C., AND BALTIMORE, MARYLAND.

I left home in Atlanta, Ga., June 19th, in company of my wife and a number of veterans for Richmond, Va. When we arrived the morning of the 20th, at 10:30 o'clock A. M., we went to the home of Brother W. R. Moore, 808 Decatur Avenue, S. Richmond, where we spent the night very pleasantly. Wednesday night, the 21st, we had meeting at the home of Sister Frances Boland. The next night, Thursday, 22nd, had meeting at the home of Brother W. R. Moore.

Friday my wife and I took the train for Fredericksburg, Va., where we were met by Elder Thos. Alderton and Mr. Chas. Sullivan, and went to the home of Mr. Sullivan, where we were entertained most pleasantly. Went Saturday to White Oak Church where we had a most pleasant meeting and spent the night at the home of Elder Thos. Alderton. We returned to white Oak for meeting Sunday, this being Communion time. We went back to Fredericksburg and spent the night with Sister Ennis. We saw the place where Gen. Washington, the first president of the United States, was principally raised on the Rapahannock River. Visited the Rising Sun Tavern where General Washington entertained the celebrities of his day. Saw Thomas Jefferson's desk on which he wrote the Declaration of Independence, and also the chair Ex-President James Monroe used in his law office. Also saw the room and bedstead Gen. LaFayette slept on while he was the guest of General Washington. Saw the home of Mary Washington, mother of George Washington, where she died from the results of a fall. We saw her spinning wheel, also her flax wheel, the table of the family in her dining room. We went to the monument erected by the ladies of America over her grave and the grand old home of her daughters called to this day Kenmore. All these buildings denote antiquity.

We left Fredericksburg to go to Occoquan Station and there went to the home of Brother John Dewey. Next day went to Greenwood Church where we had a good meeting and left the next morning for Washington. From there to Springhill and then to Bethel Church where we tried to preach morning and evening, and went to the home of Brother Compton at Cherrydale, Va. The next day went with Brother Compton to Rockville, Md., to the home of Brother Hickerson, and took dinner. From there to Seneca Church, Md., and went back to Washington. Had meeting at the church, spent the night at Sister Garbers, and left next morning for Baltimore. At Baltimore, we were met by Elders Dalton and J. T. Rowe. Took supper with Brother Rowe and then went to the Primitive Church in Baltimore.

The next morning we went back to Washington, D. C., where I left my wife.

She and Sister McDonald went to the places of interest in the city and I left on the train for Whitaker, N. C., where I arrived at ten o'clock that night. Spent the night at the home of Brother White, and next day went to church at Whitaker, and had good liberty. Saturday and Sunday spent the night again at Brother White's, and went the next morning with Elder J. C. Moore to Williams Church, and from there to the home of Brother J. J. Pittman, where we rested until morning, Brother Pittman conveying us to the church at Tarboro. Took dinner with Sister Gillespie in Tarboro, and then went to Hobgood where I spent the night with Elder W. B. Strickland. The next day had meeting at Mt. Zion Church and went from there to Scotland Neck. Went to Kehukee Church, which is the mother church of the Kehukee Association, 156 years old.

I then went to Oak City and to the home of Brother

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N. M. Worely, and the next day to Conaho Church, and from there to Rocky Mount. Spent the night with Mr. Pittman, and the next day went to Falls of Tar River Church. Had a most glorious meeting Saturday and Sunday. One joined on Saturday and was baptized Sunday morning. This meeting was a great spot in my memory. I spent the night with Brother H. L. Northern, went Sunday from Church to the home of Brother H. L. Brake, and went the next day to Pleasant Hill Church. Here I had another grand time, and went to the home of Brother J. J. Hale, who is quite old and feeble, being totally blind. The next day went to Upper Town Creek Church and spend the night with Brother J. M. Williams. From there to Elm City, where I had a very pleasant meeting and was endorsed by their pastor, Elder Pridgen, took dinner with Sister Fannie Winstead, and went to the home of Mr. M. W. Wiggins, who is not a member, but a lover of the Truth. He carried us the next day to Moors Church. Came back to Mr. Wiggins' and he carried us the next day to Mill Branch, and his dear wife went with us to Mill Branch.

From there went to the home of T. R. Smith, a member of Contentnea Church; the next day went to his church, that being their regular and quarterly meeting which is the annual meeting of churches in Georgia. This is a very large church, over one hundred members, and the congregation was very large. Elder George Boswell is the pastor of this church, whom we think is a very safe man. We went to his home Saturday night and there I met Elder Cobb, who lives at 106 Tarboro Street, Wilson, N. C. Went Sunday to his home, and that night spoke at his church in Wilson, which is one of the finest meeting houses I know of among the Primitive Baptists. My appointment was for Monday night when we met a fine congregation and had good liberty in speaking. Elder C. F. Denny is the pastor of the Wilson Church.

Went Tuesday to Greenville, where we had another good meeting. Took dinner with Sister Brown, an excellent lady. Left on evening train for the Briary Swamp Church, and went to the home of Brother Warren. Next day from church went home with Brother C. L. James, and the next day to Flat Swamp Church, where we had a pleasant meeting. The next day went to church at Robertsonville, and preached that night and the day after met a fine congregation. Spent the night with Mr. J. D. White, another lover of the Old Baptists, and took dinner with Brother J. L. Roberson. Went to the home of Brother D. J. Lilly next day and then to the Smithwick Creek Church, here we had another good meeting, both Saturday and Sunday, the congregation was large. Spent Saturday and Sunday nights at the home of Brother J. J. Manning.

Monday took the train at Williamston for Wilmington, where I arrived that evening, going to the home of my son, W. B. Head. Had meeting at the Primitive Baptist Church there Saturday and Sunday; had a lovely meeting, but though the weather was exceedingly hot. Will speak at this church again if the Lord wills it. Went to Peachland Friday, where we were met by Brother H. M. Baucum, after twelve o'clock that night. Attended services at Lawyer Spring next day and Saturday, and Sunday had another good meeting.

Was carried to Monroe Sunday evening by Brother McClelland, and there I boarded the train for Atlanta, Georgia, arriving Monday morning, and found loved ones well and glad to see me, for which the Lord be praised.

I would like to have given a more detailed account of my trip but space would not permit. I feel so thankful to the Lord for his goodness to me on this trip in giving me the strength to fill all the appointments made for me. I am now in my 80th year, and today as I write this, it is the sixty-fourth year I have belonged to the Primitive Baptist, realizing the Lord has been merciful and good to me. I want to express my heartfelt thanks for the reception and kindness shown me while on this trip. May the Lord bless and reward you all, is the prayer of your unworthy brother, 1 hope in Christ, Jesus.

T. J. HEAD,
215 Gordon Street, Atlanta, Ga.

I feel sure that the many readers of The Gospel Messenger will be glad to even read about the glorious meetings we are having in Texas. I am sure that our people in other states have a right to justly look upon us with more or less suspicion because of the divided condition we are in. In the midst of all this unnecessary disturbance and division we hear cries for peace in the pulpit and out of it by preachers and the members of the church. At the same time we have a few preachers and members that seem not to want peace but to conquer or to kill seems to be their aim and desire. I first visited the Mt. Olive Association, this was one of the sweetest meetings I have attended this year, while no one joined the church during the meeting the pastor writes me that at their last meeting one joined by experience and baptism. I also attended the Southwest Texas Primitive Baptist Association. The preaching was excellent with four additions to the church by experience and baptism. I also was at a three days meeting held with Tennes Creek Church. I baptised three and three joined by confession. I next attended the West Texas Association, which was also a fine meeting with six accessions by experience. I was also at the association that met with Wanders Creek Church; this was also a most excellent meeting with six accession to the church. I was at Zion's Rest Church at their regular meeting and I baptised one during the meeting. I met with the West Texas Association at Tahoka, embracing the fourth Sunday in August. The preaching was in power and demonstration of the Spirit during the meeting eight joined, two by confession and six by experience. I baptised four Sunday in

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a baptistery in the Missionary Baptist Church. At Snyder a young sister joined and is to be baptised at their next meeting. The first Sunday in September I was with Comfort Church in Taylor County, and W. M. Little was received under the watch care of the church until he could be restored by the church that excluded him thirty-one years ago for preaching that God predestinated all the sinful acts of men and devils. He told the church for ten years he had been convinced that this view of predestination was wrong; he was advised to make his acknowledgements to the church that had excluded, which he has done. Sister Little was received on a letter of recommendation. Let all who desire peace pray God for the peace of Zion. J. S. NEWMAN.

GOD SENDS MEN TO PREACH.

What does "We preach not ourselves but Christ Jesus the Lord" mean? It does not mean that the Lord does all the preaching through man as water poured through a funnel. If it did all would speak the same things. There are mistakes often made by preachers. God makes no mistakes. The preacher is exhorted to study to show himself approved unto God. If the Lord did all the preaching there would be no heresy preached. God sends **men** to preach the Gospel, and they should not **preach themselves.** They should not preach their ignorance, their intelligence, their soundness, their many revelations, their new doctrines that confuse the Lord's people, their meanness, or talk about themselves so much. Preach Christ Jesus the way, the truth and the life. We do not preach ourselves as the Savior of sinners, but **we preach** Christ Jesus as the only Savior. It is the called man of God that preaches by the enabling grace of God. He cannot preach the Gospel without the Lord enables him. He is a poor needy beggar. Preachers make many mistakes in preaching, and they are to blame for all mistakes. It was chosen men that Jesus sent and told, "Go, teach," and "Go, preach." They should preach Christ as the only Savior of sinners, the builder of His church, the only Law-giver to His people. They do not preach themselves as lords or bosses over the church, but as humble servants of the church. If they preach heresy, they are to blame. If they preach the truth they praise God for His enabling grace. They should preach what the Scriptures teach and no more that will unify—LEE HANKS.

Elder Z. C. Hull,

Dear Brother in the Lord:—I have just read the last Messenger and feel that I want to speak a word of encouragement, if possible.

I do hope that the dear brethren will come to your aid.

I enjoyed especially the article by your father in the last page together with the opinions of other brethren. These are all good and sound expressions, if I know the truth of the matter, and it was, indeed, encouraging to see the great oneness of sentiment on this question in the mind of our brethren, the scattered to remote parts of our great country.

God bless you and yours. Remember me to your companion and children.

I am, I hope, your brother in the Lord,

J. L. COLLINGS.

GOOD MEETINGS.

It has been my privilege to attend three associations during the present summer. These were the Primitive Baptist at Limestone Switch, Little Flock at Little River and the Duffau, near Exray, in Erath County.

These meetings were well attended. The churches reported some ingathering and all reported in peace. The three associations are composed of some twenty-two churches.

The preaching was a unit. Very little hobby riding was apparent at either of the meetings. They all came telling the same old story of salvation by grace and grace alone. All agreed on the essentials. All seemed to be working for peace. Love and fellowship abounds.

We have had no great ingatherings during these associational meetings. One united with the church at Limestons Switch, by baptisim, during the associational meeting only. But I have never seen more interest manifested by those on the outside than during these meetings. Many expressed themselves as being convinced that this was the church and that they longed for a home in the church, but felt they were unworthy of a home with so good a people. Prospects are good for an ingathering at each of these churches.

It was a pleasure to attend these meetings. It did my poor soul good to meet the dear brethren and sisters from the different parts of this great state and to hear them tell of the dealings of the Lord with them, and many of them did. This seemed to be their theme. It was a great pleasure to join our voice with their's in hymning songs of praise to our dear Redeemer.

Now that the meetings are over, we feel like exclaiming with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Truly, it can be said to be "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment."

Like 'the dew of Herman, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessings, even life forevermore."

Brethren, let us endeavor to "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long sufferings, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace." J. L. C.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder Z. C. Hull, pastor.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville. N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and foutrh Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

Big Creek Old School Primitive Baptist Church. Meeting second Sunday and Saturday before. Cynthiana, Ind. Elder C. F. Lowe, pastor.

Cullman, Ala., Mount Olive Church, meeting second Sunday and Saturday before in each month. Elder B. G. Parker, pastor.

The Associations are now convening and while we joyfully meet together in love our hearts are sad to see so many vacant seats. We met many dear brethren, sisters, friends and true ministers, a year ago, whose faces we shall see here no more. They are gone to their eternal home. How sad we feel to give them up. After they are gone we can think of our mistakes toward them. Perhaps we did not appreciate them as we should. We might have treated them with indifference or spoken unkindly to them untentionally. Perhaps we did not

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visit them and cheer them on their way by kind words and administering to them of our carnal things. We may have shut up the bowels of compassion from precious saints. If you have kind words, speak them now. If you have carnal things to bestow, let the dear saints enjoy them now. It is too late for flowers after a brother dies. Let him enjoy them now.—L. H.

THE MOUNT ZION ASSOCIATION.

I was blessed with the privilege of attending the Mount Zion Association, held with Mount Moriah Church, twelve miles north of Oneonta, Ala., Friday and Saturday before the second Sunday in September. I have never attended a meeting where there was a greater manifestation of the Spirit of Christ. The preaching was in perfect harmony and all whom I heard preach, preached the word in love.

The following elders were in attedance: Gresham, of Texas; Vandiver, Best and Raulston, of Tennessee; Turnipseed, Hull, Childers, Moon, Bobo, Sparks, McCormick, Putman, Yancey, Gilliland, Allen, Parker, Graves and Heath, of Alabama.

I met the following licentiates: Brother Blackwood, Robinett, Davis and Streetman. There was a large attendance.

I had to leave the association Saturday afternoon. Regret that I could not remain for the Sunday services. I reached home, in time on Sunday morning, to reach my home church at Cross Roads for Sunday service.

Associations are a great blessing to us when they meet for the purpose of what the name implies. Associations should not be held as a disciplinary body, and should not set themselves up as judges, but rather to bring about unity in our beloved Zion.

Z. C. HULL.

Dear Brother Hanks: We have had Eld. J. N. Wallace with us. He is a good sound preacher. I baptized one at Sand Hill last meeting and two at Irvine. All were made to rejoice. Glad to hear of your good meetings. With much brotherly love.

J. N. CULTON.

Dear Readers:—We, the church at Providence, Jasper county, Mississippi, take this method of presenting to your our beloved Brother and Elder U. C. Wade, he was given the privilege to exercise his gift on Saturday before the fourth Sunday in October, 1920, which he did with demonstration of the grace of God. He soon proved to the brethren his calling by his walk and conversation, as it was always Godly and upright. So his ordination was called for by Bethlehem Church, Jasper county, Mississippi, and he was ordained at Providence church by the following presbytery, to-wit: Eld. R. L. Blacklege, Deacon M. L. Shows and Eld. J. E. Alderman, as moderator, on Saturday before the fourth Sunday in May, 1922. Brethren, we can heartily recommend him as being sound and orthodox in preaching salvation by grace in an able and Scriptural way; therefore, we ask that you receive him as an ordained minister of the Primitive Baptist faith and order and wherever his lot may be cast among you that you throw the mantle of charity around him and pray for him that he may know nothing among you save Jesus and Him crusified.

ELD. J. E. ALDERMAN, Mod.
W. T. RUFFIN, C. C.

The one hundredth and twelfth session of the Ocmulgee Association was held recently with Crooked Creek Church, Putnam county, Georgia. The following named elders were present with us: John Lord, J. M. Adams, R. L. Cook, V. B. White, Walter Allen, Walter Heard, J. A. Monsees, Ben Williamson, Hunt and Bro. Bowen. Had a very harmonious session. All of the churches were represented except one. All reported peace with some ingatherings. Our correspondence was not as full as we desired. Our next session was appointed to be with our sister church, Smyrna, Monroe county, usual time, 1923. Brethren come to see us. J. C. CURTIS.

We attended the Senter Association, Friday, Saturday and second Sunday. Had a sweet meeting. Elders Davis, Kilby, Cave and Church are their home preachers. Elders Bartlett, Barker, Miller, Royal, Simcox, Grear and the writer were in attendance. Peace prevailed. We had a sweet meeting at North Fork Monday. Three precious children united with the church. Prospects bright there. Praise the Lord. L. H.

Eld. P. H. Byrd has promised to be with us at Cross Roads the second Sunday in October. He will be at West Atlanta Church Saturday before the second Sunday. Brethren, please circulate these appointments as much as possible. Give this dear brother a good hearing. Z. C. HULL.

Dear Brother Hull:—I hope those who are behind with their subscription to The Gospel Messenger will pay all they owe you and in addition pay a year or more in advance. I am sure they do not aim for you to lose what they justly owe you. In my travels I have not heard one word of complaint about The Gospel Messenger. It has the name of being a peacemaker. I am sure that there has not been the slightest intention in its columns of wanting to disregard the fundamental principles of the Gospel in order that our people come together. If the churches wait until everything objectionable to some of the members and preachers are removed before a union is effected I am sure the churches will remain as they are now. As long as the spirit of the home son is suffered to prevail just that long will the breach remain and the saints of God will have to suffer

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over an over-zealous spirit clamoring for order in the House of God. When a certain theory of order becomes established in the mind of some members and preachers their idea of order must be respected at all hazards or else we can remain divided.

If a church in an Association does wrong it is wrong to kill all the innocent churches and preachers in the Association just because one church has done wrong. If a church does wrong and repents of the wrong what more should be required of her? If a brother does wrong and repents of it what more should be required of him? It certainly is wrong to accuse a brother of believing what he positively says he does not believe. The brethren at Fulton in 1901 said, "We deem it unsafe to deal with a man as a heretic unless he avers the heresy." As long as those who are determined to have all "individual irregularities" removed before a reconciliation can be effected, are allowed to interfere and hinder the coming together of our divided people, just that long will the cause of Christ suffer and our children will be driven from us to our enemies. I know my time is short upon this earth and I wish to say once for all that by the help of the Lord I shall pray and labor for the peace of Zion. I will not lend a helping hand to those that want war and are hunting for something to hinder our people that are agreed on all the fundamental principles of the Gospel from coming together. I want to be identified with those who are willing to labor for peace in our churches.

Who wants to join me in this glorious and much-needed work? J. S. NEWMAN.

Dear Brother Hull:—I have just been reading The Messenger for September, have read your appeal to the subscribers. I want you to know that I feel an interest in the dear Old Messenger. My subscription is paid up to May, 1923, but I am enclosing one dollar—"not to go on my subscription"—I am donating this to help you a little. It is not much, but if all the subscribers could or would send you this much, it would greatly relieve you of your expenses now resting on you.

I read with much interest the communications from your Father, also the replies of several different brethren from different states, I am so glad that they have spoken out so plainly on this subject. I feel that such declarations are both timely and profitable.

I certainly hope the subscribers and Baptists at large, will come to your aid, so that you can again give use The Messenger twice a month.

Your Sister in Hope,

Wooster, Ark. MRS. MARY PATTON.

Dear Brother in a precious cause.

I have neglected to send in my renewal for the "Gospel Messenger," which I have taken for a number of years. I have always enjoyed reading the precious truths that are set forth in its pages. May the God of peace ever be with you to guide and direct you and all the able writers of your good paper. Sometimes I am cast down and if I am one of His, the least of all. But 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. I feel to believe that He will and has ever been with me in times of sorrow and affliction. Pray for me when it goes well with you.

I am, I hope, your sister in Christ.

MRS. J. C. ROGERS,
2319 E. First St., Long Beach, Calif.

Dear Brother Hull:

Your letter received and highly appreciated.

Was very sorry indeed that you could not attend our good meeting, as I learned we had some able sermons preached by Elder House, and our dear pastor Elder Satterwhite. Besides we had brethren from four other churches: Mt. Olive, Ephesus, Columbus and Macedonia. We were so glad to have Elder House with us. Isn't he a most gifted minister? How I thank God for our young preachers.

I am in pain today, and have suffered so much the past week. But last night in meditation, I thought of the many characters of whom Paul spoke of having died in faith, and then says: "Seeing we are encompassed about with so great a cloud of witnesses, etc." This cloud of witnesses appeared before me so vividly till I was made to smile through intense pain. Then the word—"encompassed—seemed to fraught with meaning that I saw no place where Satan could enter, and was made to exclaim: "These are they which have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." But today I am having doubts and fears and am pleading for mercy.

Remember us in your prayers.

Love to you and your household.

Yours unworthily,

LaGrange, Ga. NANNIE B. EDWARDS.

Dear Brethren:—With his permission, I am sending you copies of two letters from that dear old man of God, Elder B. C. Caldwell, for publication as early as possible. He is telling what he found in the Mt. Zion Association. We are glad and invited such investigation from any and all Old Baptists everywhere who care to know our standing and our order. Many do not know that there is a disorderly secret order element in this country, not recognized by Old Baptists anywhere, yet claiming to be the original Mt. Zion, and known locally as the Allgood party.

The ninety-eighth annual session of our Association has just passed into history and it was one grand meeting indeed. The Lord so richly enabled our visiting and corresponding elders to preach to our comfort and edification. They are L. J. Gresham, Saint Jo, Texas; W. J. Hull and J. J. Turnipseed,

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Headland, Ala.; N. P. Vandiver, Good Springs, Tenn.; R. O. Raulston, Chattanooga; Z. C. Hull, Atlanta, and S. F. Best, of the Flint River Association.

Oh, how it did feed our souls to hear two boy preachers so ably proclaim the Lord's glorious Gospel! The Lord was surely with them. The Old Baptists are not all dead but increasing and God has not left Himself without a witness but He is still raising up young men to proclaim the good things of the Kingdom as was done on this occasion by Brother Vandiver and Brother Zack Hull, as well as those older brethren.

Brother Caldwell predicts an era of ingathering and upbuilding for us. Really this has been going on for a year and a half already. During this time we have received about one hundred and thirty by experience and baptism, and fifty or sixty from other sources as the Scriptures authorize. (I give these figures from memory without going to the records.) I saw nine baptized at same time since he was here and fourteen have joined at one church and several at others. The preaching at our Association was harmonious throughout and the meeting closed in peace and love.

S. E. COPELAND,
Guntersville, Ala. Clerk.

S. E. Copeland.

Dearly Beloved Brother:—I feel it would be unkind to you if I did not render my heartfelt thanks to you, and gratitude to Almighty God, for arranging for me the appointments just filled in your body, the churches of the Mt. Zion Association. I found them all to be God-loving and sound in the faith once delivered to the saints. A more lovely band of churches cannot be found. They are contented to be in the good old way as it was set up by Jesus and His Apostles. I found no strange gods among them. Their order is warranted by keeping the Gospel law given by Christ as the head over all things to His church which is His body. They are truly godly, loving, gentle and kind in their churches and godly homes. They love the Gospel of Jesus Christ and want no strange gods. I love them in Christ sincerely and fervently. I am so glad my lot was cast among them. They were so kind and loving to me. I want to go among them again if the dear Lord wills. They are all so dear to me. May God bless you all in your homes and in your churches.

B. C. CALDWELL.

Fayetteville, Ga.

Dearly Beloved Brother Copeland:—I will write you again, having written you as soon as I got home, in regard to your having arranged for me and otherwise assisting me on my trip among your churches. I still feel thankful to you and all others who aided me. It was so pleasant to me, though afflicted in body. Have been unable to be up much since I got home. Am at my oldest daughter's for a few days, trying to recruit my health and strength, and I am thinking over my going in your midst. So many things to feast upon, but above all to see the Godly spirit of love and peace, gentleness and meekness among the churches and the Gospel order I saw among them does fill my poor heart with love and joy. I think I see an open door in your midst for ingatherings in the churches, and a spiritual upgoing and building among you all and it revives my poor soul. God will save and bless the humble and gentle spirit whose trust is in Him. But He rejects the proud and naughty spirit. In Matt. 5 we hear Him preach His own Gospel so sweetly to His poor in spirit, and afflicted in body and mind. To me His sermon there is the best I ever heard. It comes like distilled rain on the parched plants, and I so oft wonder is it mine, or have I an interest in it, or in Him? If not woe be unto me! If I have, all is well or will be some sweet day bye and bye, when this mortality will be swallowed up in death. Until then sin is a reigning power over my flesh, as it reigns in my flesh! But, thank God! He giveth us reigning grace through the righteous fleshly life of Jesus Christ, to reign unto eternal life by Jesus Christ, our Lord. This is my all for a happy home in heaven and immortal glory so I live in hope of the grace of God given me of God in His only begotten Son, that I, a poor sinner, may be washed by the Holy Spirit in the cleansing and purifying blood of Jesus Christ. So He is my all in all. O, that I could live to His honor and glory in this mortal life! But I fail to live as I hunger to live, so I cry, Lord save or I perish. These things concern me more than gold and silver or precious jewels and the glories of this world.

B. C. CALDWELL.

EXPERIENCE.

Dear Brother Hull:—I have thought so often of asking you for a little space in your good paper, but feeling so unworthy of it, I have waited until now. I thought I would write a little of my experience, if I had any at all. I have tried to tell it to a few and could not. And when I asked for a home with the good old saints I felt that if I could tell them how much I loved them and tell what a great burden I had been carrying I couldn't say much. But, oh, how happy I did feel when they received me about thirteen years ago. When my sins all came before me I was on the bed sick and had been sick for a good while. And my two oldest sons were small and they would walk around and look so pitiful, and I couldn't do anything for them. And I lay and studied and had many thoughts that no one on earth knew, and all the rages and evil speaking came before me and it seemed to me it was more than I could bear. And I would cry to myself and would try to keep my troubles from mamma and my husband. But they could tell I was troubled and would tell me not to worry they did not mind waiting on me. But they just didn't know how I was burdened

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down. It would seem like I was not worthy of anything. And I would try in my wicked way to ask the Lord to have mercy on me and to forgive my sins that had come before me and to help me to be able to care for my husband and children once more. And it seemed as if some one said, "Look to a higher power and not to medicine," and I began to feel better for a while and got up and around in the house. I was left alone and caught myself rocking the baby in the cradle and singing; I never will forget the song. I was singing, "What a Friend We Have in Jesus, all our sins and griefs to bear. What a privilege to carry everything to God in prayer." Oh! the words of that song were sweeter to me than they had ever been before. And I felt like God was with me and felt like he had raised me from the bed. I would sing that song and cry and felt like then if I ever went to the "High Shoals" church again I would ask for a home with them. One of my neighbors came in and I told her I was feeling better and I wanted to come up to her house; that I wanted her to sing and play the organ for me. She said she would. So in a few days I went and she sang and played to me. I couldn't keep from weeping, but would try to keep it all hid. When she got through playing she asked me why didn't I join the church, and I said, "I am not fit," so she asked me to go with her to her meeting next meeting day. I promised I would but the time came and I didn't want to go. I was afraid I was deceived in myself. I felt like I wanted to be alone and read the Bible and think over my condition; so I went on for several years. At times I would feel very well and at times it seemed like I would die. I would go to "High Shoals" meeting and would sit and look on during communion and wish I could wash their feet. But I felt afraid I was not worthy of them washing my feet. I felt like I wanted to fall down and tell them how much I loved them and tell them my troubles, but feeling so unworthy I kept it to myself. So my husband decided to move away and when he began to talk of moving to South Georgia I thought maybe if I got down there I could feel better. But it all seemed worse on me. I would think back and it seemed like I had left something undone that I should have done. And I very often caught myself singing and weeping and would think to myself, why didn't I join the church at "High Shoals" and tell them how much I loved them and be baptized by Brother Williamson as he was the one I first felt to baptize me. We lived in a settlement of Free Will Baptists and lived close to one of their churches. And some of my brothers and sisters were members there. I would go often to meeting but it seemed like there was but little comfort there for me. When they would begin to sing I would begin to think back of the duty at old "High Shoals" I had left undone and would try in my wicked way to promise the Lord if He would spare me to go back I would not neglect it any longer. So when four years ran out we moved back and attended meeting at "High Shoals" again. I wanted to tell of my troubles but couldn't. So we had been back a year when my burdens seemed so heavy I could not keep them any longer from my husband. So I said to him one day just before meeting time, "Let's join the church," and he said, "I am not ready to join." He said he was not fit. I said I may not be fit, but it seems like I will have to ask for a home with them. I felt like I was a Primitive Baptist if anything at all and I felt like I would be saved by grace if saved at all. And I felt like I could not wait until meeting day. So when it came around my husband did not feel like going on Saturday to church, so I couldn't go. But I felt so sad and lonely all day. In the afternoon he and I went fishing. It seemed to me that I wanted to go and see the water. I would sit and look at the water and it did look so pretty to me. I reached down and put my hand in it and it did feel so good. I felt like I would give most anything to be baptized in it. So the next day we went to church and no one on earth knows just how I did feel. I would wonder did I love the Lord, and wonder am I not fit to be one of the very least among these good people. So Brother Williamson preached and the preaching was a feast to me. When he got through with the sermon he gave an opportunity for members. And then they began singing. And my sister-in-law went and I followed and another sister-in-law followed and oh! how much better I did feel and was made to wonder why did I carry this burden so long; why didn't I ask for a home with them sooner? We were all baptized the second Sunday in March, 1920, waiting one month to be baptized. And I never will forget the day. How pretty the water looked to me; how I felt no one but God knew I felt like it was all done just as my Savior had commanded for it to be. I felt in all my troubles and trials if I was ever baptized I wanted Brother Williamson to baptize me, just as he did. Now, Bro. Hull, I've made this letter rather long and not feeling like there is any comfort in it to any one but feeling like I wanted to write a little and tell what great things I hope the Lord has done for me; giving Him all the praise as I feel like he has been so good to me and feel like he has helped me through many troubles and trials and afflictions and I feel that without him I would have died in despair. Oh! it is so sweet to think of one so good to us who is never too late to make our poor souls rejoice. And at this present time, as I know my past life, I feel that the dear Lord has blessed me more than I deserve and I can rejoice even in my afflictions for I feel that He has been with me and led me through many dark places; feel that He's our all in all. He can make our crooked paths straight and the rough places smooth; feeling like it is so great to have a Savior like this to trust, One who has all power and hears our every cry. Now, Bro. Hull, I will close by asking you to remember me and my husband and children in your prayers. Trusting that God will guide us the right way to

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bring our children up in this old sinful world; guide us each day that we may be found trying to set good examples before them.

Written by an unworthy sister, saved by Grace if saved at all.

MRS. ERNEST GULLEDGE.

Goggansville, Ga., R. F. D. 1, Box. 27.

MRS. A. H. RICE.

The subject of this sketch was born September 28, 1853, married to A. H. Rice September 28, 1869; joined the Primitive Baptist Church at Camp Creek, Baldwin County, Georgia, June 26, 1869, and baptized by Elder Scarborough. Sister Rice undertook to live with the Missionaries in the church with her husband, and, therefore, left the old Church in June, 1881, but was not satisfied with the doctrine nor practice of those people, so returned to her old church in August, 1906, and was gladly received. She subsequently removed her membership to Sardis Church, Bibb County, Ga., February, 1907, and from there to Elizabeth Church (Macon) in the summer of 1910, she being one of the charter members, to which church she remained a faithful member until claimed by death June 4, 1922.

Sister Rice's home was ever a home for the Baptist, and she enjoyed so much having them visit her and entertaining them; she was kind hearted to all, faithful to attend her meeting and visit the sick and almost generous to a fault.

Mr. A. H. Rice, while a Missionary Baptist, was a kind-hearted, good man, and was always glad to have the Primitive Baptists Ministers and others visit in their home, preceded Sister Rice to the grave several months, and I believe they are both in the happy embrace of a loving Savior. Surviving her are one son, C. W. Rice; three grandchildren; two adopted sons, and a host of other relatives and friends.

Our church misses her; we all miss her; but we feel that our loss is her eternal gain. May God bless the bereaved family and all who mourn for her. May He Sustain us all by His grace. J. A. MONSEES.

MRS. SUSAN A. OUTTERBRIDGE.

Mrs. Susan A. Outterbridge was the daughter of Aldridge and Harriet Andrews. She was born in Martin County, North Carolina, March 9, 1835. She married Stephen Outterbridge March 6, 1851. She lived with her husband on their farm near Hamilton, N. C., until December, 1866, they moved to Arkansas, where her parents lived. They returned to their old home in December, 1867. They both united with the Primitive Baptist Church on the fourth Saturday in November, 1868, and were baptized on the following Sunday by Eld. C. B. Hassell. They moved to Hamilton in 1882, where he was principal of the school for three years. In January, 1885, he moved to Robersonville, where he taught school for sixteen years, and passed into the Great Beyond on January 28, 1915. On the following December, she was stricken with a malignant form of shingles from which she never fully recovered. In June, 1916, she had a slight stroke of paralysis, which left her an invalid during the remaining years of her life. On the 9th of March, her 87th birthday, she seemed more feeble than usual. She gradually grew weaker as the weeks passed until the end came on the 10th of August, 1922. She had so often expressed the wish to depart and join her loved ones on the other shore, always adding, "Thy will, not mine be done." She was buried August 11th, besides her husband in the Robersonville Cemetery, Elders B. S. Cowin and S. Hassell speaking on the occasion. I never knew two brighter and warmer, lovelier, more useful, beloved, and exemplary Christians. They are and will be greatly missed.

SYLVESTER HASSELL.

MRS. HESTER BRYAN GILBERT.

Mrs. Hester Bryan Gilbert was born January 2, 1828, and sweetly fell asleep in Jesus' arms July 7, 1922. She was married to Elder R. M. Gilbert about 1844, with whom she lived a happy wedded life until he was called to the Great Beyond in October, 1900. To this union was born ten children, only four surviving her, two sons and two daughters, with several grandchildren, great grandchildren and one great great grandchild. She united with the Primitive Baptist church about 54 years ago and ever lived a noble consecrated Christian life until the Master's call. "Well done, good and faithful servant."

No night was too dark nor no winter winds too cold for her to respond to the call of friends or loved ones in sickness or distress. A long life well spent. Truly a mother in Israel has fallen.

MRS. M. S. MASSEY.

IN FLANDERS FIELD.

(To the departed saints whose bodies lie sleeping in Flanders Field).

Across the deep, blue sea,
In Flanders Field they lie
In sweet repose so peacefully,
Beneath the azure sky.

Across the deep, blue sea,
In Flanders Field they sleep,
While moon and starry sentinels
Their nightly vigils keep.

Across the deep, blue sea—
In Flanders Field—no call
Can ever bring them back again,
To face another ball.

Across the deep, blue sea,
In Flanders Field—no sound
Can ever break their quiet rest—
Their rest is so profound.

Across the deep, blue sea,
In Flanders Field, so dear,
No tap of drum, nor bugle call,
Can penetrate their ear.

Across the deep, blue sea,
In Flanders Field, the sod,
Can never hold them down why they
Have heard the voice of God.

Across the deep, blue sea,
In Flanders Field they'll rise
In spotless robes of righteousness,
To live above the skies.

LaGrange, Ga. NANNIE B. EDWARDS.

"For their rock is not as our rock, even our enemies themselves being judges. For their vine is of the vine of Sodom and the fields of Gomorrah; their grapes of gall, their clusters are bitter."—Duet. 32: 31, 32.

The above expression of scripture is embraced in the song of Moses just before his death, B. C. 1451, and is highly symbolical, and as all Scripture is given by inspiration of God (2 Tim. 3:16) and can be understood only by the revelation of God, the hidden treasure is received and enjoyed only by those whom it is revealed and upon those whom the Lord bestows it. Dan 2:28.

The first "rock" of our subject could appropriately be called "Baal," (a substitute, a false God, an im-

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poster) before whom the world is ever ready to bow and pay homage to. He makes the way easy, always offering inducements that the flesh is continually lusting after. The second rock of our text, if you will notice, begins with a capital letter (Read it, Deut. 32:31) He is not like their rock. It was He who said, "Thou shalt have no other gods before me."—Duet. 5:7. "Upon this Rock I will build my church."—Matt. 16:18. "A stone of stumbling and a rock of offense."—I Pet. 2:8. Our rock said: "I looked and there was none to help; I wondered that there was none to uphold."—Isa. 63:5. "The Lord has done all that he can do, He has offered salvation freely to all on the condition that you believe and accept."

Their rock.—

"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 inquities; the chastisements of our peace was upon Him, and with His stripes we are healed." (Our Rock) Isa. 53:4, 5.

"There is nothing that hinders the salvation of the vilest sinner on earth except his own determined depravity and voluntary rejection of the gospel, which rejection involves him in eternal condemnation." Their rock, history of races, Baptist association, Page 20, Article 6 of Declaration of Faith.

Men do not gather grapes of thorns nor figs of thistles.—Luke 6:44; Matt. 12:33.

The vine of our text symbolizes the apostate church or the church of anti-Christ; strictly speaking, in opopsition to Christ and church—their vine (church) is of the vine of Sodom, an organization fostered and founded by men of design, their works is the fruit of it; it is bitter, unwholesome, unhealthy to the little babe in Christ who needs and desires spiritual nourishment, "their grapes are gall," their clusters are bitter, "their wine is the poison of dragons and the cruel venom of asps." Wine, no doubt, means doctrines, which is of the cruel, wicked serpent, which is the devil, whose teachings are always perverse to the teachings of God. The wine (deceptive teachings of the serpent) that our Mother Eve received of Satan in the Garden, is being dispensed to the poor, ignorant children of God yet," with all his Satanic majesty and power. As thousands, perhaps of the Lord's people perished in the flames of God's wrath when Sodom was consumed, there are still thousands multiplied, who die in the meshes of Babylon, never realizing that their redemption was fully secured to them in the death of Christ; they die, drinking to the last, from the bitter cup of tradition, never enjoying fully and freely a knowledge of their cleansing by the Rock, Christ Jesus.

J. A. MOORE.

1205 Cottage Ave.
Houston, Texas.

I love our dear preachers. I do not want to become jealous of them, because they are abler than I. Thank God for the gift. There is room for all. We should hold up the hands of each other. How glad I would be to see our people sweetly united in love. We ought to be. I shall soon lay my armor by and go home and be at rest. May the Lord forgive all of our mistakes and unite us all in love.

Elder Bagwell and I took a tour through the Bear Creek Association, North Carolina, recently, and found a most lovely band of good old fashioned Baptists. Their preachers are sound, humble, loving servants of God, and did all they could to make us feel welcome. There are many precious lambs outside of the fold that should be with us. God bless every one whom we met. The meetings were all sweet. We saw three baptized. L. H.

Dear Bro.:—After some delay I write you. I desire to express my many thanks to you for your labor of love and Godly zeal for the cause of our Heavenly Master in the churches of our Association. I am sure you did much good. I also want to thank you for your influence in getting Bro. Petty to come among us, for he is a good preacher and his labor did much good. I hope you may be blest to visit us again soon. Can't you be with us at our Association this time? It begins Friday before the fourth Sunday in September. Will be at Cross Roads church, seven miles west of Galax.

Your Bro.,

J. D. VASS.

Galax, Va.

FARMS FOR SALE.

Please publish in The Messenger that if there are any Old Baptist who want to settle near a good school and church, there are a few places for sale and rent near Hopeful, five miles from Fayetteville. Sister Lula M. Hartley has had a good deal of sickness, several deaths in the last few years, and other people's debt for which her deceased husband was security, and other misfortunes in forcing her to sacrifice her home, and we want some good Old Baptist to buy it, if possible. There are other places to be sold for debts. Full information if you write either of us, and if not asking too much, please send stamp as we could not answer a heavy correspondence.

We cannot understand why the Lord deals so gently with some and heavily with others of His dear people, but all things are His to use as He sees fit. He made all things and creatures for His own glory and use, and will preserve them for that purpose, and if He pleases to deal gently with one and hard with another, it is to His glory, and the harder one's life is, the more grace He gives that one to help in every time of trial. Although we can't realize it at the time at all times, sometimes He gives sustaining grace and His sweet presence in the midst of severe trials and it then a Heavenly place.

Paul and many others have testified to these truths, and rejoiced that it was so, for without trials, there is not so much grace and nearness to Him, and they serve as evidences that we would not receive were it not for being tried.

Yours in Hope,

Fayetteville, Ga., R. 3. GEO. W. JACKSON.

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The GOSPEL MESSENGER

Mrs J L Harrell

VOL. 44 ATLANTA, GEORGIA, NOVEMBER 1, 1922 No. 16

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

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SUNDAY SCHOOLS.

(Continued from August 1st Issue.)

But it matters not as to the high pretentions of this or that or any other human society in removing the seed of sin, and planting the precious seed of the Gospel, without any reference to the merits of Christ or the life-giving power of the Spirit of God, all such pretentions are nothing short of blasphemy or gross idolatry. I do not question the candor or sincerity of most of those who favor and support Sunday schools. Their minds have been moulded into that channel for them before they were sufficiently matured to investigate for themselves. Whenever the youthful mind is taught by parents, teachers and preachers, that literature, which signifies a knowledge of books, or to be learned in the science and philosophy of the world is the seed of the Gospel, and can be planted by human teachers so as to change the corrupt heart, remove the seed of sin and build up for the church a zealous membership, no marvel if such children, when they become grown men and women, should be warmly and honestly devoted to the principles of their early training.

In reference to Sunday schools building up a membership for the church. I have been led to examine the Scriptures to see if there is any hint therein of such a thing, but have failed to find where even such society or organization is recognized of God at all. It is a society of a professed religious character, neither authorized nor recognized of God in His word. And as it is not recognized in the Scriptures, there are consequently no rules given in the Scriptures for its government, nor for the character of its membership. And yet it is claimed for it that it builds up for the church a zealous membership. "God will not give his glory to another, nor His praise to graven images." His inspired apostle, in addressing an organized church of Christ, says, "Ye are God's building." 1st. Cor. 3:9. If the whole church collectively be God's building, then certainly it is true of each individual member. "For by one spirit are we all baptized into one body, and God hath set the members in the body, **every one** of them, as it hath pleased him." 1st Cor. 12. And in Christ "All the building is fitly framed together and builded together for a habitation of God through the Spirit." Eph. 2:21. It is true that other builders and their works are described, but, "Except the Lord build the house (or church) they labor in vain that build it." Psalms 127. We read in the Scriptures that the Lord builds up Zion and appears in His glory." Psalms 102, 16. That He builds the walls of Jerusalem. Psalms 51. That He "builds the cities of Judah." Psalms 69. And that he will even "build the ruined places and plant what was desolate." Ezek. 36:36. Christ Jesus declares that **"I will build** My church and the gates of hell shall not prevail against it." Math. 16:18. Thus, we might go on to cite numerous texts from the Scriptures to show the utter fallacy of Sunday schools building up a membership for the church. But what would it avail as proof of anything to those who ascribe so much to a society based on human wisdom? In this wonderful document which we are considering there is not one word said about even the **letter** of the Bible being taught in their Sunday schools, but to the contrary, the report expressly declares with great pleasure, that they have **"improved literature, prepared** expressly for Sunday schools."

Here is a virtual acknowledgment that nothing is to be found in the Scriptures suitable for the object of Sunday Schools. A literature, therefore, a science of the world, a theology that is adapted to the carnal mind must be, and is prepared expressly for Sunday Schools.

The Lord recognizes the relation of parents and children in His inspired word and has given the rules by which that relation is to be maintained so as to secure the best results to both parents and children. He has ordained that parents shall be responsible to Him for the raising and moral training of their own children. However, great this responsibility may be, and however inadequate the parents may feel to discharge the obligation for the moral training of their children, still they can not free themselves from the obligation without sining against God. They can not transfer the responsibility that God, in His word, has made bindnig upon them. No, surely this obligation cannot be transferred by parents to an irresponsible society, such as a Sunday School, which God, no where in His word recognizes as the parent of accountable children. It may be thought by some that the sentiment of this report was not carefully weighed by that particular Association, and that consequently other Sunday School friends would not endorse the sentiment. But this is a great mistake. Other sects and denominaitons who are engaged in the modern Sunday School movement have repeatedly and officially set forth the same principle in substance, and even worse. In the year 1866, a series of well written articles were published in the Opelika Recorder, under the heading of **"Sunday Schools—Their Tendency and Results."**

It is not positively known by me who was the writer of those articles, but I have good reason to believe that they were written by a minister in high official position, a representative man in his denomination, of good moral standing, and a well cultured intellect.

The sentiments, therefore, as expressed by him may be taken as a denominational sentiment. In speaking of the **"Tendency and Results"** of Sunday Schools, he says: "It furnishes instruction in letters; but it looks to scholastic attainment only

(Continued on Page 12.)

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The Gospel Messenger

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

THE 157TH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The One Hundred and Fifty-Seventh Annual Session of the Kehukee Association was held with the Church at Flat Swamp September 30th and Octoberf 1st and 2nd. Out of 37 churches 36 were represented.

Thirty ministers were present, of whom twelve were from the Kehukee Association and the following eighteen were from five states: North Carolina, Ohio, Maryland, Virginia and Georgia. From North Carolina, Elders J. E. Adams, J. S. Corbett, S. B. Denny, L. H. Hardy, H. L. Hutchens, Luther Joyner, F .W. Keen, D. A. Newborn, W. M. Monsees, T. H. B. Pridgen, J. P. Tingle, and J. W. Wyatt; and from Ohio, Elder E. J. Harris; from Georgia, T. J. Head; from Maryland, J. T. Rowe; from Virginia, S. L. Harrison and P. S. Lester. The Elders of the Kehukee Association present were: B. S. Cowin, A. B. Denson, W. B. Harrington, N. H. Harrison, Sylvester Hassell, J. N. Rogerson, Tighlman Sawyer, J. A. Shaw, E. C. Stone, and W. B. Stricklin; and the Licentiates, W. E. Grimes and Joshua Ross. On Sunday there was preaching both at the stand and in the house; and there was preaching at Robersonville, nearby town each night, and also at some of the member's houses in the country. It was estimated that five thousand or more persons were present.

The preaching was scriptural and therefore harmonious-glorifying to God, and edifying to His children. It was doctrinal, experimental, and practical. Every minister, as do all true Old School or Primitive or Predestinarian Baptists, recognize the full Divine inspiration and infallibility and authority of the Old and New Testament Scriptures, and that the salvation of sinners is alone by the election of the Father, the atonement of the Son, and the regeneration of the Holy Spirit, and that this salvation is divine, full (both of soul and body), and almighty, and everlasting; and that all the elect of God were redeemed by His Son and have been or will be regenerated by His Spirit and will be finally glorified in Heaven, will be holy and happy forever, and will ascribe all glory for their salvation entirely and adoringly to the Three-One God.

This is the plain teaching of the Scriptures, and was the belief of the Apostolic Church, and was believed at first, (four hundred years ago) by all the Protestant Reformers; but all the religious world has departed from this faith once delivered to the saints and has plunged on the downward road to infidelity and practical Athesism and is on the verge of temporal and eternal ruin.

The Kehukee, the oldest Primitive Baptist Association in the world, is by the grace of God, perfectly united in doctrine and practice, rejects all the religious inventions, speculations, and institutions of men, and stands uncompromisingly on the impregnable rock of the Holy Scriptures, and ~~moun~~ maintains that the Lord Jesus Christ, the Creator, Upholder, Governor, and Judge of the universe is the only and all sufficient Savior of poor, sinful men and women and children, (both born and unborn naturally) from sin and hell.

The next session of the Kehufee Association is appointed to be held, if the Lord wills, with the Church at Smithwick's Creek, ten miles Southeast of Williamston, Martin County, North Carolina, the first Sunday in October, 1923, and Saturday before and Monday afterwards.

SYLVESTER HASSELL.

AN APPEAL FOR PEACE.

We have carefully guarded the Gospel Messenger to keep out of its columns bitter personalities, hobbies, strife about words, agitation of confusing expressions, realizing that all of us are imperfect and make some mistakes, and perhaps we have made some; but our heart's desire and prayer to God f[illegible] our dear people is that they should be saved from division and all be sweetly united in love, leaving off everything that would sever the fellowship of orderly Baptists who are satisfied with the goodness of the Lord's house. We should love each other better than any hurtful unscriptural expressions or practice. We should beware of and condemn envy, jealousy, back-biting, malice, evil-speaking, immorality, dishonesty, non-debt paying, fornication, adultery, divorce and remarriage without a

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Scriptural cause, railing, lying, drunkenness, lawlessness, heresies, sowing discord, making a brother an offender for a word, hobby-riding, etc.

We should all be followers of God as dear children and walk in love. The church cannot harbor crime and immorality. It cannot be a reformatory. (See Cor. 5: 1-13; Rev. 21:8). The great body of Primitive Baptists believe in the sovereignty, omnipotence, omniscience, omnipresence and immutability of God and that in all of our service to Him we need His enabling grace. All believe in election of a definite number of Adam sinners to grace and glory, that all for whom Christ atoned will be saved in heaven, that the Holy Spirit effectually calls and regenerates all for whom Christ atoned independent of human means, and He keeps and preserves them so none of the elect will be finally lost. They believe man is composed of body, soul and spirit, and that regeneration is a heart work and at death the renewed spirit of the righteous goes to heaven and the body to the grave and in the resurrection, soul and the mortal body will reunite and the vile body will then be vitally changed, spiritualized and man in his entirety will bear the image of the heavenly awakening in His likeness, and glorified in heaven. There is a hell—an endless punishment for the wicked and Cain, Judas, the goats and all the wicked shall be punished therein forever and ever. When born again we possess two natures at war with each other. The Scriptures are addressed to the children of God as complex beings under the Gospel law and subjects of Gospel address. In regeneration they are wholly passive and after being born again they are active in the spiritual realm. God's government over them is parental and He deals with them as with sons, not as with stocks and stones under a physical law. The sun, moon, stars, rivers, winds, and the stone thrown by a boy, are under a physical law and never violate any law. We should be careful to show that the Bible commands and exhortations to go, walk, run, seek, work, etc., implies action and accountability. It would be wrong to say Christ is the Christians' obedience or obeys for him, for the commands and exhortations are not given to Christ, but to His children. Many of them disobey. Christ does not disobey. If the Christian does wrong, it is his fault and his experience teaches him that he is to blame. David said, **"I have sinned."** We exclude people for wrong doing and we blame them for the worry. God is not the author of sin and wickedness, does not cause, co-erce, influence or approve of sin. "Sin is of the devil." "By **man came sin." Predestination is** God's act, what He does, causes to be done, or suffers to be done. God does not act **sin, do sin,** or **cause sin.** When the Bible speaks of predestination it pertains to salvation, not to damnation. "God has **not appointed** us to wrath, but to **obtain salvation."** "Whom He did foreknow, them He also did **predestinate** to be **conformed to the image of His Son."** **"Having predestinated** us unto the **adoption of children."** You have not chosen me, but I have chosen you and **ordained** you that you **should** go forth and bring forth fruit." "As many as were **ordained to eternal life believed.** (Rom. 8:29, 30; Eph. 1:5; John 15:16; Acts 13:48). If all will preach predestination like the Scriptures teach, we will all be sweetly united on that point and we should be. We should not blend predestination and fore-knowledge. It would be wrong to say God absolutely fixed every step we take in eternity and we can't help taking it. This doctrine does away with all law and responsibility. It would be licentious to say God predestinated one man should shoot and kill another, for in that event he would be obeying God's decree no matter what he does. You have no right to convict a man for obeying God. If holiness and sin proceed alike from the Lord, it would leave the devil without an office. Jer. 7:9: 19:5). Foreknowledge is an attribute of God. God foreknew all things and acts of men and devils.

God's relation toward holiness and righteousness is causative. His attitude toward sin is overruling. The most of our dear brethren accept this and if we all would use Bible expressions on these points and teach as the Bible authorizes, sweet fellowship would be restored. All true Primitive Baptists will accept predestination as the Bible teaches. That should be good enough for all of us. We see a growing evil among our people. Exclude a man in one church and he will go to another church and in another Association and be restored, then a church in that Association excludes one and he will go to the first named Association and join on confession of faith, all without one particle of gospel or church investigation or labor. This is all wrong and our people can never have peace that way. It is a departure and a new practice among Primitive Baptists. No excluded member should be restored until gospel investigation, labor of love and withdrawal from the church that excluded him. All who are guilty should repent and rescind all such acts. While this practice is going on in different states, it will cause sad division and we know it is wrong and our people should correct this wrong. The excluded party owes the debt to the church that excluded him and cannot pay it elsewhere.

We should all remember that discipline belongs solely to the church and Associations have no jurisdiction over the church whatever. Every church that has done wrong should repent and sweep her own house and let us return to Gospel faith and practice. The church cannot tolerate Russellism, no resurrection of the body, crime, etc., and have peace. Our discipline has not been enforced as strictly as it should be. One church or Association cannot afford to be a dumping ground for another. Let all repent and do their first works—return to Gospel order in faith and practice and put out all things that are offensive that cause division, then sweet

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peace and fellowship will be restored. No true Baptist believes in eternal children, annihilation of the wicked, no soul, universal atonement, tolerating Christless secret societies, etc. Christ's kingdom is not of this world. The churches should see that a strict discipline is enforced and all criminals removed and that all follow God as dear children and walk in love. When all churches set themselves in order they should be gladly received with open arms. Our preachers so much need each other and should not be jealous of each other. We should all thank God for our young orderly preachers. They are God's gifts to the church. Thank God for them. We should love and appreciate our old faithful ministers who have so long suffered in the master's cause. It is sad to misrepresent and oppose each other. Let us all strive in love for peace and not expect perfection in any. Jesus has forgiven us so much, we should forgive all personal wrongs. Let us confess our wrongs and rectify the same and return to Gospel order, putting out **every offensive thing** and all orderly ones come together in sweet fellowship, burying all the past and henceforth use Scriptural expressions on controverted points. Let us pray for each other more and pray for the peace of Zion.

Dear brethren, cannot all true Primitive Baptists come together on these suggestions? I love you all and love our blessed cause. I shall soon go home and be at rest. Oh, that I could see our dear people dwelling together in unity before I go hence.

Dear saints, cannot you sacrifice every offensive and unscriptural thing for the fellowship of your brothers?

Prayerfully submitted,
LEE HANKS.

THE RESURRECTION.

I have been preaching in much fear and trembling that there will be a resurrection both of the just and the unjust. I have understood the Holy Scriptures to teach and the Primitive Baptists to believe that just men and women die and that unjust men and women die. The just are resurrected to life, while the unjust are resurrected to condemnation. It was Lertullus, the orator who informed the Governor against Paul. This orator told the Governor that "We have found this man a pestilent fellow" and "a mover of sedition" and a "ringleader of the sect of the Nazarenes," "who had gone about to profane the temple." But Paul said "neither can they prove the things whereof they now accuse me." Paul in his defense said to the Governor, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24, 15. The just man that dies is in an absolute state of justification which is the act of acceptance of a man by God as being justified by the merits of Jesus Christ, while the unjust are those who finally die in their sins and will be resurrected to damnation for the reason that was the condition they were in before they died and of course they were in the same awful condition after death and when Jesus comes again He will find them in the same state or condition and they will be resurrected to damnation, in the language of Jesus "Marvel not at this; for the hour is coming in the which all that in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 28, 29. The identical man that did good is the man that must die and it is the very same man that dies and it is the same man that will be resurrected unto damnation. This is the resurrection both of the just and the unjust. The man that is just or justified from all things cannot be in the same condition that the unjust are in before or after death. The wise man said "For there is not a just man upon earth, that doeth good and sinneth not." Eccl. 7.20. The just man of this text is the man God has saved by His grace and freely justified him through Jesus Christ who was delivered for our offences, and was raised again for our justification." Rom. 4-25. The just or justified man and the unjust man, the man that does good as well as the man that does evil sleep in the dust of the earth. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Dan. 12, 2. The Son of God descended into the lower parts of the earth in His body because He knew His saints in body would also descend into the grave or the lower parts of the earth. The body of Jesus Christ did not see corruption. (Acts 2-31), for the reason that His body or flesh was not a sinful and corrupt body as ours are. The bodies of the saints of God are still natural and for this reason vile or corrupt. If man in body was now changed as the same man in spirit is changed there could be no warfare or death for man in any sense. The body of the child of God is said to be corrupt and I have always believed this. "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. 15: 42, 43, 44. If man was now spiritual in body he could not be natural in body or corrupt in body. The man in body will be quickened or made alive when he hears the voice of the Son of God and comes forth unto the resurrection of life. Paul said "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead

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shall be raised incorruptible and we shall all be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

To say that man is now regenerated in body is heresy and for that reason the Baptists of Texas or elsewhere have never believed said heresy. The man who would preach that the body is now born again would be at once excluded from our churches if he did not repent and turn from it.

J. S. NEWNAN.

I desire to add my feeble testimony to the many able articles written in answer to the request of Eld. W. J. Hull in the September number of the Messenger.

It does my poor heart good to see the unanimity that exists among God's faithful ministers. I have for nearly 38 years feeling of necessity or constraint so to do in much weakness, been publishing salvation in the name of Christ. During all these long years I have tried with such ability as the good Lord has given me to preach salvation by grace and grace alone, and that it is Adam sinners that are saved and I am hoping when I am called to lay my armor by and this mortal corrupt sinful natural body laid down in the ground that when Christ, who is my life shall come in His power and glory, when His voice shall be heard by those in the graves that this vile body of mine shall come forth in the likeness of Christ. That I shall see Him as He is and be like Him, that it will be me a sinner of Adam's race, a sinner saved by grace.

For myself I believe that God's knowledge is perfect. That He has always known what He knows now and that before the foundation of the world His covenant heirs were chosen in Christ to the intent that they should be holy and without blame before him in love, that the salvation of His covenant heirs was as sure with our God as it will be when His entire bride shall be brought off conquerers through Christ, who gave Himself for them. That He, God by His foreknowledge knew where and who each heir of salvation was and in His time, according to God's purpose and grace will bring each and everyone of His covenant heirs for whom Christ died off conquerors through Christ their husband, who is head over all things to the church which is His body. But by nature they were the children of wrath even as others.

If I live to see the 6th day of November, 1922 I will be 80 years old. I love the doctrine of grace. I need mercy each day, yea each hour. I have sweet hope that God has been mindful to my sins. I know that mercy and mercy alone can save a poor sinner like me.

Dear children of God who may read this, when it goes well with you remember the poor weak worm that I am. May God bless you all.

J. N. CULTON.

Richmond, Ky.

There is unity "in the Heavenly Trinity. God the Father, God the Son, and God the Holy Ghost. There is also a Trinity in the Gospel of the Son of God. The doctrine, the experience and the practice faith and works both together. To preach doctrine to the exclusion of the experience and practice is not treating the church with justice. To preach practice to the exclusion of the doctrine and the experience is not treating the church with the proper teaching.

The church needs a full gospel, the doctrine, the experience and the duties, on the good works, one of those angles without or apart from the other two is not a full or a complete gospel. A complete and full gospel is the three parts all agree in one. All the gospel is the power of God unto salvation to everyone that believeth to the Jew and also to the Greek.

The gospel is not the power of God to a man or woman that has no change of heart, or an experience of grace. But Paul declares the gospel is the power of God to a believer. So the gospel belongs to the living child of God and not to the dead alien sinner and the living child of God has eternal life in his soul, already born of God and eternally saved from sin and hell. But it pleased God by the foolishness of the gospel to save the believers or the living child of God from false doctrines of men and devils, to feed his little soul on the heavenly food—the gospel that he may grow in grace and in knowledge of the truth, grow up as calves of the stall, as lambs in a green pasture. All this is to the praise and glory of God on the earth and to the comfort of His children on the earth. We won't need the gospel after death. Therefore, leaving the principles of the doctrine of Christ let us go on to perfection. Heb. 6, 7.

The apostle did not say to leave the practice and experience off and preach the doctrine to the exclusion of the practice and experience. But the lesson taught and the lesson to be learned by the Lord's little children is the foundation of God stands sure. It needs no propping, need not spend all the time talking and preaching about the foundation, but preach about the building on the foundation and the fruits and evidences of God's people in the building and the beauties of the revelations of the building and the many comforts to be gained by the Lord's little children by walking about Zion, and in humble obedience to God, sacred laws of that building. Not stand still but go on to perfection.

Affectionately,

J. R. WILSON.

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EXPERIENCE OF W. P. DAVIS, CULLMAN, ALA.

Dear Brother Turnipseed: I don't know why it has been with me as it has, I don't know whether it is of the Lord, or not, but from some cause, God only knows, I have had a great desire before I leave this world, to leave with my children and my dear brethren and sisters, and all lovers of the Blessed Truth, of God's word, a little sketch of my life since I first began to have thoughts of what would be after this world, and what would become of me. When I was a small child somewhere about the age of 8 or 9 years, I remember one day an old Methodist preacher gave my father a Bible, and from some cause while my faher never did belong to any church, he seemed to be somewhat concerned about reading the Bible, and while it may sound strange, it was trouble to me, to hear father read the Bible. I would get out and leave when he would begin to read, it seemed to condemn me, in some way, from then on, all through my travels, during my boyhood days, although a bad reckless boy, seemingly fearing nothing, still at times, I would have serious thoughts about a hereafter, at about the age of 14 or 15 years, while out on a big sporting trip, after two nights dancing all night, taking in the pleasures of this world with no fear of God before my eyes, on my way home, almost worn out, everything sad and lonely, something caught my mind with force, I don't think it would have had any more effect if it had been a voice, my mind was so bound and controlled by that one solemn thought, it seemed that I had no control of myself to think of anything else, still almost all my time was engaged in trying to get rid of this trouble, I still went on in this way trying to make this world's pleasures my pleasure, but I tell you, it never was the same any more, as the day rolled by, my troubles rolled on, and the mountains of sin heaped upon my sinful soul, until I tell you my loved ones, who may read these lines when I am under the clods, death would have been sweet to the poor boy, days and nights as I would watch the hours go by, glad to see one more day or one more night passed off. I tell you my brethren and friends and my dear children, too, you don't need anyone to tell you to pray, the very breathings of your heart is, "Lord have mercy on me, a poor hell deserving wretch. I don't know how long I went on this way, but during this time I became afflicted; I felt sure I was going to die; my whole time was spent in trying to find something I could do, that God would save me from this awful hell, that seemed to be pulling me down, and my poor mind was burdened with, day and night, I went to all the protracted meetings that I could get to for help—they told me they could help me, and I believed it. I hardly missed an opportunity when they would call mourners, but only seemed to get worse and worse, until finally I lost all confidence in anything they could do or anything I could do—no chance for me, I am bound to go down to a yawning hell, I have been so wretched and sinful, have committed so much sin and God is so righteous and so just, that his righteousness and justice can't remain and save one that has sinned as I have. Oh, we need not try to tell the awful agony and heart aches of a poor mourner at this time, he feels that all has been done that can be done and still no mercy found for him. Right at this time, one day I was sitting in the house, not able to do anything else. My dear mother was busy doing her work around the place singing some good old song to the top of her voice, and all at once she began to shout and praise God and clap her hands with joy praising God. This seemed to cause my mind to sink deeper and deeper in despair—just a few more days here in this troublesome world and I must sink down into an awful hell, there to suffer the just punishment of an endless hell, while mother is basking in the sweet presence of a loving Savior. Many times I watched the sun as it was sinking low in the West, almost ready to go out of sight, no hopes of ever seeing its brilliant light any more. I would begin to inquire of myself, what will I do. I have tried so many times to beg God for mercy, my hopes are all gone, but I will slip off to myself and try one more time to pray and beg the Lord for mercy. My hopes are all gone.

At last there was a night that I was blessed to see that this poor old sinner never has nor never will forget. Father was gone from home that night, mother and the children at home—I was growing weak in body and in mind, I felt sure this was last in this world. I went to bed begging God with all the power I had for mercy. I lay there in this condition until some time after the turn of the night. No sleep for me.

All at once, unexpected to me, this burden was all gone, and instead of those awful thoughts of condemnation, my mind was carried out of reach of the troubles of this world; before I realized it, I was on my feet and called mother. I wanted to tell her how happy I felt. Mother was on the floor at once, and we had a sweet little meeting right there, and my troubles being gone, I thought they were at an end. And for several days hardly a wave of trouble come over my mind, but soon I began to feel that I was not doing my duty. I felt impressed to join the church, I never had read the Bible one bit in my life. Father bought me a Bible and I began to read it as best I could. I had to spell the words as I went. I did not know what to do, I had lost all confidence in those meetings where I had worked so hard to get relief and found it all in vain.

I never had heard an old Baptist preacher, I had heard that they preached infants to hell, and that God made a part to be saved and a part to be lost. After going to hear everything else without getting any comfort, it not agreeing at all with what I had been taught in my travels, nor what I could find in God's word, I was forced to seek for something else. I went to Old Harmony Church to

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see what I could hear there, and there I heard the truth, which was food to my poor hungry soul, they tell my travels and my experience.

I continued reading my Bible the best I could, going to hear those good old brethren preach. I wanted a home with them, but did not feel worthy to ask for a home among them. My mother and all my connection belonged to those other folks, and me a poor ignorant boy, they were urging me to join them. But I couldn't do that—I was craving a home with those old Baptists but I didn't feel worthy of a home among them, but it seemed that was the only way to get ease of mind. Finally in some way I made known to mother to have my clothes ready by the next meeting at Old Harmony, I was going to ask them for a home with them. When the time came to start to meeting I noticed that mother's clothes and mine were packed. She had not said a word to me about joining. We both joined and were baptized together.

This was another happy day. Sailing on flowery beds of ease for a short time my mind was at ease. But soon dark clouds began to come over me—my mind become troubled until I couldn't rest at all, continually feeling yet that I had not done my whole duty. But I was not able to tell what it was, and I am still not able to tell, till this good day, I have carried this burden all the way.

(To Be Continued.)

FROM A. J. McLEOD.

I was requested by several while in North Carolina and Virginia to give a sketch of my travels among the dear Baptists in the two states where I went.

I will say, I met with many precious Elders and I would like to mention hundreds of lovely Baptists. I would like to mention their names, but it would take up too much space to do so. I will soy I appreciate the warm receptions that were extended to me at so many places. I have never been among Baptists that were more easily to preach to and I feel the Lord was good to me and enabled me to preach what I felt to be the doctrine that all Baptists love and that is Jesus. This is what I understand the servants are commanded to do, preach Jesus and Him crucified and when this is done there is no Baptist that can reject it. The many times these words were spoken to me the doctrine you preach will never confuse or divided the Baptists. I feel so thankful that the Baptists feel this way about me. I do not think the servants of God have got time to ride hobbies which I am sorry to say I heard some of the most influential preachers doing this on my trip—and it is disturbing peace among God's little ones. There is no use for hobbies, there is no use for applied words to preach Jesus.

So far as the doctrine of election and predestination, there is not an old Baptist anywhere but what believes in election and predestination and Baptists everywhere will agree that election and choice of God is not depending on condition of the person. The servants should take heed of themselves and not use words that will confuse and divide God's little children. Preachers ought to be more God-fearing than to become crossed with his preacher brother and then criticize one another from the stand. Baptists should not allow preachers to do this. He should be called down when he does it. We should never follow a preached farther than he follows Christ and the way you can tell when a preacher is not following Christ is when he begins to sow seeds of discord among his brethren. The Baptists should carefully watch this, a preacher will not go very far by himself. But if he can get followers there is no telling how far in destruction he will go.

Yours in best wishes for the welfare of Zion.

A. J. McLEOD,

Whigham, Ga.

MUCH APPRECIATED LETTER.

Elder Z. C. Hull.

Esteemed in the Lord.

I am sending money to pay for the renewal of our dear little paper. I would be glad were it in my power to express the appreciation of my poor heart for the valuable service you are rendering the cause I love so dearly in publishing the paper. And above all I pray God that He will give you wisdom to continually search for the old landmarks—to stand upon the walls that are builded without the help of man—they that surround the city of our refuge and separate us from the nations around. They are busy at all hours seeking to make inroads into our quiet habitation, and make league with us. But God forbid that we partake of their fornication in any sense of the word.

Wisdom herself has builded her house, and to try any change at all would be an abomination in the sight of God. When the plumb and line of strict discipline be neglected in a church, she is in danger and should she continue to practice slack discipline the candlestick will be removed and she is then like salt that has lost its savor, good for nothing but to be cast out and trodden under the foot of man.

God has placed you, my brother, upon the high tower, where you can see, upon a fenced wall. This wall is fenced in by the wills and shalls of Jehovah. You are placed upon this wall, not to protect those on the outer courts but to warn those under you in the inner courts of any approach of danger, and to admonish them to duty. Yours is no easy lot, I feel sure, as you must also reprove and rebuke when need be. You are a steward over a portion of God's vineyard and O! may you ever be ready and glad to give unto God an account of your stewardship!

Now, why I have written as I have I cannot tell, for I had no thought when I began writing as I have and God knows I do not feel worthy to take up any

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of your valuable time even reading my scribble, much less to admonish you, one of the anointed of the Lord, in any way. God forbid that I have said aught that I should not. Forgive me if I have.

I am a poor lame beggar, crippling down the western slope of time, hoping that when I reach the end of this mortal life, the strong arms of Jesus will bear me safely over to that mansion that I sometimes see by an eye of faith, and embrace it as home, sweet home. O! the glorious and amazing mercy of the Saviour of sinners. To prepare a home, a mansion for a beggar who has no worth or merit to commend her to His favor. This thought is too wonderful for me.

TERRESSA DUNAWAY.

Dechard, Tenn.

THE YELLOW RIVER ASSOCIATION.

Dear Readers of the Gospel Messenger:

"Beloved of God called to be saints." On Sept. 22, 1922 the Lord blessed the Yellow River Primitive Baptist Association to meet with the Church of Christ at Sardis and enjoy another peaceful meeting. For which all honor is due unto His name. "Praise ye the Lord." We feel that He was in the midst to own and to bless. Truly it was a love feast. From day to day as we were blessed to sit in the assembly of the saints our hearts were made to burn within us, and we felt that we were "No more strangers and foreigners, but fellow citizens with the saints and of the household of God; and were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord."

We feel that the Lord gave us a spiritual vision of this "holy temple" as we were made a partaker of the joys at Sardis; and desire to say continually, "The Lord be magnified." To you dear ministry servants who came to us "in the fullness of the blessing of the Gospel of Christ," our hearts joyfully and thankfully received you. We desire to praise God for raising up and giving us true and tried shepherds. May you ever feel the sweet presence of His Holy Spirit, so that you may go forth in love and great boldness earnestly contending for the faith once delivered unto the saints; realizing that your "sufficiency is of God." He saith "my grace is sufficient for thee."

The church at Sardis together with sister churches and the good friends of the community kindly and beautifully cared for the visitors. Surely, Love spread the feast.

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

How lovely to behold! Such heavenly beauty this poor sinner was permitted to behold in the sweet Association at Sardis.

"Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Although so poor and unworthy to claim this Divine relationship, we feel to hope He hath done great things for us whereof we are glad, then again I say "Bless the Lord, O my soul."

"I will make mention of Thy righteousness, even of thine only."

"Jesus, thy blood and righteousness
My beauty are my glorious dress;
'Midst flaming swords, in these arrayed,
With joy shall I lift up my head."

Humbly submitted in love by the least one.

Your sister in hope,

SILLA WILSON.

WITHOUT THE SHEDDING OF BLOOD THERE IS NO REMISSION.

If Jesus Christ left one sin unatoned for everlasting banishment will be our doom. Jesus Christ was the only one that could atone for sin. There is none in heaven or earth that could atone for sin but Jesus. He bore all of our sins in His own body. His blood cleanses from **all sin.** Who gave Himself for us that He might redeem us from **all iniquity.**

Jesus was all the one that could free us from the guilt of sin and justify us.

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Mic. 6: 6-7.

"For by one offering He hath perfected **forever** them that are sanctified." Heb. 10:14.

The offering of Christ was for all of our sins; past, present and future.

It is not right and just to call a preacher from his wife and children to serve a church at his own expense. It does not prove that a church loves a man who is thus treated. People will not plow an ox and turn it out and not feed it. We should not treat a servant of God worse than a dumb brute. People do not like to make sacrifices. The cause of Jesus should be willing to make great sacrifices for His service.

It will not do for any one to decide he is perfect, and all must bow to his dictates. There is not a just man upon the earth that doeth good and sinneth not. we are all poor needy sinners. If saved at all, we are all poor needy sinners saved alone by grace, if saved at all.

L. H.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder Z. C. Hull, pastor.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville. N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

Big Creek Old School Primitive Baptist Church. Meeting second Sunday and Saturday before. Cynthiana, Ind. Elder C. F. Lowe, pastor.

Cullman, Ala., Mount Olive Church, meeting second Sunday and Saturday before in each month. Elder B. G. Parker, pastor.

APPOINTMENTS FOR ELDER J. M. BAGWELL, OF CARROLLTON, GA.

Saturday and first Sunday in November—High Hill.

Monday, Nov. 6.—Crooked Creek.

Tuesday, Nov. 7.—Meadow Creek.

Wednesday. Nov. 8.—Clarks Grove.

Thursday, Nov. 9.—New Zion.

Friday, rest day.

Saturday and second Sunday—Concord.

Monday, Nov. 13.—Running Creek.

Wednesday, Nov. 15.—Liberty Hill.

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Thursday, Nov. 16.—Freedom.
Friday, Nov. 17.—Mountain Creek.
Saturday and third Sunday—Flat Lake.
Monday, Nov. 20.—Howards Chapel.
Tuesday, Nov. 21.—Jones Hill.
Wednesday, Nov. 22.—Jerusalem.
Thursday, Nov. 23.—Pleasant Grove.
Friday, rest day.
Saturday and fourth Sunday—Watson.
Monday, Nov. 27.—Union Grove.
Tuesday, Nov. 28.—Monroe at Esq. S. A. Helms residence, (night).
Wednesday, Nov. 29.—Liberty.
Thursday, rest day.
Friday, Dec. 1st—High Ridge.
Saturday and first Sunday in Dec.—Lawyers Springs.
Sunday and Monday nights—Wadesboro.
Wednesday night, Dec. 6—Moorsville. Place of service to be arranged by Brother Lee and friends.
Thursday Elder S. G. Candill please meet Elder Bagwell at Statesville Station on first train from Moorsville.
Then Friday, Saturday and second Sunday Elder Bagwell will preach at Pleasant Hill. I can sincerely recommend Elder Bagwell to you as a true, faithful and comforting minister of the true faith.

J. M. JONES,
Peachland, N. C.

ELD. C. H. CAYCE.

Please publish these appointments for Eld C. H. Cayce in the bounds of the Mt. Zion Association:
New Clear Creek, Nov. 4-5; Zion Hill, 6; Mt. Moriah, 7; Mt. Joy, 8; Salem, 9-10; Brown's Creek, 11-12; Shiloh, 13; Mt. Vernon, 14; Mt. Olive, 15; Dripping Springs, 16; Gum Pond, 17; Harmony, 18-19; Littlevine, 20; Rocky Mount, 21; Little Branch, 22-23; New Hope, 24-25-26. Thence into the Sand Mountain Association as Eld W. J. Ball may arrange.
We are giving Brother Cayce a day or two more than authorized by him, but he goes to New Hope just one day before regular meeting, so we include both meeting days for good measure and glad to have him.

Yours in hope,
D. E. ALLDREDGE AND S. E. COPELAND.

GOOD MEETINGS.

We have heard of quite a number of additions to the churches of late. Elder W. C. Edwards baptized three at High Hill, N. C. Eld. J. R. Wilson baptized three at Pleasant Grove. Eld Helms one at Concord; some joined at Salisbury, three at North Fork, two at Big Helton, two at Union, four at the Mountain Association. Eld. G. O. Key has baptized a number of late, fourteen baptized at Strawberry Church by Eld. J. R. Wilson within the last year. Eld. P. H. Byrd has baptized quite a number in the original Upper Canoochee. Elders Swain, Wilkinson and perhaps others have baptized quite a number in the Lott's Creek Association. Praise the Lord.

L. H.

I am now in Mississippi, in the Aunite Association, having sweet meetings. Have met many good Baptists.

L. H.

ERRATUM.

IN MY ARTICLE ON PAGE 3 OF THE GOSPEL MESSENGER OF OCTOBER, 1921, SECOND COLUMN, EIGHTEENTH LINE, **"COMPARE"** SHOULD BE **"SETTLE."**

S. HASSELL.

Please publish the following appointments in the Bear Creek Association for Eld. B. H. Harrelson in your paper (The Gospel Messenger): Lawyer Springs, Nov. 22; Pleasant Grove, Thursday, November 23; Watson, Friday, Nov. 24; Crooked Creek, Saturday, Sunday, Nov. 25-26; Clarks Grove, Monday, Nov. 27; Meadow Creek, Tuesday, Nov. 28; New Zion, Wednesday, Nov. 29; Concord, Thursday, Nov. 30; Running Creek, December 1; Bear Creek, Saturday-Sunday, Dec. 2-3; Liberty Hill, Monday, Dec. 4; Mountain Creek, Tuesday, Dec. 5; Freedom, Wednesday, Dec. 6; Howard's Chapel, Thursday, Dec. 7; Jones Hill, Friday, Dec. 8; Jerusalem, Sat.-Sun, Dec. 9-10; Union Grove, Monday, Dec. 11; High Hill, Tuesday, Dec. 12; Liberty, Wednesday, Dec. 13; Rest, Dec. 14-15; High Ridge, Sat.-Sun., Dec. 16-17.
Thanking you ni advance, hope to remain,
Your brother in hope,
W. C. EDWARDS.

THE OLD SCHOOL CHURCH HYMNAL NO. 2

We have long since seen the need of a good Hymn and Tune Book, containing good spiritual songs for the church and home that is in the reach of all, so church songs added.
We have at last succeeded in publishing a hymn and tune book with complete rudiments that we feel sure will be a blessing to the cause. Every church should be well supplied.

Prices:
Cloth Binding—Improved

Each	$ .40
One Dozen	4.00
Two Dozen	7.00
50 Books for	13.00

ELD. Z. C. HULL
Atlanta National Bank Bldg.
Atlanta, Ga.

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(Continued from Page 2.)

as a **means** to an end." No one ought to object to poor or rich children being instructed in letters, in good morals or good manners; neither do I know of any who object to or oppose scholastic attainments as worldly science in enlarging the natural faculties to understand and apply the laws of nature to proper and useful purposes. But when it is boldly claimed that these attainments in worldly sciences are only designed as means to an end, and that end is declared to be "to make Christians," we protest against the sentiment as heathenish and idolatrous.

How very low must be the standard by which such persons determine what Christianity is, and how very low must be the ideas first found in the youthful mind with regard to the means of making a Christian when he is taught to learn Webster's spelling book or to know how to decline a noun or conjugate a verb, is a means by which he is to be made a Christian. It is therefore leading children astray from the truth before their minds are sufficiently developed to investigate and reason for themselves. It is teaching them that science, or literary attainment is a means of making them Christians, and thus it comes to conflict with the plainest teaching of the Bible. A true Christian is a true believer in the Lord Jesus Christ as his only Savior: and he is one who is born, not of blood, nor of the will of the flesh, nor of the will of man, but God.—John 1:12. And his salvation cannot, in any sense, be ascribed to his knowledge of letters, nor to his scholastic attainments, because God has declared that if saved at all "It is not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5. To say, therefore, that the design of Sunday Schools is to make Christians by giving children instruction in letters, is to ascribe to Sunday Schools what heathen worshipers ascribe to their idols. It is in that respect heathenish and idolatrous.

In the Opelika Recorder of April 21st, 1866, the article to which we have referred, in speaking of the results of Sunday School teaching in letters as a means to an end, says, with emphasis. "Mark: To make Christians is the grand object—the object from which attention is never turned." And after thus emphatically asserting the grand object, he gave illustrations of success in attaining that grand design by saying that "Multitudes are annually converted. In a certain school in this county, the rule is that the scholars are all converted in due time." Yes, the **"rule** is that they are all converted in due time" to the sentiments and principles of the Sunday School, else the **rule** would soon expel them. If their conversion brings them into fellowship and harmony with the sentiments of these Sunday School documents, they are certainly in a much worse and more pitiable condition after their conversion than they ever were before. The learned and intelligent gentleman, whose articles we are now considering, says: "Much labor has been bestowed upon text books" for these schools. "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 unhoped for improvement has been made in Sunday School literature." Thus the attentive reader will see that what is called a means of making Christians is a knowledge of letters, scholastic attainments, neatly bound books to **charm** the youthful and unsuspecting child, just as a sugar coating would be put over some bitter and poisonous drug to attract by the charm of mechanical finish.

The Scriptures, the word of God, are not mentioned at all as suitable or necessary for the use of Sunday Schools. Indeed, there is a clear acknowledgment that there is nothing contained in the Bible adopted to the use and design of modern Sunday Schools.

If the Bible authorizes and recognizes such an institution, certainly there would be some rule given therein for its government. And if the Bible is to be regarded as a suitable book for Sabbath Schools, why speak of literature being prepared recently for them? Why speak of improvements in the last quarter of a century in Sunday School literature? Have they had any new revelation from God? Can uninspired men improve upon the Scriptures which are given by inspiration of God? Sunday School literature may be improved upon because it is a science of the world, but the Scriptures are profitable for instruction in Righteousness, and "thoroughly furnish the man of God unto all good works." What more does the man of God want? The man of the world wants literature, moral tales, charts, pictures and neat red bound books that will decoy and charm unsuspecting children into the net. But the man of God wants the Bible as the only rule of faith and practice. Primitive Baptists are, by no means opposed to the teaching of the Bible. They believe it to be the infallible standard for every relation of life. Whether husbands or wives, parents or children, masters or servants. These relations of this life being recognized and established of God in His word, the relative duties and responsibilities are also therein established. It is the duty of parents and guardians to teach their children according to the principles laid down in the Bible to be truthful, honest, just, modest, sober, in-

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dustrious of good behavior at home or abroad, to obey their parents **in the Lord.**" And who is a parent "in the Lord" except such as discharge the responsibilities as bounded by the authority of the Lord? But when children are truthfully instructed in all their moral obligations and duties, never teach them that these things are Christianity or the means of making them Christians. This would contradict the Bible, though in harmony with modern Sunday School literature.

W. M. MITCHELL,

Opelika, Ala., 1878.

Editorial—Same issue of Primitive Pathway, March 15th, 1879, without signature, (but written by Elder J. E. W. Henderson).

Sunday Schools.

It is observed that this issue is largely devoted to the subject of Sunday Schools, for which we would offer an apology were it not a subject upon which our people need enlightening. Some of our brethren have given encouragement to the cause of Sunday Schools by suffering their children to attend and participate in them; while others perhaps have discovered no particular harm in them, except that the Baptists, as a rule, object to them. Now we hope that no Primitive Baptist, after carefully perusing Elder Mitchell's article on the subject will ever feel inclined to compromise his principles to that extent. It should be noticed by the reader that Brother Mitchell has condemned the advocates of the Sunday School abomination out of their own mouths, or from their own denominational documents. And to convince the reader that they get no better, but rather "wax worse and worse, deceiving and being deceived, "we cull the following **report of Sunday School Board** from the minutes of the Carrolton (Missionary) Baptist Association, adopted by that intelligent body in 1876, to-wit:

"We are glad to learn that our people have taken more interest in the Sabbath School this year than they did during last year. The Carrollton Church gives us the encouraging report of twelve conversions. The Bowden Sabbath School, that of an interesting Bible class, meeting weekly. The future prosperity of our country and by the help of God, the eternal salvation of our children depends much upon their early training. The Sabbath School offers an appropriate opportunity for directing their minds to the cross of Christ. Youth is said to be the seed time of ideas. If truth is not sown early in the mind, Satan will seek to poison the mind against every good impression. Therefore, in the moral, as well as in the religious world, the Sabbath School is a necessity. We therefore, earnestly solicit every church in this Association, where a Sabbath School is not carried on, to organize at once a school within the bounds of the church, and we urge pastors to do all in their power to accomplish this good work. Let existing schools be fostered and improved; Let the Bible be the text-book and the conversion of souls the single object. Let pastors preach frequently to the children of their respective charges, and with God's blessing, a new era will soon dawn upon our beloved Zion." We have given the report in full, and it speaks for itself, so that we need offer no comment on it. Any child of God can see from what we have now shown from the Missionary documents that the Sunday School is relied on by them, professedly, at least, as a means of saving souls. We hope they will now cease to deny this, and we also hope that all Christians will heed the admonition of the Apostle to-wit: "Little children keep yourselves from idols." Brethren, remember that "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

Those who encourage and patronize modern Sunday Schools, encourage and participate in idolatry. Therefore, we exhort Christians of every age and condition of life to flee from idolatry.

The eternal salvation of our children depends entirely upon the atoning merit of the blessed Redeemer, while we, their parents, are responsible for their early moral training; and if we would teach them rightly, we should never be found blaspheming the name of God, nor worshipping idols.

Eld. Z. C. Hull.

Dear Brother:

Enclosed find $1.50 for year's subscription to the Gospel Messenger. This was a request to us children made by our father, J. R. Callaway a short time before he died. He said that he subscribed to the Messenger before the first issue went to print and had been a continuous subscriber ever since, and he asked that we help to hold up the arm of the Messenger in his absence.

I will now endeavor to write a few lines in memory of father, as my mind might be directed. A short time before he was taken sick one night in a dream I saw him standing before a large congregation of brethren and though the congregation was large he was facing all of them with his back to the world and was teaching in his usual way. And I heard them singing and shouting and I saw him rise in their midst and ascend upwards still with his back to the world. Shortly after this he was stricken with paralysis and I had no hope of his recovery. Although he lived four months being confined to his bed.

He seemed to suffer but very little only in mind, and he often remarked that his sickness was a paradise to him. He called upon numbers of people to talk and make prayer, not that he was not willing to be submissive but it was a great feast to His soul and he often remarked during his sickness that the

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church was all that he wanted to live for and that he thought that he could do some good yet at the church, and when meeting days would come he would beg us to put him on a cot and carry him. How hard this was to refuse. He prayed daily until his death, making prayer only a short while before death struck him and asked the Lord to take him home.

I had another dream a short while before his death and in that dream he was taken from my presence and flew as a great white bird in the direction of the church. As he was about over the church he was very high and suddenly there was a cloud that hid from my view and when I awoke I was in a tremble and was satisfied he would soon leave us which he did. Father was the greatest friend to the poor of any man I ever knew and his doors were open to every one. He said he could not turn off anybody for the reason that these words were always present with him. (Be not forgetful to entertain strangers for many have entertained angels unaware).

His house was a house of prayer and he never failed to call on any one that he thought would offer prayer when they would visit him. For many years there was scarcely a night that he did not offer prayer before retiring and he was called on far and near to go to the bedside of the sick and in many cases when the doctors would give patients out he would go and make prayer and the evidence would be so strong he would tell the party before he left you are going to get well. He comforted many poor mothers during the World War who called on him to pray for their sons in a foreign land by telling them that your son will come back unharmed, which he never missed in a single instance.

Surely a great man has gone—He was not only a father to us children, but a father to the entire community and the leader of the church he adored, in which faith he died firm and oh how much old Anderson's Church has missed him. It seems that the whole church is in mourning over him. But yet we believe his gift will never die and the old home is home no more. How many time I have gone down to see him and he would be preaching when I got there and when I left and I have often remarked that I did not have to go to church to hear preaching, just only go to father. And I just now come to realize what I have lost. But God knew best. He was often quoting the writing of Job during his sickness and especially the 19th chapter, beginning with the 23rd verse. He raised eight children and had the pleasure of seeing them all unite with the church in which he belonged. He never lost his interest in the church during his sickness. When there would come a traveling preacher through he would inquire of me how much they made up for him and when I would tell him he would say I am satisfied and I am glad that the church was not neglectful and would tell me, John, when making up contributions do not forget to put in for your father as you know he cannot be there.

He was always called on to settle trouble of any kind in the settlement or church and was always asking the Lord to be his guide in everything. He walked not alone. To write a history of his life would require a great book, which I am unworthy to write, but have just written a few of the things that have run through my mind. I want to ask the prayers of God's people that I may be able to remember and walk in the principles of my father.

His unworthy son,
J. L. CALLAWAY.

DEACON J. R. CALLAWAY.

According to the request of Brother J. R. Callaway, I am making the effort of writing his obituary.

He departed this life July 24, 1922. Slow paralysis was the cause of his death. Those who were intimate with him could see for months that he was failing rapidly before the time came for him to take his bed. He was the son of Elmore and Samantha Callaway. He was reared on the farm and obtained a limited education from the common schools of his time. He married Nancy Gleson, a daughter of John and Mirum Gleson, of his community, Tatnall County, Georgia. To them were born two boys and six girls.

In the year 1872 the Lord showed him that he was a sinner, and regenerated him by His Holy Spirit, giving him a sweet hope in Christ his Savior.

He conferred not with flesh and blood but soon joined Anderson's Primitive Baptist Church on June 19th, 1874, baptized by Elder Bazil Jones. Not long after his baptism he was ordained deacon of Anderson's Church and abided in his calling to the time of his death. Well can it be said of him that he was a deacon indeed, and in truth. In the year 1911 his wife, Nancy Gleson died, she was a deacon's wife, indeed, a member of his church, faithful in all things.

In 1913 he married Mrs. Delbie Summerling, a member of Lower Lotts Creek, who was faithful in all things and aided him in every discharge of his calling whom he has left to mourn his loss. Brother Callaway exercised in public and was gifted in exhortation and prayer. He delighted in peace and strove to maintain this trait by a well ordered walk and a Godly conversation. Yet he was firm in his conviction and unswerved in his determination to maintain discipline as given to the churches. He was not rich in this world's goods yet always had plenty and some to spare to others. He divided his property some time before his death, giving each child a home, reserving his old home for himself and wife. His chief desire in life was to make others happy by doing deeds of service, and especially was he always delighted in entertaining his brethren and sisters at home and those of God's ministers who visited his church. I suppose it can truthfully be said of him that he entertained more ministers than any other brother in the Lott's Creek Association. He wrote many articles for publication, giving his experience and views on various subjects. His article on the deconship received much praise and commendation from brthren abroad. During his entire sickness his mind was on the Scriptures and he talked much about the goodness and mercy of God. He was 72 years, 5 months, 17 days old. He was funeralized by his beloved pastor, Elder A. R. Strickland and J. A. Bowen and the writer and laid away in Anderson's cemetery in the midst of a very large congregation of sorrowing friends and brethren and sisters. Truly a great man is gone. Much more could be said but for want of space.

In hope,
H. B. WILKINSON.

The Gospel Messenger and Primitive Baptist are requested to publish.

On Monday, of June 20, of this year, 1922, I was requested to go to the bedside of our dear Bro. J. R. Callaway, who had been on his bed of afflictions for some ten or twelve

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weeks at that time, to do some writing for him, which was with great pleasure to me to do anything for him that I could, feeling him to be very near indeed to poor unworthy me. I could not resist whatsoever he asked and upon this occasion he desired me to write some of the manifestations of God's grace to him along down life's journey.

Though my unworthiness being so great, it seemed to be a greater task than I could do, but realizing nothingness in this life I endeavored to write as the Lord directed me.

And on the date above mentioned this dear brother summoned the physician (Dr. J. C. Collins) of Manassas, to his bedside and upon entering the doctor asked him what he wanted him to do and he told the doctor to get the Bible and read the 19th chapter of Job, which he did with the greatest of pleasure. This dear brother asked the doctor if he had ever been to a patient before in life that asked him to read the Bible, and the doctor replied that he had not.

Brother Callaway then began to relate to the doctor of how merciful the Lord had been to him. He said that in his first wife's lifetime there was a working at his Bro. Williams' home, and they went. His wife going because she wanted to go and enjoy the day, and believed also that she had a perfect right and that "God" had prepared a good dinner and that she was one for whom God had prepared it.

So in the evening part of the day there rose a great cloud and she went to her husband and related to him that she had left her beds and fruit out, and she didn't want it to get wet. So he hastened off at once and the cloud was coming hurriedly. So he began to run and praying while he was running. When he came near to the house he could see the rain just a little ways beyond the house but he continued to pray. And when he arrived at the house, the rain was right near but he was getting the beds and fruit in as fast as he could and praying to God to hold the rain off until he secured his necessities, and when he had got all secured he noticed out on the back side of the house and it was raining rapidly just beyond where the beds and fruit was.

Then he noticed a tree that was standing a little ways from where the beds were and the water was pouring down the tree as if some one had poured a barrel of water on the top of the tree. And then he began to walk the house in praising God and said that God placed a song in his mouth which was "Come, thou fount of every blessing. Tune my heart to sing thy praise, etc., and his wife believed that the Allwise God of heaven had prepared a dinner for her at that working which caused her to be the more anxious to go. And Bro. Callaway (her husband) stated that the same God that prepared that dinner for his wife, placed that sweet song in his mouth to sing and he said that he sang to the top of his voice and while he was on his bed of affliction he mentioned several of like circumstances.

He was ever a man that when he was in trouble over anything he went to this same God for relief.

He was a member of Anderson's church since June 19, 1874, making forty-eight years, and was a deacon from a short time after he united with the church until his death July 24, 1922. He was one that always stood for the true discipline of the holy word. He was a man that filled the deacon's seat in every way that he was taught by the Holy Spirit. If a member went wrong and he could help him by going to see him he didn't hesitate in going; and didn't only do unto the laity members this way but if a preacher went wrong he exhorted him at once. He was a trustee of our school and he was one of the best the school ever had, always looking after the welfare of the school.

And when he heard of trouble existing between two brothers or brethren or neighbors he would labor diligently to settle the trouble. And when he wanted a thing he always went to God in prayer, asking for an evidence. He looked after the welfare of the church, both laity and pastor. Sometime after I was requested to go to his bedside to do this writing mentioned my father related to me that on one occasion when there was being a donation made for the pastor, when all had quit, the donation was so small, until this dear brother reached down in his pocket and laid another dollar down after he had already donated liberally.

How can we, when we come to this dear old church at Anderson's keep from feeling at a great loss to think that one who has been so true to God and His church as this dear brother was. Meeting with the saints in a worshipping capacity was the pleasure of his life.

And when we go to dear old Anderson church and can't see him nor hear his sweet little talk which were so comforting to those who were present it makes us feel as the poet said:

Our head and stay is took away,
And we are left alone.

But we feel that the same God that was ever with him in his life will never leave us, praise His Holy name.

Oh, how many times I have enjoyed his presence, hearing him talking of the goodness and mercies of our blessed Saviour. I remember once I was working with him, and getting a fancy price for my labor, and being as rattlesome as I was I enjoyed hearing him talk about the things of the Lord. And it seemed to me that it was a pleasure to him. And it seems to me now that he was father to me. I often tell people that he seemed like a father to me. When I would go to him and ask him for anything it seemed to be a pleasure to him to advise or direct in any way that he could. And while on his bed of afflictions he praised God with all his heart and soul.

Now in the conclusion of this article, Brother Callaway has passed from this life to the sweet beyond. When we come to this dear old church of which he has been as a city set upon a hill and as a light to the world as I feel it has been. Let's don't forget to remember the discipline that this dear brother strived for and that's the discipline of the Holy Word of God.

May we all look at his life and follow him in his footsteps, praying God for His mercies upon us continually. May God's rich grace be with the bereaved widow, children and grandchildren. They have our deepest sympathy.

Read and received by the church and agreed to send a copy to Gospel Messenger for publication and also to spread a copy on the church book.

ELD. A. R. STRICKLAND, Mod.
P. P. HODGES, C. C.

This September 16, 1922.

SISTER LINDA PRICE.

Please publish our dear mother's death, who departed this life, Feb. 28, 1922.

She was born May 28, 1828, making her stay on earth 50 years and nine months. She was Linda Allsbrook before she married. She married to Willis Price unto whom were born three children (three girls). She leaves three children, husband, one sister and five brothers to mourn her loss.

Mother united with the Primitive Baptist Church at Deep Creek May, 1902. Her seat was never vacant when she could help it. She was a true and faithful wife and a devoted mother. She was a hard worker doing all of her work. Her faith in God was great—on Friday before she died Tuesday she prayed a pretty prayer and called her children to the bed and told them to pray and meet in heaven. She has paid the debt we all owe. We feel that she is at rest. We hate to give her up, but death was only relief. Oh the sting of death, yet it heals all our pain.

She always gave her children good advice. All was done for her that loving hands could do, kind friends and devoted husband, and daughter, Ella May—the Lord bless and comfort the bereaved ones, enable them to be resigned to His holy will. Her funeral was preached by Eld. Moore. She was laid to rest Wednesday afternoon in the Old Deep Creek Cemetery. Sleep on dear mother and take your rest. We would not call you back for we believe you are at rest. We hope to meet you on God's throne. She has left a Christian record written on the walk of time worthy of imitating by those left behind.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
Which can never be filled.
May God bless the family. Written by her daughter,
LEAH PRICE.

EXPERIENCE.

Elder Z. C. Hull:

Dear Brother in Christ I hope.

I find I have let my subscription to the Messenger run out. And am sending $3.00 to pay for a year's subscription for myself and two new subscribers,

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which I am sending you. I do not want to miss a single copy, the good letters in it are a great comfort to me.

I have now and oftentimes for several years had a mind to try to write or tell some one my experience, if I have any, of what I hope the good Lord has done for me a poor needy sinner, but I have never been able to give expression to my feelings to my satisfaction.

I had for several years longed for a home among the Primitive Baptists, the people I love best, but felt unworthy to ask for a home with them.

But on the second Sunday in June, 1912, I offered myself to the church and was received, though I felt unworthy, I was filled with joy and peace.

I was baptized the second Sunday in July, together with my dear companion, and another dear brother and sister.

The day dawned bright and clear, everything in and around me seemed to be praising God, and when I came up out of the water the burden I had carried so long was all gone, I felt so peaceful and happy, I felt like I would never see trouble or suffer again, but I am so weak, imperfect and sinful, and continually tempted of Satan, I find myself walking in forbidden paths, and I am filled with groanings that cannot be uttered.

I am humbled to the dust trying to beg the Lord to have mercy on me, and that my soul be not left in hell, and I feel to hope, that the Holy One of Israel, who saw not corruption is today on the right hand of God pleading my cause.

My life is a mystery to me, but I hope as the Apostle Paul says in Colossians, third chapter and third verse, "For ye are dead (I know I am to the love of sin) and your life is hid with Christ in God."

Dear Brother, cast the mantle of Charity over this feeble attempt. Pray for me that God will guide and direct me in the way of all truth, and make me submissive and obedient to his will, and give me a home in Heaven, where I can praise him more perfectly.

Yours in hope of Eternal life,

JAS. J. GRIFFIN,

Leakesville, Miss., R. No. A.

"THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF."

Why should we, despondent be, and feel our load so great?
When our Heavenly Father-God, owns all the world's estate?
The cattle on a thousand hills, they all belong to Him.
Why should we pine, and fret, and groan, and feel a load within?
He tells us: "What Ye ask in faith, the same Ye shall receive."
Why can't we hold upon His word, and vanish unbelief?
If we had "faith as a mustard seed, the hills we could demand,
To planted be, within the sea; they'd go at our command."

Why should we weep, and fret, and cry, our very souls away?
Why not get down, upon the ground, with humble heart and pray?
Give me, my God, all things I need; for nothing else I ask;
A humble heart in "very deed," and strength for every task.

Thou knowest best what's good for me, and this sure suffice.
I want to rest, and happy be, and learn to sacrifice,
Such worldly things that tend to loss, and draw me from Thy love,
I want to drop immediately, and seek the things above.

The things that tend to poverty, O, vanish far away;
Enable me to trust in Thee, with "strength as my day."
Lift every load and burden off, this troubled heart of mine;
And, thine the praise and honor be, all glory shall be thine.

The Millionaire, with all his gold, has nothing he can claim.
Like those who trust in Jesus' word, and trust in His dear name.
For Jesus let me live, for Jesus let me die;
For He, His love did freely give; for me the Lord did die.

My very life, and heart, and soul, I sacrifice to Thee.
O, give me everything I need; I'll worship only Thee.
I love to speak His praise abroad, to every one I meet;
And exalt the name of God, who directs my very feet.

In the way He'd have them go, to honor His dear Name.
His will is what I want to know, and live and do the same.
O, lift me up, I pray Thee, above the toils of earth,
And may I drop these earthly things, for nothing are they worth.

—Composed 9-7-1922, by Mrs. F. W. Zastrow, Los Angeles, Calif.

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The GOSPEL MESSENGER

VOL. 44 ATLANTA, GEORGIA, DECEMBER 1, 1922 No. 17

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building ATLANTA, GEORGIA

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IN CHRIST

Dear Brethren:—I send you a New Years' greeting, and with it a few thoughts for your readers upon the expression, "In Christ," which is so often in the mouth of Paul and others of the New Testament writers. We are continually running across this expression in the writings of Paul. In a hasty looking over of his epistles, I have counted no less than sixty-seven times in which he has introduced these words. How very important must the truth contained in these words have seemed to him! and how fondly and lovingly does he introduce them upon every occasion! With him every thing is in Christ. There is nothing out of Him. We are continually meeting with such expressions as, "the saints and faithful brethren in Christ," "baptized into Christ," "all one in Christ," "God in Christ," "faith and hope in Christ," "rejoicing in Christ," "walking in Christ," "faithful in Christ," &c. &c. Our dear Lord Jesus contains all the fullness of the Godhead. In Him are all the treasures of wisdom and knowledge. The children of God are complete in him. In every way and everywhere Paul introduces the name of Jesus, and exalts and glorifies Him. So let us strive to contemplate these wonderful words for a little time, that we may be comforted and instructed and prepared to exalt his name also.

1st. Believers are said to be in Christ. In this we have the testimony of our blessed Redeemer also, as recorded in the parable of the vine and its branches (John xv.); and in His prayer (John xvii. 21, 23.) This is the peculiar privilege of believers. Others are in the world, and of the world. Others dwell in sin, and wordly-mindedness, and uncleanness. Others are in darkness and blindness; their dwelling-place is the kingdom of darkness. But this peculiar and happy people are in Christ Jesus. None but a quickened, penitent sinner and believer in Jesus, has any right to claim to be in Christ. It is of believers that Paul predicates this truth; it is to believers that he holds out the comforts of it. It was to His own chosen disciples that Jesus said, "Ye are the branches;" "abide in me." It was for His own disciples that He prayed that they might be one in Him and in the Father. How much are believers exalted above the worldly and the unbelieving! They may be poor in this world, they may be sick and suffering, they may be friendless and homeless, but they are in Christ and He is in them. Of course not, it is not meant that we are in Him as I am in my house, in any physical or bodily sense. Neither is He said to be in us in any physical sense. But spiritually and figuratively, and yet really and truly, the believer is in Him. When it is said that Christ dwells in us, it is meant that His spirit, power, grace, life is ours, to guide, uphold, save and preserve us. It is also meant that His humility, meekness, love, obedience, and all that makes Him lovely, dwells in us. Often we say that we love another because we see Jesus in them; that is, we see the meekness and gentleness of Christ manifest in their deportment and language and also the other graces of Jesus. Sometimes we say that we love some who follow the Lord, better than others; and the reason is given that we see more of the image of Jesus in them than in others; that is, we see more conformity to the will of God, more obedience, faithfulness and love. In the same manner, to be in Christ, and to dwell there, is to believe in Him, to trust in Him, to hope in Him, to live in Him. It is to see and feel that our salvation is all in, and of Him. Such an one can say, If I live, it is because He lives; if I am warm, it is because He warms me; if I walk, it is because He strengthens me; if I love, He has shed His love in my heart. "He is my all, and in all."

"I am a poor sinner, and nothing at all—
But Jesus Christ is all, and in all."

2nd. We are said to be in Christ because we were "chosen in him before the foundation of the world."—Eph. i. 4. Election, then, is one of the blessed gifts which were treasured up in Christ for His people. Sinners were chosen (before the world was made, before Adam was formed of the dust of the ground, before man had sinned), to be saved. There was no reason why one sinner should be chosen and another not chosen, save the eternal purpose of God, which He purposed in himself ere time was. Here we can have no controversy with any man. Paul, in Romans ix., has put any controversy where it belongs. It is a reply against God. And God will justify His own ways. The life of every child of God, of the whole Church, was in Christ in eternity. It is eternal life. Christ himself is the life. And He gives this life unto His chosen sheep. In eternity God chose or elected what ones of Adam's fallen race, should be made recipients of this life—in whom He would Himself dwell—and who should finally be brought to Himself in glory. Their life was in Him, and therefore they were said to be chosen in Him. Our natural life was in Adam; and so it may be said we were in Adam and died in him. In like manner, our spiritual life was in Christ; and so we could be said to be in Christ, and to be made alive in Him. The fallen nature of Adam descends to us all as his children; and so the spiritual life and nature of Jesus is given us when we are born again, and appears afterward in our emotions, our affections, our words, and our conduct. There is nothing spiritual, nothing that pertains to salvation, aside from Jesus. From the election of grace to the final glory, all, all is in Jesus. All the treasures of wisdom and knowledge! As all that we need to save us is in Him, so the election was also in Him.

3rd. All spiritual blessings are given us in Christ. God himself is revealed to us in Christ. He said, "he that hath seen me hath seen the Father."—John xiv. 9. "We have the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. "He is the image of the invisible God."—Col. i. 15. "In him dwells all the fullness of the Godhead bodily."—Col. ii. 9. Then to be absent from God is to be dead. It is life and hope when He is revealed. He is revealed in Christ. To know Him is life eternal. To be ignorant of Him is death. The revelation of the fullness of the Godhead bodily is in those words: "In Christ."

4th. Here also in Christ, the fullness of the Church dwells. Here, God the righteous Judge, and man the fallen sinner, meet. His name is emphatically "Immanuel" (God with us.) In the incarnation of Jesus, he contained the sum and substance of the kingdom of God. The "forerunner' preached, "The kingdom of God is at hand." He was as entirely the Son of man as He was the "Son of God." "He and His Father were one," and in like manner His believing people and He are one.

5th. All that we need to help us in this life is in Jesus. What precious things does that name, Jesus mean! What do we need that we do not have in Him! For the hungry, bread; for the weary a staff; for the laboring, rest; for the condemned, righteousness; for the sinful sanctification; for the foolish, wisdom; for the lost, salvation. Are they sons, He is the Elder Brother; are they sheep, He is the Shepherd; are they a bride, He is the Bridegroom. He is their Prophet to teach, their Priest to intercede, their King to rule over them in righteousness. What is there that He is not to His people?

6th. They abide in Him. It is not as boastful man would have it: that we may be in Christ today, and out of him tomorrow. "They are kept by his power."—1 Pet. i. 5. "They are preserved in Christ."—Jude 1. "He that has begun a good work in them, will perform it to the day of Jesus Christ."—Phil. i. 6. Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Mat. xvi. 18. How safe they are in Christ! Until the powers of darkness can prevail against this refuge, believers are safe.

"He that hath for his refuge God,
Shall find a most secure abode."

7th. Being in Christ is the Christian's security for final glory. "They that sleep in Jesus, God shall bring with Him." The bodies of the saints can not be holden of the grave; for He in whom they dwell conquered death and has ascended on high. Jesus destroys death, and, abiding in Him, we may join the enraptured strain and cry, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Thus, dear brethren, I have briefly sketched a few thoughts that in my mind have linked themselves to this wonderful expression, "In Christ." I submit them to you. I wish other brethren would add to what is here said.

As ever, your brother in hope,

F. A. CHICK.

Reisterstown, Md., Jan. 7, 1883.

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Subscription Rates $1.50 Per Year | Single Copy 15c In Advance | Ministers and Widows $1.25 Per Year

Remittances must be made by Post Office money order, and payable to Eld. Zack C. Hull, Atlanta National Bank Building, Atlanta, Georgia.

Entered as second-class matter at Atlanta, Ga., under Act of March 3, 1879.

EDITORIAL

ABSTAIN FROM ALL APPEARANCE OF EVIL.
(1 Thess. 5:22.)

The words rendered "all appearance of evil" mean "every form of sin."

The Apostle Paul had just said—"Prove (or test) all things; hold fast to that which is good"; he then adds—"Abstain from every form of sin." So, in Rom. 12:9, he says—"Abhor that which is evil; cleave to that which is good."

The child of God should test everything in doctrine or practice by the Holy Scriptures of eternal truth (Isa. 8:20; 2 Tim. 3:15-17; Psalms 117:2; Mark 13:31); and if the doctrine or practice does not coincide with the Scriptures, no matter from whom it proceeds, he must reject it; but, if it does coincide with the Scriptures, he must stand by it forever (Jude 3).

The plain teaching of the Scriptures, to which we are to cleave uncompromisingly, affirms the eternity, three-oneness, sovereignty, the perfect holiness, justice, unchangeableness, mercy and grace of God, His creation of all things out of nothing in uprightness, and of man in His own image and, therefore, without sin, His hatred, prohibition, threatening, and punishment, yet sufferance, of sin, His eternal love and choice of His people unto salvation by the atoning blood of His incarnate Son and the renewing power of His holy spirit, His fatherly chastisement of His children for their sins, yet His merciful forgiveness of them for the sake of Christ; His preservation and santification of them unto death, and His resurrection of their mortal bodies at the second personal coming of Christ in judgment to the world, and His just condemnation of the wicked to the everlasting fire prepared for the devil and his angels, and His gracious glorification of His children, in both soul and body in heaven —the evidences of their preparedness for heaven being their living faith and hope and love and obedience to Him, and their loving and unselfish ministrations to their suffering brethren and to their enemies.

By His holy Spirit He puts in their hearts the earnest desire to love Him with all their mind and soul and strength, and to love their brethren as they love themselves and as Christ loves them, ever giving Himself for them, and to do unto all men as they would have them do unto them; to seek first of all things the Kingdom of God and His righteousness; to do honest labor and to economize to maintain those dependent on them and to help the afflicted and poor; to live soberly, righteously, and godly in this present evil world; to worship God in spirit and in truth, and none but Him; that husbands should love their wives as they love themselves, and as Christ loved the church and gave Himself for it; that wives should love and reverence and obey their husbands, and love their children, and be ~~helpers~~ at home; that parents should bring up their children in the nurture and admonition of the Lord; that children should honor their parents and obey them in the Lord; that servants (or employees) should be obedient to their masters (or employers) in singleness of heart, as unto Christ, and that masters should be kind and gentle to their servants; that we should be subject to civil magistrates, the higher powers, for they are ordained of God for the punishment of evil-doers and for the protection of those who do right; that we should not forsake the assembling of ourselves together for the public worship of God; that we should pray without ceasing, and in everything give thanks to God; that we should consider the Lord Jesus Christ, the Apostle and High Priest of our profession, and deny ourselves, and take up our cross, and follow Him as our perfect example, and run with patience the race set before us, looking unto Jesus as the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God. By God's rich and reigning grace, we may thus hold fast or cleave to that which is good (to Christ and His word); and by the same grace we may abhor and abstain from that which is evil (Rom. 5:21; Philip 6:13).

The inspired, Christ-like, self-sacrificing Apostle Paul said to the elders of the church of Ephesus: "I know this, that after my departing, shall grievous wolves enter in among you, not sparing the

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flock; also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30). And in his letters to Timothy, he wrote: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons), speaking lies in hypocrisy, having their conscience seared with a hot iron." (1 Tim. 4:1-2). And in Tim. 3:1-5, he writes: "This I know, that in the last days perilous times shall come. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." And he adds, in the 13th verse, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." And in the next chapter he says most solemnly: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:1-4). Even the children of God, if not watchful and prayerful, and thus left to themselves, may err in this manner.

Now we are, by the grace of God, to abhor and abstain from every form of sin in both doctrine and practice. If we do not follow Satan, the flesh, and the world, but follow Christ, we will believe and cleave to God and His word, we will reject all the infidel philosophy and falsely called science taught in the schools, colleges, theological seminaries, universities, pulpits, periodicals, and books of the world; we will believe that good works are, not the causes but the effects of salvation, which is by grace alone; we will not ever seem to charge our sins to the foreknowledge or predestination or providence of a most holy God, but will take all the blame for our sins to ourselves, and we will confess, hate and strive to forsake them; we will give all the praise for our salvation to the three-one God, and will desire to glorify Him in our bodies and spirits, which are His; we will keep our bodies in subjection, and abhor and abstain from the lusts of the flesh, the lusts of the eyes, and the pride of life; we will dress ourselves and our children modestly, and not read or let them read fiction; we will not go or let our children go to protracted meetings, or to secret oath-bound orders, and not go or let them go to lascivious and demoralizing dances, gambling card parties and horse races, ruinous stock speculations, shameful theatrical exhibitions, moving pictures of vice and crime, indecent circus performances, or Sunday or other schools where the minds of the pupils are poisoned for life against the truths of the Scriptures and against the children of God who believe those truths. "Abstain from every form of sin" in doctrine and in practice.

SYLVESTER HASSELL.

SPEAKING THE SAME THINGS.

Elder G. Beebe said, speaking of predestination, "When rightly understood, does not involve the idea of man's acting involuntarily, in sin; nor does it exonerate him from accountability."

Elder Beebe again says, "In the case of Joseph, we are taught that notwithstanding the foreknowledge and determinate counsel of God, which **bounds** the rage and wickedness of all beings that exist, men and devils **act voluntarily in sin,** without the least regard to the purpose and decree of God, of whose purpose and decree they are totally unconscious (See Joseph's brethren). Thus we see that while men and devils act from wicked motives, with wicked hands, God means it for good; **over-rules** even their wicked acts and murderous designs for His glory, and the good of all such as are called according to His purpose."

Again he says, "Those who are finally lost, are condemned and damned for **violating the law of God,** which requires perfect and perpetual obedience of all who are under it, and that, too, on pain of everlasting damnation. . . . Repentance is not the cause or means of grace, or salvation, but an **effect;** none but quickened sinners ever felt its power or realized its salutary effects. It is the work of an exalted Prince and Savior to give it, not of dead sinners to manufacture it; it is a fruit of the Spirit wrought in the heart of Him. It is not demanded of unregenerate sinners in the Gospel. . . . To avoid grieving the Holy Spirit of God, in the sense of the admonition, requires that all the saints should **walk worthy** of the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace, that we be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive. That **we walk** no more as other Gentiles walk—in the vanity of their mind. That ye put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts. And putting away lying, speak every man the truth with his neighbor, for we are members one of another. Let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more. Let no corrupt communication proceed out of your mouths. By indulging in any of those things discountenanced by the apostle or by neglecting anything enjoined, will necessarily grieve the Holy Spirit of God, whereby they are sealed unto the day of redemption.

Oh, that the Lord may enforce this important admonition upon all His dear children! We feel our need of its special application to our heart and we would, in the language of the apostle, beseech our brethren to attend to these things. Let brotherly love continue among all those whose calling is by a vocation from God, to one hope of our calling. "Let all bitterness and wrath and anger and clamor and evil speaking be put away from among you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—G. Beebe.

If we take the ground that Christ died for the original sin of man, or in other words, for part of the sins of all mankind, we are still in a wretched condition; for he that transgresseth the law in one point is guilty in all, and there would be on this ground no rational hope for the salvation of a single soul." . . . "The wicked shall be finally raised when death and hell shall be challenged to deliver up their dead; they shall **arise then** to a **resurrection of damnation**—a resurrection of shame and everlasting contempt. The resurrection of the **bodies** of all that are Christ's shall take place at the sound of the trumpet of God, and at the voice of the Archangel they shall meet their Lord in the air and so shall be forever with Him. After the resurrection of the dead in Christ, the dead that are not in Christ shall be raised in the manner before stated. . . . We believe the happiness of the saints and punishment of the wicked will be **alike interminable.**" . . ."Read the history of a Moss, a Warren, and a thousand more, of whom the world was not worthy, who

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have scaled the loftiest mountains, penetrated the wildest forests, stemmed the most appalling discouragements, have traveled thousands and thousands of miles barefooted and destitute of comfortable apparel or food to satisfy the cravings of nature, and have baptized among the poor of such as God by His grace had brought to the knowledge of the truth, the constituent members of all our early churches. In those times, the Baptists had no **organs in their meeting houses**, no fiddles to workship with, no velvet cushions in their pulpits and pews."—G. Beebe.

Phil. 2:15. "This may be understood, both **actively** and **passively.**"—John Gill, 1748. "But a **doer** of the work (James 1:25); of the work of faith, and labor and love, and patience of hope, and of every work and ordinance, the Gospel ministry points unto; doing, and being subject to all in faith, from a principle of love, and with a view to the glory of God, and Christ. This man shall be blessed **in** his **deed**; or **doing**, and whilst he is doing; not that he is blessed, **for** what he does, but **in** what he does.—See Psalms 19:11. He having, in hearing the word, and looking into it, and in submitting to every ordinance of the Gospel, the presence of God, the discoveries of His love, communion with Christ, and communication of grace from Him by His Spirit; so that wisdom's ways became ways of pleasantness and all her paths peace. (Pst. 65:4; 84; 4, 5). Moreover, in all, such a man does, he prospers; so he is blessed in his deed, by God, whose blessing makes rich, both in spiritual and temporals." (Psa. 1:1-5).—Dr. John Gill, 1748.

"O that thou hadst harkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48:18).—Isaiah. "When a man's ways please the Lord, He maketh even His enemies to be at peace with him." (Prov. 16:7).—Solomon. "For with many of them God was not well pleased: for they were overthrown in the wilderness." (1 Cor. 1:5)—Paul. "Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief." (Heb. 4:11; 3:15; Tit. 3:8; James 2:17).—Paul. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man." (James 1:13; Tit. Jer. 7:9, 10; 19:5). "Let us be careful to express these facts: That the Sovereign God **causes** holiness, and **suffers** sin; that though fallen and helpless, all men are blamable or accountable for sin, even though renewed by grace, we are so weak and dependent, it appears we have not sufficient ability to obey except through Christ, or the present stirrings of the Holy Spirit working in us that which is well pleasing in His sight (Heb. 13:21). I would humbly ask those extreme brethren not to make the unscriptural claim, that God's predestination or purpose extends to sin as it does to holiness; and I beg that they refrain from the undue use of "Can't help it," leaving room for the inference that Christians are not enabled to avoid committing even theft, murder and adultery, etc." Beloved, each of us may safely say: I **can't** do as well as I desire; but I (by God's grace) **can** turn from sin, go to meeting, join the church, and so, 'Do all things **through Christ**, which strengtheneth me.'" (Gal. 4:13; Phil. V:17; Mark 14:8). There may be many who are thought to be extreme on predestination who are not so inclined. These, if no more, you may save from being misled, if you courteously walk in love. Very many only mean to express the truth as we believe it; that God, the One that inhabiteth eternity, did predestinate the salvation of the chosen." (Rom. 8:29). Dr. M. D. Denman, 1907, "God did not compel Adam to transgress this law which He had given him, but, withdrawing His restraint He left him to his own volition, and Adam sinfully chose to disobey God's commandment. And such is the case with every sin in the universe; instead of originating and approving it, God hates and punishes it, if unatoned for, with eternal wrath. He inflicts **endless death** upon the guilty unredeemed sinner—everlasting separation from His holy presence; because the Holy, Holy, Holy Lord of Hosts, our Righteous Creator, Governor and Judge, is purer eyes than to behold iniquity. . . . Surely, then, it were the most dreadful blasphemy to believe that God is the **author of sin** or source of wickedness, and no Baptist, no Christian, no Bible predestinarian, does or can believe it. Such an idea would confound God with Satan, who is the great tempter to evil."—Elder S. Hassell. Hassell's Hist. 650. "God neither commands sin, nor approves of it, nor persuades to it, nor tempts nor forces to it; but all the reverse; He forbids it, dsiapproves of it, dissuades from it, threatens to punish for it, yea, even chastises His own people for it; and, besides, **overrules** it for great good, and for His own glory." Dr. John Gill, Hassell's Hist. p. 651. "No Primitive Baptist believes that God worked sin in man; it never has, in any age, been believed by the church that God in His word forbade a thing, and that God in His Spirit prompted disobedience to His word. That would destroy His unity."—Eld. J. R. Respess. Hassell's Hist. p. 651.

Elder John Rowe said, "God's decrees are not the causes of men's sins, any more than the sun is the cause of darkness." Elder Chick asked, "Do we serve God from motives of policy or from principle, for reward or for the delight of the service? Do we obey God as a child, or as a slave, as water runs down hill or as it is forced up hill?" . . . "The religion of Christ claims to give such a spirit that, that if he had no hope of Heaven or fear of hell, no expectation of good in this life, or fear of temporal evil, he still would follow holiness, esteeming its possession greater riches than all other treasures. . . . "Do you and I serve God for hire? Do we love holiness for holiness' sake? I have to confess feeling much legality about me yet. Still I believe I love the service of God for its own sake. Oh, to be more like Jesus, who said it was His meat and drink to do the will of His Father in Heaven."—Eld. F. A. Chick. Hassell's Hist. page 659.

Remarks: We could produce many more witnesses to prove the unity of our dear people. All true Old Baptists believe in predestination most firmly that God has predestinated them to be conformed to the image of Jesus. They all believe that God is a Sovereign over all worlds and not the tiniest insect could exist without His providential care. We live and move and have our being in Him. No true Old Baptist believes that God is the **author** or **cause** of sin. All believe man is **accountable** being and is to blame for his sins. None feel like charging their sins to God's decree. All believe that God is the source of all good. We all realize that we are poor, needy beggars at best and when we enjoy His presence in the path of obedience, we praise God from whom all blssings flow. We feel at best to be poor, unprofitable servants. While many times my cup has been made to run over in His service I have always felt that I did not deserve it. I always feel unworthy of His sweet presence and sweet communion with the saints. We serve God as a loving privilege as His children. (Col. 3:24), but often feel that at best, we are very disobedient children. At best we have sore trials and conflicts and feel so much our need of His grace. Surely God has fashioned our hearts alike and we are all taught in the school of grace and are made to hate sin in ourselves and others and we hunger and thirst after righteousness, then cannot we labor in love and gentleness for unity and **fellowship** and **cease the agitation of questions** that **cause strife** and saying hard things of each other? Surely we need each other. We should not bite and devour one another. Let us as little children walk in love. We are all imperfect and make mistakes. Let us watch over one another for good.

LEE HANKS.

MY TOUR THROUGH TEN STATES.

Elder Hanks and I left Buell, Mo., August 22. Our first appointment was at Banner, Ky. This is a newly constituted church composed of six members, all well established in doctrine and practice. This church is situated in the rich coal fields of eastern Kentucky. We shall not soon forget the kindness shown us by those brethren and sisters.

We attended the Center Association of North Carolina. Elder Kilby is their moderator. This is a good body of Baptists.

We also attended the St. Clair Bottom Association of Virginia in the rough mountain sections; here we met many good sound Baptists.

We next attended the Mountain Association of Virginia at Baywood, Va. Forty preachers were present. Here we met Elder R. H. Pittman, of Luray, Va., and many other brethren we never met before. After we left the Mountain Association we were conveyed by automobile about 80 miles through the mountains. Crossing the great Blue Ridge mountains on our journey our Elder Hanks left me at Salisbury, N. C., and went home. I then went to

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Augusta, Ga., and spent the night with Elder A. J. Banks and went from there to Graymont, Ga., and spent some time at the good home of Dr. Coleman, thence to the Original Upper Canoochee Association. Here I met many good old-time Baptists. Elder A. J. Banks is their moderator.

From this Association I came to Atlanta, Ga., and had a pleasant visit at the office of The Gospel Messenger in company with Elder Z. C. Hull; then spent the night in the pleasant home of Elder and Sister Hanks. Here I met some of my kindred in the flesh, Mr. Walter Bartlett and wife, who came over to Elder Hanks to see me. We had a pleasant visit together. I preached at West Atlanta church next day. After meeting I took dinner with Elder Hanks and wife and at 5 o'clock Elder Hanks and I started for Hattiesburg, Miss.; traveled all night and arrived at Hattiesburg next morning about 8 o'clock. We were conveyed to the good home of Brother Vance, who is a fine singing school teacher. We attended the South Mississippi Association, beginning on Friday before the second Sunday in October, then went to a church near McCall Creek, Miss. This was my last appointment. Here I left Elder Hanks and started for home. I arrived at home on Friday, October 13, and found my family well, for which I feel to thank the Lord.

Elder Hanks and I were together for almost seven weeks. We traveled over many rough and rugged places, on mules and horses and sometimes on foot. Elder Hanks is a true yoke fellow and a lovely companion. The more I am in his company the more I love him. In all of our travel together we have never yet disagreed upon the doctrines and practice of the Primitive Baptists. We are agreed upon the teaching of the Bible. Dear Brother Hanks may God's richest blessings rest upon you and shield you from all harm.

On this tour I traveled through Illinois, Indiana, Kentucky, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi and Tennessee, ten states in all, and visited five associations; one in North Carolina, two in Virginia, one in Georgia and one in Mississippi.

I wish to state that the South Mississippi Association voted unanimously to take up correspondence with the Cuivre-Siloam Association of Missouri, which is our home association. We appreciate it very much and hope to have them visit us.

E. B. BARTLETT.

GOOD MEETINGS.

At our annual communion meeting at Lafayette Springs Elders J. N. Wallace, E. M. Beshears, W. V. McDonald and R. M. Brown were with us and each of them was blessed with the presence of our Saviour. The church communed on Saturday and the unusual large audience was touched with great solemnity, I never saw better order or more respect shown. There were five additions by experience and baptism and the meeting closed on Tuesday after the writer baptized them.

We went from Lafayette Springs to Hopewell Church except Brother McDonald who had to return home, here we met the Elder Hankins and again we were made to rejoice for the Lord was in our midst and the church communed on Thursday, here we had five more additions and three have joined since. After services Friday we came to Oxford except the two Brother Hankins, where we had service Friday night and we communed Saturday and Saturday night. Brother J. A. Morris, son of the late Elder A. B. Morris, came asking a home with us and was received amid many tears of joy and was baptized by the writer Sunday. We sincerely hope that Brother Jimmy, as we call him, will be given grace to go forward in the work we feel that God has impressed him to do. This was the fifth Sunday in July. Elders Beshear and Wallace went from here to Pilgrims Rest, Water Valley, and Bethel, where they had good meetings and met them again at Shiloh on the first Sunday in August. Here we had another good meeting and Sister Ricy Pittman came asking a home with the church Sunday night after we had held services in the Methodist church in Coffeeville, Miss. We had to return home but from here Elders Wallace and Beshear in company with Brother McDonald went to Loosacoona church where they had another feast with three additions by experience and baptism. Elders Wallace and Beshears went to Mt. Pisgah and returned to Oxford Thursday evening and we had services Thursday night and Friday morning. I conveyed them to Pleasant Grove church and we had services for three days and much interest was manifested and on Saturday Brother Lucius Waldrip and sister, Mrs. Nannie Granberry, were received by experience and baptism. We often feel much anxiety over the churches as many of the members are getting old and must soon go the way of all the earth, and I told the church I felt that I was ready to give up for I had tried to preach with all the ability that God had given me and yet the many children of God who continued to linger around the fold would not enter in and if they would call some one else may be the churches would flourish, but it seems that each time when we are ready to give up that He is pleased to give us some fresh tokens of His loving care and renewed evidences of our call and his upholding power. We baptized Sister Jimmy Eskridge, wife of J. C. Eskridge, Proctor of the University of Miss., at our last meeting ,(the first Sunday in November). She had had a desire to come to the church for thirty years, but though she waited long it can truly be said she went on her way rejoicing. Yes, she has been riding in Elijah's chariot since her baptism. Oh, how encouraged we feel to press on, for surely God has remembered Zion in this part of His vineyard. I heard many shout God's praise during these meetings, and there has been much cast upon the water to be gathered up many days to come. In hope,

W. L. S.

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QUESTIONS ANSWERED.

1. Do you believe that man is an accountable being? Yes.

2. When man sinned or does sin now, who is to blame? The man. To say that God is to blame for man's sin, is blasphemy.

3. Is it right to say that the Devil is a good devil, and glorifies God as much as Jesus Christ? It is false to say so.

4. Is it right to preach that God predestinated one man to shoot and kill another and punish him for obeying God's absolute decree? I do not have any use for such language.

5. If a member of your church were to steal a horse and claim to be justifiable because God predestinated it, what would you do with him? Exclude him promptly for blasphemy. A man who believes such ideas is as rotten as the Munsterites in South Germany, who advocated all such.

6. Is it right to say that every step we take was fixed in eternity and we have it to take and can not help it? It is misleading, for while God foreknows our every step from all eternity, He does not cause us to take a wicked step, that comes from the flesh and Satan.

7. Is it right to exhort God's children to disobey as long as they can? It is wicked to do so.

8. Do you believe that man is wholly passive in regeneration? Yes.

9. Is it right to obey the Lord? It is.

10. Should we exhort God's children to obey the Lord and to strive for the things that make for peace? Yes.

11. Is God's relation to holiness the same as His relation to wickedness? It is not. God's relation to holiness is causative, but to sin it is that of overruling, as with Absolom.

12. Do you believe that predestination is an act of God? It is an act of His will or mind.

13. Is foreknowledge an attribute of God? Wisdom (prescience) is an attribute of God and foreknowledge is the direct effect of prescience. Attributes of God: Omnipotence, Omniscience, Omnipresence, Immutability, Holiness, Truth, Justice, etc.

14. Should the doctrine of predestination be preached in such a way as to license men to sin? A constant hobby rider and do nothing air is not the Gospel, for it says "teaching them to do all things whatsoever I have commanded you."

15. If man is under physical law only, is he responsible for his acts? He is not. The trees are not accountable.

16. Is the regenerated child of God as helpless and inactive as the alien sinner? He is not.

Of course, none of us can be perfect in our statements, but I know the Bible teaches responsibility because of blessings, and that in duty's paths we find the sweet approval of God. But I am such a poor short hobbling creature that I find myself most of the time away down in Lodebar. But I yet hope in His mercy, because I can recall times when I fed at the King's table. I am both a beggar and a great complainer, but I do not blame God for my darkness nor for my sins. God is righteous though He slay me.

Sometimes I feel like I would like to travel and work for the Messenger, but it may be that on account of so many divisions and strifes I better stay at home. I am opposed to the extreme and doubtful phrases on predestination. I have used a few of them, but I have seen the folly of it. I want to see peace, but sometimes I give it up. May the Lord shine upon us.

Yours in bonds,

Graham, Texas. J. H. FISHER.

Eld. Z. C. Hull:

Dear Brother:

For some cause I have been impressed for over twelve months to copy this letter of Brother L. H. Hardy and send it to you to have it republished if it is not asking too much of you. I hope it is for a good cause that I have been impressed to send it. This letter was published in Landmark November 15, 1916. I have also sent it to the Landmark.

May the Lord bless us all in life, especially the Old Baptists to live in peace.

Yours little brother, I hope,

C. O. BOAZE.

Dry Fork, Va.

Dear Brother Gold:

I am at home from my very pleasant trip to the Kehukee, Contentnea, White Oak and Black Creek Associations and some appointments between those Associations. I want to say that I have never taken a trip which gave me more pleasure and upon which I can look back with more pleasure. I did not enjoy trying to preach every time it became my duty. Nor did I enjoy preaching every time the brethren spoke. I am a poor dependent one and can do nothing unless the Lord leads me into that enjoyment. I heard some of the sweetest preaching, it has ever been my privilege to enjoy, and I heard some which appeared to me to be somewhat on the extreme. I remember that some years ago I heard one of our brethren say to the little ones on the outside, "You wait until the Lord makes you go. Wait until you cannot wait any longer." I never thought that to be good advice. I heard some expressions which appeared to me to have the same meaning as that. I do not think it is good advice to give to the Lord's children. They have enough of that in them without having it cultivated. The word of God to us is, "Teaching them to observe all things; whatsoever I have commanded you." Tell them if they love the Lord to keep His commandments that they that do His commandments, do enter in through the gates into the Holy City. Without the city are dogs, whoremongers, sorcerers, idolators, and all who love and make a lie. These are not fit companions for the little children of our God. We should tell them so

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and encourage them to come out of such company. It is so very subject to lead the children astray. Their going astray does not destroy them but it does destroy their comfort, that the children very much need while traveling in this world of sin and sorrow. Then as well as to teach them to observe the things God has commanded we should also warn them against the things He has not commanded, the things which look to the glory of man and not to the glory of God. We cannot serve the things of the world and ourselves and serve God at the same time. No these things are so perfectly opposite that they will not come together here nor hereafter. .. .. .. In speaking of the heresy of the non-resurrection of the bodies of the saints the Apostle said, "It eateth as doth a canker." Other questions do the same thing. .. .. We should have good literature in our homes for our children who are sometimes inclined to read things which we read and we should want both to read good true literature and to provide for our brethren when they are with us and for those of our household. The propagating this, or that reading matter will not make children of God out of our children, but it will show them that we believe in the things which give all glory, honor, majesty and power to our God for our great salvation. That is worth something to me and it should be to all of us. We do not expect to endorse all we find in any paper of human origin and of human management for such would amount to perfection in the flesh, and there cannot be such a thing. However, we should be careful to avoid that which will amount to a continued discussion of points of differences among our brethren. .. .. .. The Scriptures are given by inspiration of God that the man of God may be perfect and thoroughly furnished unto all good works. Anything added to these things is dangerous and should be shunned as we would a viper.

It appears to me that these are perilous times with our people. Our brethren who are sound in faith and doctrine have reasons to stand shoulder to shoulder and contend earnestly for the faith once delivered unto the saints. I heard a minister using the words of David for a text: "All Thy works shall praise Thee O Lord; and Thy saints shall bless Thee." (Psa. 141:10). In his exposition of the text he left the full impression that all his evil deeds were the works of the Lord, and that they were for His praise. If my evil deeds are works of God where are the works of the Devil? What experience have I with him? Does no such being exist? My own experience tells me there is such a being. He is my tormentor. I often find that he has dictated to me and I have followed his evil ways and am brought very low in repentance from my evil ways. For this very cause I am made to hate myself and to pray to God to deliver me from myself and all my ways. Satan is a snare and a trap to the children of God and my brethren I do not feel that I should put it to God's account. We should be careful to shun every appearance of evil, not only the evil itself, but the very appearance of it. There can be no danger in not coming anywhere near a rattlesnake. We might stand straddle of him and not get hurt—but we had better be farther away, even beyond his reach. Then we are sure he cannot hurt us. So with every evil thing. Shun evil and temptations. Do not put ourselves in places where we know that temptations are likely to rise. None of us are any too strong and all of us are weak enough. .. ..

I hope He will give me grace to love and serve Him as long as I live and to praise Him in all eternity. As ever your brother in hope of the resurrection of the dead."

L. H. HARDY.

Atlantic, N. C.

"Remarks—We fully endorse the above sentiments, the old fashioned true doctrine and exhortations of God our Savior."

P. D. GOLD.

—Zion's Landmark, Nov. 15, 1916.

The Gospel Messenger endorses and commends the above as sound and safe and heeded by all will unify our people.

LEE HANKS.

APPRECIATED LETTER FROM ELD. HEARD.

Elder Z. C. Hull.

My Dear Brother:—I feel today to try and fulfill my promise to you to write a piece for The Messenger. I believe I promised to write on "Associations" and especially on "Formal Correspondence of Associations." Now I like associations when it only implies what the word signifies. When we can meet and associate and worship God together. When we can meet as one family and hold a great "family reunion" where brethren and sisters can come together in love and fellowship with each other with no object in view save to worship and praise our adorable Savior, and where friend can hold fellowship with friend. How good, how pleasant and how sweet it is when we can thus associate and I think that this kind of association is well pleasing in the sight of God. But when we regard the association as a kind of supreme court to hand down its decisions, to bind the churches, I feel sure it is a curse instead of a blessing to the family of God. The association is only a creature of the churches. And how unholy it is to put the creature above the creator. And yet in many sections this is the case.

Now, as to "formal correspondence" of our associations. I feel sure this custom is not only useless but is the prolific source and fruitful hotbed of confusion.

I saw this summer at an association with whom we correspond two good humble and faithful ministers greatly embarrassed, as well as some friends who had invited them to come from an adjoining

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state and be at this association. All because of "formal correspondence." This association actually refused to receive them as visitors and, of course, to preach them. Why? Were they in disorder? No. Were they worthy and faithful and God-called ministers? Oh, yes; they were all of that, but they are not, or their "association" is not in "correspondence" with another association with whom we correspond and it might ruffle their feelings. Now children of God, do you not know this is all wrong? Then why not let's suspend this part of our associations and let it be understood that all Baptists of our faith and order, if they are at peace at home, they are at peace with us, and if they are not at peace at home, then do not come amongst us till you make peace at home; then come and welcome. Brethren, do you not think this is right? If you fuss and wrangle with each other do keep it at home, and do not try to import your troubles on your sister associations. Now one other subject has been weighing on my mind over which some of the children of God do not understand alike and this is the "ordinances," some thinking that baptism and the Lord's supper constitute the ordinances and others that the washing of the saints' feet comprises a part of the ordinance. Now both cannot be right. And I would say with the apostle, Come, let us reason together, and try to arrive at the truth. First, let us see what they represent. We hold that baptism represents a burial and a resurrection, without which there is no salvation. Christ died for our redemption and rose for our justification. Surely no salvation without both redemption and justification. Then the elements, the bread and wine. We, as Old Baptists, say that these are emblems or represent the broken body and shed blood of our Blessed Savior, without which there is no salvation. Then when the Blessed Master had ministered and explained these "ordinances" to His disciples, He girded himself with a towel and began to wash His disciples' feet and told them He gave them this for an "example." And as He did to them they ought to do to each other. Now children of God, I believe in the members of the Old Baptist church washing feet and I want no stronger argument for it than that the dear Lord said "We ought to do it." But He called it an "example," and do you not think we are getting wise above what is written when we call it "an ordinance"? Let us be content to call it what Jesus did and I think we will occupy safe ground.

Dear Brother Hull, these are some of my thoughts on these subjects and like myself, are imperfect. I have never written and thanked you for your kindness to me both at your home and in taking me that long trip to the association. But in my poor heart I have thanked you many times and tried to pray God's blessings on you and your dear family. Remember us at a throne of grace.

Your poor brother,

Macon, Ga. W. J. HEARD.

Above endorsed by Lee Hanks.

CAN YOU ANSWER THESE QUESTIONS? (From Baptist Optimis).

WHY is it necessary for transportation companies in some of our large cities to build sidings up to ball parks and other places of amusement, and to run special cars on a quick-time schedule to take care of the immense crowds which frequent these places, while they never need to do this to take care of the throngs (?) of church-goers? Why?

WHY will a man or woman brave storm, snow, rain, heat, or cold to attend some place of public amusement, and be kept from divine service by a small cloud in the sky? Why?

CAN you tell why so few ever come late to ball games and horse races, but so many who come to church, come in from ten minutes to an hour late?

WHAT is it that prompts a young lady to demand a front seat at the concert and a back seat at religious worship?

PLEASE tell why the seats near the footlights sell at a premium, while the pastor looks down on rows of empty pews near the altar.

ISN'T it passing strange that an individual will cross sea and land for a ring-side seat at a prize fight, and find it impossible to attend divine service when the church is in the same block?

WILL you please account for the fact that the young folks, and older ones too, can sit motionless and almost breathless for two hours at some place of amusement and find it difficult to sit reverently for one hour in church?

WHY does a dollar slip out unobserved for pleasure, and a dime or a quarter have such a hard time getting into the collection plate on Sabbath?

IF Christ should come some Wednesday night, might He find many whose names are on the church roll attending the movies, the dance or some other questionable place, instead of meeting with God's people in the weekly prayer meeting?

IS it possible that the flocks are not being fed by the shepherds; that the longing in their souls is not satisfied within the fold of the church, and in desperation they are turning to the goddess of pleasure?

C. L. PADDOCK, In Baptist Optimis.

TO ALL SUBSCRIBERS WHO ARE IN ARREARS.

Several hundred of the subscribers to the Gospel Messenger are from six months to three years behind on their subscriptions. I have been carrying these subscriptions personally, thinking that the subscribers would be in position to pay up amounts due. Now, as I have carried this expense as long as I can, I will be compelled to drop all subscribers on January 1st who have not paid up their subscriptions. Please do not force me to do this. If you appreciate The Messenger, show me that you do by remitting amount past due and renewing for another year.

Z. C. HULL.

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Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder Z. C. Hull, pastor.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk. Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

Big Creek Old School Primitive Baptist Church. Meeting second Sunday and Saturday before. Cynthiana, Ind. Elder C. F. Lowe, pastor.

Cullman, Ala., Mount Olive Church, meeting second Sunday and Saturday before in each month. Elder B. G. Parker, pastor.

I baptized one at Mt. Hickory at the Beulah Association in September and three at Lanett the fourth Sunday in September and one at the same place the fourth Sunday in October. The church at Ramah, Fayette county, invited me to preach for them the fifth Sunday in October, and one joined by experience and was baptized. This church is without a pastor and greatly needs some one to preach to them Jesus. Can't some elder visit them? All these meetings were greatly enjoyed.

REES PRATHER.

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Elder W. J. Hull, of Headland, Ala., preached at Collings Springs Saturday before the fourth Sunday, and at Elam on Sunday. On account of bad weather, the attendance was not large at either service. However, the attention was especially good.

Elder Lee Hanks was at Friendship Church in Paulding County on the fourth Sunday and Saturday before. He reports a good meeting.

I filled a special appointment at High Shoals Church in Lamar County the third Sunday in November. The church called me to serve them for another year, which I agreed to do if the Lord wills.

I feel so much unqualified to serve churches as pastor, and feel unworthy of the confidence of the brethren. However, my desire is to be submissive, and to try to trust in the Lord for all qualifications needed.

The meeting day at High Shoals has been changed from the second Sunday and Saturday before to the third Sunday and Saturday before. I trust that the brethren from the nearby churches will visit this church. The brethren will appreciate it.

Z. C. HULL.

On my recent trip to Arkansas I had the privilege of attending regular meeting at Brooklyn Church, near Ratcliff. It was a very special privilege to me to attend the services at this old church once more. Elder Harold Lee is Pastor. Brother Lee and myself were boys together. He is an able defender of truth. May God bless him in his labors. Elder J. E. Corley was also present at this meeting. He spoke very ably in the conclusion of the service. I was glad, indeed, to hear this dear brother speak once more. It called to memory my childhood days.

From Arkansas I went to Oklahoma, and from there to Texas. I was at Snyder the second Sunday, and had the pleasure of meeting the brethren and sisters of Little Hope Church. I lived at Snyder several years. It was this church that first received me into their fellowship. The time I was received into this church will always be a very dear spot in my life. Dr. W. D. Aldredge is the present Pastor at Snyder. Elder Aldredge has done some good work in that section, and is held in the highest esteem by the Baptists there. I surely appreciate having met him, together with the saints at that place. May the Lord continue to bless them.

Z. C. HULL.

WORK FOR THE MESSENGER.

We will send you The Gospel Messenger for 15 cents a month or $1.50 a year. Let us send it to you. If any fail to get The Messenger notify us. We want all to get their paper promptly.

SPECIAL OFFER.

There are several hundred subscribers who are badly in arrears on their subscriptions. If those who are in arrears will pay up their subscriptions, we will extend their subscriptions for one year for one dollar. This will be a wonderful help to me at this time, and will give you a year's subscription for $1.00. This offer good for the next thirty days. A prompt remittance will be greatly appreciated.

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A booklet designed to set forth the difference between natural and spiritual religion, and to comfort mourning souls.

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TO ALL SUBSCRIBERS AND READERS OF THE MESSENGER.

I read Brother Hull's appeal in the last issue of The Messenger to the subscribers and readers of The Messenger, asking them to come to his aid, and pay up all subscriptions, and send in all the new ones they could; that he must have some financial help. Now, brethren, it is up to us to put this thing over and to put the dear old paper out of debt; to help Brother Hull and to relieve this financial burden, and to help him to get our beloved paper to us twice a month.

Now, brethren, my subscription is paid up for the next ten months, but I will tell you what I am going to do. I am going to send Brother Hull three dollars, the price of two subscriptions, and I would like for all who can to join me and do the same. I would like for at least eight hundred or one thousand to send in three dollars above their subscription, and those who cannot send three, make it two, and everybody send one.

I am only a poor man and have to work for every dollar I get, but I am doing this for Jesus' sake and the Gospel's sake, for I find that whatever sacrifice I make for Him and the Gospel, that I lose nothing financially, but in addition it gives us a joy and comfort singing in our hearts that the world knows nothing of, and makes us feel glad we made the sacrifice, for in doing so we helped some others and made them feel glad, and they returned thanks to God for us or on our behalf, and that makes us all return thanks and that rejoices the heart of God our Father.

Let us all do our best. I wish I could get the paper every week, for it surely is a Gospel paper if I know anything about what the Gospel is.

Your brother in the blessed hope,
Atlanta, Ga. W. L. WALKER.

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"OUR FATHER'S BUSINESS."

"Wist ye not that I must be about my Father's business." (Luke 2:49).

This was the language of Jesus, when a boy 12 years old. His parents, as the custom was with the Jews, had been up to the annual meeting at Jerusalem, and returning had left Jesus behind them, thinking he was with some of the rest of their company. Finally, missing him, they were much perturbed, and went back to look for him. They found him in the temple disputing with the elders, and said to him, "Son, why hast thou served us thus? Thy father and I have sought thee sorrowingly." But Jesus rather rebuked them, saying, "Wist ye not I must be about my Father's business." These words of Jesus have to my mind much meaning. He had a duty to perform for his Heavenly Father that was more important and more obligatory than his duty to his natural parents. He was no doubt, in general, a dutiful child to his mother Mary, and his foster father, Joseph, but when these duties conflicted with his service to his Heavenly Father, they had to give way. Another thought is, that Jesus, a child of so tender years, should have been in the temple, disputing with the elders, or, as he says, "about his father's business." First, he was at the right place, the temple, the church of his Father; and, second, he was there to attend to the business of his father.

If Jesus, the child, was in the temple at 12, attending to his father's business, where should we and our children be? Is it not as important to us, that we should be in the temple as it was to Jesus? And have we not some business to perform there as well as He? It seems to me that we have, and that He set the example for us to follow. Is not His Father our Father also? Is He not our elder brother? And if he should be in the temple about His Father's business, where should we be but in our Father's temple, attending to His business? The Psalmist David said: I was glad when they said unto me, "Let us go into the house of the Lord."

But we should be careful how we behave in the house of the Lord, because Paul tells us it is the pillow and ground of the truth. We should not contenance error there, nor should we neglect to declare the whole counsel of God. Jesus was disputing with the elders, and so should we dispute with the leaders when we find they are going contrary to the law and the prophets, and making the law of God void through their traditions. We must hold to the truth, and preach the truth, in season and out of season, because it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And what is truth? Jesus says, "My word is truth." Therefore, if we would have a perfect standard and go by it, we must study His word and expound it to others, and then we, like Jesus, will be about our Father's business. We must not be ashamed of the truth, but we must magnify it in our lives and in our conversation; in other words, we must live it, and talk it also. Our conversation should be upon the Scriptures, and we should be so posted upon them that we can discern truth from error, and not accept any and everything as truth simply because the preacher says so, or because the deacon says so. It is the duty of each member to be about his Father's business at all times, just as Jesus was, and be ready to dispute with the elders, if need be, or with any other person who may be found advocating anything contrary to what the Bible teaches us ought to be received and accepted as the truth. It will not do to throw all the responsibility of maintaining the truth upon the elders. They may go astray as well as others, and unless the membership generally are posted, how are they to tell when a preacher goes wrong? Usually error creeps in unawares, just a little here, and a little there, until we find ourselves clean out of the way. But this cannot be where all the church is alive and awake to its responsibility.

Another idea presented is that of the child Jesus being in the tenple. If he was there, was it not as an example that our children should also be encouraged to go to the church, and may even have some voice there, if they show an apt mind in the Scriptures? Why should the seal of silence be put over a child's mouth simply because it is a child? Did not Jesus say, "Out of the mouths of babes and sucklings thou has ordained praise?"

The church, in other words, should be a home for all of God's dear children, whether great or small, and each one should feel perfectly free to express himself upon any passage of Scripture which he may choose, or deliver a word of exhortation, or do any other act in the line of duty in the Father's house, just as the child Jesus did in the temple at Jerusalem. If this is not the teaching of the Scriptures along this line, then what do they mean, and what limit are we to put upon the age of children before they are permitted to speak to us, when they feel so inclined. Certainly, we ought to give them an opportunity to learn all they can, and to ask questions, if need be, concerning any point of doctrine or practice upon which they may desire information, and we, too, ought to post ourselves, so as to be able to answer those questions, and teach them, as the Bible says do, in the way that they should go, so that when they are old they will not depart from it.

Savannah, Ga. GEO. S. CARGILL.

"Mountain Home," Sept. 1, 1922.

My Dear Brother Hull:

Enclosed is money order for $2.00 to renew my subscription to The Gospel Messenger, commencing another year with October. Since 1880 I have been a grateful reader of its sacred truth, and have lived to see so many gifted contributors lay down the cross to take up the crown, but "their works do follow them."

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Last summer I rejoiced with you dear people of God, when I read of our very precious Brother Hassell filling appointments in your state. Now, it is with much pleasure I tell you our churches here have rejoiced under the glorious sermons he has preached for us, and we are made to wonder "O will there ever be another like him?" But the words just come to my relief "Be still, and know that I am God." Blessed be His holy name! "He is the same yesterday, today and forever."

Our venerable Brother Head was with us, and preached with great liberty and power. Fourteen able ministers were at our association. Besides elders mentioned above were Brothers Alderton, Dalton, Funk, Frazier, Harrison, Jenkins, Marshall, Miller, Powers, Strickler and our beloved, faithful pastor, R. H. Pittman. Not a discordant note was sounded. Love and peace filled the hearts of all present. It seemed that "we sat together in heavenly places in Christ Jesus." Though we sadly missed our dear Brother Ben Coffman, who died about two weeks before the association, which convened with Naked Creek, the church of his membership. Always so zealous of every good word and work and his hospitality was unlimited. Though 86 years old, he did not seem so old; but only growing old. He was at the union meeting at Mill Creek the second Sunday in May, bright, cheerful and happy. Now he is in heaven, free from all the trials and cares of life. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

As the dear Lord calls His chosen ones up higher, He calls and qualifies others in His sweet service, so He will never leave His church without faithful witnesses.

Unworthy though I be, I hope I am your sister,

LUCY G. BRUMBACK.

Stanley, Pope County, Va., R. F. D. No. 2, Box 17.

Dear Brother Hanks. What are the prospects for peace? I feel very anxious that peace and fellowship be restored, and want to work to that end, why not all forgive, ask for forgiveness, wipe out the past and let the past be the past. If we all could but see our own weakness and imperfections instead of looking at and magnifying others mistakes. It seems to me we all would be in a better frame of mind and more ready to labor for the general peace of all of the churches, and be willing for each section to settle its own troubles. This seems to me, would be better than to hinder and disturb the peace of our beloved Zion for no other reason than to try to satisfy a spirit of malice. Should we not ask ourselves the question, which is and would be better for the cause, and this is what all should labor for, to work for the the peace and sweet fellowship of the Primitive Baptists, or hinder this good move for peace to gratify a selfish spirit. If we love the church, we desire its prosperity, and we cannot have that and continue to wrangle among ourselves. The world cannot hurt us; but we can bite and devour one another. What could be more pleasing to Satan? I am glad to see so many that seem to desire peace and willing to faithfully labor to that end, willing to make some sacrifice for the cause that should be precious to us all. Last fall our churches and associations came together in sweet yeace. Love seemed to prevail. How pleasant it was to meet in sweet union and fellowship. We felt to thank God. If this state is disturbed some one will be responsible. May God's spirit and grace put us all in the right attitude, guide and direct us. We are for peace and have been laboring in our weak way and do not want to do or say anything that would in the least hinder it. Please publish this in the Gospel Messenger.

Yours for peace,

J. C. ROSS,

Greenfield, Tenn.

Elder J. S. Newman:

I have read your article in the Gospel Messenger of October 1, 1922, in which you say: "I know my time is short upon this earth, and I wish to say once for all by the help of the Lord I shall pray and labor for the peace of Zion. I will not lend a helping hand to those that want war and that are hunting for something to hinder our people that are agreed on all fundamental principles of the Gospel from coming together. I want to be identified with those who are willing to labor for peace in our churches. Who wants to join me in this glorious and much needed work?"

Dear Brother Newman, I wish to say I heartily endorse what you say in the above quotation. If we all could feel as you have expressed yourself in the above, I feel sure that peace and sweet fellowship would at once be restored in our beloved Zion. Should not every true Primitive Baptist feel in his or her heart to pray and labor for peace? Should we not love the cause of our Heavenly Father better than all else? Should we not be willing to forgive them? Should we not be willing to ask forgiveness of all whom we may have at any time offended? If I have offended any, I want their forgiveness. I know I want to live in the way of peace.

May God grant to direct us all by His spirit in the way of peace, and bless every one who labors for the peace of Zion. I am, for the peace of Zion,

J. C. ROSS.

REMARKS.

I appreciate the endorsement of Eld. J. C. Ross of my feeble efforts for peace among our people. I had rather make an earnest effort for peace and absolutely fail than to absolutely fail to make an effort for peace. If I say I want peace and never make an effort for peace, I either want the exclusive right to prescribe the terms of peace, or I do not really want peace. J. S. NEWMAN.

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SWEET TO FOLLOW JESUS
IN REVERENCE TO DEACON J. R. CALLAWAY

Elder Z. C. Hull.

Dear Brother:—If one like myself may thus address you. The Gospel Messenger for November 1 is surely true to its name. It would require many pages to tell the things I have felt in my heart as evidences to me of it being the truth as I perused its pages from first to last. Some of these things made me, a poor cast-down traveler, take fresh courage.

I will only take space to refer to the articles relative to Deacon J. R. Callaway. Since becoming a subscriber to The Gospel Messenger I have learned to deeply reverence this man of God and when I saw recorded that he is gone from earth I felt a pang at heart which I cannot tell. I have read over and over his article on deaconship and the articles from his son and others in the late Messenger. O how wonderful a man he was, because he walked so closely in Jesus' footsteps. As I read and reread those sweet articles from his son and others I seemed to return to my "first love" and I felt happy. And I said, O that I could live as did Brother Callaway—close to Jesus all my days. I thought how much better it does look before all when a departed brother's obituary reads that he followed in Jesus' footsteps, living separate from the world, having the mind of Christ, honoring the Lord in his body and his spirit, as did dear Brother Callaway, as to say he was a member of this society and that lodge and stood so high in these lodges as to have conferred upon him the 75th degree, but it may be the degrees don't go that high. Anyway I hear of some claiming to be Old School Baptists standing awfully high with the world in her lodges. This makes one think how Satan tried to tempt Christ by taking him awfully high in the world "into an high mountain," shewed unto him all the kingdoms of the world in a moment of time," and then Satan told Jesus if He would worship him "all shall be thine." O what great worldly honor Satan promised Jesus if only He would obey and worship him. This was Jesus' answer unto Satan, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." St. Luke 4.

Brother Callaway, by his daily life, said the same to Satan, whose ways are many to lead God's people from the straight way. And in his death he leaves a golden record to his brethren. Although he lived away down South, the sweet fragrance from his true Christianity has been wafted away up here in the North and stirred my poor heart to write these lines. O let each child of God seek to walk close to Jesus, as did Brother Callaway.

MINNIE C. WADDELL.

Chillicothe, Ohio.

Dear Brother Hanks:

I truly hope, if it is the good Lord's will, you can be with us at Stapleton Church the next meeting. It has been quite awhile since you were with us. We all love you and love to se you come. Remember us in your prayers.

DEACON A. J. BROOKS.

Avera, Ga.

I love this dear church. My membership was with them when I moved my letter to West Atlanta. They will ever be dear to me.

LEE HANKS.

Dear Brother Hull:

I am sending you notice of an appeal from Sister Lively, written to Brother G. W. Green, Deacon of our church, and he requests me to send notice of same to you for publication in Gospel Messenger. We are doing this without her knowledge of it.

We are sending her some help from this section, and hope to be able to send more. May the Lord put it in the hearts of His people to help this dear sister.

Unworthily,

Oglethorpe, Ga. J. A. ADAMS.

Help Needed.

Widow of Eld. W. Lively, deceased, who was an able and well known Gospel Minister, is in distressed circumstances, is old, has no home and without means. She has an afflicted son in hospital, and without means to pay hospital bills; and makes this heart rending appeal for help.

Any amount donated will no doubt be thankfully received. Send all amounts to Mrs. W. Lively, 6208 Second Avenue, Birmingham, Ala.

Primitive Baptist please copy.

Dear Brother Hull:

Please find enclosed ($1.25) One Dollar and a Quarter, to pay my subscription to the Gospel Messenger for another year. I should have sent it sooner, but just have neglected to do so. I have taken the Messenger off and on for a long time, but now I don't want to ever do without it, for I can't get to hear any preaching regularly and I do love to read it, especially the dear little ones' experience, for I can witness with them. So many times I too am so low down in the valley of despair that the Lord seems to be gone entirely away from me. Then after a season of grief over my exceeding sinfulness He again shows his smilling face as it were, and I am made to rejoice and sing praises to His lovely name. This past winter in December we had a glorious meeting here at my house. Brother W. J. Heard, of Macon, Ga., preached two precious sermons that I shall always remember. It was so comforting to my poor soul. I was carried to the mountain top and was made to see and understand some precious truths that I had never fully understood

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before. He is a precious brother and I hope he can visit us again and speak to our comfort and joy and upbuilding.

Brother Hull we would be so glad if you could visit us poor wayfaring strangers here in Miami; we have a little church here, but no regular pastor, and we love to hear the good news from a far country from any of the dear brethren that can come.

Please pray for me and mine when it goes well with you. KATE L. TORBERT,
1424 N. E. Second Ave., Miami, Fla.

Dear Brother Hull:

I must tell you about the good meetings at our church last Saturday and Sunday, and how the Blessed Lord smiled upon us the entire time. The weather was ideal and large congregations were in attendance. Eight churches were represented and among the ministers present were Elders Woodward, Fuller, Heard, House and the pastor, Elder J. T. Satterwhite. Many of the dear saints visited my sick room, some whose faces I had not seen in years, and some I had never met before, and all expressed themselves as wishing I had been present and saying it was one of the most glorious meetings they had ever witnessed. Love and sweet fellowship predominated, and when that is the case, the Lord's children are benefited, His name glorified and there is no obstruction to the "Old Ship of Zion." Storms may rage and Satan may hurl his fiery darts against her, but her voyage is safe, for Jesus is the captain of her salvation.

How often I found myself asking the Lord to bless our meeting, and in my imaginary vision I could see them assembling together, and I would then exclaim: "Behold, how they love one another!" And though absent in body, my whole soul was filled with love and rapture to overflowing. Elder Heard and his lovely wife spent their time with us when not at church, and their visit will ever be an oasis in the desert of my shut-in life. I was blessed in hearing our ministers in prayer, and could verily say: "I need not go abroad for joys; I have a feast at home." Elder Satterwhite has been our pastor over nine years, and the love of both pastor and members can well be likened unto that of Jonathan and David.

Please pray for us that we may hold out faithful to the end, and at last find sweet rest in the arms of our Blessed Savior. Come to see us and remember our love to your family.

Yours in afflictions,
NANNIE B. EDWARDS.
LaGrange, Ga., Nov. 4, 1922.

Dear Brother Hanks:

I sometimes have a desire to write The Messenger for publication, but am so wordly minded, and to my mind seem never to be long settled on any particular subject.

I enjoy reading the many good articles in the Messenger, but am rather partial to that part of the paper called correspondence, as it so often tells of the troubles and trials of God's poor little afflicted ones. For if I am indeed a child, I am a very disobedient one, and therefore felt the pangs of the chastening rod most of the time since I have been trying to follow my Saviour, as I hope.

Many of these letters in correspondence department get mighty close to me and give new hope, that I have traveled the road from nature to grace. Sometimes I am so spiritually built up by these articles that I venture a personal reply, and a few weeks ago was made to rejoice on receipt of an answer to a little scribble I had sent Sister Parker, of Spray, N. C. Oh, how it did make my poor heart rejoice when after she had read my imperfect letter and with no other evidence, she could say "I am sure of one thing—that you have been taught of the Lord." If I could in this feeble effort do as much for one of God's little ones as this dear sister did for me in this one remark, I would feel richly paid for the effort, and so at her request I am making the effort.

I am completely alienated from my kin folk, not a one of them that I know believe in the doctrine of election by grace. And have also been stripped of the goods of this world, and have to suffer the embarrassment of poverty, and what is more, see its effect on my children, but I know that is better than have them spoiled with pride and vanity, so often the visible companion of pleasure and prosperity. Now dear reader if you are poor in this world's goods remember that our Saviour was also, and that in all our afflictions, He was afflicted. And to both rich and poor let's try to remember and teach our children that the apparel or raiment is no index to character, and while I believe all Christians are poor in spirit, we are not all able to have the prosperity of this world.

Brother Hanks, if you don't deem this worthy of space, or if you have others that are better, let it go to the waste basket, for this I know, that in my flesh dwelleth nothing good.

Your brother in hope,
Philadelphia, Miss. H. P. HARRISON,

Peachland, N. C.

Dear Brother Hanks:

I wanted to hear from you so I am writing you. We are still having good meetings. Elder W. C. Edwards was with us Saturday and fourth Sunday in September when N. S. Jones, one of the most prominent citizens joined and was baptized. Elder Harlan of Indiana was with us the third Sunday afternoon; also Brother Edwards, Elders Wilson and Mills were with us last Saturday and Sunday. We had a good meeting. One prominent young man joined and was baptized by Brother Wilson Sunday. We called Elder Wilson as pastor for another year. We love him for the truth's sake. When your mind leads you this way come. In much love,

H. M. BAUCOM.

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Angier, N. C., Sept. 8, 1922.

Elder and Editor Z. C. Hull.

Dear brother in a precious hope in Jesus:—We have received the Messenger for September and I have read the different articles or communications with deep and more than usual interest. I was much impressed with your appeal to delinquent subscribers, who are behind with their dues for The Gospel Messenger. It seems to me it is careless neglect on their part. If they are not really able to pay for it they should inform you and ask you to discontinue it. I desire and wish to see our people, I mean Primitive Baptists, return where they have departed from the plain teaching of the Scriptures. In regard to their solemn duties and obligations to God, who has called them out of Egypt or this wicked world of sin, darkness and death, if, indeed, He has, as we humbly hope. What sort of people should we be? He, Jesus, saith, "Ye are not of the world, as I am not of the world." Then we should not be conformed to the world, but transformed by the renewing of our minds and walk in newness of life.

One subject I notice some of the writers write upon, which is of vital importance to the spiritual welfare and peace and fellowship of the Lord's people, and that is, a more strict adherence to Gospel law, or discipline, which I see a sad lack of among us and which I have been much impressed with of late. The new covenant, the Lord said 'He would make with the House of Israel," He would put his laws in their hearts and their minds. He would write them. They are laws of liberty and love. We should strictly obey them and we will be blessed in the deed. "Be ye doers of the word and not hearers only" as the Apostle James saith. The same is recorded by other apostles. While the old or Primitive Apostolic Baptists have continued steadfast in the principles of the Apostles' doctrine and fellowship, I fear we are not continuing in the practice as we should. If we were there would be more life, love and spiritual activity among the churches in many places. Oh! for a closer adherence to the teachings of Christ and His apostles on Christian duty and works, observing what He commanded the apostles to do. I am old now and have nearly finished my course, will soon have to lay my armor by and do desire to see the prosperity of the Zion of our God of which glorious things are spoken. In conclusion I wish to call special attention again to the support of The Gospel Messenger. We all know that our dear Brother Hull cannot send out the paper with its good message of love which we so much love, without the aid of the brethren and friends, the subscribers. Let us all do our duty in this respect and all others and I am sure we will be blessed and then it will relieve the editor of a burden and expense. What I have written is in sincere love for the cause I love. With best wishes to all and prayer to God that all who may read do so with understanding. Remember this poor old sinner saved by Grace. J. E. ADAMS.

THREE BOOKS YOU WANT.

1. Book of Sermons just as preached by Dr. Chas. H. Waters of Washington, D. C., together with his picture, sketch of his life, etc. Possibly no minister among our people was better qualified to set forth by spoken sermons "the faith once delivered unto the saints" than was this gifted and good man. Good print, silk cloth binding, gold lettered. Price $1.50.

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ELD. R. H. PITTMAN,
Luray, Va.

NOTICE.

I have recently completed a treatise on the subjects, "Absolute Predestination of All Things" and "Time Salvation." The title of the work if put in book form will be

TRUTH
A Refutation of Fatalism
Bible Predestination Defended.

The price of the book will be fifty cents per copy or six for two dollars and seventy-five cents. I am unable to have this work done and after much solicitation by the brethren and sisters to have the work published, am compelled by reason of my financial condition to ask all the dear children of God that are willing to assist in this work to let me know at once how many copies you will take and if sufficient number of books can be subscribed for, will immediately put in print.

If any wish to send money in advance it will be a great aid to me in getting it published. If we do not receive sufficient encouragement to have book printed, we will refund all money sent us. The book will contain about one hundred pages. This writing has been examined by Elders T. S. Dalton, J. R. Wilson, P. J. Washburn, A. J. Garland and others and fully endorsed by them. Address

ELD. J. T. JACKSON,
Fieldale, Va.

Order the

Old School Church Hymnal,

40 cents each; $4.00 per dozen.

Z. C. HULL.

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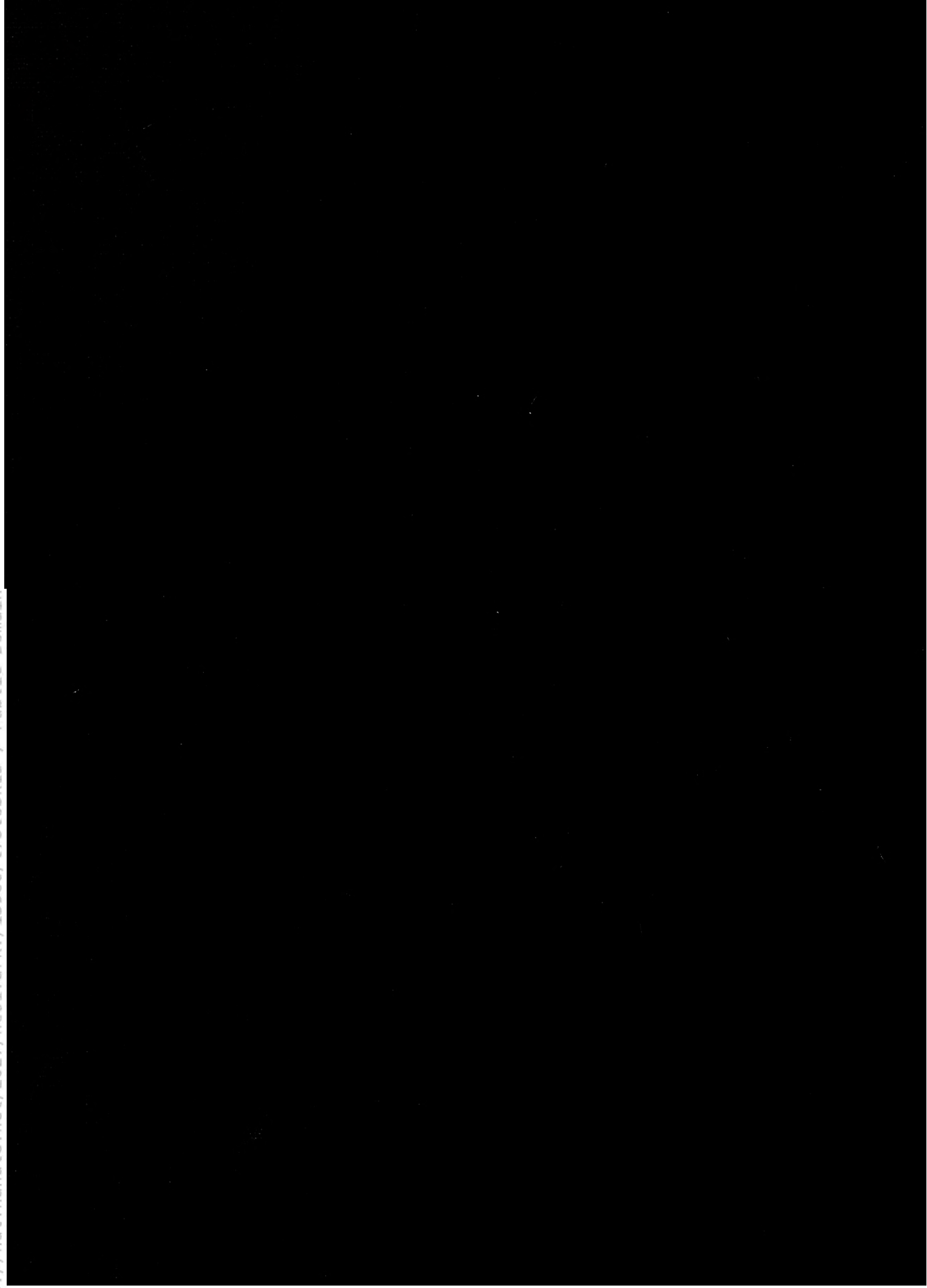

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