

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

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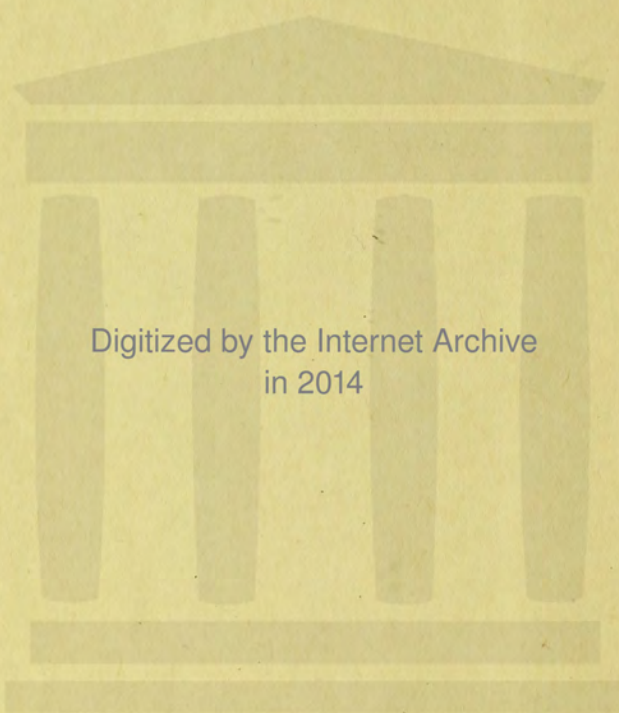
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THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

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PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

JANUARY, 1884.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1884. Vol. 6.

BIOGRAPHICAL.

ELD. DAVID BARTLEY.

“I will tell you what He hath done for my soul.”

BELOVED BRETHREN :

I was the sixth son of Elder John P. and Charity Bartley, and was born in Adams county, Ohio, April 26th, 1827. My father was a native of Pennsylvania, my mother of Ohio, I think ; and they were Primitive Baptists, and my father was an able minister, and much beloved.

In the third year of my life we moved to our new farm home in Shelby county, Ind., where I was brought up.

The second Sunday of November, 1844, while sitting under my father's preaching, at the old home church (Conn's Creek), suddenly, as with the lightning's death-dealing flash, I saw and felt that I was a *sinner*, vile and black, guilty and condemned to death. At once my head was bowed,



*Yours in Christ
D. Bartley.*

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my tears flowed, and I felt undone, grief-stricken and lost. I thought my father, and all in the house, saw me as I saw myself, accursed and smitten of God.

From that awful hour, I was a poor, heart-broken mourner, and often sought retirement, and wept in prayer for mercy and pardon. But year after year passed slowly on, yet I found neither pardon nor mercy, until I gave up all hope of salvation, and my soul was in the bitter anguish and fearful throes of a sinful, guilty, perpetual death. The darkness and horror of black despair shut me up in a horrible pit or prison, and I believed God had condemned and cast me off forever. I could not see how He could be just and justify me, for I was already justly condemned. So I felt that I must perish in my sins, and go into everlasting perdition. *All my prayers, efforts and seeking failed me.*

But at last, after almost ten years of sorrow and mourning, when I had been fully taught that "Salvation is of the Lord," and my tongue had failed for thirst, He heard my dying cry, and Jesus, the Sun of Righteousness, arose unto me with healing in His wings. This happy event, when *the sinner was born again*, was in an upper room in Cincinnati, April 25, 1854. And though I was alone, and all I saw and felt was *within me*, yet I did clearly behold and peacefully realize the Person and Righteousness of the Lord Jesus, the lovely and precious Saviour, as *my righteousness*, and felt that I was redeemed and justified, pardoned and saved, *in Him!*

I could no longer remain as a student in the College of Medicine, but was constrained by the faith and love of Christ to go to the dear old home church of my departed parents, and tell them what great things the Lord had done for me, and how He had had compassion on me. Accordingly, the second Sunday in June, 1854, I was baptized in the fellowship of the Conn's Creek Church, of Indiana, by Elder M. McQueary. I was led down into the water in awful darkness and fear; but I went up out of the water full of light and peace, and went on my way rejoicing.

The evening of the same day I was moved to read in the

Bible, praying that the Lord would show me my duty in His house, when these words of His angel were applied to me with great power, saying: "Go, stand and speak in the temple to the people all the words of this life."—Acts v. 20. A fearful conflict arose in my soul, and went on three days and nights, during which time I vowed that I would die rather than preach. For the conviction had taken possession of my mind, that, at the next meeting, the church would enjoin it upon me to speak in the name of the Lord; but I felt that I could not submit to this, and would rather be excluded. But late Wednesday night, while in the woods trying to pray for guidance and peace, the Lord gave me to see that the church was his, and had his mind, and that I should not resist his Spirit. At once the struggle ceased, and I was as quiet and peaceful as a passive little child in the bosom of its mother. The church liberated me to preach, and appointed the third Sunday in that month (July) to hear me. "Necessity was laid upon me," and, after the pastor, Bro. McQueary, offered prayer, I arose in the pulpit and read as a text Isaiah xxxv. 10: "And the ransomed of the Lord shall return," &c. But suddenly darkness shut me in, and I stood dumb before the congregation; and the horror that seized me then was fearful; for I felt that the Lord had condemned and smitten me before them all for my awful presumption. How long I stood silent I don't know; but I felt that I should fall, unless I sat down, and looked back for the seat, when, lo! light from on high shined in my heart, and my tongue was loosened, so that I spoke for about an hour in new and joyful strains, of the redeeming work of the Lord, while the flowing tears of the dear brethren told of their comfort and love.

The next May, I and nine others were constituted in the Hickory Creek Church, in Jasper county, Illinois, where I had located. My labors here were blessed, and a goodly number were added to the church. The church called for my ordination to the work of the ministry, to which I very reluctantly yielded, and the 2nd day of January, 1857, Elders R. Riggs, A. B. Nay and J. G. Jackson ordained me. But my

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trials in connection with the ministry seemed greater than before, and I could not feel satisfied that the Lord had called me to the work, and therefore I sought to escape from it. The Lord chastised me, however, until I was made willing to obey the heavenly calling. My ministry has been largely in doing the work of an evangelist, and I have traveled much and extensively, since 1870, embracing about twenty of the States, and have baptized in all some more than one hundred, I think, of various ages from 15 to 78 years, and from the prairies of Kansas to the sea-girt shore of Maryland, and from the mountains of Pennsylvania to the sandy plains of Florida.

The great and chief desire and object of my ministry has been the edification of the churches of the saints, and the comfort of penitent and mourning sinners. And the best assurance I have that the Lord Jesus has put me in the ministry and sent me to do the work of an evangelist, is, the brotherly and loving favor and encouragement with which I have generally been received by all—both the churches and the ministers. My work in the ministry has been through much affliction and tribulation, but the Lord has helped me hitherto, and kept me by his power. My desire has been, the greater unity of the saints in the bond of peace..

Your brother and fellow servant in Christ,

September 25, 1883.

DAVID BARTLEY.

ELD. AZARIAH TOMLIN.

LACEY, ARK., October 31, 1883.

*To the Editors and Readers of the Gospel Messenger:—Dearly Beloved in Christ:—*Seeing a request for biographical sketches of ministers (especially the aged ones), and having read several with much interest and edification, and hoping my little mite may possibly be of some comfort to some of God's dear children, I send to you the following short sketch.

I was born in Morgan county, Ga., 17th of August, 1810, of poor and respectable parents, who, I believe, did all they could to incline me to a moral life; but at as early an age as I can remember, the depravity of my nature was fully man-

ifested by satanic thoughts, unrighteous words and actions, and ungodly desires. I early learned to read the scriptures, and believed that the moral precepts therein were binding on me, as well as all others of Adam's race. I also had a notion, that in my natural state, I was unprepared to enjoy the eternal and peaceful presence of a holy God; but, like others, thought I could do something to justify me, not having seen the spirituality of God's law. I sometimes would have very serious thoughts about my future state, but the heart not being broken up by the husbandman, it soon withered away. Thus I went on till in May, 1824, when, suddenly, as a shock of electricity, it was sounded throughout my whole being that I was a lost and undone sinner, without hope of salvation. I then saw there was no help in me, nor in all flesh, and I cried in agony of spirit for mercy upon a ruined sinner; but my prayers seemed to be without hope of answer, for I verily felt that my sins were unpardonable; yet a cry for mercy seemed to be spontaneous and involuntary. Thus I went in misery indescribable for many days, and even months, and what to do I knew not.

After several months in this horrible state, it seemed that God was pleased in mercy to grant me a little respite; and it really appeared to me that my physical powers would have utterly given way, if that state of despair had continued much longer. O, how I longed to be anything in creation that was not a subject of God's endless wrath!

Again, in the year 1834, a renewal of conviction before God came on with great power and sorrow of soul. Some time in June of that year, while working in the field, and wondering how such a guilty wretch could be saved, it sounded in my inward being, saying: "Believe in the Lord Jesus Christ, and thou shalt be saved." This inspired a sweet hope in my heart that God for Christ's sake had blotted out my transgressions. But quite soon doubts arose lest I had caught a shadow and missed the substance. Thus I was left in great trouble again; but in reading I found (to my comfort) where it was said: "We know we have passed from

death unto life because we love the brethren," and I felt sure that I did love the saints of God; yet I was heavily burdened for want of a brighter evidence of acceptance through the Beloved.

One evening, having come in from work, tired, I lay down to rest while the family were still up. The inquiry was constantly in my mind, What is this that has caused a change in my feelings, in my desires and aspirations, feeling very poor in spirit? and suddenly it was manifested that it was the free goodness of God; whereupon, for some space (I know not how long), I was so exquisitely happy, that all sight and thought of created matter were entirely gone—happy, as I hope to be in ultimate glory.

Then soon my mind was sweetly drawn to the church; but, O, how unworthy I felt to be numbered among God's dear children! Nevertheless, it pressed upon me so, that at the September meeting of the church at New Hope, in Coweta county, Ga., I told them (in part) how I had been led, and was received, and baptized by Elder James Reeves, in the year 1834.

Soon after this, the difficulty arising from the Universal Atonement doctrine of Mr. Fuller began to trouble the churches in that section. I could by no means endorse that doctrine, and began to be stirred in my feelings about speaking publicly in defence of the truth, but my ignorance, leanness, and my entire unfitness, made me shudder at the thought of so responsible a station. Thus I worried on from year to year until, in 1861, God's providence seemed to incline me to leave Georgia and move to Arkansas, where I found many preaching creature ability and but few to defend the truth. I felt a powerful drawing to try to show to the mourners in Zion that eternal life is not to be found except in Jesus Christ and him crucified for the redemption of his people, for which purpose He was set up from everlasting in that covenant which secures the salvation of all his elect and redeemed family, whose sins he bare in his own body on the tree. And feeling such weight and uneasiness, I sometimes would speak

a few words publicly, and frequently in social converse among the brethren my mind would be led out by way of expounding. They took notice of these anxious feelings, and on January 20th, 1866, upon a request from Pine Grove Church, Ephesus Church having requested a presbytery of ministers to meet and examine, whereupon they chose to ordain and set me apart to all the functions of the gospel ministry—all this being against my inclination because of my sense of weakness. Since then I have been trying in much weakness to speak the truth as it is in Jesus, in the service and by call of the churches. I think I have baptized about fifty subjects, and traveled about fifty thousand miles—all on horseback, except a few short trips on foot. Not yet ashamed of the Cause, but ashamed of my many shortcomings.

The presbytery at my ordination were Elds. Stephen Berry and Charles B. Landers. The church whereat I was ordained, and the church that requested the same, are both in Drew county, Ark.

Accept this as a token of unfeigned love, and pray for me as being near my departure. Peace be unto Zion.

AZARIAH TOMLIN.

PREACHING.

Dear Brethren:—I desire to present some thoughts upon this important theme for the consideration of the readers of the MESSENGER. God himself has ordained the preaching of his word for certain purposes, which are of great importance, and so it becomes us to inquire not only what his word is, but what it is to preach it, and for what purposes it is to be preached.

1st. What is the meaning of the term "preaching"? The word "preach," "preaching," "preacher," occurs seventy-eight times in the Bible, and in the New Testament seventy-one times. And, without exception, it has the meaning of "to publish," or "to proclaim," and a few times the word is translated "publish," or "proclaim."—Mark i. 45; Luke xii. 3.

The general meaning is, to publish abroad, either by public proclamation or in other ways, anything whatever. To preach the gospel, therefore, is to publish or proclaim it abroad.

2nd. *The gospel has been preached in every age of the world.* The glad tidings of salvation were heard as soon as the words of the curse were pronounced. Let us briefly sketch this preaching, and the manner of it. In Gen. iii. 15, we have the first proclamation of the gospel made to our first parents from the mouth of Jehovah himself. "It shall bruise thy head, and thou shalt bruise his heel." This message is now proclaimed to us in the words of the inspired Moses, and they are to us the words of God, whenever we read them or hear them. As Moses recorded and delivered these words to Israel he preached to them the gospel. From this first gospel declaration on down to the last chapter of Malachi, every word is a more or less direct publication of the gospel; so that to record all the places where it is preached, would be to transcribe well nigh all of the Old Testament. "Abraham saw the day of Jesus, and was glad."—John viii. 56. Moses testified of Jesus.—Luke xvi. 28, 29. All the types and shadows of the ceremonial law, preached Jesus, continually. They said just what John afterward said: "Behold the Lamb of God, which taketh away the sin of the world!"—John i. 29. The Psalms are full of allusions to the Messiah. See, for instance, the following places in the New Testament where quotations are made from the Psalms and applied to Jesus: Heb. i. 5, 6, 7, 8; Heb. i. 13; Heb. ii. 5, 6; Heb. ii. 12, 13; Acts xiii. 33; Acts ii. 27, and many other places. The prophecies continually preach Jesus. "The testimony of Jesus is the spirit of prophecy."—Rev. xix. 10. The scriptures testify of Jesus.—John v. 39. The scriptures are able to make us wise unto salvation, which is in Christ.—2 Tim. iii. 15. He expounded to them in all the scriptures the things concerning himself.—Luke xxiv. 27. The fact that the literal Israel failed to see Jesus in the types, the Psalms and the prophecies, does not change the fact that he was preached, or held forth to them there. The daily sacrifice of beasts and birds, and the constant inter-

cession of the priests, and the declarations of prophets, were the appointed ways of preaching Jesus then. The daily ceremonial of the temple worship was a kind of pictorial representation of the truth, as we would convey ideas to a child's mind by pictures, but still it was true preaching. And Jesus was the burden then as now of the story. These things preached loudly of a Saviour who was to come, while in the writings of the apostles, a Jesus who has come, is preached. He, therefore, who sees not Christ in all the scriptures, in some of His works and offices, has not read them rightly.

3rd. *God has commanded preaching* And this command is written, first, in the heart of every believer; and, second, in the inspired word. If Jesus has been formed in our hearts the hope of glory, and is revealed to us as our all-efficient and sufficient Saviour, who is all glorious in himself, and who has secured to us the possession of all the glories of heaven, we shall feel as though we desire to publish abroad his wonderful name. The word which we have found and eaten, will be like fire in the bones, pent up, and we shall long to speak to relieve or refresh our own soul, which becomes weary of forbearing. Jer. xx. 9; Psa. xxxix. 3. The word written in the heart, is stronger than any outward command; though we have the written command also. In all ages, they who have had the word, have preached or published it. "I will publish the name of the Lord."—Deut. xxxii. 3. "The Lord gave the word: great was the company of those who published it." Psa. lxxviii. 11. "My heart is inditing (literally, bubbling up) a good matter. I will speak of the things which I have made touching the King."—Psa. xlv. 1. "And he went out and began to publish it much," &c.—Mark i. 45; Luke v. 15. And is not this just what is true of nearly all who have believed that their sins were washed away in Jesus' blood? Was it not the desire of our hearts, to tell to every one that we could meet, what a dear Saviour we had found? This was a right impulse. It was of God, for it arose out of the work of God. But when carnal reason had time to come in, it told us that, "People would not hear; that we could not

show them what we had seen; that they would mock (which was for the most part true), and therefore we had better keep still (which was false.) Or, it attacked us in another way, thus, "You are perhaps mistaken; this may not be the Lord's work; you had therefore better keep still about it, until you are sure of the matter, that it is of the Lord" (which was all a parcel of lies from beginning to end.) When God lights a candle, he lights it to shine. When his word in love and joy burns in the heart, it longs to come forth, and it is right that it should. It is the temptation of the enemy that stifles it. And, in the second place, God's outward command in all his word, is the transcript of this desire of the heart. He commanded Israel of old to publish his mighty works, and to speak of them everywhere.—Deut. vi. 9. If Israel were commanded to publish these words and works of God, certainly we, who have seen greater things still, should proclaim them. "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that proclaim upon the housetops."—Matt. x. 27. "Preach the gospel to every creature," &c.—Mark xvi. 15. "Go, teach all nations," &c.—Matt. xxviii. 19. "Preach the word."—2 Tim. iv. 2. "Feed the flock."—1 Pet. v. 2. These commands agree with the work of the Lord in the soul of all his children. And it remains true, that while "with the heart man believeth unto righteousness, with the mouth confession is made unto salvation."—Rom. x. 10. I do not forget that to some men a dispensation of the gospel is committed, so that it is *the one business of their life* to preach and to teach the word, which they have received; but still this does not change the fact that every one to whom the light of the word is given, is to hold it forth, each in the measure of ability which the Lord has given. Each one who has the word of truth in his heart, is also called upon to confess it openly—and this is preaching or publishing the gospel. This is being a witness to the truth, which each one has tasted, seen and handled.—1 John i. 1-3.

4th. TO WHOM ARE WE TO PREACH?—To every one who will hear us, either from the pulpit or in any other way, is

my answer. I have never met a man yet, to whom I did not feel bound, as occasion offered, to declare or publish the truth. Let us remember that it is ours to preach or proclaim the word, while it is of benefit, only as it is applied by the Holy Spirit. The Lord knows them that are his, and by his Spirit applies his word when preached, to their hearts. But we do not know who are the Lord's, and, therefore, cannot make an exception of any one, but must preach the gospel everywhere, lest we fail to feed some who are the Lord's. We must preach or publish the gospel to every creature; but, of them, only those in whose hearts God dwells by his Spirit, believe and gladly receive it. The teaching of apostles pricked some in the heart, but others were cut to the heart, and gnashed on them with their teeth. Paul, in Philippi, at the river's side, spake to all who resorted there; but it is written of Lydia only, that the Lord opened her heart to receive the word. Acts xvi. 14. The gospel was preached to some whom it did not profit, the word not being mixed with faith in them that heard it.—Heb. iv. 2. I proclaim from the corner of the street, or in the public print, that I have made provision to feed, clothe and shelter all the beggars in the city. Everybody hears the proclamation, but it is applied only to the "beggar." It is good news to no other. So, when the gospel is preached to-day, proclaiming full salvation for the sinful, health for the sick, bread for the hungry, clothing for the naked, and love for the loveless, these characters hear and heed and receive this news gladly, while to all others, it is an idle tale. Yet, I do not know who are the sick, the poor, &c.; and so I make the proclamation public. Jesus set the example, and gave us the model of preaching, when, in the last great day of the feast, he stood and cried: "If any man thirst, let him come unto me and drink."—John vii. 37. He published or preached to ALL that he was the fountain of living waters, but only the "thirsty" were glad at the tidings. Jesus raised Lazarus from the dead, but it was the work of disciples to loose him and let him go.—John xi. 44. The commission given to the disciples at first, is still good for disciples. The apostles traveled every-

where, but other disciples also traveled and preached in strange countries—as Luke, Titus, Mark, Philip, and also Timothy. So that this commission was not limited to the Twelve. I know of no authority from Jesus, for any of us to preach, if it be not here in the commission recorded—Mark xvi. 15; Matt. xxviii. 19. The people of God are chosen out of every nation and tribe under heaven; therefore the gospel is to be preached wherever there is a Macedonian cry for help. God calls one man here, and another there—wherever there is a hidden one who must come to the light. The hungry are to be fed, and the sorrowful need comfort. We do not know where they are, but God does, and by his outward providences and inward promptings he guides his servants to them, as he did Philip to the eunuch. These hungry ones may be in my own house, among my own children. I do not know, and so I am to proclaim the gospel at home. They may be among my neighbors; therefore I must speak the truth to them. They may be among the old, the middle-aged, the children—among the bond, the free, the rich, the poor—and therefore to all classes and conditions of men, I must, you must, publish the glad news that “they who hunger and thirst after righteousness shall be filled.”—Matt. v. 6. I must not, dare not say, “I will not preach anywhere.” Woe is unto me if I preach not the gospel. I MUST PREACH. And I must preach the GOSPEL. The facts of my experience have justified my faith in this; for many and many times have I obtained witness that one has been fed, where I had felt alone, and in a desert land indeed. Yes, preach the word! Preach it everywhere! And the Spirit of God will apply it, at his will. It is quoted in opposition to this view, that Paul said (Rom. x. 18), that “their sound went out to all the earth, and their words to the ends of the world.” And again, “which was preached to every creature which is under heaven,” &c. (Col. i. 23.) To this I reply, that if Paul meant that the servants of God were at the end of their commission, his practice did not agree, for we find him preaching the gospel at Rome after these epistles were written. I reply, also, that the other apos-

bles still traveled and preached—as Peter, whose last epistle was written after these epistles of Paul were penned, and John, who, thirty years later, was a prisoner in Patmos for still preaching Jesus. Furthermore I reply, that the gospel had not then been preached in the hearing of every individual of the human race, for that “some” parts of the world had not then been discovered, by the people of the East, and also some portions of the then known world had not been explored even by Roman arms. The words “all” and “every” often have a limited application in the Bible. But even supposing the gospel to have been preached to every man, woman and child on the earth, at that day; what shall WE do, who live to-day? I need to have the gospel preached to me, as much as though it had never been preached before. And Paul and John are not here to preach to me. One of God’s servants must be sent of God now to preach to me all the words of this life. And what is needful for me, is needful for the people of God everywhere. And so the servants of God must still go everywhere, bearing the glad tidings. And I must hold myself under orders, and go where and when God shows me the way—doubting nothing, fearing nothing.

5th. What is the object of preaching? Of this we are not left in doubt. The scriptures are very plain upon this matter. Let us quote for a little from them: “And thou child (John) shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, TO GIVE KNOWLEDGE OF SALVATION UNTO HIS PEOPLE, by the remission of their sins,” &c.—Luke i. 76, 77. “Delivering thee (Paul) from the people and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins,” &c.—Acts xxvi. 17, 18. Again, in many places the servants of God are commanded to feed the sheep, to feed the lambs, to feed the flock, &c. There are many Samuels to whom the Lord has spoken, who need an Eli, to tell them that it is the voice of the Lord, that has spoken. This is the use of preaching.

“Grace fits the new-born soul for heaven,
And truth informs us how.”

It is needful, then, to preach the truth. Preaching is for our present joy and comfort. All the ordinances of the Lord's house are for time, but they cannot be dispensed with. Preaching is the one way above all other ways, which God has owned and blessed to the good of his chosen. Living people of God may be in darkness, and preaching turns them to light; they may be under the power of Satan, preaching turns them to God; they may be blind, preaching opens their eyes; they may be ignorant, preaching gives a knowledge of salvation. Luke i. 77; Acts xxvi. 17, 18. And surely these are great things, and there is much use in preaching. The living in Zion need food, and preaching feeds; they need comfort and instruction, and this they find in preaching. When a door is opened for me to go into a strange place, where I know no one, I always feel deeply anxious, and yet glad, for I hope that some hungry one is there. I will narrate a little incident and close. Some years ago I visited, in the providence of God, a part of the State of Maine, in which were no Primitive Baptist churches, and where I was a total stranger, and Baptist faith unheard of. An appointment was made, during my stay, for me to preach, simply because I was a strange preacher from Baltimore. I tried to preach salvation in Christ with all the plainness I could command. The people were total strangers. After I was done, as is the custom in Maine, several in the congregation made a few remarks. Nothing was said that responded to what I had preached until an elderly lady arose, and said: “It is good to have a little salt once in awhile. My experience has been told to-night from beginning to end, and I have not heard it before for twenty years.” I found out, at the close of the meeting, that she was the wife of a New School Baptist minister, who also was present. I could but rejoice. Here was one stranger who had received a crumb the first time in twenty years. All may believe that I saw great use in preaching there. The sheep are scattered, and the Good Shepherd will seek them out. Have we, as

under-shepherds, the spirit of the Good Shepherd? Let us all be faithful, diligent and active, then, in holding forth the word of life, that the lost may be found, and the hungry fed, and the weary revived. And let our whole object be that God may be glorified, and his people built up and blessed.

As ever, your brother in hope, F. A. CHICK.

SPRINGTOWN, TEXAS, October 12, 1883.

To the Faithful in Christ Jesus, scattered throughout the habitable Globe:—For a space of almost eighteen years, I have been laboring (in my weak way), both night and day, in trying to settle a question, which is of more importance to me than all the world beside. That question I now submit to the followers of the meek and lowly Lamb; and I humbly ask, in the name of the Lord, for those interested (if any) in my case, to deal faithfully and truly with me; for if I am deceived in this all-important matter, I wish not to deceive “those that have washed their robes and made them white in the blood of the Lamb.” And, O, “speak to the King for me, that when you come to shoot the arrows, you may say to the lad, ‘the arrows are on this side,’ that I may know the King is not angry with me.”

From a child I often had serious reflections as to my future state. As I increased in years these reflections seemed to increase; so much so that I often found myself in deep distress, knowing, as I did, that I was not prepared for death, which I knew might come at any time. I often promised, when I became older I would seek religion, which, I thought, I could obtain at any time. Being a cripple from birth, I was sent to school from the time I was old enough. Often have I quit the society of my schoolmates and sought the solitude of the woods to meditate on my future state, and I as often sought the company of the gay and mirthful in order, if possible, to forever get rid of these troubles of mind; and thus I continued from youth to manhood. Sometimes my troubles of mind would wear off, and I seemed to enjoy myself as well as other

young people; at other times it seemed that my very soul would be crushed with the weight that seemed to be upon me. On the night of the 10th of November, 1862, I lost a precious brother. Soon after he expired, my father asked me to go with him after some necessary articles for the interment of my brother. While on our way to my father's house, I was meditating sorrowfully upon the death of my brother, when, all of a sudden, this burst with uncommon force upon my mind: "If it had been *you* called, in place of your brother, what now would have been your condition?" It seemed just here that I could not stand. In the meantime we had arrived at my father's. While at the house I lay down on a bed, with the same, "Had *you* been called, in place of your brother, what now would have been your condition?" still ringing in my ears and piercing my very soul. Directly my father said, "Come, let us go back." With reluctance I obeyed, for it seemed I could scarcely walk, and I wished to be alone; and as the family was away, I thought I would rather remain; but I dare not tell my father so, for he was sure to ask me why I wished to be alone, and I did not wish to tell him. On our way back to my brother's, my sins and direful wickedness came up before and around me with such uncommon force that the night grew frightfully dark. I now promised the Lord, if he would only spare me till morning, I would do better—though, up to this time, I had been a moral boy, and verily believed I could do many things which would bring God under obligations to love me. Vain delusion! According to my promise, when morning came, I sought a secluded spot in the woods, where I thought no eye could behold me, and there I tried to beg the Lord to have mercy on me. On my way back to the house this occurred to me, "You promised the Lord that if he would spare you till morning you would do better, and here you are guilty of a worse crime than ever—mocking God!" O, miserable state! I arrived at the house, and sought seclusion in an unoccupied room, there alone to meditate on my awful condition. I thought I would ask my father to walk with me, that I might state my

case to him and ask him to tell me what was the matter with me, for I knew not, but verily believed I would soon have to die. My mother now came into the room where I was, and asked me to come and see my brother for the last time in this world. This was like a dagger to my heart, for when she said "for the last time in this world," the words "and for the last time throughout a never-ending eternity" seemed to be impressed with so much force that I thought I began to realize that this was a reality, for I verily believed my brother was then at rest in heaven, but I must sink down to endless woe. O, horrible thought! It seemed that this was more than I could possibly bear, and live. O, ye children of God, how was it with you in this awful struggle? Very soon after this I thought to drown (or try to drown) my troubles amid the roar of cannon and the clash of arms; but God was there, thundering, "Vengeance is mine: I will repay, saith the Lord." My condition was now an awful one. I would even wish that I was as the fowls of the air, or as the beasts of the field. Sometimes I would join my comrades in their games and sports, thinking by this means to get rid of my awful feelings; but this seemed only to add fuel to the flames, for of all God's creation I was, as I thought, the worst. Sometimes I would steal away from my comrades in the dead of night, seek some secluded spot where no eye could behold me, and there try to pour out my soul in prayer to God, that if it was possible, he would save me from the awful eternity to which I was fast hastening. But I viewed God to be such a holy and righteous Being, that I could not see how he could look on my case with the least degree of pity or compassion, for I was all sin and uncleanness; but my very breathings, in spite of all the darkness that seemed to surround me, were, "Lord, save me, a wretched sinner." I now thought if I could only be spared to see my father and mother, and ask them to lay my case before the Judge of all the earth, and implore the mercies of God upon their sinful and forever undone son, that it might, in some degree, relieve me.

J. P. RANDOLPH.

[Continued.]

(2)

TERMS OF COMMUNION.

Communion is, by common consent, that fellowship which experimental Christians have with the Saviour of sinners and with one another, in the ordinance of the Lord's Supper; and this seems to be justified by the apostle's language (1 Cor. x. 16): "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" The prerequisites of admission to the Lord's Supper are marked out in the New Testament for the observance of the churches of Christ to the end of the world—such as regeneration, baptism, and a conversation such as becometh the gospel of Christ. The primitive churches, constituted under the immediate direction of the inspired apostles, were composed of self-condemned sinners, who were by nature children of wrath, even as others; they believed the testimony given of God's dear Son, and having gladly received the truth, were baptized, both men and women. To the first gospel church in Jerusalem, it is said the Lord added daily such as should be saved, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Now, if these apostolic churches were erected upon correct principles (and who can doubt it?) they are certainly to us infallible guides, and present us with a perfect pattern; if they received only such as professed to be born of God, and gave evidence that they were begotten again to a lively hope, we should imitate their example; and if there come any unto us and bring not this doctrine, we are commanded not to receive him into our house, neither bid him God-speed. It is, therefore, an established principle in Baptist churches, to require of all candidates for admission, a declaration of what God hath done for their souls; and when satisfactory evidence of a change of heart is exhibited, the first scriptural term of communion is performed by the church.

It is the design of Baptism, among other important particulars, to exhibit the existence of a new relationship, and to

declare to all around the interesting fact that the individual baptized has come out from the world and enlisted under the banner of Christ. In this view of the subject, it is not merely the answer of a good conscience towards God, but it is also a grateful and public recognition of that grand line of distinction which the Redeemer has established between the kingdom of darkness and that kingdom which is not of this world. "For as many as have been baptized into Christ, have put on Christ" (Gal. iii. 27.) "Therefore, we are buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4.) It is evident that a man must enter into the kingdom, before he can be entitled to the immunities of a subject; that he must be received into the fellowship of a particular church, before he can enjoy the privileges of that church. The order which is observed in the New Testament with reference to Baptism and the Lord's Supper, when the great Head of the Church sent forth his ministering servants to build up his kingdom in our ruined world, he gave them commission in the following words: "Go ye, therefore, and teach all nations, 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." It directed them, first, to teach—or, as it is elsewhere expressed, to preach—the gospel to every creature. When the word preached was accompanied by an unction from the Holy One, men were made wise unto salvation; they were effectually taught; they were made disciples, and then, and not till then, were the apostles commanded to baptize them; after this they were to instruct them to observe all things enjoined upon them by the Saviour.

It is plain that baptism must precede the Communion. We must first be made alive before we need bread to sustain life; and in like manner, the ordinance which shadows forth the washing of regeneration and the renewing of the Holy Ghost, must, of necessity, go before that which holds out to us, in a figure, the Head which came down from heaven. The preach-

ing of Peter, upon a certain notable occasion, produced such an astonishing effect that thousands cried out, "Men and brethren, what shall we do?" The preacher promptly replies, "Repent and be baptized in the name of Jesus Christ for the remission of sins." They that gladly received the word were baptized; they were added to the church, and then participated in the Communion, or the breaking of bread. If, therefore, the practice of the apostles justly challenges our imitation, we must adhere to the order which they have established; hence we are directed to mark and avoid those whose erroneous sentiments cause divisions and offences contrary to the doctrine which we have learned (Rom. xvi.) "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, no, not to eat" (1 Cor. v. 11.)

Our sentiments with reference to the Terms of Communion have occasioned the epithets of "the bigoted," "the uncharitable," and "self-righteous," &c., to be heaped upon us with an unsparing hand; but these are weak and powerless weapons when employed against those who are armed with the Sword of the Spirit in defence of a divine institution. It is said, "You lay too much stress upon baptism by making it an indispensable term of Communion." To this we reply, We pay no greater regard to it, nor do we give it a higher place in our system, than the Lord Christ hath enjoined, or the apostles and primitive Christians by their example have warranted. And why should many professing Christians so earnestly advocate the observance of the Lord's Supper, while they prevent or entirely neglect to be baptized? were not both ordinances instituted by the same Lord, and do they not therefore come to us clothed with the same authority? We know that Pædobaptists are in the habit of calling baptism an external rite, a mere ceremony, &c.; and if this be true, we would inquire, What more is the Supper? is it a Saviour? But if these sacred institutions be indeed, as we believe, signs of important and essential truths, baptism is unquestionably

as significant as the breaking of bread, and with a Thus saith the Lord! sounding in our ears and penetrating our hearts, it is not possible that we should listen to the doctrines or commandments of men.

A second objection charges us with causing a separation between the children of the same heavenly Father. Suppose we grant that baptism is a barrier in the way of our communion in church capacity with unbaptized persons, does it necessarily result from this concession that the blame righteously attaches itself to the skirts of our garments? Shall those who understand and keep the ordinances in their nature, order and design, as they were originally delivered to the churches, be condemned, and those who depart from them and embrace a figment of their own imagination, be justified? God forbid! We hesitate not to say, most explicitly, that baptism is a separating line, but it is one of the Lord's own making; and we endeavor constantly, both by preaching and example, to enlighten the minds of our Pædobaptist friends on the subject. We warn them of their errors; we hold up to them the truth; we exhort them as often as they wish to hear us, to arise and be baptized and wash away their sins (in a figure), calling upon the name of the Lord.

A third objection states that it is the Lord's Table, and therefore we have no right to hinder those who wish to approach it. Were it ours, we might cheerfully admit to it the objector and his friends; but since it is confessedly the Lord's Table, we dare welcome to it only such as He invites. The disciples were baptized before Christ instituted the Supper; John the Baptist was sent to prepare a people for the Lord; the disciples were among the number who justified God—they must have been baptized with the baptism of John, and were imitators of the example of their Lord and Master; here we learn (Acts i. 21, 22), that Peter and his brethren began their christian profession at the baptism of John, and hence the inference is irresistible that there were none but Baptists with our Lord when he gave them the bread and cup and said, "Do this in remembrance of me." As the sacred oracles,

therefore, teach that Christians in the apostles' days were baptized before they came together in one place for the breaking of bread, and are confirmed in the sentiment that the only guests invited to partake of this feast are such as have been, upon profession of their faith, buried with Christ in baptism; nor can we approach the Table with the unbaptized, without acting in direct opposition to the precept and example of Him, in whom are hid all the treasures of wisdom and knowledge.

A fourth objection is presented in this shape: "We believe ourselves to be baptized; you are not the judge; to our own Master we stand or fall." This brings us at once to the question, What is christian baptism? Is it sprinkling, or is it pouring? With the New Testament in our hands, we most confidently answer, Neither; it is immersion, in the name of the Father, and of the Son, and of the Holy Ghost. And hence we cannot but say to our caviling friends, When were you baptized? in infancy? are unconscious babes, or the unbelieving, unprofessing seed of pious parents, proper subjects of baptism? Upon the testimony of God, we answer, *No!* These things were not so in the beginning; for it is written, "Then they that gladly received the word were baptized," &c. (Acts ii.) And the jailor was baptized, he and all his, straightway, and rejoiced, believing in God with all his house (Acts xvi.) Consequently, those who believe and rejoice in Christ Jesus, are, according to the scriptures, the only persons to whom we are authorized to administer the ordinance of Baptism.

A fifth objection comes in this shape, That the saints will all commune together in heaven, and ought, therefore, to do so on earth. It is thought to be a very strong one, but really we are not able to perceive its force. We rejoice in the anticipation of that perfect union and uninterrupted fellowship which the general assembly and church of the first-born, whose names are written in heaven, shall to all eternity enjoy; but whatever may be the terms of Communion in the world of glory, we are fully persuaded that, while here, the revealed will of Christ, and not what shall take place after death,

should be the only man of our counsel—a lamp to our feet, and a light to our path. And we are equally certain, that when we see Jesus as he is, and love him as we ought, the least of his commandments will not be esteemed either trifling or non-essential to the household of faith.

Brethren and sisters, adhere steadfastly to the doctrine and ordinances of Christ, as he hath delivered them to us; and, as there is one body and one spirit, even as ye are called in one hope of your calling—one Lord, one faith, one baptism—so we 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. Pray for me and mine!

Your brother in love,

W. F. HOGARTH.

Brunson, Hampton Co., S. C., Nov. 20, 1883.

NORCROSS, GA., Oct. 25, 1883.

Dear Brethren in Christ:—My mind seems clouded in darkness this morning from some cause, best known to our great mediator. Some have made use of expressions to me similar to this: "If I were a child of God I would not have so many dark seasons to pass through;" but if a christian is always in the light, I am not one. But I think it just as necessary for us to have winter as summer, for if we had summer all the time we would not know how to appreciate it; but, after we have a long cold spell, until everything freezes up, O how glad we are to see warm, pleasant weather; we know how to appreciate it; so it is when we have long, cold, and dark nights, we know how to appreciate day; thence, find it to be experimentally true concerning those dark and cold seasons which we have to pass through; then we can say with the apostle, that all things work together for good to them that love God, to them who are the called according to his purpose. Hence, we believe that those seasons are all for our good; but when we are passing through

those seasons they are very painful to us at the time, and we cannot see how they will work out for our good, but we learn more while we are in that condition than any other time. We are taught where our dependence or help lies; that it does not lie in an arm of flesh, but in God, and him alone. For David says, "The Lord is our refuge and strength, a very present help in trouble." What a blessed thought to the child of God, that the Lord is his refuge, his strength and his keeper, for we are kept by the power of God through faith unto salvation, ready to be revealed in the last time, but sometimes we almost feel that the Lord has forsaken us; but bless his holy name, he says he will never leave us nor forsake us. Then how can we fall with such a prop as our redeemer God? for the christian is fenced in on every hand from the snares of Satan; they are fenced with the WILLS and SHALLS of JEHOVAH. Hence, we conclude that all of our chastisements are for our good—for he says, "As many as I love I rebuke and chasten." Then those chastisements are an evidence that he loves us, for if we had no chastisements we would have no evidence that he loved us; for he that is without chastisements is a bastard and not a son. Then those sanctified people that never have any doubts and fears, and have not sinned for several years, had better be careful; for the strong man, I fear, has possession of their hearts, and his goods are in *peace*. But there is a warfare with the christian, but he did not have that warfare while in nature's darkness.

Why should the saints be filled with dread,
Or yield their joys to slavish fear?
Heaven can't be filled, which holds the Head,
Till every member's present there.

In heav'n the Head—the members here—
Ten thousand thousand, yet but one;
So far asunder, yet so near;
Some yet unborn—some round the throne.

But hush, my soul, nor dare repine,
The time my God appoints is best;
While here to do his will be mine,
And his to fix my soul to rest.

How consoling to the way-worn pilgrims, while subject to opposition, infirmities, pains, groans, and deadly strife, which we must endure for a short time while here in this tabernacle, to think that if this earthly tabernacle be dissolved we have a building of God, a house not made with hands eternal in the heavens.

My afflictions have been so great for a short time, until I have been led to the conclusion that my stay here is short, but thank the Lord, I have an humble hope that when I lay my armor by, I have a home beyond the grave. I have no abiding city here; this world is not my home. Remember me when it goes well with you.

Yours in deep tribulation.

LEE HANCKS.

HAGERSTOWN, INDIANA, Nov. 21, 1883.

Dear Brethren:—I am not competent to write anything for publication, but feel this morning like dropping you a line to let you know that I have been a subscriber and reader of the MESSENGER of 1883, and have just received the December number, 12. They have come regularly, and I must say, that they please me well. I have been a reader of the *Signs of the Times* for the last twenty-five years, and have tried to understand the writings published in that valuable paper, especially on the subject of the "New Birth;" but I must say that the communication over the signature of R., Vol. 5, No. 11, headed, "Old and New Man," certainly was the clearest view, and in the simplest manner to the understanding, that I have ever read. It seems to me that is just the way that it is. I am truly sorry that there is so much disputing and quibbling amongst the brethren.

I have been trying to preach Christ and him crucified, for about seventeen years (since I was ordained), to poor sinners, as the only name given under heaven or amongst men whereby we must be saved.

Dear Elder Respass, I know of no salvation out of Christ, for a poor, helpless sinner—*man* of Adam's family; I know of

no other men, and they are all Adam. Where art thou, Adam? Lost and ruined in the fall. By man came death (Adam); by man came the resurrection of the dead (Christ). I understand that all the foreknown of God (mean those that were chosen in him before the world began), which are called his sheep—he said, “I give unto them eternal life, and they shall never perish.” These are the subjects of the second birth; hence, Jesus says, “Except a man be born again, he cannot see the kingdom of God.” These have, and will be, born of the Spirit of God, between time of birth and the grave. Those embrace all the Father gave to his Son, Jesus Christ. Jesus said, “All the Father giveth me shall come to me;” there will be no failure in the matter. But first, they must all know that they are poor, lost, helpless, undone, and miserable sinners in God’s sight, and in their own sight—hence, they mourn, lament and weep, and say, “Poor, wretched *me!*” This mourning soul cries for mercy—“O God, be merciful to me, a vile sinner.” Such are giving evidences of a work of grace in the heart. Therefore, it is no wonder that the apostle would say, “By grace are ye saved through faith, and that not of yourselves, it is the gift of God.”

JAS. MARTINDALE.

ROSCOE, NEB., Oct. 29, 1883.

Elder J. R. Respass:—Send the MESSENGER to my dear old mother, who was a member of the Primitive Baptist Church at Bethel, Carroll county, Ga., and moved to this State in 1875. She always attended her meetings very promptly, but has not heard a sermon preached since 1875. I have sent her a few copies of the MESSENGER, and she said she had never yet seen anything to compare with it for a substitute for preaching. Her address is,

MRS. SARAH HOLCOMBE,
Brady Island, Neb.
U. P. R.R.

With my best wishes to the editors of the GOSPEL MESSENGER, I will close. Very respectfully,

M. N. HOLCOMBE, Ogallala, Neb.

MT. VERNON, TEXAS, Nov. 7, 1883.

Dear Brother Respass:—This morning I examined your editorial on “Old and New Man,” and find no point, nor even a sentence to find fault with. I have seen many articles on the subject in the thirty years past of our troubles, on the points involved, and never examined one with which I was better pleased; the contrary of which sentiments has been subverting the faith of our denomination for thirty years, and you never struck a better lick. And as far as you went you have the endorsement of my fifty years’ investigation and gospel faith. But, a little further on than you went, is a point of importance, which though, I think, is implied, I would have been so glad you had expressed. The point is this: Is the spirit of man born of the spirit of God, and thus made partaker of the divine nature, and does it, the *spirit of man*, die with the mortal body? * or does it continue to live on and ever. This question answered affirmatively, and to my mind, your article is full, beyond successful criticism. Yours, in hope that my spirit will not die with my mortal body. [*Of course not.—R.]

C. A. PARKER.

ACHOR'S GLOOMY VALE.

Dear Brother Respass:—Several times in my life have I been in Achor’s gloomy vale, but only once since the dear Lord was pleased to call me by his holy spirit, and manifest his delivering mercy to me in bringing me out of nature’s darkness into his marvelous light, have I sunk quite so low as in this year of our Lord, 1883.

In the early part of the year I was seized with a severe cold, and for many weeks I suffered great bodily pain, accompanied with darkness and doubts, and fears in my mind. At length, however, I was mercifully relieved in answer to prayer, the great Physician of both soul and body, sending me health and cure, for which I desire to record a tribute of praise to Him who is the Father of all my mercies, and the God of all grace and comforts. Soon after this, my dear wife,

who has been the companion of my joys and sorrows in this life for fifty-four years, and my companion in the faith and hope of the Gospel for forty-eight years (we were both baptized on the same Lord's day, in July, 1835), was suddenly taken down, so that for some time her mortal life was despaired of. Prayer was graciously heard on our behalf, and notwithstanding all our unworthiness of the least of all the mercies we receive from the Lord's precious hands, she is mercifully spared thus far, though quite weak and feeble. For all this goodness the language of my heart is, with Watts—

“O bless the Lord, my soul,
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.”

But oh, how prone I am to forget that—

“’Tis He forgives thy sins,
’Tis He relieves thy pain;
’Tis He that heals thy sickness,
And makes thee young again.”

Thus, my dear brother, “bonds and afflictions” seem to await me here below, but I have found there has been a “silver lining” to every cloud hitherto. It is in my heart to say, Blessed be God, none of these things move me from the profession of that faith once delivered to the saints, neither count I my life dear unto myself, so that I may win Christ, and be found in him, not having on my own righteousness, but the righteousness which is of God by faith—that I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death, so that I might finish my course with joy, and attain to the resurrection of the dead.

While in the present tribulation, the accompanying lines were written. If you think well enough of them to let them appear in your GOSPEL MESSENGER, do so; and, should they be so blessed to the reader as they have been to the writer, both during writing and since, the Lord alone will have the glory.

I remain yours in the faith of the Gospel.

JOHN AXFORD.

New York, Oct. 31, 1883.

ACHOR'S GLOOMY VALE.

HOSEA II., 14 TO END.

In Achor's gloomy vale,
 A door of hope was found
 For her who, in the wilderness,
 Was wandering round and round.

Speak comfort unto her,
 The Lord of hosts did say,
 For in that valley she shall sing
 As in her youthful day.

From out of Egypt's land,
 Into a wealthy place,
 I brought her, with my own right hand,
 That she might see My face.

No more Baali's name
 Shall be within her mouth,
 But ISH, she shall call Me now,
 For her I will betroth.

In righteousness and truth,
 In loving kindness, too,
 Judgment and mercy shall be known,
 E'en all her journey through.

While in the wilderness,
 It is that I may speak
 Sweet comfort to remove distress—
 Give strength unto the weak.

And it shall come to pass,
 In that day, saith the Lord,
 I'll hear the heavens, and then the earth
 Shall corn and oil afford.

Cheer up, then, doubting soul,
 JEHOVAH cares for thee ;
 By grace divine He'll make thee shine,
 And give thee victory.

New York, Oct. 14, 1882.

JOHN AXFORD.

Religious company brings fire to our graces, to kindle them
 when they are freezing; but irreligious company brings water
 to quench them when they are flaming.

Beloved Elders Respass and Mitchell:—The following took place in a school-house at the beautiful little village of Gordon, Claiborne Parish, La., November 10th and 11th, 1883: It was rainy weather, but notwithstanding, Elders T. J. Foster, H. B. Howard, E. J. Dean, J. E. Knighten, and M. C. Parker, and Deacons B. A. Waters, B. Thigpen, W. F. Brown, J. W. Stucky, and one other whose name has escaped my memory, met with a congregation of whom were persons holding letters from Primitive Baptist churches, and desiring to be constituted into a church. After short and appropriate discourses by Elders Foster and Parker, said Elders and Deacons formed a presbytery, by appointing Elder Foster, Moderator, and Elder Parker, Clerk. Said persons then presented their Covenant, and Abstract of Faith, which was read and found to be in accordance with that of Primitive Baptists. The letters were then called for, read, and found to be from regularly constituted churches, and two of the bearers were regularly ordained Deacons. The presbytery, knowing that said persons were fully and ably qualified to keep house for the Lord, on motion, they were duly constituted a Primitive Baptist Church, the presbytery extending the right hand of fellowship, and they to each other. The church then met in conference, chose the same Moderator and Clerk, read and adopted rules of decorum, chose themselves a name, opened the door for the reception of members. Then went into a choice for pastor, and unanimously chose Elder J. E. Knighten, whom it does seem that the great Giver of good gifts has been more than liberal in giving an understanding in His word. The good brother has been preaching for these people the past six months, preparing Lebanon, and Sharon, material for the constitution of their little sister, Emmaus. We had preaching at night at a good old brother's near by, by Elders Foster, Knighten, and Parker; met at the school-house Sunday morning; spent a while in prayer meeting, then had preaching by Elders Dean, Howard, Parker, and Knighten. After which, the door of the church was opened, and received two by experience and two by letter. Then

dismissed until their regular meeting in December, with quite a feast, to be long remembered by the little lambs that met there on that occasion.

Unworthily yours, &c.

A READER OF THE MESSENGER.

WEBB CITY, JASPER CO., MO., Nov. 20, 1883.

*Elder J. R. Respass:—Dear Brother in Trials:—*Having to send to you for eight of the brethren for your welcome MESSENGER, I will give a short statement of some of my visits among the brethren in the past ten months. I have traveled about 3,000 miles, embracing some 8 States. Last winter I visited 3 churches in Western Illinois. In April and May I visited some churches in East Tennessee; 1 in South Illinois. Since I have visited many churches in South-west Missouri and North-west Arkansas, and made a short trip in Kansas. I visited 4 Associations in September, which were well represented with messengers and corresponding messengers, and not a jar among them, but of one faith and practice, save a few churches which do not wash one another's feet—but this is no bar to fellowship. And I believe the churches are in a more prosperous condition of late in the West—especially where they are helping the ministry on their way, and where churches let those who labor in the word and doctrine know, if they will visit them, they will pay their fare, they are prosperous. And many of us are old, and from hard labor, hardships, trials in sickness and privations, that our time is not worth anything at home, but desire to go all the time, but are not able. I have spent \$100 in ten months, and have been helped some, but I feel I have not long to go; and I have spent my days of health and strength in disobedience, and now I have been made willing to spend and be spent for Christ and his called to glory and virtue (2 Pet. 1-3), that they might be saved in the doctrine of Christ, and always abound in the good works which God hath ordained they should walk in, making manifest in their mortal flesh the life of Christ, by bearing all the features of Him who hath gone

out before them, and hath chosen them out of the world, and commanded them to follow Him, and be separate from the world, and no more conformed to the world, but transformed by the renewing of the mind (which is renewed in knowledge after the image of Christ), quickened, pricked in the heart, hearing the voice of the Son of God, called, and after the peaceful presence of Jesus their righteousness, they are sealed with the Holy Spirit of promise of eternal inheritance by the Spirit of adoption, to wit, the redemption of their mortal bodies also into the glorious liberties of the children of God. Then shall the whole man be born again, and all Christ's substance, which David saw "unperfect," shall be perfect—one body in Christ, and all crowned with glory (the Lord our righteousness), and prove what that perfect and acceptable will of the Lord is.

Yours in hope through Christ,

JACOB CLOUD.

Editors GOSPEL MESSENGER:—I have visited five Primitive Baptist Associations this year, all of which transacted their business with entire harmony. The first was Red River, a sketch of which you have published. 2nd, Round Lick, held with Salt Lick Church, at Friendship meeting-house, Smith county, Tenn., commencing on Saturday before the first Sunday in September. Elder H. F. Agee was chosen Moderator, and C. W. West, Clerk. The 3rd was ours (Stone's River), commencing on Saturday before the third Sunday in September, with East Station Camp Church, Sumner county, Tenn. Elder W. B. Owen, Moderator, and W. L. Nance, Clerk. The 4th was Cumberland, held with Big Flat Creek Church, Williamson county, Tenn., commencing on Saturday before the fourth Sunday in September. Jerry Stephens, Moderator, and J. W. Harvey, Jr., Clerk. The 5th was Collins' River, on Saturday before the first Sunday in October; held with Bethlehem Church, Dunlap, Sequatchie county, Tenn. Elder J. A. Barnfield, Moderator, and F. Deakins, Clerk.

The following Elders preached at Round Lick: B. White, J. A. Barnfield, B. A. McLain, J. D. Jones, M. F. West, and myself. At ours: W. B. Owen, M. F. West, J. A. Barnfield, of Tennessee, J. H. Purifoy, of Alabama, and Isaac Blakely, of Iowa. At Cumberland: Jerry Stephens, D. K. Lassiter, B. E. Mullens, John E. Frost, P. M. Lancaster, and myself, of Tennessee, J. H. Purifoy, of Alabama, and N. B. Jones, of Kentucky. At Collins' River: J. A. Barnfield, P. M. Lancaster, John Petty, Samuel Bean, and myself, of Tennessee, and John Branum, of Ala.

I must say, that so far as I was able to understand, a system of salvation entirely by grace, was presented. There was an addition to the church at

Cumberland; also at Collins' River, with a seeming manifestation of the presence of God's Spirit at the close of each Association.

Between Cumberland and Collins' River Associations, Elder P. M. Lancaster and myself visited the following churches: Enon, Mount Pisgah, and New Hope, Bedford county, Liberty, Rutherford county, and an arm of Smyrna, at Mud Creek Seminary, Coffee county. Here we held a three days' meeting, and were met by Elders H. W. Arledge, D. T. Nowlin, D. K. Lassiter, and Isaac Blakely, of Iowa, who was visiting the place of his birth and childhood in the neighborhood, not having seen them before for half a century. We then visited Yellow Springs Church, on Cumberland Mountain. After Collins' River, we visited Providence Church, in Bledsoe county, spending two days filling an appointment at Dunlap, at night. We next visited Bildad Church, DeKalb county, and Round Lick Church, Wilson county. With the exception of Bildad, we found the churches all at peace. The trouble here was the preaching of heretical doctrine by a young preacher, as some of them understood him. During our entire trip we had orderly congregations, and though not large on week days, there seemed to be much spiritual feeling prevailing. I could but think from what I saw, that there is quite a harvest, almost ready to be garnered. Bro. Frost informs me that 8 joined at Enon, the last meeting. May the Lord help His children to perform their duty!

I must say that we were treated with uniform kindness during our whole trip. I would like to mention the names of all who kindly entertained us, but that would be too tedious; but will say, may the Good Lord bless one and all, is my sincere desire. I was absent from home four weeks, and found all well at home, for which I try to feel thankful.

Dear brethren and sisters who read this, whom I met, receive my regards as though I had named you personally. Bro. Gordon, continue to do your duty. And now may the *Grace* of our Lord Jesus Christ be with you all. Amen. Your brother in hope, J. W. REDDICK.

Bethphage, Tenn., Nov. 5, 1883.

STATE ROAD, DEL., NOV. 29, 1883.

Dear Brother Respass:—I saw in the October number of the MESSENGER, in an article written by Bro. J. C. Denton, an inquiry in reference to giving *license* to men to preach. I then thought perhaps I would write on the subject, and as I have not seen any answer since, I will proceed to notice the inquiry. The subject is embraced in a sentence which I will quote: "I do not know where the practice of 'Licensing' men to preach originated. Can you tell us, Bro. Respass?" Of course I do not propose to be in the way of Bro. Respass.

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There will still be room for him to tell what he knows about it. The place where, or the time when, any practice, or custom originated, is not perhaps of so very much importance to us, as whether such custom, or practice, is divinely authorized, and tends to the welfare and good order of the churches. As we find the practice prevailing in the Baptist churches from their first organization in this country, there can be little doubt that it prevailed before, in the old country, and was brought over with the first settlers. I shall not pursue the inquiry further in that direction, as our inquirer is evidently after *New Testament rule*. In the first place, What is a *license to preach*? What do we mean by it? I think the brethren here are generally of one mind in regard to the *calling*, or *gift*, itself; and also in regard to all steps necessary and proper to be taken by the church, in regard to recognizing it, and calling it into exercise. It is regarded as a gift conferred upon the church, and belonging to her, and of which she is the judge. Whether a brother has a gift to speak in the church to instruction, edification, and profit, it requires some time and opportunity to determine. Whoso is wise and has observed these things, will require no argument on this point.

He that believeth will not be in haste. The church need not be; and it is a very favorable sign, both on the part of the church and also of the speaker, that neither of them are in haste. No harm will be likely to come of delay; while much harm may come to the church from hasty and inconsiderate action, and a promising and useful brother may have his comfort and his usefulness seriously impaired, if not destroyed, by such action. We are not left without full instructions by the apostle on all points connected with this subject. He names over quite a number of marks that the candidate must bear; and will not allow for the lack of any one of them. These things all *must be*, and they must *be proved*. Even after all this, we have the strict and positive injunction: "Lay hands *suddenly* on no man." There are cases where there seems to be little or no room for doubt, but to depart from

the rule would be starting a dangerous precedent, which the children of wisdom should guard against. "Some men's sins are open beforehand, going before to judgment, but with some they follow after." While we might allow that any brother in good standing would have a right to speak at any time in the church, yet the church as mistress in the house, and by way of preserving her own peace and good order, would rightfully check a brother whose speaking was found to be unprofitable. On the other hand, as profitable gifts are generally connected with humility and diffidence, some expression of encouragement and approbation is proper from the church to any member whom she feels warranted thus to encourage. There is good order, and a consistent course for a church to pursue, as certainly as there is for individual members. Bro. Denton says: "Any brother feeling an impression to speak, &c., should be allowed to do so." "The church will then have the opportunity of ascertaining who have gifts." "And when it is seen that a brother has the gifts and qualifications of an elder, or bishop, then what? It seems to me that he should be ordained," &c. Pray not quite so fast, Bro. Denton. All this is right enough, and I have heard it argued before. But, while we admit all of it, we will take time to proceed in order. Allowing that there should be full proof of ministerial gifts and qualifications, it becomes a question as to the length of time required. With some of our most acceptable and useful preachers, the time that they continued to speak before their ordination has been five or six years, and often longer. In no case that I am aware of was the ordination delayed too long. But what is a *license*? Simply a vote or act of the church giving liberty to a brother to speak, defining the extent of that liberty, and her sanction to and approval of his public speaking to that extent. License is *liberty*. The fact of giving it shows the authority to be with the church, and the exercise of this authority to be based upon her judgment. This vote of giving liberty is sometimes exercised at two or three different times, extending it as the growth and improvement of the gift warrants. The

first liberty is generally confined to the bounds of the church; afterwards this restriction is sometimes removed, and sanction given to visit among other churches, recognizing the gift as a gift to "Preach the Word."

I think it will be allowed, on the one hand, that there should be ample time and opportunity allowed for candidates to give proof of their gifts and calling; and, on the other hand, that all the steps taken should be authorized and sanctioned by the church. A written certificate of the action of the church may or may not be of account, according to circumstances. In this day, when every event is proclaimed upon the housetops, one has little need to carry a written certificate of license with him. But the time has been in this country when a single day's ride from home would have made this necessary. The church clerk, or the pastor, or even any trustworthy member, could furnish such certificate, if the brother wished to travel where he was not known, if such action had previously been taken by the church. Such regular, orderly proceeding, must, I think, commend itself to every honest inquirer for the right way. It has never been considered essential, however, and cases have frequently occurred of ordinations without any of these definite preliminary steps, as above suggested. Regarding license, then, merely as the action of the church in behalf of a brother who shows promise of useful gifts, and for his benefit, I think Bro. D. can hardly object to it. He speaks in his letter of some gifts that are *nothing more than exhortation*.

I had thought this to be an excellent and important gift. I would that brethren were more disposed to distinguish it, and assign to it that prominent place that its capacity for usefulness warrants. It is desirable that all things, as far as possible, be observed in accordance with the law and order of the house.

E. RITTENHOUSE.

What the Papists cry up as the mother of devotion, that we cry down as the father of superstition.

EDITORIAL.

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

INTRODUCTORY TO VOLUME SIXTH.

Beloved in the Lord:—Having obtained help from God to close the labors of the past year in peace and love among our wide-spread correspondence, and relying upon the same Almighty Friend to sustain us, we now enter upon the responsible duties of the Sixth Volume of the GOSPEL MESSENGER.

Never at any time since our editorial work commenced have we more sensibly felt the need of the Lord's strength to sustain us. As we become better acquainted with the position assigned us, and as our correspondence increases, we more sensibly feel the weight of the responsibilities which rest upon us.

In various parts of the United States a factious spirit has for years been manifesting itself among brethren, and while there may be in some instances a real difference in some cardinal principle of doctrine, or order, yet in most cases it is more a strife over men, or a contest of unprofitable words, subverting the hearers, than anything edifying to christians. If carnal or selfish motives have introduced a dispute, the argument will be conducted in a bad spirit, forming parties who will misconstrue and misrepresent each other.

If preachers consume the time which should be employed in feeding the flock of God, by casting stones at the sheep and trying to kill other under-shepherds, much distress will follow. If they should take their precious time from preaching the truth in love by making a personal thrust at others, or a personal defense of themselves, a bad spirit will be engendered in their brethren, and thereby, they will be led away from the meek and gentle spirit of the gospel.

When we receive written articles of local difficulties making personal thrusts, if we have wisdom to discern a hurtful or bad spirit in them, we prefer not to publish such. The

nearer family troubles can be kept at home, the easier they are generally settled. It is a bad example and a poor way to settle local difficulties to blaze them abroad through the papers. "Hatred stirreth up strifes, but love covereth all sins."—Prov. x., 12.

We feel thankful to God that he has given the GOSPEL MESSENGER a place in the hearts of his people, and that so many of them have been stirred up to aid in making it useful to christians. We have, however, many hindrances, but we trust, brethren, through your prayers and a supply of the spirit of Jesus Christ, that these may be overcome in the right spirit.

In this connection we wish to say that articles for publication come in much faster than we can possibly publish, even though we have swelled the number of pages to nearly double its original design. Brethren and sisters whose articles are delayed, or not published at all, must not conclude the omission is because of unworthiness in what they have written. We prefer that all should be heard, but unless the most of them who write should send short letters, it will be impossible to give all a place.

We think it proper to inform our readers that, while many of our subscribers have promptly remitted advanced dues for themselves and others, still there are enough who neglect to pay up promptly, to greatly embarrass us and cripple the usefulness of the GOSPEL MESSENGER. We do hope that, while we are giving our time and labor almost entirely as a voluntary contribution to bring the MESSENGER within the reach of all, that those of our subscribers who can, will remit promptly in advance. If any desire their paper discontinued, they will please pay up dues and order it stopped, giving their Postoffice, County and State.

Finally, beloved readers, we ask your prayers that we may all follow the things which make for peace and "things wherewith one may edify another."—M.

THE CHRISTIAN WARFARE.

Put on the whole armour of God that ye may be able to stand against the wiles of the devil.—Eph. vi., 11.

There is nothing more plainly taught in holy writ than the christian warfare. The life of Christ, the great head of the church, was one of warfare in the flesh, and a successful one, for he "spoiled principalities and powers and made a show of them openly, triumphing over them in it." We once thought that to be a christian was "to be carried to the skies on flowery beds of ease," so that when the struggle began we were ready to give up, and say that we were mistaken and had been deceived, as if we could live Christ's life, or as christians, and not live the life in some respects, at least, that he lived himself. If he was a man of sorrows and acquainted with grief; if he was poor, destitute, and despised, so must his children be; if his joy and delight was communion with the Father, and his meat and drink doing his will, so must ours be also, if we have his spirit. But this cannot be done in the flesh without a struggle, and hence the necessity in us of putting on the whole armor of God. It is a hard struggle, for there are many enemies to contend with; there is the world, the flesh, and the devil, singly, and often combined, so that it is a sore conflict and a deadly struggle, with the whole armor of God on. The warfare now is not a carnal one, nor are the weapons carnal; we do not wrestle with flesh and blood as in olden days, when cities were sacked and burned and countries devastated. Swords, spears, and slings, were used then, and men's lives were taken, but it is not so now in the christian warfare. This is a dispensation of peace in that respect. No harm is done men now, not even to enemies, but good to all men rather. The Master rebuked his disciples once because they asked him to command fire from heaven upon a certain city refusing to receive him, saying to them, "Ye know not what manner of spirit ye are of, for the Son of God is not come to destroy men's lives but rather to save them."—Luke ix.

But the literal warfare of olden time illustrates the warfare of the church and christian now, and is therefore written for our comfort. God's people were not warriors whilst in Egyptian bondage, but were servants, as they are now, whilst dead in sin; but when brought out of Egypt (freed) and made servants of God—under his law—then they had warfare. Enemies impeded their progress, attacking them front and rear, so that the battle was often very sore with them. In the Promised Land they were surrounded by enemies, and some were even left in the land whom they could not drive out, a perpetual source of anxiety and alarm, ever being ready to join in against them with any invading foe, as trespassers upon their soil. Their enemies would often combine and come armed against them invading the very promised land itself to drive them away from the inheritance God had given them. Then there were hard struggles with all the advantage apparently on the side of the enemy; because the enemy, if unsuccessful, could return to his own land and live, but with them there was no where else to go; that which God had given them was all they had, and if they lost that then all was lost. "To whom shall we go?" said the disciples of the Lord—

Thy promise is my only plea,
 With this I venture nigh;
 Thou callest burdened souls to thee,
 And such, O Lord, am I!

I am a poor sinner and nothing at all,
 And Jesus Christ is my all in all.

The promise of God was all they had, and it was death to lose that, and a man will give all for his life, and hence they fought, and like Gideon's men, "Though faint they still pursued." They couldn't stop in such struggles until victory was given them. We see some so-called christians who have no such struggles, and pity those who have them. Alas! for them.

There was one of the Three of David's mighty chiefs "Who smote the Philistines until his hand was weary, and his hand

clave unto the sword."—2 Sam. xxiii. These single-handed combats are terrible. They are death grapples with the sons of Anak; when with all the armor we can command, with the muscles strained to the highest tension, the breath bated, with no noise of arms, as if two were struggling in deathly silence upon the brow of some terrible precipice to hurl the other headlong into a horrible chasm to be dashed into atoms! They are terrible beyond description, these struggles with unbelief. Benaiah, another of the Three, slew an Egyptian, a goodly man, and the Egyptian had a spear in his hand, but he went down to him with a staff and plucked the spear out of the Egyptian's hand, and slew him with his own spear. He slew also, two lion-like men of Moab, and went down and slew a lion in the midst of a pit in time of snow."—2 Sam., xxiii. Now, although these were carnal struggles, yet they were done in faith, the same spirit in which we struggle and victories are given us now. We are apt to read such things as though they were done by mere human strength, and not by the "Lord who strengtheneth," and as if they were easily done, but it was as hard a struggle and as much against the flesh for them to do such things as it is for us now to deny self, take up our cross and follow Christ in a cold time of snow. Self, like a giant; unfitness, like a lion in our path, and natural depravity, with all its beastly passions, as a lion in a pit, we have to go against, and with nothing but the armor of God, his promise and word, as often only a staff in our hand, only an impression to do, with all the odds against it, even reason itself. With no fitness or strength, but with a deep sense of our weakness and unfitness, we go to battle with giants and lions, so that the victory is given us of God, and, like Joab, when a city was taken it was called by David, his king's name, and not his own (2 Sam. xiii.), so we are made to ascribe it to God, saying, "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

And they spoiled the enemy; they got something to live on and weapons to fight with. Call up your experience, and see what you have gotten in every struggle of faith. When

you joined the church, when you preached, when you did any other act of christian obedience, there was given you something that you did not have before, and it was food to you, and a weapon in your hand. David got Goliath's sword, with which he cut his head off, and it was of use to him afterwards in an extremity when he could get nothing else. It was a terror to Israel in Goliath's hand, but a trophy of victory in David's, as the consciousness that we have felt to be sinners and felt penitence for it, though it was a terror at the time, becomes a comfort to us when we are given faith to see that Christ came to save sinners.

We need to put on the whole armor of God; not worldly armor, but spiritual armor; not worldly wisdom, but spiritual wisdom—even the hidden wisdom which none of the princes (great men), the Goliaths of this world knew, but the wisdom of God, in a mystery, that has been revealed unto us. If a lion be in the path we would not go unarmed against him; but, if we must go, and go we must, we would feel the need of all the armor we could use. We would go with all the faith we could have, struggling in prayer to God. If there be no enemy in the path, no danger to encounter, no pride, vanity, worldliness, covetousness, coldness, distrust, unbelief, malice, envy, self-conceit, darkness, lust, shame, &c., to subdue and overcome, then there would be no struggle and no need for armor. But as long as these enemies infest the land, oppose our progress, and spoil our peace, we must needs go against them and struggle with them, or be overcome by them. And not simply one time, but many times, and as long as we live, for we shall only put our armor off at death; and then, and not till then, will peace perpetual be declared. In carnal warfare both sides are armed, and so it is in spiritual warfare. It would be an easy victory for one armed with a Sharp's rifle, sword, and pistols, to overcome one with a riding switch; it would be but a pretense of a battle; there would be no honor and praise gotten to the captain of our salvation by it. Satan is not disarmed, that we may boast of a victory without a struggle; the lion is not caged, that we

may slay him and shout our strength, else we would need no faith. We could do such feats without armor; such feats could be done by men destitute of faith. In carnal warfare, both sides are not only armed, but drilled in military tactics. God teaches his people to war so that they make a "good fight." "Blessed be God," said David, "my strength, which teacheth my hands to war and my fingers to fight."—Ps. 144. Goliath, whom David slew, was a trained soldier from his youth; he was trained by man, and David by the Lord. He had much more armor than David, but David's was the armor of the Lord, such as God had given him in the wilderness, the armor of the word and spirit. As God's soldiers grow stronger by experience, so do their trials, and thus the struggle continues. Trained soldiers use the weapons they are accustomed to, such as they "have proved." No old soldier is going to experiment with new weapons in the face of the enemy's fire; he feels the danger too greatly; that it is no time to risk anything, for his life is at stake. A minister bowed down with sorrow, tormented with unbelief, beset by a host of enemies, forgets, in his deep struggle, all about "showing off," and "speaking great, swelling words of vanity;" he does not dive into some deep, unknown thing, but the word he preaches is nigh him, even in his mouth and in his heart—the word of faith. He is in dead earnest, of necessity, as if his life depended upon every shot he makes. He needs the whole armor on, and has got it on, and it all is not too much, but is sufficient.

It is necessary, as individual christians, to put on the whole armor of God, and necessary as churches also, that they trust in and be governed by his word, and his word only. We are, this moment, in receipt of a letter from Bro. A. Vancleave, Bibb, Texas—who, with some others, seem to be struggling with the Goliath of Universalism. There are many wiles of the devil, and this, like Arminianism, is one of them. The devil attacks the people of God in Universalism, in this guise, in Texas. Bro. V. writes that they put it in this way, "If God knew the end from the beginning, having all power, and

could have as easily provided for the salvation of all as of part, now would he be infinitely good if he did not do it? and where is his goodness, if he fails to save all? They say, also, that there are but two ways to evade universal salvation, either God would not save all, or could not save all; if we say he would not, we limit his goodness; if we say he could not, we limit his power."

Now, we have struggled with this identical foe ourselves, and, dear brethren, we can no more go against him with human armor than David could go against Goliath with Saul's armor. We need God's armor, and nothing else will avail. The word of God and your experience, are the weapons of your warfare in this, as in all other struggles. Are the Scriptures true? if so, God has an elect people. Is Christ true? if so, he came to save his people from their sins; did he do it? he says he did. Are all saved? the Scriptures say not; and is the damnation of the wicked just? Paul says it is. According to their idea of infinite goodness, would God be infinitely good in allowing man to sin at all? Could he not have prevented it, as having all power. Does not your experience and the word of God teach you that God's people are changed; that the tree is made good to bring good fruit; and does not your observation and the word of God teach you that all are not changed? It certainly does so teach you; then, any teaching to the contrary, is false; and, "though it proceed from an angel's mouth, is but a lie at last." God will do right, and no devil need tell us to the contrary. The next step is to challenge you to prove there is a God at all, and where he came from. They are not nearly so much concerned about their own individual personal salvation as they are about whether everybody else is saved, or not. They can easily put up with the difference God makes in this world in men, but will not allow a difference in the world to come. And you know from your experience and the word of God, that these very Universalists would be just what you are if the same work had been done in their hearts that God has wrought in yours; therefore, what hast thou that thou hast

not received? and who maketh thee to differ one from another? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor. Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, "Why hast thou made me thus?" Stick to the Scriptures and your experience; for, if the Universalists are right, your experience is wrong, and the Scriptures but cunningly devised fables. They, as the Arminians, cannot submit to God as a sovereign, but seek to take his government into their hands and do away with the mystery of godliness. Keep on the whole armor of God, and in his name set up your banners. The Universalists and Arminians are of one spirit and would seek to conform God to carnal reason, but let his children be conformed to him, and not to the world.

Why was I made to hear his voice
 And brought to enter in,
 Whilst others make a wretched choice
 And perish in their sin.

We should, in the christian warfare, avoid all extremes, but abide with the word of God. What it reveals believe, and what it does not reveal, know that it is not necessary for us in this mode of existence, and that it will all be clear in eternity, and the mystery of God finished.—R.

WE call attention to an advertisement of Brewer's Lung Restorer, a medicine manufactured and owned by Messrs. Lamar, Rankin & Lamar, of Macon, Atlanta, and Albany, Ga. This firm is one of the largest and wealthiest in the South, and we believe they would not endeavor to introduce an article unworthy the notice and trial of the public. Furthermore, we have used the medicine with beneficial results in our own family. For these reasons we are willing to advertise it, not as a cure all, but worthy a trial for the diseases for which it is recommended.—R.

WE regret an error in last issue, in which was printed Oxford instead of John Axford, 337 West 16th street, New York, Agent for Gospel Standard and other English Baptist literature. Also, the price of the Standard is 75c. instead of \$1.00.

PROHIBITION AND DRUNKENNESS.

It is said that sometimes "extremes meet," and possibly this has never been more clearly demonstrated than in Prohibition and Drunkenness. Calm, sober judgment, good sense and sound reason, are alike dethroned in both, and men are as thoroughly intoxicated, in some instances, on the Prohibition question, as ever any man can be upon whisky, brandy or rum.

Temperance is the proper and lawful use (not abuse) of such things as the Creator has given to man. It is "habitual moderation in regard to the indulgence of all the natural appetites and passions," so that everything is kept in proper subordination to the divine law.

Drunkenness of any kind is wrong and sinful, whether religious, political, or on whisky. It is alike *drunkenness*—reason is dethroned, and riot, violence and bloodshed may be expected. No greater curse can befall any people than to be given over to drunkenness, whether religious, political, or alcoholic. The scriptures speak of some being "drunken, but not with wine; they stagger, but not with strong drink; for the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets, and your rulers, and the seers, hath he covered."—Isa. xxix. 9. Improper and extreme excitement of any kind is drunkenness, and even on this, so-called, temperance question and prohibition movement, have we not heard drunken speeches from both the pulpit and the stump?

It is an admitted fact that the evils of drunkenness are alarmingly great. It is horrid to contemplate where our country is drifting to in this direction; but, "shall we do evil that good may come"? Can society be bettered by overcoming one horrid evil and substituting another, even worse, in its stead?

Prophecy tells of religious fanatics whose influence is so great as to make the inhabitants of the earth "drunk with the wine" or doctrine of their religious fornication, while they

themselves are "drunken with the blood of the saints, and with the martyrs of Jesus."—Rev. xvii. 3-6.

That there is both political and religious drunkenness embodied in this modern Prohibition movement, there is no doubt; and that it thirsts for blood, there can be no question, as the following extract from an editorial in a Methodist paper will show. In speaking on the Prohibition question, the editor of the *North-western Christian Advocate*, of Cincinnati, Ohio, says: "The combat has been in vigorous progress for fifty years. The time seems long, but it will be remembered that it took a hundred and fifty years to destroy the lion, slavery; moral suasion was tossed aside, like a straw in a cyclone; legal suasion had no effect; *bullet* and *bayonet* suasion had to rid the world of that foe to God and man. The liquor question may die equally hard; but if it costs five thousand millions of treasure, five years of *bloody* conflict, a *million* of men, and the life of a Lincoln, rum, like its ally, slavery, must go."

Is it not clearly evident that the murderous spirit of this modern "Advocate" is not the spirit of Him from whom it has blasphemously taken its lovely name, "Christian Advocate"? The blessed and glorious ADVOCATE for the church of God had no such murderous designs to fulfil, as are belched out in the above extract. He rebuked his disciples for cherishing such revengeful spirit, and tells them that he "came not to destroy men's lives, but to save them."

In some instances the Lord has put drunkenness—even religious drunkenness, as a curse upon a fanatical religious people who magnify themselves against the Lord. "Make ye him drunken: for he magnified himself against the Lord; Moab also shall wallow in his vomit."—Jer. xl., 26. "Babylon hath been a golden cup in the Lord's hand that hath made all the earth drunken; the natives have drunken of her wine; therefore the nations are mad."—Jer. li., 7.

Babylon signifies confusion, and it is figuratively used by inspired writers to represent all persecuting, fanatical religious sects and anti-christian denominations. These sects are the

“nations” mentioned in the above text. They have drunken of the doctrine of Babylon, the wine, that dethrones reason, and excites to religious frenzy and violence. “Therefore the nations are mad.” With what maddened fury has any religious sect been seized and influenced, when even one of its principal organs shall insist upon the wholesale murder of “One million of men” to enforce its doctrines. We know that the Scriptures must be fulfilled, and were it not that they speak of just such a state of things coming upon a wicked and erring people, we could not believe, that in this so-called, enlightened nineteenth century, any religious sect professing the name of Christianity could be found to endorse an editor who would boldly send forth such sentiments as is found in the extract from the *North Western Christian Advocate*. The extract, as we have given it, was handed us by an orderly, sober-minded citizen, who holds a responsible official position under the authority of the United States. We have no doubt of its authenticity, though the date is not given, but possibly it can be found in one of the weekly issues of that wonderful *Christian Advocate* (?) of September, 1883. So far as relates to drunkenness or even the excessive use of intoxicating drinks, we utterly detest and abhor it, and in common with all good, sober-minded citizens, we deeply deplore the numerous evils it entails upon posterity and upon our common country; and, so far as our influence can be lawfully exerted by precept or example to arrest and counteract these alarming evils, we feel in duty bound in the future to give it, as we have been doing during the whole of our past life. But, if we are required even under pain of public censure, fine, imprisonment, or death itself, to join in the old Phariseeical cry against Christ Jesus that “He is a gluttonous man—a wine-bibber—a friend of publicans and sinners,” we hope to have grace given us from God to bear it in a proper manner, and still insist upon a strict conformity to the divine standard of God’s eternal truth. Jesus Christ, the Son of God, came eating and drinking, lawfully, not sinfully, anything that God had created to be eaten or drank, and because of this righteous use of things,

these fanatical Pharisees, being drunk, like a few of their modern brethren, are on the Prohibition question, cried out, "Behold a Wine-Bibber"—or, in other words, a *drunkard*. Can we not discriminate between truth and error? Can we not see a vast difference between the proper and lawful use of anything and the perverted and abusive use of it? The Spirit of God, speaking by his apostle, commands a whole church and such members thereof, to "Be not drunk with wine, wherein is excess."—Eph. v., 18. Excess is drunkenness, and therefore, an abuse that is forbidden; but to show that there is a proper and lawful use of wine, the same apostle commands Timothy, a young minister of the gospel, to "Drink no longer water, but *use* a little wine for thy stomach's sake and thine often infirmities."—1 Tim. v., 23.

M.

DID ADAM DIE A SPIRITUAL DEATH?

Under the above heading, Elder C. A. Parker, of Texas, writes a mild and respectful letter for the GOSPEL MESSENGER, and were we simply to consider the long and arduous life of fifty years of Elder Parker in the ministry, together with his uniform good moral standing, we would gladly publish his letter on the affirmative of the above question.

But, inasmuch as we have reason to believe that both the affirmative and negative of this question have their zealous advocates, and that heated controversies have already sprung up among brethren in some places, engendering strife and promoting a factious spirit, we think it best not to publish the above named letter.

We are glad that Elder Parker appreciates our delicate editorial responsibilities, and freely accords to us a discretionary right to dispose of his letter. We hope to hear from him again soon on other subjects mentioned in his note to us, and especially, that our readers may be entertained by the perusal of a Biographical Sketch from his pen.—M.

WE issue now 4,500 copies monthly, and hope to issue more than twice that number by the end of the year.

(4)

 IN THE FLESH.

A friend, Mr. Jowers, of Birmingham, Ala., requests to hear from us on Rom. viii., 8, 9—"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." We have only time now to say a few words. All natural men and women, no matter what their wealth, rank, talent, or learning, may be, if not born of the Spirit, in distinction from their natural birth, are but in the flesh, and cannot please God, nor render an acceptable service of spiritual worship to him. Without faith, it is impossible to please God; and, as faith is the fruit of the Spirit, no one has it unless the Spirit of God dwells in him. This Spirit of God is said to dwell in one when the law of God and the holy principle of obedience to Christ is written in the heart and put in the mind. If any one have not the Spirit of Christ, he is not yet manifested as an heir of God nor joint-heir with Christ. If one has the Spirit of Christ, he has faith, hope, and love. He loves God and hates sin; he loves and esteems even reproach for Christ's sake as greater riches than worldly treasures.—M.

 TO CHILDREN.

Dear Children:—The wheels of time have rolled gently along without stopping for one moment and brought us to the close of another year of our stay upon earth. But, still time moves along in the same regular order that the Creator has established for it, and so soon as one year is brought to a close we at once look for the first dawn of another.

In the opening up of this New Year to you, we do hope and pray God that it may be to many of our young friends, indeed, a "Happy New Year." We hope that you will long remember it, and that, like the Israelites, when the Lord brought them out of bondage, you may be prepared to say, "This month is the beginning of months." We know the

Lord can make it, indeed, the "first month of the year" to you in a special and peculiar sense, if it be his holy will. If you will get your Bible and read the Book of Exodus, and especially the 12th chapter, you will see the children of Israel were to remember one particular month, so that it should be to them the "Beginning of months," and the most noted of all the other months of the year. No people on earth are so distinguished in the Bible as the Jews, or Israelites, as they are sometimes called. They were God's chosen nation in a very special and peculiar sense, and he dealt with them in a way and manner that he did not deal with any other people. They had trials, sufferings, and cruel bondage, such as no other people had felt. But time brought their bondage to a close. Their God had set the time for their deliverance, and that time had come. It breaks forth upon them with joy and gladness. It was to them the dawning of a new month, and the beginning of a "Happy New Year." Such a month and such a year as they had never before seen or known. A month long to be remembered—the beginning of all months to them—the first month of the year of their release from a bondage of several hundred. It was a dreadful bondage, sometimes called an "Iron furnace," because it was so strong and so severe.

But, dear children, it may be that the Lord has caused some of you to see and feel that you are in a greater and more cruel state of bondage than these poor, oppressed Israelites were. The reigning power of sin is stronger and more cruel than Pharaoh. The wages of sin is death. Sin separates you from God. It fills the mind with foolish hatred against all that is holy, good, and pure. It brings guilt, shame and distress. But if the Lord has given us of his Holy Spirit, and we are made to see and feel that we are poor, guilty sinners, our bondage will soon be over; the captive soul will be set at liberty and be enabled to view God as its Father and Friend. Should such be the case with any of our young readers, it will be to them, indeed, a *Happy New Year*. "*Happy* is that people whose God is the Lord."—Psa. 144, 15. And "*Happy* is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all that is therein; which keepeth truth forever."—Psa. 146, 5.

M.

EXTRACTS FROM LETTERS.

NEW PROVIDENCE, ALA., Sept., 1883.—*Elder Mitchell: Beloved in the Lord:*—I have visited seventeen churches in the last two months in this section of the country, and am thankful to find that peace, harmony, and brotherly love abounds among them. I find, also, that they are well supplied by faithful ministers of the word, and a small ingathering in nearly all of them. Really there seems to be a travail in Zion, great fervor of spirit and zeal in the ministry, and more general interest manifested than I have seen among the Baptists for many years. The congregations generally are large and orderly. A church was constituted at Dorman's School House, August 25th, with sixteen members, and one was received by experience and baptism. There were many in attendance and much interest manifested. I hope it is a church at the right place, and pray God to bless them in their infancy.

To-day, after preaching by the unworthy writer, at New Providence, a dear old brother related the dealings of the Lord with him to the church, and was heartily received into fellowship. He is to be baptized to-morrow. Remember us at a throne of grace.

DAVID POPE.

The above ought to have appeared sooner, but was mislaid.—M.

ATLANTA, GA., Nov. 10, 1883.—*Dear Elder Mitchell:*—Feeling that it would be a relief of mind to write you, I make the attempt. I have read several of your published letters to-day, which seems to have strengthened me and increased my desire to write you as plainly as I would to my mother or father. In 1862, during a revival, I joined the Missionary Baptists, and in 1863, I had the small-pox, and thought surely I would die, and even prayed that I might, as my sufferings were so great. But I got well, and soon afterwards, I got married, and went further into sin than I ever had before. In 1864, my husband being in the war, I was thrown in, for a while, to live with a Baptist minister's family. For a time I

lived a better life, but when my husband came from the war, instead of being grateful to God for mercies received, I was vain, and went to pic nics, balls and dances, up to 1872; and, in 1875, my brother, who had been living with us, I think, was changed, and seemed very religiously devoted. I became deeply concerned, but I was reading four story papers, and even while praying the Lord for pardon, it was suggested that if the Lord would just let me finish one I was reading, then I would quit such. But suddenly it occurred to me—"Suppose you should die before you get that story read." I was, however, soon cut loose from all these vanities. I went down to Opelika and heard mother and my brother talk much on religious matters. My father spoke of the "Hard Shells," and after my return to Atlanta he sent me the GOSPEL MESSENGER and "Naaman;" and soon again, I went back to Opelika and met with you, and you know how I got after you about Infant Salvation. I came home and continued to read, and went several times to hear Elder J. G. Eubanks, and his doctrine seemed so plain that I rejoiced in it. For a long while I was sick, but an old gentleman would call and see me, and I liked his religious conversation. He was a Primitive Baptist. Finally, when I got well, this old gentleman (Huff) carried me out to the church meeting at *Utoie*; I was received there as a member, and baptized by Elder Hardy.

Your sister in Christ,

M. J. HERNDON.

BIBB, TEXAS, Nov. 19, 1883.—*Dear Brother Respass*:—I am well pleased with the MESSENGER in every way; its style, and manner in which it is conducted, and the spirit in which the brethren write for it. I greatly admire the editorials. Those editorials in the last number I have received—"Tasted Death for Every Man," and "The Old and New Man"—are worth the price of the paper. I hope, dear brother, that you and Bro. Mitchell will be spared yet a long time to contend for the Faith once delivered to the saints, and that the brethren will continue to write in the same lovely spirit which so becomes the children of God. Bro. Respass, I am inter-

ested enough in the publication of the MESSENGER to work for it. I sent you two new subscribers not long ago, and now send another.

Bro. Respass, you remember that I requested you in my last letter to write your views on Mat. xi., 20-24. I will renew my request, and hope you will write and give your views. No more at present. Yours to serve, R. A. BIGGS.

ALBANY, MO., Nov., 1883.—*Dear Brother:*—The Lord still remembers his cause and people in these bounds. The Sugar Creek Church, Daviess county, has lately received three additions by experience and baptism, one of them a sister quite young, yet with much clearness was able to tell what Jesus had done for her. It was a very affecting scene, as much so as I ever witnessed. There were but few who did not shed tears of joy, and some even shouted God's praise aloud. How precious is the united testimony of the saints that salvation is of the Lord, and how very encouraging to see willing subjects declare their faith in acts of obedience. Our dear aged brother, Elder James Ward, is the pastor of this church, and he has served them long and faithfully, bearing the heat and burden of the day, and continues to break to his flock the Bread of Life. There is an increased interest manifested among the saints, and this, I trust, is a token of the Lord's presence.

May the Lord strengthen the feeble, give grace and glory, and no good thing withhold from them that walk uprightly. Pray for us. Yours, to serve in gospel bonds,
ISAIAH J. CLABAUGH.

BRYAN, TEXAS, Nov. 20, 1883.—*Dear Brother Respass:*—I wish to drop a few lines for the MESSENGER in reference to Elder Patterson's visit to Texas. I am quite feeble now, and cannot write much, having had a severe attack of sickness, which prevented me from being with Bro. Patterson at his appointments in this section, being his last in the State. I feel to believe that his visit among our people was ordered of the Lord. I am thankful to God for the privilege of accom-

panying him on his tour. We were together about one month, and our labors together seemed to be blessed of the Lord, though we both made some signal failures in our efforts to preach, which, of course, was mortifying to us, but for our good no doubt. The deep interest and hearty expressions of approval of brethren and sisters, and the tears and requests for prayer coming from penitent souls, are taken as evidence of the divine blessing upon our labors. Bro. Patterson will long be remembered by the Baptists of Texas.

Yours as ever,

J. C. DENTON.

ROVER, TENN., Oct. 25, 1883.—*Dear Brother Respass:*—Elder J. E. Frost came to Enon, Bedford county, Tenn., and continued with us to Tuesday for services, when seven joined the church and received baptism. It was one of the most lovely meetings I ever witnessed. We truly feel that the Lord has visited us, for which thanks be unto his name, who is ever mindful of and watches over us for good. Please remember us when all things go well with you.

Yours in hope,

W. D. SUTTON.

OLD SPARTA, N. C., Oct. 27, 1883.—*Dear Brethren:*—I would like to write you a few lines, to let you know how much I like the MESSENGER, but I cannot express how much I love to read the communications contained therein. I think the letter Bro. Mitchell writes in each number to children is well worth the price of the paper. I can say, in deed and in truth, that it proclaims just what I believe. If I ever have received a hope of heaven and eternal happiness, that hope is Christ, as the only way from earth to heaven. I was about 22 years old when, I hope and trust, he spoke peace to my troubled soul, saying, "Thy sins, which are many, are all forgiven." I am going on 51 years old, and have never lost confidence in that hope yet. I doubt self, and have many trials, but Christ is the anchor to my poor soul.

May the Lord bless you both, with health and all blessings, both natural and spiritual, that you may continue to feed the flock that he has purchased with his blood, is the sincere prayer of one that loves you both. Pray for me.

W. T. DUPREE.

FARMERVILLE, LA., Nov. 12, 1883.—The churches in this country are in a very cold and indifferent state about spiritual things. I reckon the fault must be in the ministry. We ought not to live for anything but the will of God, but it seems as everything but his will is ours.

Yours in love,

HENRY ARCHER.

*Elders Respass and Mitchell:—Dear Brethren:—*I have succeeded in obtaining a few more names for the best paper or magazine that I have read. I prize it next to the Bible. I do unreservedly endorse the views of the editors, and of the correspondents, with but few exceptions, and all, or nearly all, of those have been noted. I purpose making greater effort to increase the list of subscribers from this section.

May the Lord favor you daily with his spiritual presence, and prosper all your righteous efforts to promote Zion's good and his glory, is the earnest desire of a poor sinner, who hopes in Christ, and Christ only, for salvation.

Franklin, O.

JOHN M. THOMPSON.

FLORENCE, KY.—*Brother Respass:—*I am well pleased with the MESSENGER, and if it should be conducted in the future as in the past, I hope it may long continue. In thus saying, I feel in mind to have become somewhat converted, though I have been a subscriber and have taken nearly all the Primitive Baptist periodicals since I have had a name amongst them, which is near forty-one years. But I have never felt hearty in so doing, fearing that they savored too much of the world or work system to no profit. But that is all gone in reference to the MESSENGER.

Yours in love,

E. STEPHENS.

The obituaries of Mr. T. J. Brooks and Mrs. Lucinda Holt are crowded out of this issue.

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Vol. 6.

No. 2

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B. B. Smith

BUTLER, GEORGIA.

Miss Jane Harr

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FEBRUARY, 1884.

J. R. Respass

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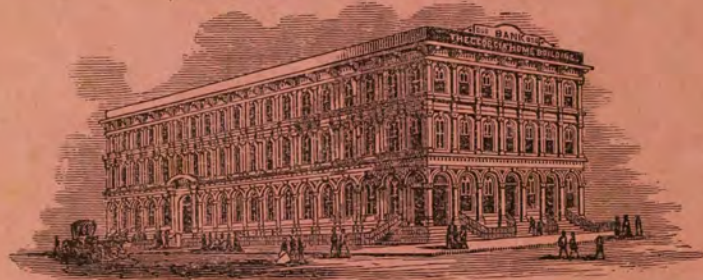
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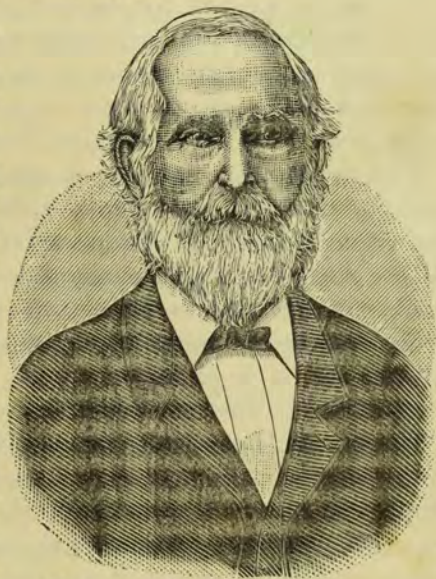
No. 2. BUTLER, GA., FEBRUARY, 1884. Vol. 6.

BIOGRAPHICAL.

ELDER W. M. MITCHELL.

My parents, James and Margaret Mitchell, were born and raised in York and Chester districts, South Carolina, and the youngest of their eight children was about five years old when they emigrated to Troup county, Ga., in 1833. My father's ancestors were from Virginia, and my mother's parents had two children born unto them before they left Ireland. Her maiden name was McCammon.

I was born January 10th, 1819, four miles from Chester Court House, S. C. Neither of my parents were members of any religious sect or church during my raising. A sister younger than myself united with the Baptists at Emmaus, Troup county, Ga., before the division, when she was 14 years old. This was



W. M. Mitchell

the first one of my father's family who had ever made any religious profession.

I was about 14 years old before I had ever been to a Baptist meeting, though I had many serious thoughts about God, sin, death, and eternity, when I was very young. My parents, though strictly moral, honest, industrious, and energetic, were very poor, and but for the thirst implanted within me for an education, I never should have had enough to have done me any good. From my childhood up to the present my life has been one of hardships, toils, sufferings and afflictions, but God has been with me, even in the furnace of trial.

When 15 or 16 years old, at meeting, one day, I felt deeply convicted for sin, and, for the first time in my life, got on my knees, begging God to have mercy upon me, while a minister was praying publicly, nearer to me than I ever before had been to any one when engaged in prayer to God. Up to that time I had never heard a prayer in my father's house.

I struggled along for many months, trying, in my ignorant and imperfect manner, to pray to God to show me the right way, but it seemed that I was cut off from all hope or mercy, when, one day, I was plowing near the house, feeling that I could not live with such a burden of distress upon me. I stopped my horse, because I thought in a moment I would be in eternity, in my guilt and sins. But the next thing I remember, I was standing with uplifted hands, saying, "Thank God! I can praise his name now!" Creation looked beautiful, joyous and lovely. I had no view, however, nor knowledge of the plan of salvation, nor any point of gospel doctrine, nor order in the church. I only knew I was then happy, and believed that it was the Lord's work, and felt in my soul to thank him for it. But soon I fell into much distress of mind. I could not live free from anger, passion, and many other vain and foolish things, which I had thought Christians never had about them. My distress on this point was beyond all description. I read the Bible through twice to ascertain its teachings, and know my own condition and remedy for it, if possible. But it was a sealed book to my

understanding on that most important of all points to me.

Finally I tried to think no more about it, and gave myself up to many frivolities and worldly amusements—dancing and such like. But even while thus engaged, I felt ashamed of my folly, and went with a heavy heart and sorrowful spirit, and vainly tried before my youthful friends to put on a cheerful countenance.

In 1837 my father moved to Macon (now Lee) county, Ala., within three miles of where I now write. The Creek Indians had but recently left this country, and there were but few white settlers or churches. Previous to that time the Baptist denomination had divided on the modern missionary institutions, and in a short time after we had come to Alabama, a church was constituted about eight miles from us, of the Primitive Baptist faith and order, taking the name of Providence. My sister, in the division, had remained steadfastly with the Primitive Baptists, and she soon put in her letter with the newly constituted church. She was an humble, meek, and devoted Christian woman, and desired always, if possible, to promptly attend her meetings, though so distant. But as she was the only member of the family of nine that belonged to the church, and my father was bitterly opposed to the Old Order of Baptists, it was with much difficulty that I could make arrangements to get off with her to meeting.

I had occasionally told some of my exercises of mind to Methodists and Missionary Baptists, but still remained under a cloud of darkness as to my real condition. I knew a change of some kind had been wrought in me, but still I could not claim that I had a hope in Christ. Finally I arrived to the age of 21 years. My work had been heavy, hard and laborious, from my youth up to this time. Several times I had gotten badly hurt from heavy straining and lifting about a saw mill, and other heavy work. This, doubtless, laid the foundation for the continual sufferings and bad health I have had through life. By urgent request, I took charge of a little country school in 1840, as my first business in life for myself.

I had nothing, nor any prospect for support in life save by my own labor. To keep in advance of my students, my mind was overtaxed. My troubles pressed me much, and my health so declined in two years that I had to seek other employment.

About this time I determined never again to relate my troubles of mind about my condition to any one. And as I had frequently been urged upon to unite with some religious sect, I also determined that I would never do that, because of such a feeling sense of unfitness. I determined, however, to live as orderly, upright a life as I possibly could, no matter what my condition otherwise might be. I had no love nor desire to sin.

But very soon after forming the above resolutions I became deeply distressed in mind. I was heavily burdened as though there was some important work for me to do, but I did not know what it was. I was one day alone attending to a saw-mill, and so heavily pressed at my heart that I dropped on my knees to pray. All I could think of to say, and all my inward promptings were: "Lord, what wilt thou have me to do?" "What wilt THOU! what wilt THOU! have *me* to do?" Very suddenly, as if one had spoken, it rushed into my mind, "Go and read the 12th chapter of Isaiah." This was so irresistible that I stopped the mill and went to the house, and opened the Bible and read till I come to the 4th verse of that chapter, "Declare his doings among the people, make *mention* that his name is exalted." In one instant it seemed to be spoken within, "*You have to preach.*" I instantly spoke out, involuntarily, and said, "That is not so, I know, for I am not a member of the church, and I am too ignorant."

I returned to my work in still deeper mental trouble than before. I was fearful it was only a vain imagination, and often went to the woods alone and fell on my face weeping and begging the Lord to remove such thoughts from my mind, and never to allow me to enter into, nor disgrace that holy and sacred calling of preaching. I could not believe these impressions were from the Lord.

In order to comply with a previous engagement, and thinking also that it might, to some extent, relieve my troubled mind, I was married to Miss Mary E. Taylor, June 2d, 1842. In spite of all my efforts to appear cheerful in the presence of my wife, who was then not quite sixteen years old, I, in a few days, disclosed to her some of the troubles of mind I have related above. She said she was sorry that she could give me no comfort, as she knew nothing herself about such things; but advised that I talk to her father, who was an orderly and devoted Primitive Baptist of many years' standing. I did so, and if ever my soul was fed and instructed, it was then. He told me his christian experience, and quoted many Scriptures, which I had often read, but could not see their application till he explained to some extent the nature of the spiritual birth—warfare between flesh and spirit, the promptings to obedience, and the opposition of our fleshly nature to it, the chastening of our heavenly Father upon disobedient children, darkness of mind, hardness of heart, and continual tossings, temptations and trials that would come upon those who were "quenching the spirit" of obedience which the Lord had wrought within them.

(To be continued.)

(Continued from January Number—Page 17.)

Accordingly, I procured a leave of absence, and set out for my father's house, determined, as soon as I arrived, to tell of my troubles; but the nearer I got home the less I felt inclined to tell anything about it, and ere I arrived, I was resolved that I would not tell any one anything about my troubles. I soon returned to camps, for I could not be satisfied anywhere. I was now fully convinced, in my mind, that I did not have a friend on earth, much less in heaven; not one to pity or even sympathize with me in my pitiable condition; I am a condemned sinner, and all things seemed in a degree to add to my sorrows. Even the warbling of the birds, which was heretofore delightful, was now mournful in my ears. I could

look upon others, and think there is hope for you, but alas! for me there is no hope, neither in this world, neither in the world to come. Lost! Lost! Eternally lost! sounded continually in my ears. I often read the Bible, with the hope that I might find something that would relieve my aching breast, but, to the contrary, I found condemnation written on every page. In the winter of 1864-'5, I was taken sick, and, by permission, left my command and sought lodging in the country, where I could receive the proper medical attention. I secured a place with a Mr. Jones, in North Carolina, the State in which we were then stationed. The family with whom I had stopped was very kind and attentive to me, and seemed to spare no pains to make me as comfortable as possible. My physician was by my side almost constantly, ministering to my necessities, but alas! alas! there was an inward disease—a disease of the soul—which no human physician could remedy. This was preying upon my inmost soul to such an extent that without relief, as I verily believed, I soon must die; and oh! horrible thought! I was not prepared. But I was resolved that, if I died, I would die uttering these words: "O Lord, pity my doleful case, and save me when I die." When I had so far recovered as to be able to walk and ride about, I went to preaching, a thing I had not heard in some time; but this only seemed to increase my troubles, for the preacher and the people, though entire strangers to me, seemed to look upon me as the vilest wretch on earth. Oh, miserable, miserable being that I am! where shall I go, or whither shall I fly? I would sometimes, when *alone*, try to sing, but the words seemed to condemn me. Nothing I could say, nothing I could do, nor anything I could think, seemed to relieve me. Often in the dusk and dark of the night did I visit a thicket on the south side of my father's farm, in Cherokee county, Ala., and tried to beg God to have mercy upon my soul. Sometimes I could not open my mouth to mention his name, but my very soul seemed to pant, "Lord, save me." One evening, about the last of October, 1866, I started to seek some lonely place, to beg the Lord (as

I believed, for the last time,) to have mercy on a sin-sick soul. I had no idea I ever would see the light of another day. It seemed, as I walked along, that the earth was opening to swallow me up. I walked along until I reached a woodland back of my father's barn; here I fell prostrate upon the earth, to beg the Lord, in my dying moments, to save me from an awful eternity, which I was now, as I thought, about to enter. Oh! the anguish of soul which I here underwent no tongue can describe. "O Lord, save me!" I cried. I saw and felt that my condemnation was just, but still my cry was, "Lord, save a sinner condemned to die." How long I remained in this prostrate position I know not, but when I realized that I still lived, I heard, or seemed to hear, these words: "Christ died that you might live." A light burst into my soul, and I was immediately on my feet, praising God for his goodness to me. Such a calm serenity of soul I never had experienced before. I could now see how God could be just, and the justifier of poor, lost sinners. Just at this time my mother called me to supper. I had heard her voice a thousand times before, but never, in all my life, had that voice sounded so sweetly to me. In fact everything, both animate and inanimate, seemed to be praising the God of salvation. I now fully believed my days of trouble were forever past; that the remainder of my days, whether many or few, would all be attended with the pleasant feelings I was now enjoying. I now thought I would hasten and tell my parents what a precious Saviour I had found, and how pleasant it was to be in the presence of the Lord. Before I reached the house, something seemed to whisper, "You are altogether mistaken in this matter, and now, lest you deceive your parents, you had better say nothing about it." Yet I felt like I wished to tell my father and mother of the great blessing I had received. But I did not wish to deceive any one, and more especially my parents, and the more I thought about it, so much the more I feared I was mistaken myself. I tried to ask the Lord that if I was deceived, he would undeceive me, for I did not wish to be deceived in a matter upon which depended my

eternal salvation. My doubts and fears grew so strong that I tried to obtain my burden of guilt again, thinking that if I could get it again, and could again have it removed, I would be more watchful, and know exactly how it was taken from me. In this I never succeeded, though I often tried. I have often thought that if I could tell the story of the Lord's doings with my soul, as I have heard and read others tell it, my doubts and fears would at once subside. My hope is so small, that I often fear I have none at all. At other times, I feel like I would not exchange it, small as it is, for all the treasures of earth.

After my deliverance, if deliverance I received, it seemed deeply impressed on my mind to go to the Lord's people and tell them my exercises, and be baptized, which I resolved many times to do, but when an opportunity offered, the cloud of doubts became so dense, and my unworthiness and sinfulness became so prominent, that I as often put it off till I would feel better, and I have continued to put it off, and to-day I am no nearer the church of God than I was eighteen years ago. Would the Lord, in mercy, grant to incline the followers of Jesus to give me instruction, that I may do my Master's will. O that the dear children of God may be impressed to continually mention my case at a throne of God's grace, that my duty may be made plain before me.

And now, dear Editors Mitchell and Respass, I submit, in much weakness and fear, the foregoing to your candid consideration. Do not insert it in your (to me) very valuable paper to the exclusion of matter that would be food for the hungry and thirsting of God's dear little ones, but exercise your judgment, and all will be well. Please excuse all errors, as this is my first attempt at writing for the press.

Yours, tremblingly,

J. P. RANDOLPH.

It is astonishing, dear brother, that you should hesitate to obey the Lord, for he has certainly been immensely good to you, and taught you his way. Why tarriest thou? Arise and be baptized, and wash away your sin. Make no tarrying, but hasten with all speed to the house of God, and find rest to your soul.—ED.

DEACONS.

Dear Brethren:—If you will suffer me, I desire to say something upon this subject through the MESSENGER. It is not often spoken or written about, at least it has not been within my knowledge, and perhaps, therefore, it may be well to devote a little time to its consideration. That it is an office appointed in the church, the Scriptures declare. It must, therefore, be of importance, and for the welfare of the church; it is very necessary that we know the work that belongs to it, and the qualifications of those who fill this office. This work and these qualifications we must gather from the Scriptures. I am stirred up to write a few things about this subject, because it has seemed to me that there is great lack of understanding among us concerning the proper duty and standing of a deacon. If the churches are to prosper and be healthy, every member of the body must be in exercise, and each one in its place, just as the health and well being of our bodies depend upon the proper exercise of each joint, and sinew, and limb, and muscle. If one member is exercised and the others not, it is to the detriment of the whole body; and it is so in the church. And has there not been a tendency to put all the labor of every kind upon the pastor? But now let us see what the office of deacon involves. And,

1st. The narration of their appointment is given in Acts, 6th chapter, first six verses. I will quote it all: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 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. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man

full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them." It is true that in the narration just quoted these men are not called "deacons;" and it is also true that the name "deacon" is not used in the New Testament until thirty years afterwards, when Paul, in writing to the church at Philippi, salutes the bishops and deacons; and a couple of years still later Paul describes the character of a deacon in his first letter to Timothy. (See 1 Tim. iii.) But if the work of a deacon be not laid down in this 6th chapter of the Acts, where, in all the Scriptures, is their work pointed out? If this be not an account of their peculiar work, then we have officers in the church who not only do not know their duty, but who can never know what it is. Surely the Holy Ghost would not leave us the name of a class of officers in the church, and yet in no place tell us what their peculiar work should be. Yet this is true of deacons, unless their work be described in Acts vi. Now, turning to the narrative, let us examine it. In that early day, the poor of the church was cared for. Among others, the poor widows were sought out and relieved. This church at Jerusalem was composed of Jews and Jewish proselytes. Between these two classes there seems to have existed some jealousy and rivalry. At all events, the Grecian portion of them complained that their widows were neglected. We are not informed whether there was real ground for this complaint or not; into this the apostles did not enter; they had better work on hand; they had been called to another station. So they proposed that good men, who had the confidence of all for wisdom and fidelity, should be chosen to attend to this ministry, while they themselves should preach the word. Some of these deacons also preached the gospel afterward. But at this time they were chosen to attend to the finances of the church; to see how her bounty was distributed to the poor. This is the business of a deacon yet—to see after the temporal affairs of the church. The work of

a bishop is to feed the flock of God with the spiritual bread of heaven. The work of a deacon is to watch over those temporal affairs which belong to the comfort of the body. We learn also from this narrative, that the office of a deacon is not a mere title of honor conferred, but means a work of service for the benefit of the needy and the glory of God. If the church anywhere has no money matters to see after, no poor, no house of worship to build or rent, no pastor whose wants, temporally, must be seen after, then she has no need of a deacon. But these things do call for attention, and so wise, prudent men are needed to see after them.

2nd. I proceed to notice one or two mistakes which churches have sometimes made in this matter. And first—It is not necessarily the place of a deacon to carry the emblems at the Lord's Supper to the church. At the first supper Jesus himself gave the emblems to the disciples. I once broke bread for a church, and carried to each of them the bread and wine myself, because circumstances demanded it. It is always best to have order in a church, and it is well to designate the deacons to wait upon the church at the supper; but the church has scriptural right to designate any other brother to do this, or to pass the emblems from hand to hand, or for the minister to wait upon the church. And yet in many places the church and deacons have seemed to think that their one business was to thus officiate at the supper, and that nothing else was required of them. There never was a greater mistake. Another error has been in putting men into the office who were not called or qualified of God for it. We cannot make deacons any more than we can make preachers of the word. We can only recognize what God has done. If a church feels the need of a deacon, let her ask, "Who is the one whom God has qualified for this place?" Churches have had deacons who never bore the name; and men have borne the name who were not deacons, and never could be. Some women bore the name of deaconesses in the early time. The churches have such women now, though we have got out of the fashion of calling them so. Those who

care for the cause, and look out for her temporal interests wisely and well, are deacons and deaconesses, whether called so or not; and it seems in apostolic times some women were so recognized. Certainly they could see after the poor of their own sex better than men could do. The work of deacons, then, is to see after the temporal things of the church. We should appoint no man to the office unless we deem him qualified for his work.

3rd. The qualifications of bishops and deacons are in some things alike. Let us quote the account given in 1 Tim. iii. 8-13: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Now, notice that the apostle uses the word "MUST" at the head of this description. Deacons MUST possess these qualifications. No matter how long a man may have borne the name, he is not, and cannot, be a deacon in reality unless he does. These things are all essential to this office, or else the apostle would not have named them. Certainly the work of a deacon must be of great importance, since such a preparation is necessary. To administer the temporal affairs of the church well is to avoid heartburnings, bickerings and scandal, all of which would injure the cause. To administer them dishonestly, or even unwisely and without discretion, would bring scandals in of various kinds. The liberal would not feel like bestowing their goods for the benefit of the cause in any way, because it would be so unwisely administered. And so the poor would suffer, the house of meeting fall out of repair, and the pastor be unprovided for. The hearts of loving brethren would be wounded, and those disposed to

shirk their share of the burdens would find occasion to do so with this excuse, and the world would find occasion to reproach our religion and our Lord and Master. How important, then, is the office! And how important to have the right man in the right place! Now, for one to fill this place well, he must have the confidence of all—confidence not only in his integrity, but also in his judgment. We do not commit our worldly affairs to the management of the dishonest or the unwise, when we think them to be such. How much more careful should we be in the affairs of the church, since here the good of the cause and the honor of Christ is involved! Better have no one in the office of deacon than an unfit person. One may be a dear brother, but yet not a good deacon. Now we may be prepared to see how all the qualifications named above are essential: First. "GRAVE."—That is, sober, serious; not light or trifling in manner or conversation. A wise man would not commit his important temporal interests to a man of the latter sort. Such a man has no proper sense of a great responsibility. Second. "NOT DOUBLE-TONGUED."—That is, not deceitful or fickle, or unstable; consistent and straightforward in all his relations in life. It is manifest that great interests could not be safely committed to a man who was double-tongued. Third. "NOT GIVEN TO MUCH WINE."—A drunken man cannot be trusted to take care of his own interests, and certainly not the interests of others. I should not like for my contributions to any cause to be handled by a drunkard. I should not trust my garden in the hands of such a man. Fourth. "NOT GREEDY OF FILTHY LUCRE."—A man who dispenses the charities of others must be charitable himself, so that they who are needy and they who are helpful may have confidence in him. Fifth. "THEY MUST HOLD THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE."—That is, they must not only be sound in doctrine, but upright in life. A man may believe the doctrine, but after all, we bestow confidence upon him according to his life. Sixth. "AND LET THEM BE PROVED."—That is, they must be men who have showed good and proper qualities in their

former life. Let us see that they are deacons before we appoint them to that place. This is only reasonable. It is what we would do in choosing a man for any other position. Seventh. "AND SO MUST THEIR WIVES BE GRAVE, NOT SLANDERERS, SOBER, FAITHFUL IN ALL THINGS."—How many a man has been ruined in this world by the opposite kind of a wife! How many men owe their success to a good wife! So a deacon will command greater confidence if he be sustained and advised by a good wife. Eighth. "THE HUSBAND OF ONE WIFE."—I have no doubt that this alludes to the common practice of polygamy in those days, which, perhaps, might be hard to eradicate all at once from the church. But any officer in the church must have but one wife. The bearing of this upon his usefulness in his place, I think, will be readily seen. Ninth. "RULING THEIR CHILDREN AND HOUSES WELL."—Certainly if a man's family is disorderly, and his affairs at loose ends, we have small encouragement to commit the finances of the church to his keeping. I have thus briefly presented these qualifications, as they bear upon his fitness for the place of deacon. Of course, these things ought to be found in every member.

4th. Where the deacons understand their duty, the pastor will not be burdened with the care of the temporal affairs of the church, and he can more readily give himself to the preaching of the word. I have never been able to see how some pastors can preach at all, having the burden of everything in the church upon their shoulders, as they do. It is a good thing to have real deacons in the church, whether they bear the title or not. Where the deacons understand and fill their place, many occasions of jarring and wrangling will be avoided, as in the case where they are first mentioned in Acts vi. And that church will be blessed indeed.

I shall be glad if this letter shall call attention to this much neglected subject, and call out expressions from other brethren also. I shall be doubly glad if any church shall be stirred up to do better in this matter, being not only hearers, but doers of the word. And wherein deacons are delinquent, let

them not be judged too harshly, for in most cases the fault is more in the church than in the brother chosen to that office. Our one desire and aim and effort should be to seek after the glory of God and the good of Zion. In all this I come short, and feel that wherein others are reprov'd I also am reprov'd.

As ever, your brother in Christ, F. A. CHICK.
Reisterstown, Baltimore Co., Md., Dec. 4, 1883.

ASSOCIATIONS.

STONE MOUNTAIN, GA., Nov. 25, 1880.

Dear Brother I. N. Moon:—Your late letter is a great satisfaction to me. I am truly glad you are going to Pleasant Hill Church. There are precious brethren and sisters there. Remember me to them, as I cannot meet you there.

I do hope that you and all the brethren will labor to save all the churches, and parts of churches, from confusion and division. Do not say, "They have got themselves into trouble, and therefore let them get out." None of us know how soon we may get into trouble. If we get puffed up and begin to think there is no danger, we should take heed, lest we fall. It was a good remark of old Bro. Carroll, when he said, in your Association, that he would not any more say that he would not do so and so, because he did not know what he would do. Truly, we do not know how soon we may fall into trouble and need the help of our brethren. If we show no disposition to help others, we could have but little encouragement to ask help for ourselves. If we have no patience nor forbearance, but stand with drawn swords, ready to cut off heads, we may suppose we are zealous for the Lord, but it is a fleshly spirit, earthly, sensual and devilish. The wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

It seems to me that in some particulars the Primitive Baptists generally are in a worse condition than I ever have before seen them. There is more dropping of correspondence

by associations than I ever heard of before, and this, as it is now held by some, amounts to exclusion in my view. It is said that associations have no executive power, but let us see. A church may exclude one or more of her members, after they are gospelly labored with to reclaim them, but not before; but an association has in some cases excluded *five hundred*, indiscriminately, at once, without any gospel labor of love at all. Is it not high time we should all study what true gospel discipline is? Let us consider a moment, and "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. xvi. 17.

If one, or half a dozen, men in a neighborhood steal sheep, shall the whole community be branded as sheep thieves? Exery one would say no; but it would be just as consistent as to exclude a whole association of churches on account of one or half dozen heretics, even if they are such. We should not be too hasty in deciding that our brethren are disorderly, and so publish them, before we give them the first and second admonition. Proper labor may relieve us of the painful necessity of publishing them as heretic. If to be dim-sighted and weak in our understanding of the application of some texts constitute us heretics, I think but few of us would escape. The apostles could not have stood this rigid test. At one time Paul withstood Peter to the face, because he was to be blamed for what he had done through weakness. But he did not cry out the first time against Peter as a heretic.

But supposing that some are in reality heretical, the churches, and not associations, are the ones to deal with them. And if the church where the heretical member belongs will not deal with him, no sister church should complain till she has labored with said church to get her to deal with her disorderly member, and when this is done in the right spirit, other sister churches will join in with her, and so soon as all the churches connected with the matter are known to be agreed, then the churches may publish, through *their* minutes, what they have done. Any hastier action than

this will result in confusion. But some may say, that "The disorder is too far off, and in another association." Very well; if it is too far off to labor with them, it is also too far, or should be, to raise confusion about it, and so let it be with those who are best acquainted with it. "But," says one, "it is in another association, and we have no right to go into another association to remove disorders in churches." But where do we get the right to cut off from our fellowship those with whom we have no right to labor to save from disorder? Gospel discipline is to heal and to save, not to destroy; and the church of God is under one King, who is the only Lawgiver, and all things are so regulated that the hand cannot say to the foot, "I have no need of thee."

Let us all try, as much as in us is, to do right at home, executing gospel discipline without slothfulness or unfaithfulness. We have need of patience one toward another, and when we have done our whole duty, so that we stand approved at home, we cannot be torn asunder abroad.

The foregoing remarks, Bro. Moon, are written in good feeling, but if you see anything wrong, I hope you will feel free to call my attention to it. Yours in hope of a blessed immortality,

JAMES T. JORDAN.

The above excellent letter from Elder Jordan was written in 1880, as a private letter to Elder I. N. Moon, and we commend it to the consideration of our brethren, as it treats upon a subject of vast importance to the peace and unity of Primitive Baptists. We are glad that Elder Jordan has consented to have it published, as we do think all such letters as will aid our brethren to understand the proper duties and relations of churches and associations should be spread abroad to the family.—M.

ELDER E. J. WILLIAMS' address is now Ty Ty, Worth county, Ga. Elder J. W. Shook's address is now Hill's Prairie, Bastrop county, Texas.

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KELLEY'S CORNERS, MICH., Oct. 25, 1883.

Believe ye that I am able to do this?—Matt. ix. 28.

These words were spoken by Jesus to two blind men who followed, crying, "Jesus, thou Son of David, have mercy on us." Their case was such as no earthly skill could reach. They would not have thought of asking any man to open their eyes unless they believed him to be the Son of David, the Messiah that should come into the world. The time had come of which the prophets foretold, when the dumb should speak, the lame walk, the blind receive their sight. He had been manifested unto Israel by being baptized of John in Jordan, when the heavens were opened unto him, and the Spirit of God, like a dove, descending and lighting upon him, and also a voice, saying, "This is my beloved Son, in whom I am well pleased;" and from thence he went about doing the will of the Father, and he said, "The works that I do, they testify of me." Yet we don't understand that all that heard and saw his works believed on him. The prophet said, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" Those only believed unto whom the arm of the Lord was revealed; his power was manifested. The witness within said, This is the Son of God, therefore they come unto him according to his word: "He that hath heard and learned of the Father, cometh unto me." Whosoever cometh unto God, must believe that he is the rewarder of such as diligently seek him. If these poor blind men had not believed, they would not have come unto Him for that which no earthly power could give; and although Jesus knew who should believe, yet he would have them confess or acknowledge their faith in him, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; therefore he said unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." Then touched he their eyes, saying unto them, "According to your faith be it unto you," and their eyes were opened, manifesting that they indeed had faith, which is a fruit of the Spirit of God, proving also that they

were sons of God, for, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, "Abba, Father." This is that which draws us unto him with an earnest petition, "Have mercy on us." He that believeth that Jesus is the Christ, is born of God; therefore they come unto him; for he said, "All that the Father giveth unto me shall come unto me, and no man can come unto me except the Father, who sent me, draw him." And "This is the will of the Father, that all that he hath given me shall come unto me, and I will raise him up at the last day." So far the promise extends to all them that come unto God by him, for he is able to save unto the uttermost, and will in no wise cast them out. So that he is both able and willing. As he said unto the poor leper, who also came unto him, "Lord, if thou wilt, thou canst make me clean." Jesus saith unto him, "I will; be thou clean." That which no earthly power could perform he was able to do. "Lord, thou art able, if thou wilt, to make a leper clean." Another, when it was said unto him, "Give God the glory, this man is a sinner," answered them, "How say ye he is a sinner, and yet he hath opened my eyes; hath it been known since the world was that one could open the eyes of one that was born blind?" No; such a thing had never been. This very act would declare him to be God, manifest in the flesh. It would require the same power that spread the heavens abroad to do one of the glorious miracles which he did. And when one brought unto Him his son, which had a dumb spirit, which the disciples had failed to cast out, Jesus saith unto him, "If thou canst believe, all things are possible to him that believeth." The father of the child cried out with tears, "Lord, I believe; help thou my unbelief." How often has this been the case! How often have we felt that he had reason to say unto us, "O ye of little faith, O faithless and perverse generation, wherefore didst thou doubt?" Often need we to be reminded that all things are possible to him that believeth; often, with tears, cry out, "Lord, I believe; help thou mine unbelief;" often feel to say, "Do we indeed believe in God? Do we believe

that he is able to perform that which he hath promised?" He said unto his disciples, When ye pray unto him* whatsoever things ye desire, believe that ye shall receive them, and ye shall have them. When our iniquities have separated between us and our God; when mountains of sin rise up before us, we are helpless to remove them; our way is hedged up so that we cannot pass. Have we still faith in God, even if it be so small a measure as a grain of mustard seed, that we can say unto this mountain, "Be thou removed hence, and be thou cast into the sea," believing, as he hath told us, that it shall obey you? Or to some deep-rooted idol or affection of the heart, "Be thou plucked up by the roots, and be thou planted in the sea?" Often we feel that we are in obscurity and in darkness, mists gather around us, and guilt, like a vapor, conceals the Saviour from our eyes; we feel that light is sweet to the eyes, and a pleasant thing it is to behold the sun, that great fountain of light and warmth. O that we knew where we might find him; that the sun of righteousness might rise upon us with healing in his wings. O that our poor blind eyes might be opened to behold his glory! It is only in his light that we can see light. Do we believe that he can do this for us? Yea, we believe; for "God, who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ." When Lazarus was dead, he said unto his disciples, "Our friend Lazarus sleepeth, and I go to awake him out of sleep." They say unto him, "Lord, if he sleep, he shall do well." He said unto them, plainly, "Lazarus is dead, and I am glad, for your sakes, that I was not there, to the intent that ye might believe." That they might believe that he had power to raise the dead, who had lain in the grave four days. "Said I not unto thee, That if thou shouldst believe thou shouldst see the glory of God?" The glory of his mighty power in raising the dead. When Abraham, who became the father of all them that do believe, was called to offer up his son, his promised child, even to slay him with his own hand, he wavered not, but, through

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faith, he did it, accounting that God was able to raise him from the dead. And is not the resurrection of the dead the crown of our hope and faith? Then, and not till then, will be the final victory—when this mortal shall have put on immortality. Do we believe that God can raise the dead? That there is nothing too hard for him to do? That all things are possible with God? We have to pass through suffering and death, yet it must needs be, for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. The body of flesh is not quickened into a spiritual body except it dies; it is then another body in nature, by reason of the great change it undergoes, as it passes through death and the resurrection; yet it is our own body. We realize it now as a vile, earthly body, but then it shall be a glorious heavenly body, even our house from heaven; like as we have borne the image of the earthly, we shall also bear the image of the heavenly. It (the body) is sown (dies) in weakness—it is raised in power; it is sown (dies) a natural body—it is raised (quickened) a spiritual body; not a spirit, but a spiritual body. For if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection; and although we are told of a mystery concerning the resurrection of the dead, yet we are not forbidden to speak of it, but rather to comfort one another with these words; for if we believe that Christ died and rose again from the dead, we believe that they which sleep in Christ he will bring with him. Why should it be thought a thing incredible that God should raise the dead? Why should we question what the rising from the dead should mean, when the hope of such a glorious change is so precious to the believer, who groans within himself, waiting for the adoption, to wit: the redemption of the body? believing that he is able to perform that which he hath promised; that he will change the vile body and fashion it like unto his glorious body, according to the working of his mighty power, whereby he is able to subdue all things unto himself.

And now unto him who is able to keep us from falling, and

to present us faultless before the throne of his glory, to him be glory, and might, and dominion, both now and forever. Amen.

KATE SWARTOUT.

BLASPHEMY AGAINST THE HOLY GHOST.

I have been requested to give my views on what is termed the blasphemy against the Holy Ghost. I do not know that I have any special light on the subject, but I may be the means of calling forth the views of some one who has. I think that I can at least correct some errors which are in circulation on the subject: 1st—Some brethren are of opinion that no one can or ever has committed the unpardonable sin (blasphemy) except Christians, and suggest that none can sin against the Holy Ghost but those who have the Spirit. 2nd—That sins which man commits after he is born of the Spirit were not put away by the sufferings, &c., of Christ, but that Christians must suffer for them, and they are in that way removed.

In answer to those two propositions, I think it proper to give the literal meaning of the word blasphemy, for that seems to be the difficulty. Webster says it is to speak impiously or reproachfully of God. The same, of course, would apply if spoken against the Holy Ghost.

Paul says he was a blasphemer while in unbelief, but obtained mercy, because he did it ignorantly in unbelief. (1 Tim. i. 13.) The thought is here suggested, that had he not been ignorant, he could not have obtained forgiveness; hence to commit the unpardonable sin, is to speak contemptuously and impiously against the Holy Ghost, not ignorantly, else Paul's language in 1 Tim. i. 13 is of no use. Whenever the Christian does wrong, he sins; but all sin is not blasphemy.

2nd. Nothing but the blood of the Lamb of God can remove or atone for sin, for without the shedding of blood is no remission. (Heb. ix. 22.) No amount of suffering could atone for the least sin, or else the text last quoted is without meaning. Universalism is bound to surrender its ground on this point, or dethrone that passage (Heb. ix. 22), as well as

reason also; for suffering cannot remove guilt, and no guilty person can enter heaven, but the just or justified only. Paul said, the blood of Jesus Christ his Son cleanseth us from all sin (1 John i. 7.), which, to include all sin, must include past, present and future sin. In Matt. xii. 31, and Mark iii. 28, 29, the blasphemy against the Holy Ghost is mentioned. Those evangelists give an account of Christ casting out a devil, and the Scribes and Pharisees accusing him of casting the devil out by Beelzebub, the prince of the devils. That this willful accusation was the blasphemy against the Holy Ghost, see Mark iii. 29, 30, which reads thus: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit."

But why is this sin unpardonable? It cannot be because of the magnitude of it, because the blood of Christ is more than a match for any sin. It seems to me it is because he will not allow his elect to commit it, for it is true that he watches over his people, even before they are regenerated, and allows them to go only so far in sin as will be for his glory, for no wave, either natural or metaphorical, can go beyond his control, for he hath said unto the proud waves, "Be still; thus far shalt thou go, and no farther." Of course he would not allow Jeremiah to commit that sin, because he ordained him a prophet to the nations before he was born, as also he loved him before he formed him in the womb. (Jer. i. 5.) He promised Paul eternal life before the world began (see Titus i. 2), and of course would not allow him to commit an unpardonable sin, for that would have proved the promise fallible or conditional, hence not of grace or mercy; and Paul would have gotten to heaven merely by happen so; for conditionalists seem to think that Abraham and Paul, as well as all the holy prophets, just happened to get to heaven.

All the sins of the non-elect are unpardonable, because Christ never made the atonement for them; but not one of the elect are subject to be lost, for Christ did make the atonement for them, and satisfied divine justice for them, so that

God can no more send one of them to hell, nor allow them to go, than he could send Jesus Christ there. This is no extravagant expression, for Christ made it as certain that we should be saved as he could. God could not have made it more infallibly certain that the whole elect family should get to heaven than he did when he chose us in Christ before the foundation of the world. (See Eph. i.) As the poet says:

“If thou hast my discharge secured,
And freely in my room endured
The whole of wrath divine,
Payment God cannot twice demand—
First, at my bleeding surety’s hand,
And then again at mine.”

I suppose almost all penitent sinners think they have committed the unpardonable sin, but I am certain that no one who ever felt penitent and doomed to eternal banishment from God ever did; because, if they had, they would never have been blessed of the Spirit to feel lost, for it is God’s Spirit that tells us we are lost, and shows us no Christ or surety at first. However, when the set time comes, he shows us the Saviour—our Saviour; the veil is taken off our heart, and we enter into the rest, the everlasting Sabbath, the sure dwelling place; and our eyes behold the King (Jesus) in his beauty, and the land that is very far off; that goodly mountain, and Lebanon; the general assembly of the saints, where the spirits of just men are made perfect.

“What blessed news!
That thou didst choose
To set thy love on me;
Though I am naught,
Ah! blessed thought!
I’ve all I wish in thee!”

Yours to serve,
Kinston, N. C.

I. J. TAYLOR.

It is our purpose, should life be spared, to collect, in a few years, the Biographical Sketches into a book, in the belief that it will be useful in the day to come.

DAWSON, GA., December 19, 1883.

Dear Brother :—I write you by request of the brethren visited in November by Elder J. L. Blackshear and myself. We arrived by car at Camilla, Ga., November 9th, where we were met by Bro. W. A. Farecloth and young Mr. Crosby, who conveyed us to Bro. Samuel Akridge's, where we spent the night very pleasantly. Saturday, 10th, to Shady Grove Church, where we met a good congregation; thence home with Bro. M. R. Horn, who met us, though living about thirteen miles from Shady Grove. There we spent the night very pleasantly with the family, and the brethren and sisters who came in to meet us. Sunday, Bro. Horn carried us to Bridge Creek, thirteen miles, where we met a large congregation, whose good order was praiseworthy. There we saw the grave of the late Elder H. C. Tucker. We were met by Elder J. D. Barber, who, after I and Elder B. had tried to preach, spoke ably for fifteen minutes from this text: "He hath by one offering perfected forever them that are sanctified." After services, Elders Blackshear and Barber went to old Bro. Jiles', and I with Sister Tucker, wife of the late Elder Tucker, where I tried to preach to a large congregation at night. Elders Blackshear and Barber preached at Bro. Jiles'. Elder Barber conveyed Elder Blackshear, and Sister Tucker furnished conveyance for me to the Barber meeting-house, where we met a nice little congregation, and tried to preach to them the truth, as we believe, in Jesus. There is no church constituted at the Barber meeting-house as yet, but appointment is made for that purpose on Saturday before first Sunday in January, 1884, and we were urged to meet them at that time. There will be thirteen members in the constitution, if the Lord will. From thence I went home with Bro. Joel Normon, and Elders Blackshear and Barber with a Mr. Normon. At night we met at old Sister Normon's with a small congregation, and after I had tried to preach, Elder Blackshear preached an able sermon. Sister Normon is nearly 100 years old. 13th—Thence we went to Sardis Church, Colquitt county, where we met Elder M. J. Alderman, and my old uncle, John Everritt, whom I had not seen in eighteen years. He is also brother-in-law to Elder Blackshear. The congregation was small, but attentive. After I and Elder B., Elder Alderman preached an interesting sermon from this text: "Blessed are they that know the joyful sound." I felt that it was good to be there. After services, I and Elders Blackshear and Barber went home with Uncle John, and to the home of old father John Blackshear, who is now in his 92nd year. He has not been able to see to get about in six years. His mind is good, so that it seems to me he has a clear view of the plan of salvation. We tried to preach there on Wednesday (14th) to a small congregation, and remained until Friday (16th), when we left, in company with Bro. Stephen Market and Uncle John Everritt. Bro. Russell and wife soon joined in with us on our way to Bethel church, Brooks county, where we met Elder E. J. Williams, of Berrien county, together with a small congregation. After services, we went on our way to the next appointment, at Harmony

Church, where we met Saturday and Sunday, 17th and 18th. We spent Friday night with old Bro. Drue. Saturday morning we met Bro. Aaron Parish and Bro. Renfrow, both licensed ministers, and had a very pleasant meeting, after which we went to Bro. Baty's, where we spent the night, and on Sunday met a very good congregation. After meeting, we spent the night with Bro. D. F. Chapman, who, Monday morning, the 19th, carried us to Bethlehem, our next appointment, where we met Elders Wilson Johnson, J. C. Rogers and Aaron Parish, together with a small congregation. Bro. Jack Harrell met us there with conveyance to carry us home with him. Elder Rogers also was there, with conveyance to take us home with him. After meeting, we went home with Elder Rogers and spent the night. Tuesday morning we walked down to Lebanon Church, it being in sight of Elder Rogers' house, where we met Elder James Taylor, with a small assembly. After meeting, Elder Rogers conveyed us, with himself and wife, to Bro. Harrell's, in Quitman, where I and Elder Blackshear spent the night. Wednesday, 21st, we got on the train for home, where we arrived in time, and found all well, for which I hope I feel thankful to the good Lord that I had been permitted to make the trip I had long been wanting to make. I met many good brethren and sisters whom I had never met before, and some with whom I was acquainted.

I will now say to you, dear brethren and sisters, if I never meet you again on earth, I shall never forget your brotherly kindness to myself and Elder Blackshear whilst with you. May the Lord bless you all in your labor of love toward his dear children, and keep you all from the snares of the evil one. Farewell, brethren, sisters and friends. Pray for your poor little brother and friend,

W. T. EVERITT.

STATESBORO, BULLOCH CO., GA., December 16, 1883.

Dear Brother Respass:—This beautiful Sabbath morning, the Lord being my helper, I will try to write you a short sketch of my visit to the Union and Ochlocknee Associations, at their last sessions in October.

I left home on Thursday morning, the 18th of October, and took the train at No. 6, C. R. R.; went to Savannah the same day, and spent a pleasant night with my dear brother (Allen Jones) and family. Friday morning, I, in company with Elders D. J. Lamb and Needom Bryant, took the fast mail train for Quitman, Ga., where we were to find conveyance to take us to the Union Association. But when I got to Valdosta, I looked out and saw my precious brother, Thomas Jones, who lives there. I ran out, and soon had him by the hand. He would not let me go on, so I spent a joyful night with him in Valdosta. Very early Saturday morning found us (I and my brother) on our way to the Union Association. I never expect (while in this world of sin) to have a happier ride than I had with him. We were talking almost all the way on the goodness and mercy of God. Sometimes we were both in a flood of tears. O how I do love

him! he is so strong in the faith of Israel's God. May the Lord bless him abundantly, and keep him from the snares and traps of the wicked one.

The Association convened in Brooks county, Ga. (I don't remember the name of the church now), on Saturday, the 20th of October. The Introductory Sermon was delivered by Elder Tipton, of the Flint River Association. He preached an able sermon, and did not shun to declare the whole counsel of God. The Association organized by electing Elder Moses Westbury, Moderator; and Elder E. J. Williams, Clerk. I think it was a harmonious body, and the preaching at the stand, from day to day, by Elders Sheffield, Grover and Hodges, of Florida, and Lamb, Bryant and Parrish, of the Upper and Lower Canoochee Associations, and others, was as becomes the oracles of our God. I met with many precious brethren and sisters, whose memory is dear to me while I now write. They seemed so much like the Primitive Baptists in my country.

I met with young Bro. Simms, whose experience in the MESSENGER and other writings has comforted me so much. He is so young and handsome, and bids fair to make an able minister of my Lord and Master. While I write, I find myself trying to pray for him, knowing the temptations, trials and tribulations that await him in life. I find myself often saying (I do hope in heart), Lord, keep me humble; Lord, keep me at my brethren's feet. I keep under my body and bring it into subjection, lest after I have preached to others, I myself should be a castaway. My precious brethren and sisters, I desire to die rather than get in that condition. O, horrible thought! Of all persons on this earth, young ministers should be the most watchful and prayerful. Pray for poor me.

I spent Saturday and Sunday night with my kinsman, Cousin Thomas Hardee, and family. They were so kind and obliging to those who went there from the Association. Cousin Thomas H. belongs to the Missionary Baptists, but I do believe he will one day, sooner or later, be a Primitive Baptist. May the Lord bless him and his dear family.

The Association closed Monday, and I spent the night with my precious old aunt (Sarah Jones), whom I hope I love as one of the redeemed of the Lord. O, how I did miss Uncle Mallie! May the Lord abundantly bless my dear aunt, and all my lovely cousins in Brooks county. Tuesday we all went to hear Elders Lamb, Bryant and Parrish preach at Bethlehem Church. We had a good meeting.

Tuesday night I and my dear old mother, whom I met at the Association, took the train at Quitman for Valdosta, and was soon at my brother's.

There is one thing I can't well pass, viz.: While we were waiting at the depot in Quitman, Cousin Clinton Jones asked me if I would like to walk up in town to see his brother (Cousin Walter Jones). I told him I would go with him. I had not seen Cousin Walter since he was a small boy. He has grown to be a handsome young man. He is a Methodist. I was a Methodist about three years myself, and O how I did sympathize with him! I do believe he is one conscientiously. I had a talk with him, O,

that I could have shown him a beauty in the Primitive Baptist faith! The Lord can and will make his people willing in the day of his power.

Wednesday morning I started for Cat Creek, in company with a Mr. Giddens, who is what I call a highland Baptist, to see my dear sister, Susie Tyler. It was about ten miles, and the time passed off very quickly. I had such good company. Mr. G. told me his Christian experience. I have fellowship for him, and tried to get him to go to the church and tell them what great things the Lord had done for him, and he would find rest to his soul. May the Lord strengthen him and all such, for Jesus' sake. I spent a very pleasant evening and night with my brother-in-law, Mr. N. H. Tyler, and my precious sister. May the Lord bless them, spiritually and temporally, with such blessings as will make for their good and redound to his name's glory.

Thursday morning I came back to Valdosta. Took dinner with Brother Thomas Jones, and in the evening I took the train for Boston, Thomas county, to spend the night and next day with my cousin, Wm. Jones, who is mayor of the town and treasurer of Thomas county. I had given him notice that I would come, and I found him at the depot waiting for me. O, what a pleasant time I did have with him and his entertaining family! I did not wonder if the people did honor him, for I think he is a gentleman of the purest type.

Friday evening I took the train for Cairo, and was soon shaking hands with many whom I met at the Union Association. When we got off at Cairo, we really looked like a company of soldiers. Whether I was one or not, I do believe there were many true soldiers of Jesus in that little band. We soon found plenty of conveyances to take us out to the Association. I, with several others, took a seat on Bro. Godwin's wagon, and we spent the night with him. Next morning we took a seat on the same wagon, and were soon to the church where the Association convened. Lovelier brethren and sisters I never expect to meet than I met at the Ochlocknee Association. It was not one bit of trouble to get acquainted with them. O, they were so lovely! They Jesus' image bear; how lovely is the sight. I often doubt my Christianity, and sometimes feel if I have got a hope, surely it must be the least. But I am confident I met with many Christian brethren and sisters while in Southwest Georgia.

The Introductory was delivered in an able and impressive manner by old father Johnson, whom I esteem as a venerable man of God. I hope the Lord will greatly bless him in his old age, and may his last day be his best here on earth. The Association was organized by electing Elder Peter T. Everitt, Moderator; and Bro. John M. Renfroe, Clerk. The preaching at the stand, I think, was as good as I have ever heard.

I spent Sunday night with a Mr. Sanders. Elder T. W. Stallings also stayed there. O how I did enjoy his sweet, fatherly admonitions! I don't think there is a more faithful preacher among the Baptists than Bro. Stallings. He feels like a father to me. I can't tell how well I do

love him. May the Lord sustain and bless him, and all true ministers, for Jesus' sake.

Bro. D. B. Sheffield is another bold defender of the faith. I heard him preach, much to my comfort, at both associations.

I stayed Friday, Saturday and Monday nights with Bro. John Godwin. He is afflicted. O, that the Lord would greatly bless him and his dear family! I believe he is one of those true disciples of my Lord and Master. Many, many times have I thought of him and his dear family.

Tuesday morning I started for home, and landed safe Thursday evening, and found all well. I had desired for a long time to visit those associations, and am proud I went. It was an enjoyable time with me.

May the Lord bless the brethren and sisters, and keep them united in love; may it be their meat and drink to do his holy will. Farewell, dear brethren and sisters! may the God of peace be with you.

M. C. JONES.

EDITORIAL.

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

THE LORD REIGNETH.—Psa. xcvi. 1.

Much has been preached, and volumes written, respecting the amount of authority and government which is proper to ascribe to the great God, and, as a general rule, the less authority we ascribe to him the more acceptable it will be to men of this vain and evil world. But as the Scriptures, which are given by inspiration of God, are our only rule and standard by which our faith and practice are to be tested, let us see what they say upon this subject.

In the 98th Psalm, the inspired pensman says: "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof." It is, therefore, when properly understood, a source of gladness, comfort and joy, or should be, to all people, to know that there is a Supreme Ruler over all things in heaven, earth or hell, who rules in righteousness, justice and equity. To rule is to govern; to have dominion or supreme control. Among men it is of necessity limited, because man is at best but a limited, finite being. He has no legitimate authority or power which he can lawfully exercise

except such as is given him from above. "There is no power but of God: the powers that be are ordained of God."—Rom. xiii. 1. The Lord alone is the "Head of all principality and power." Whatever, therefore, be the grade of power or authority with which one is lawfully invested, and which he may righteously exercise, he has derived it from God, who is the Head of all power, all rule, and all authority. The dominion, rule and authority which a father may properly exercise over his own children, is an authority derived from God, and the parent is held responsible to God for the manner in which he uses this given authority. To go beyond the authority given him to care for, train and govern his children correctly, would be to usurp an authority not given him, and he would therefore be held accountable as a transgressor. If he stops short, or neglects to exercise that discipline, rule and authority in his own house, which the Lord requires of him, he is in error, and must give an account as one who is guilty before the Lord. And alas! how many, very many, of us are guilty in these particulars!

God has at various times, since man began to multiply upon the earth, manifested, even to the most profligate and wicked, that his "Dominion is from sea to sea, and from the river even to the ends of the earth."

The heathen king, Nebuchadnezzar, was "at rest in his house and flourishing," with all earthly glory in his palace, when dreams made him afraid, and visions of God's power and glory greatly troubled him. God was in all this matter, and his design, intention, predestination and purpose was, that the "Living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the *basest of men*."—Dan. iv. 17. Base men, as well as good men, are in the hand of God, and under his control. They are the Lord's sword, with which, at times, he smites the nations with a curse for their wickedness. And what greater curse or calamity can befall any people than for the Lord to remove his restraints upon men, so that

they are turned loose with unbridled passions upon one another? (Psa. xvii. 13.)

When it was proposed to David, as a chastisement for his sin, that he have seven years famine, three days pestilence, or flee three months before his enemies—although he was in a great strait to choose either—yet he made a wise choice when he said: “Let us fall into the hand of the Lord; for his mercies are great: and *let me not fall* into the hand of man.” 2 Sam. xxiv. 14.

Much, therefore, as men oppose the universal and supreme government of God over all things, it is still true, and the very thing in which they should rejoice. “The Lord reigneth; let the people rejoice.” It was a rigid discipline of experience that gave the heathen king an understanding of this important truth. But still he was better and wiser to know it, and he “Blessed the Most High, and praised and honored him that liveth forever, and said his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” Dan. iv. 35.

This blessed doctrine of the universal government of God over all things does not involve the idea that the wickedness of men or devils proceeds from God. “Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.”—Job xxxiv. The decree, purposes and predestination of God, in his universal government and control of even wicked men and devils, furnishes no plea, motive, influence, nor inducement to them for their wickedness. They act freely out of the wickedness of their own heart, without any design of fulfilling the will or purpose of God, or of rendering an humble obedience to his divine law. No man ever felt a divine and holy impulse to do wrong. God’s law forbids it, and every command of God to man, whether positive or negative, warns him against evil doing.

The decrees and unalterable purposes of God, therefore, do not by any means lessen nor destroy the accountability of man to God. Were it so, how could it in truth be written, that "The work of a man will he render unto him, and cause every man to find according to his ways? Yea, surely God will not do wickedly, neither will the Almighty pervert judgment."—Job xxxiv. 12.

We see, therefore, that man cannot excuse himself for his sin, nor be relieved of his accountability to God on the plea that the Most High rules "among the inhabitants of the earth" in such a way as to make even the "wrath of man to praise him," and restrain that which would not. (Psalm lxxvi. 10.) Shall man be relieved of his accountability to God, or of the guilt of his sins, simply on the ground that he cannot fully accomplish his own wicked purposes? Is he exempt from criminality because the great God circumscribes his wickedness, defeats his devices, and carries on his own sovereign purposes? Surely not, and so it is written, that "God shall bring *every* work into judgment, with *every secret thing*, whether it be good, or whether it be evil."—Ecc. xii. 14. From the last quoted text, as well as many others of like import, it is plainly evident that God's universal government, knowledge, justice and judgment extends to all things, whether good or evil. Without this, how could he bring *every secret thing* into judgment?

But whether the world of mankind rejoice in the Bible doctrine that the "Lord reigneth" or not, it certainly is a source of much comfort and rejoicing to the poor, tempted child of God. Were it not that the reigning power and dominion of God extends to and over wicked men and devils, and over their wicked works, what security could there be to the Church of God in the midst of this wicked world? If the almighty power and infinite wisdom of our incarnate God does not circumscribe, overrule and defeat the wickedness of men and devils, how could the blessed Jesus say in truth, "I will build my church, and the gates of hell shall not prevail against it"?—Matt. xvi.

If by the "gates of hell" we are to understand all the powers of darkness, including every wicked design or deed of wicked men or devils, we see that the reigning power of God extends to them all—not to influence nor bring forth any wicked thing, but to limit, circumscribe, and defeat it, so that the *gates* or powers of hell shall not prevail against the Church of God. May we not sing and rejoice that the Lord reigneth? "He preserveth the strangers; he relieveth the fatherles and widow: but the *way* of the *wicked* he turneth upside down. The Lord shall reign forever, eeven thy God, O Zion, until all generations. Praise ye the Lord."—Psalm cxlvi. 10. Were it not that the reigning power and purpose of God extends to the wicked, how should they ever be brought to justice? and how should the Lord turn their way upside down? Therefore we may "Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psa. xevi. 10-13. "The Lord reigneth over the heathen."—Psa. xlvii. 8. Say unto Zion; "Thy Lord reigneth."—Isa. lii. 7. M.

ALIEN BAPTISM—GOSPEL STANDARD.

A brother in Jefferson county, Ala., requests us to give the reasons why the Primitive Baptists do not receive the baptism of the Missionary order. It is because we do not believe the Mission Baptists, or any other order, except the Primitive Baptists, to be the church of Christ. We do not say that there are no believers in the Lord amongst them, for we believe there are believers amongst them and many other sects, and many who belong to no religious sect; but that

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there is but *one* church of Christ, and that is the Primitive Baptist Church. Thus believing, we cannot recognize any church act performed by them as lawful and authorized by Christ, and if not authorized by Christ, of course not to be accepted by his church. That there is but one church of Christ, is indisputable; in fact, it is positively so declared by the apostle in Eph. iv.: "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." This one body is the church; and this one Spirit the spirit actuating the body, giving all the same hope, the same baptism into death, the same faith, and same God and Father. Abraham had the same Spirit, hope and faith that the church has now, and has had through all ages, and we are in that sense, as the apostle teaches, the children of Abraham. The church at Philippi had the same Spirit, hope, faith and baptism that the church at Corinth did, and all the churches in the apostolic day were the same in these things; there was no difference. They were all and each the body of Christ, and were held together and in union by no extraneous force, but by the fellowship of the Spirit, having the same one hope of their calling, the same faith and baptism, the same God and Father. The church at Ephesus was not a Missionary Baptist church, and the church at Corinth a Methodist church, and the church at Philippi a Campbellite church, and the church at Thessalonica a Presbyterian church, because then there would have been more than one faith, one Lord, and one baptism; there would have been more than one Spirit and one hope of their calling.

How different is the spirit and hope of the Primitive Baptist Church from the spirit of the Missionary Baptist! Our hope is in the Lord; our trust in him; but their's is in their institutions—their Sunday schools, theological schools, boards, tract societies, &c.—by which means they aim to save many souls that would otherwise be lost! What agreement is there in Spirit between us? None at all. And what value

is their baptism to us with such a spirit as they have—such a faith and lord? Their spirit, be it said with all respect due them for mistaken zeal and honest purpose, is of the world; is from beneath; but the Spirit of the church is from God.

If there had been a Missionary church of the modern Fuller order in apostolic days, would any sane man suppose for an instant that the church at Philippi or Corinth, or the apostles, would have recognized its church acts as authorized by Christ—a body with a spirit so different from Christ? We assert that there was not a Mission Baptist, Methodist, Presbyterian, or Campbellite church in apostolic days, for Fuller, the father of the Mission Baptists; Wesley, the father of the Methodists; Campbell, the father of the Campbellites, and Calvin, the father of the Presbyterians, were not thought of then. There was not a church then that had or held to any of the modern institutions for soul-saving, but all depended upon and trusted in the Lord only. We repeat, then, that the reason we do not receive the baptism of any of them, is because none of them is or ever have been the church of Christ. They are of men, and of Babylon, out of which the regenerated people of God are charged to come, and not be partakers with them. God is not the author of confusion, and we are not to receive their confusion, else we will become partakers with them. If, then, they are not the church of Christ, of course their baptism is invalid; for baptism is a church ordinance, and not a worldly ordinance. It was committed to the church, required of the church, and of the church only is it accepted. No other body of men, save the *one* body, have a right to administer it in the name of the holy Trinity—the Father, the Son, and the Holy Ghost. As the officers of civil government act in the name of the State, because invested with State authority so to do, so only have any a right to act in the name of Christ, the head of the Church, because invested by him with authority to do so. A private citizen of the State cannot act without State authority; he cannot act as governor, judge or sheriff in his individual capacity, nor can any

member of the church act in baptism without church authority, but with it he may baptize believers. The keys of the kingdom—the statutes and laws—are committed to the church, and the church only—Matt. xvi.: “All thy children shall be taught of the Lord;” and it is monstrous to suppose that God, the unerring Spirit, would teach one salvation by his own works, and another salvation by Christ’s works, or by grace. If we are the church, then there is no other church, for there is no other body believing as we do.

But we would suggest now, in a line or two, that we, as a church, differ, even if we should get wrong in some respects, from other bodies that have never been churches. As Israel was still Israel, though worse in some respects than the heathen around them; that, though they had their altars upon every high hill, and under every green tree, they could repent as Israel, and cut down their groves, and dig down their altars, and still be accepted with God. They were his people all the time; his in captivity, and could return. So we can repent as churches, and turn as churches, to the Lord. This the Missionaries and others cannot do as churches, for they are not, and never have been, churches.

We are sorry to see, in a recent issue of the *Gospel Standard*, a grave error, in our judgment, as well as a piece of strange inconsistency. “Our practice,” it says, “as Strict Baptists, is to recognize the immersion of a person as valid if he or she were a believer at the time of the immersion; seeing a person is immersed on the ground of his or her faith, and not of the baptizer. Those who were immersed by Judas were not affected by his apostasy and former carnal life.” There is one thing in this that the editor strangely overlooks, and that is, that Judas had church, or Christ’s, authority to baptize; so that, be Judas what he may have been, he had the highest authority for his act in baptizing. His authority was not from the world or Babylon, but from Christ, and thus his baptism is made valid, be his own faith or lack of faith what it may have been. And there is no evading the fact that, in recognizing the validity of the baptism of any

sect, we recognize them as authorized to administer it; and if they are, they are the church of Christ. And, strange to say, whilst the editor of the *Standard* recognizes the baptism or immersion of any sect upon a believer, he will not commune with them! Verily, the legs of the lame are not equal. He says to an inquirer: "You ask us to give some scriptural ground for refusing to admit baptized believers from other churches to unite with us in partaking of the Lord's Supper, not of our faith and order." "Now," says he, in answer, "as there were no open communion churches in the days of the apostles, we think it rests with your friend to give the proof or reason why he should wish to open a door of which the apostles knew nothing any more than they did of infant sprinkling." And we ask the editor if the apostles knew of any immersion in those days save by the one church of Christ? And why should he now open or keep open a door in baptism of which the apostles knew nothing? We think it will puzzle him sorely to reconcile one position with the others.

We are sorry the *Standard* takes this position, for it certainly will greatly limit its circulation and usefulness in this country. We have but hastily and briefly glanced at this subject, designing, if the Lord will, to take it at some future time and treat it at more length.—R.

TO CHILDREN.

Dear Children:—During the past year we were permitted to attend five associations, besides several other meetings, at places where we had never been before.

Taking all those meetings together, we presume it would not be too large an estimate to say that we preached to twelve or fifteen thousand people, many of whom were seemingly much interested.

It was with a peculiar delight that we noticed among the interested hearers quite a number of our young friends, who had been introduced to us by their parents, some of whom

would say at the same time, "Our children have been reading your letters to them in the GOSPEL MESSENGER, and they want to get acquainted with you." Truly we felt thankful to God, and quite hopeful that he had given these children a heart to love the truth of the gospel of Christ, and they manifested a desire to hear and know more about it.

It is always lovely to see the fruits of God's Spirit and grace being manifested in any poor, fallen sinner, but especially so in young people. It draws them away from many youthful follies and vanities, which, if followed, would work their ruin. It is indeed lovely to see modest, well-behaved children and young people. They are a beautiful ornament to any family, to any neighborhood, or to any company or society with which they associate.

Children may not think how much influence they can have over one another, either for good or for evil. A modest, well-behaved little girl or boy will soon get the attention of people, both young and old, wherever they go. You will soon hear the remark made by old people, "What a nice little girl that is!" "What a well-behaved little boy!" and such like expressions. Other children and young people will see the same, and they will hear what good things are said about them, and they too will be stirred up to imitate the good example which these moral and good children have set them. In this manner the influence of one or two good children begins to spread abroad to others, and very often it helps to form the general character of little girls and boys, which character remains with them when they are grown men and women, and shows itself in all their business matters in life. All this influence may be the result of the good example which some young person or child set them when they were children. Remember this, children, and try to set a good example to other children wherever you may be, whether at home or abroad. You know it is very bad and very unpleasant to see a naughty boy or girl of bad behavior, very noisy or disobedient to their parents, when they ought to be silent and obedient. This makes father and mother, and sometimes

older brothers and sisters, blush with shame when company comes to see them, and scarcely anything can be heard but the bad doings of disobedient children. We hope our young readers will all try to be nice, orderly, moral children.—M.

EXTRACTS FROM LETTERS.

CRAWFORDSVILLE, IND., Jan. 1, 1884.—*My Dear Brother:* May the Lord our God bless us this year, and make us all a blessing as his servants. How totally ignorant we are of what the year shall develop, and of what shall befall us! And how helpless and dependent we are upon the arm of the Lord! This makes me desire to trust in Him more than ever. He only can keep me from falling, and present me faultless before the presence of His glory with exceeding joy.

May the GOSPEL MESSENGER be more blessed to the people of God this year than ever before, in promoting their comfort and peace, in instructing them in righteousness, and in gathering them together in the unity of the Spirit. May its teaching and influence be as that of the prophet, saying, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Micah iv. 2.

O that the Lord would gather his people together, unite, revive, and comfort them by his Spirit, and word, and ministry. His servants and ministers should pray, and preach, and labor to this end. That you and Bro. Mitchell will have this object in view in conducting the MESSENGER, there is no doubt, for the past gives assurance of this. The Master strengthen and bless you both, and grant all his people a good year.

In love, yours,

D. BARTLEY.

MEDULLA, FLA., Nov. 28, 1883.—*Dear Brother Respass:*—The MESSENGER is a very welcome visitor, and I am always glad to get the next number. I think it has done a great deal of good in this portion of Florida. We have been enjoy-

ing some good meetings in South Florida. I will mention one in Hillsboro county: On Saturday before first Sunday in September, Elder Evers and myself met to constitute a church, which we were favored to do with 6 members, and when we left there Sunday evening, the church numbered 17, for which my poor soul was made to rejoice with joy unspeakable. The church now numbers, I think, 23, and is called Salem.

The Mount Enon Association has just passed off, and was a good meeting. The churches are all in a prosperous condition.

Dear brother, you don't know how I rejoiced in your views of the Old and New Man. I have heard and seen so much written about it that I differed with, that I am glad to my soul that the good Lord, as I believe, gave you a mind to write on that subject, and guided your pen.

Dear brother, I must bid you good night, as it is growing late, and I am tired, having worked all day. Remember me and mine when it goes well with you.

Yours in hope,

E. Z. HULL.

BUTLER CO., ALA., Oct. 21, 1883.—*Dear Brethren in the Lord:*—The Ebenezer Association met with Bethlehem Church, Montgomery county, Ala., on Saturday before first Sunday in October, 1883. The brethren met in unity of the Spirit, and the preaching from day to day was refreshing, and the business carried on in love and unity, not a jar amongst them. The closing scene was glorious; all interested—some filled with joy, and some hopeless on account of sin.

One week after I was permitted to meet with the Conecuh River Association, at Baptist Rest Church, twelve miles east of Troy, Ala. There was a very large attendance, and twenty-nine ordained ministers present, one from Georgia, Elder Pittman. The preaching was instructive and edifying, and the body harmonious in the transaction of her business, with much manifestation of brotherly love.

Brethren, I am but a child in the ministry, but may these meetings be as bread cast upon the water, to be gathered up in days to come. May the Lord bless you, and put it in the hearts of Baptists to subscribe for the MESSENGER.

T. E. HARRISON.

DECHERD, TENN., Dec. 24, 1883.—*Dear Brother Respass:*—I will say to those having me in remembrance, that my temporary silence is not owing to any lack of interest in the circulation and welfare of the MESSENGER and its patrons, but I have been in feeble health from early spring till late in the fall, so much so that I had to quit making appointments and visiting my brethren to a great extent, in consequence of which deprivation, languor and indifference ensued on my part to some extent; also, a sense of incompetency to edify and instruct the readers of the MESSENGER; and you have numerous, and in some instances very able contributors, who write for our MESSENGER, so that I doubted the propriety of writing myself. I will, in this connection, mention Elders Rittenhouse and Chick, but not in disparagement of others who write occasionally, and as much to edification as they. If my memory serves me right, I have never seen anything from the pen of either of the editors that I object to, except a short sentence of yours in November issue, in which you seem to argue in favor of personal identity. I think the whole man is the subject of salvation, which will be fully accomplished in the resurrection of the body, which was sown a natural body—one adapted to a natural or material world—and here, in my opinion, your name, J. R. Respass, applies. But in death the body being dissolved, all these distinctions applying to you are lost, for it is raised a spiritual body, in which there is neither male nor female, but all one in Christ. Forgive me for this allusion, and be assured that what I have written was under a sense of the most profound respect for you in person, and a desire for your success in the publication of our much appreciated paper; and may

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the good Lord afford you all the necessary qualifications and grace to sustain you in all the trials of life.

My health has very much improved of late, and I think of resuming my articles on the attributes of God. I was wonderfully pleased with Bro. Mitchell on Prohibition, &c.

Your brother, I hope, in the faith and fellowship of the gospel of Christ,

JAMES WAGNER.

NEWBORN, GA., Nov. 11, 1883.—*Dear Brother Respass:*—“Be not conformed to this world.”—Rom. xii. 2. There must be a possibility of the saints being conformed to this world, else the admonition would not have been given. Paul “beseeches” the brethren, and does not say, “I am Paul, an apostle, and command you,” but I beseech you. This admonition will apply to Christians and the church now, because there is not only danger of being conformed to the religious world in teaching for doctrine the commandments of men, but danger, as individuals, to the customs of the world that are wrong. This was brought forcibly to my mind a short time ago. I have been blessed for several years in making good corn crops. Whilst some of my neighbors have made scarcely any, I have made enough to last two years. When we got through gathering the present crop, my sons said to me, “Pa, you can make money out of this crop, by selling it on a credit next year at time prices.” And then it was that the text came to me, “Be not conformed to this world, but present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” Paul tells us how we can do it—First, by not being conformed to the world; and second, by being transformed by the renewing of your minds that ye may prove that good and acceptable and perfect will of God. This was written “To all that be in Rome, beloved of God, and called to be saints,” and to such it will apply.

It is a mystery to me why I should attempt to write anything for the brotherhood, knowing my ignorance.

Yours truly,

JOHN D. CURTIS.

BARNARDSVILLE, TENN., Nov. 10, 1883.—*Dear Brethren:* The MESSENGER is filled with so many good things of the Lord's plan of life and salvation, that my soul is cheered within me, and my little hope revived, that the Lord's people still live to record his mercies. I got a fall off of a horse some three months ago, and dislocated my right shoulder, and it is still giving me a good deal of pain, and perhaps I may never have the use of it again, and be unable to take the MESSENGER; but if I am not, may God bless you and Bro. Mitchell in publishing the truth as it is in Jesus. I would like to hear from Bro. Bartley and Bro. Rowe.

F. WOOLSEY.

SANDY CREEK, N. C., November 10, 1883.—*Dear Brother Respass:*—I have been thinking I would write you a short sketch of our church, Sandy Creek, as it is the next oldest church in North Carolina, Kehukee being the oldest. It was organized in 1755 by Elder Shubad Stearnes, and still stands a monument of God's mercy, the gates of hell having never prevailed against it; and no doubt in my mind but it stands to-day on the same pure doctrine and principles of the gospel upon which it was founded over one hundred years ago. But it seems now the prospect for its continuance as a church is gloomy, there being only ten members, and one male, and he 83 years old. He lives ten miles distant, but his seat is never vacant on conference day, unless providentially hindered. May God bless him in his old age. I hope at some future time to write the short history of the church that I have herein alluded to.

Your sister in hope,

VANDELIA E. JONES.

CAIRO, TEXAS, Nov. 2, 1883.—*Dear Brother Respass:*—I feel to write a few lines, partly to state the great danger I passed through this morning, and though considerably bruised, I don't think that I am seriously injured. To be brief, I had gotten along finely all the week with my work, and this morning I hitched up my mules to haul wood, and

having put on the second load, I went to get into the wagon; and as I had my foot on the double-tree to get in, one of the mules made a sudden start, jerking the double-tree from under my foot, and I fell in between the traces of one of the mules, and they being young, darted off with a great fright. I held up on the tongue and traces until they ran about fifty yards, the mules kicking at every jump. Seeing that I could not recover and get into the wagon, the thought struck me to drop down between the traces and let the wagon pass on over me, which it did without a wheel touching me. I raised up and looked in time to see the mules strike a tree with the wagon, flinching it considerably. And now the motive of my writing this. This was my morning to start to Bethlehem Church, which church, with others, had called me to their care; but I tried yesterday and this morning to excuse myself, on the ground that I was in only two weeks in ten miles of the church, at an association; that it would be going back too soon; 2nd, that they have good preaching by young gifts amongst them; and 3rd, that I have so much to do at home, and none to do it but myself. But, dear brethren, I did not feel right all the morning from some cause, and disobedience, I reckon; for when I raised up on the ground the thought came into my mind, This is for disobedience to the Master. O, the horror and shame that seized my mind! That if I had been obedient and gone to my meeting, I should now have saved time and labor, and this trouble and bruises (which I am now feeling so badly from). Dear brethren, I have several times had similar trials, but not before so forcibly as this. I never in my life felt myself in so much danger, and when I was loose and not dead, O how my soul went out in thanks to God, to think I was spared, notwithstanding my rebellion against my merciful Father, who has hitherto spared my seemingly unprofitable life. But, says his word, If my children forsake my law, &c., I will visit their transgressions with a rod, &c.; nevertheless, my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail. Again, when the Saviour taught his disciples the great lesson

by the lily, and then said, "*First* seek ye the kingdom of God, and all these things (natural needs) shall be added unto you."

In conclusion, brethren, let me say to you, especially my brother ministers, do not do as I have done in this respect. O, that God would give me faith to stand and discharge every duty required, with an eye single to his glory. I fully believe that when we have no good excuse, and are bothered to find one, that it is our duty to go to our meetings, trusting in God.

Dear brethren and sisters, pray for me, that I may never again try to fix up an excuse to keep me from meeting, or any other known duty.

I was well pleased, Bro. Respass, with your views on the Old and New Man. I think contention should cease on that point. Yours in Christ,

DURHAM RICHARDSON.

FAYETTE CORNER, TENN., Nov. 1, 1883.—*Dear Brother Respass*:—I and my wife are both Baptists. I sometimes feel that I am not fit to have a name amongst them, and that I want you to know that there is one who feels as unworthy as I do. In the year 1860 I was made to feel that I was a sinner, and that the Lord did give me to know it. I was then living near Huntsville, Ala. I was so alarmed that I went to the "mourner's bench" every chance I got, having been taught that was the place to get good. In 1861 I came to Fayette county, Tenn., knowing only one man here, a brother in the flesh. The third day I went to a protracted meeting, and mourners being called up, I went forward to be prayed for. It seemed that the more I prayed the worse I felt. I was living on a plantation with none but black folks, over-seeing them, and was so much troubled that I gave my business up, feeling that I did not have a friend in the world, and that my brother did not love me as he had before. On 26th August, 1861, I felt that if I would go down into the field and pray that I would receive some help, and started, but got afraid to go, and returned to the house. I tried to stop praying, but I couldn't help saying, "Lord, help such a sinner as

I am!" That night I got down on my knees, and I feel that the Lord heard my cry; it seemed that I could not see for awhile, or if I could, I did not know it, but it was as if I awoke out of sleep, and everything looked so new and lovely, and I went eight miles to tell my brother about what I felt the Lord had done for my poor soul. But doubts soon came as to whether I was right or not.

Dear brethren, if I am saved, it is through grace alone, and nothing good in me, for in me dwells no good thing.

N. S. HILLIARD.

RIPLEY, MISS., November, 1883.—*Beloved Brethren:*—I will say to you, that our people who read the MESSENGER are highly pleased with it, and others, also, who do not claim the name Baptist, appreciate it. It does seem to me, that if the Old Style Baptists generally would read more good news, which can be found in the MESSENGER, and also others of our papers, instead of contending against the support of them, which are so consoling to many of our brethren and sisters who do not have the chance of hearing preaching, that they would be much benefited in doing much for the benefit of the poor. I have been much encouraged in reading the different articles from our people scattered all over the United States, and do heartily endorse the doctrine set forth in its columns generally. I delight in writing to those of our faith, but could not do so, except through this medium; and I love, too, for our brethren and sisters to write to me, and give me their views on the different texts of scripture, and I know they would not do so except through this medium. For these reasons I am willing to support good papers of our faith, not that I expect that they are the means of adding any sinner to the fold which would otherwise be lost. No, no. Such an idea I do not have; but many of our faith will be comforted, as I have been, in reading the good news from a far country. The circulation of our periodicals is the means of doing so much more for the Lord's redeemed, than trying to bring the unregenerate to a knowledge of Jesus Christ, their Saviour when they have never felt the need of him as a Saviour.

Brethren, I am willing to risk my soul's salvation in believing that Jesus died to save those of his Father's choice, which God gave him in eternity before the world was. A manifestation of God's plan of saving sinners is certainly of more value than all the advantages of such teaching as false teachers can impart. I love to talk of God's love, his mercy, his precious promises, and his loving kindness, such as he bestows upon all those who obey him. O how much better it is to be in peace with God, and in peace and fellowship with our brethren and sisters, than to be walking disorderly, and acting with those who never knew Christ, in the pardon of their sins. In following Jesus, we find rest to our souls; but in disobeying him, we find the rod of the Lord upon us. The Lord has said that no good thing would he withhold from them that walk uprightly. Then, dear brethren and sisters, live in peace with each other, and also be in peace with all mankind. Remember that you are not in the full enjoyment of rest when you are having a hardness towards a brother; and even when this hardness is only towards a friend, will we be enjoying rest?

Bro. Respass, Bro. W. E. McLung, Middleton Station, Tenn., requested me to say to you that he was highly pleased with the MESSENGER, and sends \$1 to pay up for the first twelve months, and is not willing to be without it. May the Lord direct your mind, to make you useful in and to the church of Christ. Yours in Christian love,

T. L. MORTON.

SEWARD, NEB., Nov. 26, 1883.—*Esteemed Brethren*:—I feel that I am called upon to write to you, and add my *little testimony* to that of many others in the approval of the GOSPEL MESSENGER. I do not write thus to please you as its editors, and by so doing attempt to puff or flatter the natural pride all men and women are possessed of, but because it is (so far as I have read it, which is now one year,) freer from objectionable matter, and tends more to the building up of Zion than any other of the religious publications that I have had

the pleasure of reading. I do hope the spirit it contains, and the tone of its teachings, are appreciated by the believers in Christ, and that the Lord will continue to put it into the hearts of his people to sustain its publication. I desire to say that it is what I consider its name indicates. If so, it must prosper. I like it in every way—its form, the type used in printing, and the beautiful, clear paper that is used in printing. But above all these good qualities is the one of its sound gospel teachings. No “uncertain sound,” but the blessed truths as taught by the One that come over eighteen hundred years ago, and said to Peter, “Upon this rock I will build my church.” That visible church, or kingdom, was set up by Him “who spake as man never spake;” and he declared the “gates of hell” should not prevail against his church.

Dear brethren, the poor writer of this has been much cast down for the last year, feeling much of the time somewhat like one of the prophets of the Lord was told to do when he was told to “Get thee hence, and turn thee eastward, and *hide thyself.*” From some cause I have felt to hide myself, but it has not been with me as with this man of God: the food has not been sent to my poor hungry soul, and I have felt more like my life was sought to be taken away also.

Brethren, remember a poor, dependent creature in your petitions at the throne of grace, and may the dear Lord remember us in this wilderness (spiritually speaking), and yet enable us to “Go up to the house of the Lord,” and with David say, “I was glad.”

This is a beautiful and fertile country, but the good of the cause of Christ seems not to be in the minds of the people. There are a few Baptists scattered over this section, but some of them seem only to have a name, while no life is manifested.

Wishing you God speed in your labors of love, I will close. I have never met either of you on earth, but hope, by the grace of God, to meet beyond the grave.

JAMES M. TRUE.

HUTCHINSON, KY., Dec. 24, 1883.—*Dear Brother Respass:* The January number of the GOSPEL MESSENGER, 1884, I must say, in point and testimony, as regards the simplicity of the truth as in Jesus, rather surpasses that of any previous number, in my humble judgment.

Bro. Chick still gains upon my confidence and fellowship, and to my mind has rightly divided the word of truth. He has also placed the address of the gospel upon a scriptural basis. "Preach the gospel to every creature"—preach it to all sinners, for that it is applicable alone to sinners, and if so be that any be found to be saints, what are they, after all, but regenerated and converted sinners? Can you, my brother, look upon yourself in any other light than that of a sinner saved by grace, if at all? Can our dear sister, R. Anna P., do any better? Upon the whole, my dear brother, I can but regard the general signs and indications of the times, religiously, to be more propitious and encouraging than for many years past. Brethren seem to be getting tired of such deep and mysterious things, which starve the lambs and afford no comfort to the older sheep, and are become willing to get back and down to the simplicity of the truth, as in Jesus, concerning the salvation of sinners.

I am very well pleased with Bro. M.'s introduction to Vol. VI. He speaks of a "captious spirit" having existed for many years in many parts of the country, which, no doubt, is true, and surely is by no means commendable to the children of the regeneration. It is a spirit surely to be guarded against. I should dislike to so conduct myself as to be looked upon as such. Yet our duty is to contend earnestly for the truth, and as faithfully against all error, not, however, in a factious spirit, but in the spirit and temper of the gospel. Let us take heed to this. I have read, with pleasure and comfort, as I trust, your paper on the "Christian Warfare," as I did also that on the subject of "Old and New Man," in a former number.

O, my brother, let us study the things that make for peace, and things whereby one may edify another. There is another

letter in No. 1, Vol. VI., with which I am well pleased—that of C. A. Parker, Mount Vernon, Texas. He is very complimentary upon your O. & N. Man paper, and thinks you never struck a better lick. I won't say that you have bettered it in your warfare paper, but a lick made fully as good. But now don't let this spoil you. You are getting too old for that, yet you still have human nature, and made subject to vanity. Yours truly,

E. S. DUDLEY.

WATERLOO, IOWA, May 22, 1883.—*Elder James M. True—My Very Dear Brother:*—Your kind, sympathetic, fatherly letter of April 30th, was duly received, and read with comfort. The apostle's language was forcibly brought to bear on my mind: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers."—1 Cor. iv., 15. How true is this? There may be ten thousand who can point out our sins, and rigidly discipline us, but how very few that will gently lead the timid lambs in the gospel track, tenderly saying to them, This is the way; walk ye in it. Who will point sin-burdened souls to Christ as their only refuge, and with the blessed fore-runner of Jesus, exclaim: "Behold, the Lamb of God that taketh away the sin of the world."—St. John i., 29. Such, my brother, you have ever been to me. I do not speak so to flatter, or any such thing. But for the grace of God, and his great and amazing mercy, you would never have been used as an instrument in his hand to comfort those who mourn in Zion; and I am sure I never would have listened to your preaching; for, as I look back to-night and see how averse my nature was to any thing good; how I despised any thing of a religious nature; I wonder, and am amazed that the blessed Lamb of God ever deigned to look upon me in mercy. Why did he not speak to me and pass me by as when on earth he cursed the fig tree. It was not for any worthiness or righteousness found in me, but for his everlasting love and predestinating grace "Having chosen us in him from the foundation of the world that we should be holy and without blame before him in love." Not only so

in first bringing me from nature's darkness, and translating me into the kingdom of his dear Son, but ever since he has borne with my heart wanderings, forgetfulness of his mercy and lukewarmness. O, Brother True, I think there is no other child so unworthy of his love as I. Surely none are so fretted under difficulties, or discouraged under affliction and pain, and with the poet, so often say:

“How can I smile beneath
The glittering blade I see,
That slays my dearest joy and leaves
The world a blank to me?”

The way in which I have been led is, indeed, a mystery to me. I often murmur at my lot, and think my way is hedged with thorns more than any others—(with shame I confess it.) Then, when I get a glimpse of my Father's hand leading me, O how ashamed I feel for ever complaining or distrusting. When I realize he will lay no burden upon me, but he will give me strength to bear it, and that in love he deals every stroke, and that it's for some wise purpose, then I can kiss the hand that holds the rod, exclaiming, Thy will, not mine, be done. I can then realize that it is—

“Sweet to lie passive in his hands
And know no will but his.”

While pondering on these things, and wondering where it would end, with comfort these words came to my mind: “What thou knowest not now, thou shall know hereafter.” It was enough! It quieted my inquiring mind.

It is now my sincere desire to be kept humbly at the feet of my Saviour, taking whatsoever he sees fit to place upon me, knowing his “grace is sufficient” for me.

We were greatly disappointed to learn you could not meet with our Association this year, but shall look toward with pleasure to the time when you can visit us. We seldom have any ministers from abroad now; Brother Butler is getting along in years, so he leaves home very little; he was at our meeting in April. Brother Gill was with us at our May meeting. I have not seen Elder Gillett since October, though he was at our place in December; but I was from home. So

you see, Brother True, the lot falls upon my dear pa, generally; but he is not always left in the dark, with nothing to say. I hope we feel to thank the Giver of every good gift that he thus has raised one out of our midst to comfort Zion's mourners. But I must speak quietly lest he hears me, for he is not far from me. Good-night for the present.

Sunday Evening, June 3.—Well! see how the time has passed since I commenced this. I was at home then, and stayed two weeks. Am again in town for a few months. I assure you I miss my home, its surroundings (which, though rough, are dear to me), and its loved inmates. But I am sure none but my own people could be kinder or better to me than the people with whom I board. They are Missionary Baptists (and I believe, Christians). Mrs. McCoy and I spend some very pleasant hours, talking on experience (never on doctrine). I went to church with her this morning, and it was their communion season. So, of course, while they were preparing for it, I arose to take a side seat, but she said, "No, you are going to stay right here by me." I told her I thought I had better not, but she said she could commune with me as well as with the rest. But I was too contrary and persisted in my own way. I think I must be a hardshell (Excuse this expression. I don't like such phrases, though I so often use them.)

Monday Evening.—I laid this aside last evening in disgust. After trying the third pen, I declared I would write no more, forgot to bring my own. So I start afresh this evening with the fourth, which proves to be scarcely any better.

I received the GOSPEL MESSENGER you kindly sent me. We all like it very much. Pa thinks of subscribing for it. Many thanks for the same. By the way, you said my letter got burned. The one you sent me in January met with almost a similar fate before it reached me, but being of more substantial character, stood the test better. The envelope was entirely open at one side, but, happily, the letter survived.

I think of going to the depot to-morrow, for the brethren

will pass through on their way home from the association then, and it will be a gratification for me to see them. Let me know when you will be here. I only live a short distance from the station, and I need not tell you I shall be only too pleased to meet you. George and Leonard are at home this year, and they have *all* been *so* busy.

But I must close. When you read this, you will exclaim like a brother I heard say once while preaching, "It's a *great big* nothing!" and your verdict will be correct. I have hesitated about sending it, but you don't expect anything any better from me. O, at a throne of grace remember your little sister

SARAH.

OBITUARIES.

T. J. BROOKS.

Died, at his residence, in Chambers county, Ala., T. J. BROOKS, in the 81st year of his age, after years of suffering with cancer. He united with the church at Fellowship, Chambers county, Ala., about forty-one years ago, and was baptized by Elder B. Lloyd, moving his membership the next day to Lebanon, in the same county, and there remained in love and fellowship until the church dissolved; after which he became a member at Enon, until it dissolved, and he united with the church at Macedonia, remaining there an orderly, devoted and prompt attendant till his death.

Among the many brethren we have known during our ministry, none were better established in the doctrine of Christ than our devoted Bro. Brooks. For ten years of our pastoral care of Macedonia Church, we do not think that he and Sister Brooks missed three meetings, though they lived six miles distant, and he was much afflicted with cancer during part of that time. But alas! his seat is now vacated there forever, and he is gone to that "house not made with hands, eternal in the heavens." In temporal affairs, he was noted for honesty, fairness and firmness, as well as in religious duties. He never prevaricated. "His word was his bond." The good things of this life, with which he was abundantly blessed, were not abused, but when needed for the suffering poor, or for the gospel ministry, were freely contributed.

Never in our day did any one bear a long, protracted and fatal affliction with more patience and Christian fortitude than did our dear old brother. He leaves an aged companion, and four daughters—all Baptists but one; also many grand and great-grandchildren. They have lost a true husband and precious father, and the church a worthy member.

Then, dear kindred, do not weep,
He is not dead, but asleep.

Hogansville, Ga., Nov. 27, 1883.

A. B. WHATLEY.

Having been personally and intimately acquainted with our dear old

Bro. Brooks for many years, we can heartily endorse what Elder Whatley has written above as to his prompt attendance to his meetings, and devotion to correct principle.—M.

LUCINDA HOLT.

Died, of paralysis, Sister LUCINDA HOLT, at her home, in Lee county, Ala., March 14th, 1883, in about her 77th year. She was born and united with the Baptist church in Edgefield, S. C.; baptized by Bro. Bulger. Her maiden name was Clegg. At the age of 24 she was married to Harrison Holt, by whom she had ten children. They lived for many years in Walton county, Ga., near Social Circle, and also in Harris county, and from thence to Chambers, then Russell county, Ala. Her husband died in 1835. She was a member of the church at Hopeful. M.

MARTHA JANE BROWN.

My beloved sister, MARTHA JANE BROWN, the subject of this notice, was born May 22nd, 1853, and died at her own home, in Miller's Cove, Blount county, Tenn., June 18th, 1883, aged 30 years and 27 days. She was the daughter of Elijah and Mary Oliver, who lived in Cade's Cove when she was born, and shortly after moved to Tuckaleechee Cove, and remained seven years, till the close of the war. They then moved back to this cove, where they now live. On the 20th of November, 1870, she was married to L. B. Brown, and moved the next week to Roane county, Tenn., and lived there till December, 1877, and moved back to this cove. In March, 1878, she obtained a hope in Christ, and joined the Primitive Baptist church the fourth Saturday, here in this cove. I never shall forget the day she was baptized. The unworthy writer and his wife, and her and two other sisters, went hand in hand into the water, and were baptized by Elder John B. Brickey on Sunday following. She remained here till October, 1880, and then moved to Miller's Cove, where she died. Her and her husband went into the constitution of Miller's Cove Church on Saturday, July 1st, 1881, where she remained till she died, June 19th, 1883. I was blessed with the opportunity of going to see her several times before she died, and talked to her of the hope she had in Christ. One time I asked her to tell me just what was on her mind, and she said, "Well, Will, I am sure of one thing, and that is, I am bound to go. I am sure I will never get out of this bed; but I feel like all is well, and sometimes pray for the time to come." She was so weak she could not talk much. Her father and her old afflicted mother went to see her before she died, and her mother stayed with her, and saw her pass away from this troublesome world. There was a smile on her face all day before she died at night. On one occasion, she was asked if she would not eat something, and she said, "I am full, for I have been feasting on bread and wine for two hours." She folded her hands in death with a smile on her face, and fell asleep in Jesus. Her remains were brought back to this cove, and buried at the old Primitive Baptist church, to rest till the resurrection morning. She leaves a beloved husband and four little children, father and mother, two brothers and two sisters, and a large number of friends, to mourn her loss.

Cade's Cove, Tenn.

WM. H. OLIVER.

NANCY ANN BATEMAN.

Sister NANCY ANN BATEMAN, consort of Deacon David Bateman, and daughter of Thomas and Mary Willis, was born 1st day February, 1830, and was married to David Bateman, October 26th, 1846, and died, of paralysis, very suddenly on the 27th day of October, 1883. She went to her regular conference meeting on the day of her death, and never got to her earthly home any more. She died at the residence of the writer. All through her life she sustained a reputation noted for many noble traits and great purity of character. She was a lady against whom the tongue of evil never found occasion to utter a sentence. Kind and benevolent in her nature, she was beloved and respected by all who knew her. She was the idol of her household—an affectionate wife, and a kind and loving mother. On the 25th day of July, 1868, her and her bereaved husband both united with the Primitive Baptist church at Camp Creek, Baldwin county, Ga.; on the 26th, they were both buried in baptism by Elder G. W. Scarbrough, where she remained a consistent and acceptable member, leading the life of a devoted Christian to the day of her death. She leaves a companion and six children (they are all grown) to mourn their loss, but we have abundant reasons to believe that their loss is her eternal gain. Well might our brother say with the poet—

Her heart was bound with mine by love,
 Good works for to maintain,
 But she is gone to Christ above,
 Forever there to reign.

W. R. FENN.

MRS. J. L. STEVENS.

Mrs. ANNIE LAURA, wife of Bro. J. L. Stevens, and daughter of Mr. and Mrs. Richard Causey, of Houston county, Ga., departed this life at the home of her father, near Powersville, November 7th, 1883, aged 23 years, 9 months and 19 days, after a lingering illness of many months. Her little babe preceded her to the better land a few months, leaving a loving husband, the only link that once bound that happy family circle, disconsolate and alone. Besides the sympathies of numerous friends, he has the great consolation of mourning not as those without hope. Sister Stevens, from a child, was noted for her kind and affectionate disposition, ever ready to make sacrifices for the happiness of others.

When quite young she was happily converted, and joined the church. Her mission was one of love. Her work is done, and Jesus has said, "It is enough, come up higher." To weeping relatives and friends, her last words were, "I am going home." "She is not dead, but sleepeth." Dear sister, sweet be thy slumbers, till Jesus bids thee arise.

W. E. W.

HELEN OLIVE GILLESPIE.

This sweet little babe of P. M. and Sallie Gillespie, who live near Madison, Ala., was born August 1st, 1883; died October 9th, 8 P. M. Only 2 months and 9 days was Helen permitted to gladden our hearts with her sweet presence. We all loved her, because she was the first-born of her

mother, and because she was so quiet and patient, and had such a soft, intelligent expression in her beautiful blue eyes. O, she was so dear to us! Yet, when He who said, "Suffer little children to come unto me," called for her, we could not longer keep her, although we begged for her, and did all we could to frighten the monster death from her cradle, yet at last we had to let fall our powerless hands, and say, "Thy will be done." For thirty-six hours she struggled with death, and as I sat beside her, trying, but not able, to help her, I wondered why it was that she, who was so pure and sweet, so innocent, should thus suffer; should thus all alone, as it seemed, wrestle with the angry billows of death. Then the thought came, Should she not be made a partaker of Christ's suffering, filling her part of that which was behind of his afflictions, and be made conformable to his death, and a partaker of the glory which should be revealed, and be glad with exceeding joy? And sure enough, when the last moments came, the angry waves of suffering were stayed, and her little body rested in such quiet and perfect ease that the watchers hardly knew when her spirit left its tenement of clay and entered through the pearly gates of the New Jerusalem, leaving a sweet smile of perfect peace and rest upon the little face of the dead body; and we knew thereby that Helen was with Jesus, and we who loved her were reconciled, and felt to say, Thou, God, doeth all things well.

Brownsboro, Ala.

SUE LAWLER.

LESLIE EUGENE CRAFTON.

LESLIE EUGENE, son of Eugene and Fannie A. Crafton, born February 17th, 1882; died of flux and inflammation of the stomach, September 1st, 1883. Thus, by death's ruthless hand, is another of earth's fairest flowers, which had just begun to bud, been transplanted in the heavenly Kingdom above.

Little Leslie was a lovely child, and being the only one of his parents, was more than fondly loved by them. But, Sister Fannie, your loved one is now in the presence of Jesus, who can, and will, care for it more tenderly than you ever could.

Let me say to the dear father, pray the Lord to prepare you to meet your dear little boy.

May this dispensation of God be sanctified to the good of all the family, is the prayer of your friend,

J. W. REDDICK.

Bethpage, Tenn.

MRS. WINNIE FARR.

Died, at Limrock, Ala., October 4th, 1883, of typhoid, Mrs. WINNIE FARR, consort of Joseph Farr. The deceased was born in Moore county, N. C.; was 75 years old, and had been a consistent member of the Primitive Baptist church fifty-five years. Thus we may write of the dear old sister. Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

Brownsboro, Ala., Oct. 22, 1883.

SUE LAWLER.

The obituary of J. W. Bartlett is crowded out of this issue.

Preaching Appointments for Eld. W. M. Smoot, of Va.

At Hephzibah, Lee county, Ala., Saturday and Sunday, Feb. 2d and 3d; at Macedonia, Chambers Co., Monday, Feb. 4th; at Emmaus, Chambers Co., Tuesday, Feb. 5th; at Darien, Tallapoosa Co., Wednesday, Feb. 6th; at Rocky Mount, Tallapoosa Co., Thursday Feb. 7th; at Bethlehem, Tallapoosa Co., Friday, Feb. 8th; at Fish Pond, Coosa Co., Saturday and Sunday, Feb. 9th and 10th; at Bethel, Coosa Co., Monday, Feb. 11th; at Mt. Gilead, Elmore Co., Tuesday, Feb. 12th; at Chaney Creek, Elmore Co., Wednesday, Feb. 13th; at Tallassee, Elmore Co., Wednesday night; at Bethlehem, Macon Co., Thursday, Feb. 14th; at Canaan, Lee Co., Saturday and Sunday, Feb. 16th and 17th; at Concord, Tallapoosa Co., Monday, Feb. 18th; at Fellowship (Alexander City), Tuesday, Feb. 19th; at Mount Gilead, Lee Co., Wednesday, Feb. 20th; at Brownville, Lee Co., Thursday night, Feb. 21st; at Mount Olive, Lee Co., Saturday and Sunday, Feb. 23d and 24th. We hope the brethren will promptly meet Eld. Smoot and convey him along to those appointments. W. M. MITCHELL.

If the Lord's will, Elder I. J. TAYLOR, of Kinston, N. C., will preach at the Primitive Baptist Church in Atlanta, on the 18th of January, 1884; at Sorrel Spring Church, 19th and 20th; Powder Springs, 21st; New Harmony, 22d; Friendship, 23d; New Hope, 24th. Then Elders E. Phillips and G. M. Holcombe will arrange appointments through the New Hope Association, and on into the Bulah, then Elder W. M. Mitchell will arrange for him. Please publish this in the GOSPEL MESSENGER, and oblige yours in hope,

Dec. 28, 1883.

I. N. MOON.

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This is the little work which has been published in *Zion's Landmark* for nearly two years. And many of the readers of the *Landmark* have requested me to have the work published in pamphlet form. It is now in the hands of the printer, and will take but a short time till finished. Brethren and friends who desire to have a copy, will please send their names and remittances to

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Vol. 6.

No. 3

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

MARCH, 1884.

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Devoted to the Primitive Baptist Cause.

No. 3. BUTLER, GA., MARCH, 1884. Vol. 6.

BIOGRAPHICAL.

ELD. C. A. PARKER.

I was born in Cumberland county, N. C., May 16th, 1810. My father's name was Ica Parker, and my mother's maiden name was Nancy Pope. They were both baptized into the Primitive Baptist Church in old age. They were in low circumstances. They moved to Washington county, Ga., January, 1816, where I was mainly raised; and then into



Stewart county, when it was a wilderness country, with no facilities for education. So I was left to fight the battle of life without even the rudiments of an English education, only to spell, read and write imperfectly. But my motto through life has been, Read, read, read, and such is my advice to all others.

Of course I was born in sin, and was a sinner, though never abandoned to much outbreaking wickedness. My first convictions were in my fourteenth year, 1824, when I first

realized in my soul that I was a sinner, lost and undone. But these convictions passed off in a short time and left me unconcerned; but returned for a while in 1826, and 1828, each time after a spell, passing off and leaving me unconcerned as in the first case. In 1831 they returned to stay with me. And it has ever been a difficult task to try to express what I realized in my mind, conscience and feelings; for about four months I suffered much fluctuation in mind and in feelings in every way. I sought the Lord in every way I could think of—in prayer, in reading, in meditation, in attendance on preaching, in asking the ministers' prayers, in cries and in tears, getting no relief. Riding alone one day, and meditating upon my condition, I unexpectedly became overwhelmed, and commencing with prayer, I was soon filled with praising, shouting, and in a flood of tears of joy, all mixed up in a confused way, indescribable, but to me is best described as joy inexpressible and full of glory. This was the first time I ever could say, "Glory to God!" and know and feel what it meant. In a few minutes, whilst in a flood of tears of joy, I broke out to singing—

"Oh, glorious hope of perfect love,
It lifts me up to things above," &c.

I sung it through in a mixed up, confused way; my tears all dried away, and a sweet calm ensued; all nature bore a new aspect; I felt to love God and all creatures for his sake, and felt at peace with God and all mankind. I stopped my horse and looked every way to see if any one had seen me, and saw no one, and was glad; because, a thought struck me to keep this matter to myself.

The above is the foundation of my faith, hope, and profession, that has lasted me to date—1883. For strong Scripture reasons I did not long confer with flesh and blood. These circumstances took place in Stewart county, Ga., in October, 1831, and in December I related the matter to Richland, a regular Baptist Church of said county, was received and baptized the next day by Eld. John W. Pellum, the pastor. If I understand, or ever had a call to preach the gospel, like

my experience, its effect consists in impressions, thoughts, and feelings. In all these respects I felt strongly moved in this great matter, commencing before I was baptized, and continuing for nearly two years after, until I was overcome of them. My mind would be engaged in the Scriptures, and exercised in, and weighted with them, in trying to ascertain their harmony, import and meaning. I was also much impressed in mind and feelings with exhortation, both to saints and sinners; could weep over the lost condition of my friends and comrades, and a world that lieth in wickedness. In my mind, at times, I would find myself preaching to, and exhorting them until I would be carried away in ecstasy. I felt concerned not only for saints, but also for a world of lost sinners, and found a gospel to proclaim to each, to all, to every creature. I bore such impressions with a sense of "Woe is me if I preach not the gospel," until my peace departed, and I could no longer resist and be happy, and enjoy life. Times were lively in the churches, and prayer meetings were occasional, and I commenced taking part in them, and talking to the people, both within and without, giving vent to my feelings, until in August, 1833, I took my first text—Luke xxiv., 46-7—at a night meeting, to a crowded house. The brethren encouraged me; but oh, my hands were to the plow. I think I felt all the responsibilities of the work. The following November my church unanimously granted me a license to preach the gospel wherever my lot should be cast. The following May (1834), at the call of Mount Olive Church, Muscogee, now Chattahoochee county, Ga., I was ordained by a presbytery, consisting of Elders James T. Lunsford, John Ruskin, John Winzer, James Griffin, and Prescott Bush. Eld. Bush was an old Revolutionary soldier. I served said church in peace and prosperity seventeen years, until I left Georgia and moved to Alabama. During my seventeen years' ministry in Georgia, from 1834 until 1852, I served for a longer or shorter period, the following churches: Mt. Olive, Muscogee; Mt. Moriah, Muscogee; Ephesus, Talbot; Upatoie, Talbot; New Bethel, Marion; Sharon, Muscogee (dis-

solved); Pataula, Randolph; Antioch, Stewart; Harmony, Stewart; and Poplar Springs, Stewart county. During the same time, I was in turn, a member of the following Associations, viz.: The Columbus in 1832-'33, when she lettered off churches in her lower bounds; which, in the following December (1833), organized the Bethel Association; I was in said organization, and so continued until 1839, when the split came on the question of the Institutions of the day, called Benevolent. I was clerk of said Association at the time, and the three preceding years. The Missionaries held a majority, and in January, 1840, organized the Harmony Association. I was one of the presbytery at the time, and at the next session, in 1841, became a member of said body, and so continued eleven years, until I left Georgia, in 1852.

My seventeen years in Georgia were the most successful years of my ministry. While I lived in Barbour county, Ala., I was connected with the Conecuh River Association in 1852, '53 and '54; when she lettered off churches, which, with others, organized the Midway Association. I was in said organization and continued, and was Maderator of most of the sessios, until January, 1868, I moved to Texas and settled in Titus, now Franklin county, and became a member of the Sulphur Fork Association, and was elected Moderator five successive sessions. I have become so feeble that I have not attended her sessions regularly for the last several years. Her bounds are in the northeast corner of the State. After coming to Texas my preaching was as well attended and received as I could have expected, say for the first seven years, until I became too feeble longer to bear the fatigue and exposure incident to traveling and preaching abroad. Still I continue to preach some at and around home. I am now in my seventy-fourth year, am frail and tottering, retrospecting the past, and trying by faith to prospect into the far beyond, even into the spirit world, reflecting upon the nature and realities of the same, and as to what will be my condition and relations there when called to lay my armor by and put off this, my tabernacle. In this connection I can say that I see

and feel nothing alarming, (for I know in whom I have believed, and that he is able to keep that which I have committed unto him against that hour.) Now a few words as to the outer man. Well, I was married in Stewart county, Ga., on the 7th of November, 1830, to Mrs. Louisa C. Beard, a young, childless widow, whose maiden name was Candler, who still lives in tolerable good health for a person of her age. We have raised nine children, six sons and three daughters. They are all alive and have families, but two sons. My namesake, Cader A., was killed at the battle of Gettysburg, Pa., in 1863; and William A. died the 12th of last June. They have all been hopefully baptized but Cader, who died in hope. Our children, grand and great-grand children now number about fifty-five souls living. We commenced poor, but by a long, hard struggle, made a good living by farming. I lost my left arm from chronic white-swelling, after much suffering, in 1857. It was twice amputated before the affliction was headed off. I have allowed the public to make some use of me outside of my profession in every State in which I have lived. In Stewart county, Ga., in 1851, I allowed my name run for representative, and was beaten with our whole party ticket. In Barbour county, Ala., in 1861, I was elected a representative, and re-elected in 1863, and served accordingly. Here in Texas, I was elected senator for the district composed of the counties of Titus and Red River, in 1873, and served in the sessions of the fourteenth Legislature for 1874-'75. I do not praise myself for allowing my mind, time and labors thus divided. It has at times pressed me heavily, but it is no worse than to allow ourselves to be overcharged with any other worldly cares, all of which are forbidden to the minister of Christ. I have allowed my canvasses and public services to interfere as little as possible with my ministry. At the same time, in retrospecting my back track, I can say to all gospel ministers, that their holy calling, added to other duties of life, is quite enough to engage the heart and hands of any man.

Dear brethren editors, I desired to have been shorter, but

found it a hard matter. This is at your disposal. My love to you and all saints.

C. A. PARKER.

Mt. Vernon, Tex., Nov. 15, 1883.

ELDER W. M. MITCHELL.

Continued from February Number—Page 61.

While the dear old brother was talking, the Lord was pleased, to some extent, to open my heart to understand the Scriptures in their application to my case, in a sense I never had before seen. O, I felt it! and thought I then knew it was God's truth, and wondered why I had not seen and known it sooner.

The next meeting at Providence, where my sister, Lucinda, was a member, I talked to the church, was heartily received into fellowship and baptized the first Sunday in August, 1842, by Eld. J. J. Dickson. The same day I was enabled in much conflict of mind, to engage with the church in communion and feet-washing. Riding along on horseback, and carrying my wife behind me (as that was the only way we had then), I felt so light, free and happy that I could scarcely forbear shouting and praising God aloud.

Soon after this, myself and wife set up to house-keeping in a little log cabin sixteen feet square, built by my own hands. Before retiring to rest the first night, I told my beloved wife, as we were young, very poor and ignorant, and just starting to keep house, we needed God's care and direction through life, and, though I had never tried to pray in public, we bowed together in prayer, and in a very weak and trembling way, I tried to implore the God of heaven to take care of us, and to keep and instruct us in the right way. And truly the Lord has done it, but it has been in the furnace of trial, a way that our rebellious nature would not have chosen.

In February, 1843, I was one of six members in the constitution of Mount Olive Church, of which I am now (1883) a member and pastor. In relating my experience to the church when I joined at Providence, I said nothing about what had occurred some months before, when I was irresist-

ably driven to read the 12th chapter of Isaiah, nor had I mentioned it in conversation to any person. I tried to comfort myself with the thought that when I had told the church what I hoped the Lord had done for me, that I had thereby "Declared the Lord's doings," and that it did not mean that I should ever preach. If I only could have believed that I could preach the gospel, and that the Lord had impressed my mind so with it, and required it of me, I was willing, I thought, to make the effort. I was chosen clerk of the newly constituted church at Mount Olive; Jesse Taylor, my father-in-law, was set apart as deacon, and *Elder Wm. Cadenhead* was chosen as pastor. The church prospered, but the weight of the gospel ministry had become so heavy upon me, at times, it seemed that I would die if I continued to suppress it. The 4th Sunday night in May, 1843, I bowed in prayer with my wife at home. Never in all my life did I have such a feeling sense of perfect nothingness before God. I seemed to be drawn into the immediate presence of his blazing purity and holiness. I felt myself to be nothing but a poor, dry lump of polluted clay in the hand of an almighty Potter who was able to fashion me just as he should please. Rising from prayer, I walked across the room, and my wife, seeing that something unusual was the matter, began to cry, saying, "What is the matter, you are pale as death?" After trying to answer, I at length raised my hands, exclaiming, "*I have to preach or die.*" This was the first expression I had ever given to any one indicating such a thing. It gave great relief to my wife as well as to myself. We soon hurried off, though 10 o'clock in the night, to my father-in-law's, near a mile distant, for I felt that to tarry another hour would be death—but, finding the family all in bed, and my feelings much subsided, the only reply made for a time to questions asked us, was by the sobs and tears of my wife and by my downcast and dejected looks.

A few months before this I had got badly and permanently hurt for life. My breast-bone was broken, and just above my heart there was an internal rupture of some of the liga-

ments from my left arm. I was just starting in life, and this affliction disabled me entirely for work, and cut off every visible means of support. My arm perished away and I could not lift anything with that hand. I wore a broad bandage around my chest, as tight as I could well bear it, for several years, and never was I, at any moment, clear of severe suffering—sleeping but little, unless propped up in the bed. Over forty years have passed, and I yet suffer with this wound, though not so badly as I did then.

Under these circumstances the reader may faintly imagine my mental agonies the night I went to my father-in-law's, as stated above. We did not tell the old people what had occurred, nor why we had come at that late hour, till next morning. The dear old brother gave me much comfort, saying that he was not surprised, and that the brethren and sisters generally were weighted with it, and believed that the Lord had laid that work upon me.

After conversing with the dear old father in Israel, I felt much strengthened, and never in all my life for a whole day, did I have one scripture after another to pour into my mind with the clearness and power it did that day. Texts that I had read years before with no understanding, now seemed to be unfolded so clearly that I wondered why I had not seen it before.

But it was nearly a month till our next meeting at Mount Olive, and before that time my mind became dark, and my joys dried up. The pastor of the church did not come at the next meeting. By urgent request of the brethren, I said a few things, and the church went into conference and gave an expression of their desire for my exercises in the ministry—announcing also that I would preach the next day. I had been a church member about *eleven* months.

Sunday morning, the 4th Sunday in June, 1843, arrived, and as no minister was present to encourage or comfort me, the deacon opened meeting by prayer, and the youthful speaker took his text, and for about *two hours* the Lord gave him sweet liberty to "Declare His doings among the people."

My mother had given a reason of her hope in Christ and been received by the church on Saturday, but her baptism was deferred by the absence of the pastor. My father was a well read man, of good mind, Arminian in his religious views, and most bitterly opposed to the doctrine of Primitive Baptists. When my mother went home and told him what she had done, and that I was to preach next day, and asked him to go out and hear me, he said with anger, "No; I will leave here, as it seems you are all going against me! I wonder that the earth don't open and swallow you all up who go to hear such God-dishonoring doctrine preached!"

But the Lord directed my father's steps so that when I rose to speak I saw him with angry countenance sitting on the back seat, right before me. Of all men in the world, I dreaded him most. But when I saw the big tears trickling down his furrowed cheeks, I felt assured the Lord had given him life divine, and with it, hearing, seeing, feeling, and understanding.

One month from that day my mother was to be baptized, and my father was the most miserable man, apparently, I ever had seen. He opposed mother's baptism, but told her in presence of witnesses, if she would wait another month and he could not go with her, he would not oppose—thinking, as he afterwards said, that he would be dead before that time. In much agony of mind, my mother waited, and in a few days the Lord set my poor father free, so that the family had a day of rejoicing, joy and gladness. My wife too, had obtained a good hope through grace, in the Lord Jesus, so that when our next meeting came, the word of the Lord was made manifest that "They that sow in tears shall reap in joy." And, indeed, after many days of trial, it was a time of joy to me when I saw my father, mother, and wife, all led into the water at the same time and baptized by the pastor of Mount Olive, Elder W. Cadenhead, the 4th Sunday in August, 1843.

Finding that I cannot give even a brief synopsis of the dealings of the Lord with me these forty-one years in the wilderness, without extending this article far beyond the

limit originally designed, I will close by saying I was ordained to officiate in all the functions of the gospel ministry, July, 1845, by Elders J. Blackstone, Moses Gunn, J. M. Pearson, Josephus Barrow and J. J. Dickson, all of whom are dead, except the last named.

If the readers of the GOSPEL MESSENGER desire it, I may, if the Lord permit, at some future time extend the above synopsis so as to embrace a few years more of the way the Lord hath led me.

Very affectionately, your brother in the bonds of the gospel,

W. M. MITCHELL.

Opelika, Ala., November 20, 1883.

Dear Brethren:—Sitting in the solitude of my room tonight, reading and meditating, the impulse has come over me to occupy a little time in written conversation with you and my kindred in Christ, readers of the MESSENGER.

Yesterday and to-day I have been looking back, and looking forward. I feel to-night that I do not understand the past much better, if any, than I do the future. If I do not know what shall be, it is equally true that I know but very little of the meaning of what has been. Jesus said, "What I do thou knowest not now; but thou shalt know hereafter."—John xiii. 7. And that "hereafter" means all our future life, and all eternity. But I am glad that *One* knows it all—the future and the past, and the ever present "NOW." And so I feel that I must not perplex myself with querying, What does this mean? What will that result in? but must rest in the confidence that God is his own interpreter, and he will make it plain. But while I would rest here with infinite delight, I ask myself, What have I done? Where have I been? Where am I now, in my spiritual life? And as a minister of Jesus Christ, what sort of proof have I made of my ministry? And with increasing shame I confess that it is very far from being full proof of that which has been committed to me. The place of any Christian is a high and holy

one; his relationship is with the family of the King; he is a prince of heaven; he is a son of God; his interests are in heaven; his conversation is there; an inheritance incorruptible and undefiled is in store for him; this world and all that is in it is but as a desert, and as the sand of the desert, to him; his hopes are big with immortality, and shining with a radiance caught from the throne of God; the Lamb of God leads him, and guards him, and wipes all tears from his eyes. The young lion roared against Sampson, but the Lion of Judah roars against the Christian's enemies. He is a man who belongs to God—whom God loves—whom Jesus saves. And is this my case? Am I a child of God? Do I have an interest personal and eternal in all this royal heritage? O, how little my cold heart is moved! how empty is my soul of the praise and gratitude that ought to dwell there! Is my conversation so in heaven, that heaven is in all that I do or say? And then, as a called minister, am I plainly declaring these glad views, and faithfully showing to the redeemed people their high privileges? And it is a bitter thought, that in much I have failed utterly, and in all have come short.

But though I may be bound by the world and the flesh and the devil—bound physically, by disease or the prison; bound mentally, by evil possessions; or spiritually, by weakness and temptation—the word of God is not bound. That runs freely right on its way, going where God intends it, and accomplishing his will. Though my tongue be palsied, and all human voices are dumb, yet God still speaks, and many an Elijah hears the still small voice, and communes with God in the solemn hush of those moments, when tempest and fire and earthquake are all past, in the solitude of a cave in the side of a lonely mountain. And while I grieve none the less at my failures, yet a still, solemn gladness fills me to night that HE is not dependent upon me to speak his word. If I am unfaithful, he will speak by some one else; and if all are unfaithful, yet still will he speak, and his voice will be heard.

Our ministry is as much in our life, as in our words. Our preparation for it is in the discipline of the way that our feet

take, more than in all Bibles or preachings that we may read or hear. Man never yet taught his fellowman to be a preacher to the hearts of men. Jesus himself speaks to us, not because he was taught letters, but because he was taught sorrows, and pain, and tears, and blood, and death. So must we be taught if we are ever to preach to men. It is not a science, or a philosophy, or a theory, that we are to teach, but it is a gospel—a warm, cheering, consoling, strengthening gospel of salvation, which is of God. “Oh!” cries one, “I am lost; I am sinking; I am in a horror of great darkness; my feet slip; my heart faints; I am consumed by my iniquities.” And to that man I must come, if I can come at all, as one who has cried out as he cries, and tell him so; and that “There is salvation; there is power to uphold; there is light, heavenly and enduring; God shall put thy feet upon a rock; God shall strengthen the heart, and be its portion forever; and that the blood of Jesus has quenched the fire of our iniquities; and that all this I know, and can testify to, as a living witness.” When the young child died, the prophet carried the lifeless form away to a private room, and he put face to face, and mouth to mouth, and hand to hand, bringing his own warm life into contact with every member of the child, and behold! the child lived again. This is what we must have done for us every day, and this Jesus does for us. He touches us in all our life, and in every circumstance of pain, and temptation, and sorrow, and in every joy as well, and we live. And in our place, as ministers, like the prophet, who was God’s minister to that child, we must be able to touch our brethren, if we are to do them good. And so we, too, must be conformed to them in patience, in knowledge, and in all our life on earth, if they are to be strengthened in our ministry. It may do to pass an hour listening to eloquence of speech, or to graceful diction, or to deep and learned disquisitions, or to airy nothings, if I am of the world, and careless and lighthearted. If I am but a formalist, and know nothing of the weariness of the spirit that is struggling for light and liberty, I may be satisfied to see a preacher trans-

form himself into an actor, and endeavor to depict emotions which he never felt. But if I know what the cry of the poor, and hungry, and needy, and suffering soul means, I shall want to listen to that man whose heart is "BUBBLING UP" good matter; who speaks of things which he himself has seen and heard of the King. O, I get dead and low, and I seem to myself to be as incapable of any spiritual soul action as the dead child, and I need that minister to come to me who can TOUCH me all over, and who brings with him the warmth and life of Him who knows what all our weaknesses and temptations mean, for thus only can I be revived and stand upon my feet again. And this first night of the new year I weigh myself by these balances, and I am lacking. I can touch my brethren in so few points. Yet I hope that I may say this much: "Behold the Lamb of God, which taketh away the sin of the world." Don't look at me. I am nothing. My ministry is nothing. Behold the Lamb—the Lamb of God. Evermore must he increase, but I must decrease. As far as I have seen him, and only so far, can I say, "Behold Him!" I preach Jesus according to the measure of my experience of him. I hope that I shall know more of him each day. And as we know more of Jesus, we shall know more of men, for he was "THE MAN." In him centered all sorrow, all pain, all pity, all mercy, ALL LIFE. And that I may know him is all that I need to know, to prepare me to be face to face, and mouth to mouth, and hand to hand, with all the suffering and tried ones of earth to whom God shall send me. Looking, then, over the past of my ministry, I see much to lament, and I also see much to rejoice over.

And as I turn from the past to look upon the unseen future, I can but tremble, and yet I can but be hopeful. If I fail, still Jesus is sufficient. I am reminded that when Jesus called Peter and John, he said, "Follow me, and I will make you fishers of men." Fishing had been their avocation, and Jesus found sermons in rocks, and roses, and lilies, and in the occupations of men. Here, also, was a sermon: "Fishers of men." But what a call is this of our Lord's? How shall we

heed it? What does it mean? How shall I follow him? But the next sentence opens the way TO FISHMEN. This will be following Jesus. He will lay out our path and our work for us. We need not be anxious what we or others shall be appointed to do. Only let us be prayerfully anxious to do what he has appointed for us. "Follow me!" But my unbelief says, Where? Perhaps it may be away from home and friends, and all tender and endearing human relationships; from ease and peace, and the good will of men; from fame, and wealth, and power, into a strange land, among the indifferent, or the enemy; into coldness and alienation, or distrust; into strife, and poverty, and cold, and hunger, and nakedness, and peril. It may mean all this, and this is much to sacrifice. Sacrifice! O let me never talk of sacrifice! I have never sacrificed anything for the Lord. It has been the sweetest of all privileges, if I could but preach Jesus. Sacrifice! Why, Jesus has sacrificed all for me. I have sacrificed nothing, but have found his service a new and ever increasing delight. Sacrifice! Do I sacrifice anything when I turn away from dross to grasp the pure gold? Do I sacrifice anything when I quit the dungeon for the free air of heaven? Do I sacrifice anything when I flee from the insane, the thief, the drunkard, to sit down at home with my family, or to labor for their welfare? O, do not talk to me of sacrifice! If it be said that I have ever left anything for Jesus, or have ever done anything for him, I must challenge the proof." Jesus has left all, done all. I have done nothing. "FOLLOW ME"—"FISHERS OF MEN." And is this for me? Is this my business hereafter? O, then, I need a full measure of the Spirit of my leader! How little I have of it. O, may he grant me more, and fill me with his presence! And as I think of myself with relation to the future to-night, I fear, and shrink, and tremble; but as I can catch a glimpse of Jesus filling all the future, as he has the past, I regain calmness and courage to press on. And this is the sum of my new year's meditation. I am nothing, and must ever be less

and less ; but still I am glad, for Jesus is all, and he is mine, I trust, in some small sense, at least.

I wish you, brethren Respass and Mitchell, and all your readers, a happy year. May your mouths be filled with laughter, and your tongues with singing.

As ever, your brother in hope of life eternal,

Reisterstown, Jan. 1, 1884.

F. A. CHICK.

Dear Brethren:—Somehow, I feel to-night like writing to you. I know not why, unless it is a feeling of love for the faithful in Christ, Jesus the Lord. I have been reading No. 1 of the 6th volume of the G. M., which I received to-day. I am now seated by a warm fire, with only my wife for company. The earth is covered with "beautiful snow," and the sleighs are running and bells are jingling. I presume it is quite different in your latitude, in the "Sunny South."

I am glad that you are publishing biographical sketches of ministers, and the first one in present number seems near, as he is an Ohio son, Elder David Bartley. The next, Elder Azariah Tomlin, strikes me forcibly in respect to age when called to work in the Master's cause—51 years of age. This should encourage those ministers that are younger (in age) to press forward in the cause of truth, and in the fear of the Lord, and God will bless their labors. I am well pleased with Elder F. A. Chick's "Thoughts on Preaching." Next, our aged Bro. John Axford's "Achor's Gloomy Vale," and the low state he has passed through in the year of our Lord 1883. I think we can testify what it is to be in the valley of Achor. Our family consisted of four—father, step-mother, wife, and myself. We have lived together for near twenty years, and lived as peaceable as most families under like circumstances. Our aged father was taken from us on the 18th of September, and on the 5th of the present month (December) our step-mother followed father to the tomb, there to await the resurrection morn. Thus our happy home has been rent in twain.

It is lonely now, as the empty chairs in our family circle testify this winter night. We think over the scenes of the last three months, and it is hard to realize the fact that death can frustrate all our designs, blast our hopes and desires for our family circle; yet it is even so. But to us there is a consolation whilst in this "Valley of Achor." The Lord says, Hosea ii. 14, 15: "I will allure her (Zion), and bring her (Zion) into the wilderness, and speak comfortably unto her (Zion), and I will give her (Zion) her vineyards from thence, and the valley of Achor for a door of hope." Now, we want to feel this night that our names are among that blest Zion, that shall sing as in the days of her youth. We believe our dear parents were members of this Zion, and they now are with the blood-washed throng.

I am well pleased with the GOSPEL MESSENGER, and as far as I can understand, I believe it puts forth the truth, which is very essential in our day of error, as promulgated by so called divines.

Bro. Mitchell's comments on Prohibition are good. I think I know something of the fanatical spirit that is manifested in these parts. The paper he alludes to is circulated all around me. May God bless your labors to the comfort and edification of Zion, and especially the lambs of the flock.

This may not be interesting, but it is a relief to me in this Valley of Achor.

At your disposal. From one who desires knowledge of things that pertain to eternal life. Unworthily,

WELL. C. CORNELL.

Waynesville, Warren Co., Ohio.

THE intercession of Christ is a golden censor; but he will not admit our prayers to be incense. Luther once said in prayer, "Our Father, let my will be done on earth, as in heaven; for thy will is mine." The covenant of grace turns precepts into promises; and the spirit of grace converts promises into prayers.

Bro. Respass:—With your permission, I will offer a few suggestions for the consideration of your readers. I have read the MESSENGER now for two years attentively, and with much interest, and can say that so far I am well pleased, both as to management and the tenor of its teachings; and I believe that to a considerable extent the object of our brethren editors in its publication has been realized. And in order to continue to realize the benefits arising from its publication, there are some things in particular we should note and observe: 1st. That notwithstanding there is a very close union and identity between the members of Christ's spiritual body, all of whom have a common interest in him as their spiritual head, yet each of those members have a separate and distinct personality, and as such, is individually responsible to his Creator, and is under obligations to glorify God in his body and spirit, which are God's. This we can do by obeying him; and to obey is to conform to his laws as far as known, hence the necessity of searching and meditating prayerfully upon the Scriptures, and not leaning upon man or trusting in an arm of flesh. When we lose sight of our individuality and consequent individual responsibility, and that our heavenly Father has endowed us with that intelligent principle called the mind, for the proper use of which he holds us responsible, we are sure to drift into something that will prove hurtful to us, and to some extent to our brethren. I regard it as one of the noblest things of which we are capable, to be prepared to deal with things just as we find them. It does seem to me that in both political and religious matters a very few have done the thinking. This is not only very reprehensible, but in its results has proved very hurtful. This we should try to avoid; we should try to stand fast in the liberty wherewith Christ hath made us free, and not be carried about with every wind of doctrine. And, although I believe a faithful gospel ministry is the greatest blessing ever conferred upon mankind in general, and the church of Christ in particular, and should be held in high esteem for their works sake, yet they are but fallible men, and as such not always safe guides

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in matters of faith. And much depends upon the course we pursue towards them whether we realize the benefits arising from their ministry. We should not from any consideration be governed by a blind partiality when considering either their writing or teaching in any way; if so, their labors so far as we are concerned will prove a curse instead of a blessing. As all Scripture is given by inspiration of God, and is profitable to the believer for all the ends named by the apostle, we should bring everything of a religious sort to the test of the divine standard, and emulate the example of those noble Bereans alluded to by Luke in Acts, who searched the Scriptures daily whether those things were so, and judge for ourselves in religious concerns. We should remember that nature and grace are antagonistic, and that there is an irrepressible conflict between the world and the Church, and that all the powers of anti-Christ are seeking openly and under cover of many disguises the overthrow of the Church. As anciently this was a sect spoken against, we may expect to share in the reproach of the gospel if we embrace its principles and expose its counterparts, and that they that will live godly in Christ Jesus shall suffer persecution, and in searching after truth not be very inquisitive to know how such teaching can be consistent with our views of God's justice or man's responsibility, as God refers us to his own sovereign will and right of dominion over his creatures as a sufficient warrant for all his acts. With this we should be content, being conscious of the many imperfections of what I have written will leave all to your disposal.

JAMES WAGNER.

WINCHESTER, KY., January 14, 1884.

Dear Bro. Respass:—Under the blessing of our heavenly Father I have been permitted to pass my fortieth birth day. Yesterday I was forty years old. Of course I feel quite certain that I will not be allowed to live over forty more. Hence the greater number of my days have been spent of my natural life, and why need I care if my hope and faith are not in vain.

And how can it be in vain since my faith is only in Christ, and Jesus Christ is my hope. The prophet said, "Blessed is the man that trusteth in the Lord and whose hope the Lord is." Can it be that I, a poor sinner of Adam's race, a worm of the dust, can be one of those *blessed characters*?

"What a mercy is this, what a heaven of bliss;
How unspeakably favored am I,
Gathered into the fold with believers enrolled,
With believers to live and to die."

Yes, the 10th day of this month I call my spiritual birth day. In this I may differ from some of my abler brethren, but what matters it, we shall not fall out about it. So we are born again, we are brethren whether born again when quickened, or when delivered of our burden. It is my way of thinking to be quickened, then a travail in birth than deliverance or born again as life precedes birth, "shall I bring to the birth and not cause to bring forth." So according to the above, the 10th day of this month fifteen years ago I was born of the spirit and become a new creature in Christ, and not as a dear sister once said on asking a young brother how long he had been a member of the church, he dated back to the time he joined. "Why," said she, "you were eternally in the church." What a pity for any one to use such extravagant language, which only tends to bewilder rather than edify.

Yes, the 10th day of this month is the day of days to me. My natural birth day is nothing to compare to it, far better had I never had a natural birth day than not have a spiritual birth day. For on that day

"My guilt was removed, my soul did rejoice,
The blood was applied, with a witnessing
* * * * *
'Your sins are forgiven,' my Saviour did say,
O, witness kind heaven on this my birth day."

Just before that hour how sad and gloomy my feelings, despair was depicted upon my countenance and life was a burden to me. What was I living for? Only to be food for devouring flames. But how quick the scene changed when love took the place of my gloomy feelings. Joy took

the place of despair, and heaven was given me instead of hell.

And "heaven came down my soul to greet,
And glory crowned the mercy seat."

"Then, quick as thought, I felt Him mine,
My Saviour stood before me,
I saw His brightness round me shine,
And shouted, 'Glory, glory!'"

Yes, that new song was put into my mouth, even praises to His blessed name. On this day I first tasted that the Lord was gracious, and O, how sweet the taste.

"If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Directly, Lord, from Thee?"

It was here where I first saw the Father's grace beaming in the Saviour's face. It was here where began my prospects, my hope of a better country, a happier home, of that glorious inheritance incorruptable and undefiled, and that fades not, but reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

"O, sacred hour! O, hallowed spot!
Where love Divine first found me,
Wherever falls my distant lot,
My heart shall linger round thee!
And when from earth I rise to soar
Up to my home in heaven,
Down will I cast my eyes once more,
Where I was first forgiven."

Yours to serve in the gospel of Christ.

JAS. J. GILBERT.

"LET BROTHERLY LOVE CONTINUE."—HEB. XIII., 1.

Not as restricted to your own heart, but let the principle or spirit, in general, continue; let the holy and pure, strong bond, endearing and cementing the brotherhood continue, and continue in purity and strength, just as God gave it to each one in spiritual birth. How strong and pure then. How beautiful and fervent then. So let it be. It were a very great sin to weaken, defile, or obstruct this—as it were—beautiful river.

Zion is a peculiar city, with but one street; and this general principle of brotherly love is, as the river in the midst of it, formed and fed by the many streams flowing into it from the well-springs of the inhabitants dwelling on either side.—John iv., 4. And these well-springs, proceeding from the throne of God, make the river pure as crystal; while the bed is pure gold, as it were transparent glass.—Rev. xxi., 21. So that it not only clearly discovers any defilement, but is also the mirror reflecting the general or public character of the brotherhood. And is also the main power by which the machinery of public worship and praise is moved. And hence, this worship is only in the transparent beauty of holiness, when let to continue as God set it aflow.

Water must keep flowing to keep pure. And herein is involved the public character of each citizen. Therefore, one had as well defile or impede his own stream as that of a neighbor's a mile away, as that the streams from all the well-springs alike flow directly into the river, and the river is defiled, and the effect on the current or character is the same. Therefore, a brother had as well be defrauded, get drunk, &c., as by any means to cause another to do so. Besides, one that defiles another's stream is sure to carry dirty hands to the house washing.

And one has doubly violated this injunction who, because a neighbor's well is deeper, and hence sends out a broader stream, and that consequently receives a proportional deeper and broader current of the inflowing tide, will steal them in the dark and place dirty, filthy obstructions in that stream. Such a one forgets that it is God who gave the deeper well and broader stream, and that for the one river that involves the public character of the whole, and that he commands to let continue just as he gave it.

Therefore, if one has greater gifts than you, and receives a stronger current of brotherly love, remember it is God's own order—that if such a one has greater work and responsibilities, and in degree, a deeper, stronger current of brotherly love is an absolute necessity to him. Let this tide of

brotherly love continue just as deep and broad as God set it aflow; who hinders or defiles it resists the ordinance of God, and injures his own general character, and that twice as much as if he had impeded his own stream twice as small. Besides, perhaps, thereby many you have defiled; as that the neighbors seeing this commotion and defilement in the waters, will surmise evil or spring other root of bitterness. And soon a thick screen of shame and reproach floats upon the surface of the waters.

To love thy neighbor as thyself, is to obey this command and glorify this river; as that love works obedience to Christ and thinks no evil to his neighbor.

Remember that this river "is as transparent gold," and will show any obstruction or defilement. This is why our sins are so readily discovered by ourselves and the world. Then, let us look more carefully to our outflowing streams according to Rom. vi., 6; xxviii., 24—Gal. v., 3—2 Cor. vi., 6, and Jude xxi.—as that they flow into thy beautiful river and never again defile, but let brotherly love continue both in purity and strength.

R. A. PHILLIPS.

Butler, Ga.

DUNLAPSVILLE, IND., December 23, 1883.

Beloved Elders:—While making a remittance I feel in some degree like Elihu said, when he was constrained to shew his opinion concerning Job and his three friends. He said he was full of matter, the spirit within him constrained him, "Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak that I may be refreshed." I used to read the book of Job much in my afflictions, when it appeared that I must surely go down to the pit, for no man's troubles were like my troubles, and I really thought that as misery loves company, Job was the best company I could find. And, O what a desire I had to fathom the depth of the wisdom and knowledge of the God of heaven in the affliction of Job, who was a perfect and an upright man, one that feared God and eschewed evil, his substance

was great, and he had a very great household, so that he was the greatest of all the men of the east.

And so we find that the Lord gave Satan power over all he had to touch it, also the Lord gave into the hand of Satan to smite him with sore boils from the sole of his foot unto his crown, but was to only save his life, hence it was that his soul drew near unto the grave and his life to the destroyers. And now, dear brethren, and all the little ones, little children of the kingdom, we see by the light of revelation and inspiration, how that the people of God are tried in the furnace of affliction as gold is tried in the refiner's fire, and also that all the wisdom of man and the righteousness of man is as a thing of naught in our account with God. We can only put our hand on our mouth and cry, "Guilty before God," as shown all through the book of Job, for in the end he said to the Lord, "Thou knowest all things, and no thought can be withholden from thee: I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes."

Then the captivity of Job was turned and the Lord gave him twice as much as he had before. O, how glorious to "behold the things spoken of Jerusalem, for it is written: Speak ye comfortably to Jerusalem. 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." John in the 21st chapter of Revelation, speaking of the New Jerusalem, etc., said, "And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." O what glorious things are written for the comforting of the Zion of our God. Yours hoping in the newness of life. I. HILL.

UNDER the law, the dove was preferred in sacrifice to the swine. Riches are called thick clay. They are more likely to weaken the back than strengthen the heart.

HICKORY FLAT, ALA., October 30, 1883.

Dear Brethren and Sisters in the Lord:—Though in much timidity, yet I venture to address you. Ofttimes I have had promptings to declare to the household of faith, through the medium of our GOSPEL MESSENGER, what I had hoped God for Christ's sake had done for my poor soul. But since the day I went down into the baptismal grave, my anxiety to talk to the people of God has in no way abated, but the inclination has grown till irrepressible; and now I begin, leaving the event with God, and hoping, too, that I am not in anywise influenced by an ostentatious spirit, but alone by the deepest humility. When about fifteen years old, I hope I was brought to view my lost condition, and to seriously contemplate the guilty distance I stood from God. A poor, trembling, unwary girl! And while I may not have been guilty of any great crimes, more than the fashionable and popular frivolities of life, yet I felt to have no Saviour, and though quite young, I determined to go to work, seek the Lord and, in the popular phrase, "get religion." Well, first I tried to pray, but could only exclaim, "Lord, have mercy on me, a poor, lost, wretched and undone sinner." But the more I tried to pray the worse I got. Onward I went in this awful dilemma, agonizing over my deplorable condition—the very breathings of my poor soul being "O, Lord, be merciful to me, a wretched and ruined sinner." Even at night afraid to go to sleep lest I might die before I awoke and be lost forever. I read my Bible and every sentence seemed to condemn me. I read sacred songs and hymns, but the sentiments of the poets all pointed to my condemnation. In vain I sought to rid myself of this deplorable feeling. I attended protracted meetings and revivals and often wished the prayers of good people, but was ashamed to ask them. I approached the anxious seat to see if I could not get religion; others seemed to entertain delightful feelings; their cups were running over; I lingered long at the altar. O! I did feel so wretched! My sins loomed up before me mountain high. Every wicked act of my life seemed to present itself in the most unpardonable

attitude, and vivid to my mind. I felt that not one good thing had I ever done, or that one good thought had ever flitted across my mind. The meeting broke up, and I, indeed, felt worse than before. I could not sleep, but cried all night to the good Lord to extend mercy and pity poor me. O! the deep anguish which now wrecked my soul. I returned to church the next day, but did not go up to be prayed for. I had a precious cousin belonging to the Methodist. She came around and insisted that I go to the altar again. After preaching she desired me to go home with her but I declined, telling her that I felt too bad. I wanted to go to my own home. After noon my husband went to his work. I went to the secret grove and hunted the most secluded spot, fearing that some one might discover me. And here I felt, O my poor soul! that this is now the last time I shall ever try to pray. I fell to the ground on my face and cried, "Here, Lord, I give myself away, 'tis all that I can do." And, my dear brethren and sisters, right here is an interval which tongue would fail to define. Here my soul was filled with joy and ecstasy unutterable. Here it was when I could first feel to claim Jesus as my Saviour. I arose with a shout praising God for this manifestation of his great goodness to me. I felt now that I loved everybody and everything that the good Lord had made; indeed, all nature seemed engaged in the praises of Jehovah. Even the beautiful little birds were more enchanting than before, and the grove and flowery lawn all appeared to me to reflect a brighter loveliness than before. O! I felt so happy, so joyful within! I wanted to let everybody know it, and started to my husband in the field to tell him about it. But even before I reached him I was arrested with the whispering, "You are deceived—its all a delusion." So I did not even tell my husband, but concluded I had only caught at the shadow and missed the substance. I went on to the house restless almost as before. I returned to the same secluded place and there begged the Lord that if I was deceived to reveal himself to me in some other way even more convincing. It was now these words came rushing into

my mind: "The wind bloweth where it listeth, and thou heareth the sound thereof but canst not tell whence it cometh or whither it goeth—so is everyone that is born of the spirit."

We went to meeting that night, the door of the church was opened, and the people singing the good old familiar song "Come, humble sinner in whose breast a thousand thoughts revolve," etc. I sat weeping till they touched the stanza, "I can but perish if I go, I am resolved to try." I joined and was baptized next day by Rev. Mr. Wordlaw. I concluded now that my skies were clear, that all trouble with me in this vale of sorrow was now at an end. But the reverse, O how true. Soon doubts and fears seized upon my mind, and O how dissatisfied I was. I essayed to cast it all off. But at times it really seemed that I would die under such a burden of grief. I was woefully dissatisfied, but went on amid the chastening rod for about twenty-five years, and all as I felt it for one act of disobedience. 'Tis true, as I reflected about it, that among the Methodists I have many kind and sympathetic friends; 'tis true that even my doting husband was identified with the Methodist persuasion, and all that, yet I could not feel entirely at home in that church, even with all these. My husband being a Methodist when we married, I joined them alone for his sake. And, though much grieved and dissatisfied, I was ashamed ever afterward to let any one know it, but kept the secret concealed, until to my utter surprise, one day this year he asked me how I'd like to join the Primitive Baptist. But I answered him by asking him, "Are you going to join them?" He said he had an idea of trying to see if they would have him. O joy! at this moment sprang into my poor bleeding heart. We together offered ourselves to the Primitive Baptist church at Mount Pisgah the first Saturday in May, was received and baptized next day by Eld. John T. Satterwhite. I have been better satisfied with my church relations since, but my life is not yet free from trouble and trials. It is one of mixture of joys and sorrows, of lights and shadows, and living as it were between hope and fear. My dear brethren and sisters, pray for me that I may attain

the blessed abode at last, there to unite with a good old father, dear children, once the idols of my bosom, and a precious sister recently gone to enter the bright and pearly gates of Paradise. O pray for me.

Doubtless these lines will be read with no little astonishment if not solicitude by many acquainted with me in my girlhood. I am the wife of Mr. John S. Stephens, and the daughter of James and Elizabeth Sharmon. My good father died several years ago. My kind old mother lives near the place from which I write my letter.

Your unworthy sister, I hope,

EMILY C. STEPHENS.

P. S.—Will Bro. Mitchell be so kind as to give his views on Ephesians, from the 1st to the 6th verse, inclusive, 2d chapter.

E. C. S.

NEWPORT, N. C., December 31, 1883.

Dear Brothers Respass and Mitchell:—The MESSENGER comes to me at the regular times laden with good news. It does my soul good to hear from the brethren and sisters in different parts of the country, and hear them all with one voice giving all the glory to God.

I feel like the Lord has manifested himself to me plainer this year than ever before. I hope that it was ten years last June since I obtained a hope in Christ, and since that time I have had many conflicts, but the sorest trials and darkest hours that I have yet met were last spring, commencing in March and lasting three months, with but one ray of light to mark my path, and that came with the question, "Do you feel at home here?" (that is in this darkness) and immediately my mind answered "No." I received a great deal of comfort in this little question, and especially when I was able to answer in the negative. I felt that surely if I had never been delivered from the bondage of sin I would still have felt at home there. But I hope that the Lord has again appeared to me and made it manifest that he is with me in darkness as well as in the light. I hope that I have been made to believe

in the promise, "Lo, I am with you always, even unto the end of the world." The Lord has given me many moments of joy since he brought me up out of that great darkness. My labors in the ministry have been greatly blessed. We generally have peace in our midst and a goodly increase in some of our churches. One of the churches which I try to serve as pastor has had twenty-four added to its number this year, and another seven. Another which I visit monthly (but do not have the care of it) has been blessed with an increase of five. The prospects seem to be good for a considerable ingathering in all our churches if the Lord will give us grace to keep the peace. We hope that you will remember us at the throne of grace.

Yours in gospel bonds,

L. H. HARDY.

A NEW YEAR'S GREETING.

I send a message unalloyed,
 'Tis this, "Cast down, but not destroyed."
 Cast down! O yes, by many a fear,
 By many a bitter sigh and tear;
 By foes without and woes within,
 By unbelief and cruel sin;
 By hopes which raise my spirits high,
 Then pass like meteors through the sky;
 By broken ties and severed chains,
 By all that brings me tears and pains;
 And by the conflict and the strife,
 Pressed in the trembling cup of life.
 Destroyed! O no, that cannot be,
 Our life is hid with Christ and He.
 The tender Shepherd of His sheep
 Will all their wandering footsteps keep.
 Though billows roll, and waters rise,
 His ear is open to their cries.
 When on the mountains, bleak and bare,
 They walk, unmindful of His care;
 He softly quiets their alarms,
 And bears them safely in His arms.
 In death He leads them through the gloom,
 And lays them gently in the tomb.
 And o'er their dust, in death's long sleep,
 A faithful vigil He will keep,
 Until His voice shall say, Arise,
 And sing my praise beyond the skies.

Crawfordsville, Ind., Jan. 8, 1884.

SALLIE M. BARTLEY.

LACONIA, IND.

Dear Bro. Respass:—Through the kindness of Bro. Greenwood, of Wilson, N. C., I have received and read the GOSPEL MESSENGER, also your discourse, "Naaman the Syrian." As I read them I was refreshed and made to rejoice to find some of my dear kindred in Christ. In the providence of God I have been deprived for several years of the great privilege of meeting with my dear brethren and of hearing the gospel preached. True, I am surrounded by those who profess to preach the gospel, but when I go among them seeking food, alas! like the poor prodigal, I cannot feed upon the husks that the swine do eat. God's spiritual Israel hungers and thirsts for spiritual meat and drink. Our dear Saviour said, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in ye;" but these things are hid from the wise and prudent and revealed unto babes. Those precious babes need nourishment to strengthen them on their pilgrimage through a world of tribulation to their happy home above, "where the wicked cease from troubling and the weary are at rest." God's dear children are a peculiar people; they speak a language that none can understand, only those taught by the same spirit. They have a good Shepherd, who leads them about and instructs them. And no weapon formed against them shall prosper. The enemy forges many weapons for the destruction of the religion of Jesus, but no one is able to pluck one of those little ones out of the Father's hand.

Dear Bro. Respass, how secure are God's children from harm! But they cannot realize this sweet rest and peace only as Christ gives them faith, for faith is the gift of God. God's dear children have much to be thankful for, but nothing to boast of; for if left to themselves where would they wander to, even after they have obtained a hope in Christ? I feel to say every day of my life, "O to grace, how great a debtor, daily I am constrained to be!" How many weapons Satan forms for the destruction of the peace and happiness of the living children, causing them to bite and devour one another, but the good Shepherd watches over his flock. He knows all

things, has all power, both in heaven and on earth. Satan can deceive no longer than our God permits. I feel so thankful that all things are in the Father's hand, that I am not left to myself, for my own strength is perfect weakness. I stand in need of a loving Saviour to feed me when hungry, to give me drink when thirsty, when weary to give me rest, when in darkness to give me light. When I feel to mourn at the cup of affliction I cannot be resigned only as my good Shepherd resigns me to his will. I feel that I am a poor dependent beggar, and yet, O how thankful I often feel, that "Poor, weak and worthless though I am, I have a rich Almighty friend."

But I must stop writing, I only intended dropping a few lines, wishing to send you one dollar for the GOSPEL MESSENGER. If I can get some to subscribe to the MESSENGER I will do so, but as I want the first number of the next volume I wish to send at once. I always loved to read Bro. Mitchell's writings.

MRS. KATE BARTLEY.

WILSON, N. C., December 22, 1883.

*Elders Respass and Mitchell:—Dear Brethren:—*This is a winter night—cold, dark and dreary, December 22d—a very heavy mist, and that fast freezing; a fit representation of the condition that I have often felt my poor soul to be in since I first had a hope that God, for his dear Son's sake, had pardoned my sins, which were many. This change in my life, if indeed it was a change, took place more than seventeen years ago. The time, the place, and all the circumstances connected with it are as fresh in my memory to-day as if it had been but yesterday. While the wicked one has arrayed all my backslidings and shortcomings against me, as evidence of my being deceived, yet he has never been able, with all my doubts and fears, to drive me beyond that bright time and place where I hope I received that change of heart.

I have just laid aside the GOSPEL MESSENGER for December to write this. My wife sits near me reading the January number, which I brought from the office late this afternoon, and which I have not read, and she keeps interrupting me, telling me what a good article dear Bro. Mitchell has written on "Prohibition and Drunkenness," etc., and we feel that every number comes to us full of good things, and they are a great comfort to us.

I visited a near neighbor's house a few hours ago and found him with the January number of the MESSENGER in his hand, and his wife told me that she had read it through during the day. Indeed the brethren in North

Carolina who read the dear paper, as far as I know, appreciate it very highly, and believe the good Lord is your guide in the responsible and laborious work of publishing it.

We had a pleasant meeting at our church on Saturday, 22d ult. Two were received by letter and one by an experience of grace. On Sunday following our dear pastor, Bro. Gold, baptized the one that was received the day previous. It was a cold, misty day, much ice being on the trees and ground, but the dear sister remarked that she did not feel at all cold.

It is a mystery to the unregenerate, and even to God's own dear saints sometimes, what great crosses, trials and afflictions the divine favor of our precious heavenly Father enables his people to bear and endure. We find in him all that is needful for us.

Our church numbers about 158, but we are very cold at this time. May the good Lord have mercy on us and revive us. Affectionately,

J. A. CREWS.

NEVADA CO., ARK., November 30, 1883.

Dear Editors :—After finishing the business part of my letter I thought I would let the many readers of the MESSENGER hear from our Association, the Washita Primitive Baptist Association, which met with Siloam Church in this county on Saturday before the first Sunday in October, which was the largest I have ever attended in the State. All the churches were represented—every minister that belongs to the Association being present, eleven in number; besides six corresponding ministers. You will see we were well supplied with preachers. The churches all report in peace, with some additions. I will just say that the meeting, from first to last, was the best I ever was blest with the privilege to enjoy. What made it so pleasant to me was I had the privilege of entertaining so many of the brethren, living only three and a half miles from the church-house. I had preaching at my house three nights. On Friday there were about forty of the brethren present at my house. Preaching that night by Elders E. J. Dean, N. C. Yarbrough. On Saturday night there were 68 grown persons, besides children. Preaching by Eld. J. E. Knighten; closed by Bro. Williams, formerly of Georgia. Sunday night about fifty came home with me. Preaching by Elders J. A. Moore, formerly of Tennessee, and William McDonald. I don't think that I ever heard as much able preaching at one time in my life; it seemed to be so plain and simple. The Arminians thought the old Baptists were almost dead. A man asked me how many preachers there were at the meeting. I told him seventeen. He seemed to be astonished, and said he did not think there were that many of our order in the State. I told him there were seven that I was acquainted with who were not present. Eld. J. M. C. Roberson, from Texas, was with us at the meeting. It had been about fifteen years since he was with us. He is seventy-two years old, and been preaching fifty-four years. He came laden with truths of the gospel. In fact they all seemed to go forth in the power and might of

Israel's God, and to know nothing among the people save Jesus and him crucified. It was sweeter than honey and the honey comb, or the lees well refined. O, that the Lord would continue to visit Zion and build up the waste places and strengthen her stakes and lengthen her cords. The writer could say in the language of holy writ, "Behold how good and pleasant it is for brethren to dwell together in unity."

The next session of our Association will be held with Macedonia Church, three miles from McNiell Station, on the narrow-gauge railroad, in Columbia county, Arkansas. Bro. Respess, can not you and Bro. Mitchell come to see us at that time? We extend an invitation to all the brethren that can to come.

I am well pleased with the MESSENGER and its contents. May the Lord bless you in the work that it may prove a blessing to all his dear children in Zion, and to the glory of God. Even so, amen. L. M. COOK.

CARROLLTON, GA. November 25, 1883.

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

In weakness, I venture a few thoughts on this important command of God our Saviour: *And he said unto them* (he, Christ, after he had suffered the contradiction of sinners, having been put to death in the flesh but quickened by the spirit, unto his eleven chosen witnesses, to whom he now appeared to give this special command), *Go ye into all the world*. We remember before this time, or before his crucifixion, according to Matthew x., he sends these same men forth but with a different command: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not." In this command we see a positive restriction of the territory to preach to, yet the command is the same in both instances (*go ye*), but in the first to the Israelite, and in the second to all the world.

Then as the command is the same and to the same men, it follows the preparation is the same. Then read the testimony in God's word and see, first, if they were not called individually from their various occupations by Christ our Saviour, and taught by him the doctrine they should preach; in a word, were they not called and qualified for this express work by him and commanded to go? Then has the preparer's and qualifier's power ever changed, or been transferred to any other power or agency? In the first command they were to provide neither gold, nor silver nor brass in their purses, nor scrip for their journey; for he tells them, the workman is worthy of his meat. This is the natural preparation for the journey. In the first command we see this is not to be provided for, or by them before they go, but whether they have one cent in their purse or shoes on their feet they are to preach. I am inclined to think where God sends his ministers to testify for him, he will open the hearts of his people to supply their necessities. But, back to the subject. The only difference in the preparation in the two commands is this: He

is present in the first under the ceremonial rites of the Jewish nation, which prohibits them from mixing or mingling with other nations ; and as the promise is to the Jew first, the command is to go to them first, and as they go preach "the kingdom of heaven is at hand," "heal the sick, cleanse the lepers," and so on ; but after all their preaching the Jews reject him and say "away with him, we will not have this man to rule over us," and puts him to death on the cross, which they thought would put an end to him ; but it only broke down the middle wall of partition between them and the Gentiles. And now seeing the Jews as a nation have rejected the gospel and the middle wall of partition is broken down, he commands them to go into all the world and preach the gospel to every creature ; that is, you are no longer restricted to the Jews as a nation, but now privileged to go to the Gentiles and preach to them that are afar off as well as to them that are nigh. But they are to tarry in Jerusalem until they are imbued with power from on high. According to St. Luke's testimony (xxiv. 49), and according to the testimony given in the Acts of the Apostles, we see this verified, for the Holy Ghost suddenly came and even filled the house where they were sitting, and they immediately began to speak as the spirit gave them utterance ; and there were Jews, devout men out of every nation under heaven dwelling at Jerusalem which heard them speak in their own tongue wherein they were born. Thus we see the power of preparation in the second command is, like the first, from God.

In Acts i., 8, we find this : "But ye shall receive power after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." The time thus spoken of being at hand their testimony begins, and it "shall run and cover the earth as the water covers the great deep." Now if that which was applicable to the children of God in the days of the apostles is applicable to the children now, is not that command just as binding on his ministers to-day as it was the day of Pentecost? and just the same "go ye" (not send ye) wherever the Spirit impresses you to go and preach the gospel to every creature and leave the event with God to sanctify according to his purpose in the word spoken ; for it pleased God by the foolishness of preaching to save them that believe from the errors of this world, from the many winds of doctrine extant in the land. But it never was intended to save a sinner with an everlasting salvation, for that is the gift of eternal life in the soul which makes a believer in Christ, hence the necessity of witnessing testimony, "go ye then" and preach to them in every place where the Spirit bids you.

GEORGE M. HOLCOMBE.

THE devout Bernard observes, "That ingratitude is a parching wind, which will dry up the springs of bounty, and dews of clemency."

(3)

STATE ROAD, DEL., December 29, 1883.

Dear Brother Respass:—It has been a question that has been more or less debated through all the centuries of the gospel dispensation, what the gospel really is and what is its mission, or what was designed to be accomplished by it. If Jesus Christ was and is the sum and substance of the gospel, and preaching the gospel is proclaiming the way, the truth, and the life of salvation, as in and through him, then we may understand that he is and was in his ministry among men a living exhibition and illustration of it. We find him in all cases going to the poor sufferers, and making himself known to them, in the work of healing that he wrought for them. He does not propose terms or conditions to any, nor publish offers, if the people will come to him. But he goes to the distressed and afflicted, and pours upon them the blessing that they need; and they are made to know who Jesus is and what he is, in what he does for them. On one occasion, as we have records by the Evangelist, the Lord Jesus proposes to cross over the lake from Galilee to the country of the Gergesenes; and as it was night, and the country a heathen country, the disciples must have thought very strange of it. They probably had no knowledge of anybody over there. Then a tempest comes on during the night voyage and they are apprehensive that they will all perish. It is at this time, as when he visited the pool of Bethesda, and on many other occasions, there was one, and but one, case requiring a ministration from him. As he goes about preaching his gospel, and being himself an illustration of it, we have here one interesting and instructive case. When he was come out of the ship *immediately a man met him*. But Jesus had come to the place where he was, and that is the way that his people have always met him and received comfort from his word in that his gospel comes to the place where they are as they have themselves first been brought to that place. Of this we shall see more as we go on. This man, though presenting a case of literal healing, is no doubt a representative man, and a striking example of the way of the Lord with all his people. This is a living man,

but he was not mingling among the living, but remaining among the dead. "He had his dwelling among the tombs, and no man could bind him, no, not with chains." See the account, Mark v. He is said to have been possessed of an unclean spirit. This spirit was evidently in opposition to the man's best interests and comforts, and yet seems to have had power over him to control him. As Jesus himself was led or driven by the spirit into the wilderness to be tempted of the devil, so this poor man "was driven of the devil into the wilderness." These figurative descents must have been those dreary wastes, where there was no subsistence, and where desolation and death reigned supreme. This man, though among the dead, is not of them. He is undergoing suffering in this outcast, starving condition, what the dead can know nothing of. He is not among the living, but he has the same life that they have. He is capable of every labor and every enjoyment with them. Nothing separates him from the living, and the comforts of their society and fellowship, but this unclean or foul spirit that has possession of him. And so, "Always, night and day, he is in the mountains and in the tombs *crying* and cutting himself with stones." There is no time, night nor day, that the weary spirit has rest, or that there is the least consolation. The temptation, "If thou be the Son of God," comes to him with so many ifs, and seemingly conclusive evidences against him, that he is driven to the desolations of the desert and of the dead. I take this to be the substance of all the temptations and accusations with which the child of grace is beset. *If you were a child of God, or if you were a Christian*, it would be thus and so. You could take comfort, rejoice in the promises and feel yourself entitled to them and worthy of them. Instead of their word being all against you, and wounding and condemning you, you could have command of the promises that they should be made food and comfort to you, or as the language is, that they should be made bread.

It may seem like an extravagant figure to take this poor maniac as an emblem of one of the Redeemer's little ones,

inquiring with weeping for the footsteps of the flock. But why not? Are the passions and sensations stronger in nature than in spirit? Are not the joys and consolations of life on the one hand, and the desolations of despair and death on the other, really stronger and more intense in the spirit than in the flesh? Here is one solitary living man, wandering among the multitude of the dead. There can be no sympathy, no correspondence between them. Every impulse and inclination would lead him to the company of the living. All his capacities for enjoyment necessarily lead him there. But something forbids. There is a voice, seemingly within him, that tells him he has no right there; that he is unworthy and unfit for the comforts upon which his heart is so strongly set. Jesus finds him. He finds Jesus. But how did he know so readily that it was the Redeemer? "He saw Jesus afar off, and ran and worshipped him." Here is a sight and knowledge of the Saviour in his gospel while it is as yet far off. And there is also a running to it, and in the way of it, before its healing power has been felt in the soul. Jesus had said nothing to the man, so far as we have any account. The sight of the Saviour and the consciousness of his presence seems to give peace. "He *had commanded* the unclean spirit to come out of the man." And *now* this command comes home to him with power. It is the same command that continues to be fulfilled in all such cases unto this day. The Redeemer kindly inquires, as gospel ministers are quite apt to do, for the name of this fearful temptation; and the answer is, that it is not one alone, but many. They are more than could be told. They are diverse one from another, and their name is legion. His brethren, that knew his condition and felt for his distress, have endeavored to *bind* him to them and with them with cords of affection and confidence, and to restrain the tempter's power; but their efforts have all proved unavailing, until Jesus came that way and looked upon him.

Luke informs us that the poor creature had been so possessed *a long time*. But be it ever so long, he will continue to cry *day and night*, as long as this wandering in the desert

and among the dead continues. Jesus does not have to give life, or a love to the living and to the comforts of life, in this case; but simply to rebuke the destroyer of his peace and remove it from his breast. The man is now at Jesus' feet; he is clothed with the garments of salvation; is now in his right mind, and beseeching Jesus that he might be with him. There has been witness borne to the life that he was living and to the miseries that he was enduring, and it is that *he is a child*. This witness would not amount to anything if it were not true. The living soul hungers for this testimony, and feeds upon it as the bread of life. The life craves its own nourishment and its own place among the living. Like Lazarus raised from the tomb, so in this case; it is simply *loose him and let him go*.

Those living sons and daughters of Jerusalem who have long dwelt among the dead in the world, and have been captives there under the power of the enemy, have known sometimes the power of Jesus' word in his gospel to rebuke and put to silence the tempter. That expression, "I beseech thee torment me not," I understand to be the complaint under the tempter's power, as though it was only aggravating their misery to set forth the blessings and privileges of the gospel and the fellowship of the saints to them, while they are themselves denied the right to these things. But what about the devils entering the herd of swine, etc.? To this I have only to say: The same temptations that so distract and worry a single one of the least of the disciples, are sufficient to drive a host of the depraved and fallen children of this world down more desperately and rapidly into the pit of destruction and eternal death.

He suffered him not to be with him, but directed him where he could find home and friends, to whom he should tell the story of this wonderful deliverance. If he had not been in such condition there would have been no occasion for the power and grace of Jesus. He could not have known a Saviour or the word of the truth in the gospel. To this day

the word *meets* all such cases; and the wonderful story, "how great things Jesus has done for him and had compassion upon him," has never yet the half been told.

Yours in gospel bonds,

E. RITTENHOUSE.

SABINA, OHIO, December 31, 1883.

Dear Brother Respass:—While attending the Missisinnewa Baptist Association in Indiana last September I met a dear sister with whom I had been acquainted for some time. She gave me a copy of the GOSPEL MESSENGER, and requested me to take it. I told her that I had as much reading matter on hand as I had time to read, but while studying over the matter I thought if I could not read it some of the family could. Therefore, I gave her my name and she sent the paper to me, and I think I can truly say that I am glad that I did, for I have read many precious communications written by brethren and sisters of different places, which is like good news from a far country.

I heartily endorse the principle upon which you are conducting the MESSENGER in withholding such communications as you think would mar or disturb the peace of our beloved Zion. O, that our brethren might all see eye to eye and speak the same truths, that there be not divisions among us nor contention about things that are not profitable; for we have the world, the flesh and Satan to contend with, which is as much as we are able to bear. O, that the Lord would touch and tender our hearts with the finger of his love, and enable us by his grace to seek for those things that make for peace, whereby the dear people of God may be edified, comforted and built up in his most holy faith, while we are sojourning as pilgrims here below; for we realize that this is not our abiding home, but I humbly hope we are seeking for a city which hath foundations, whose builder and maker is God.

GEORGE WADDLE.

EDITORIAL.

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

SELLING THE POOR FOR A PAIR OF SHOES.

We have quite a number of requests for views of various texts, coming from the brethren and friends who no doubt honestly desire to hear from us, and possibly think us indifferent because of our not complying sooner. But we assure them most emphatically that our delay or entire omission of answering them does not arise from any want of appreciation of their requests, but from a want of time and ability.

Bro. T. R. D. Williams, of Cleburne county, Ala., wrote us some time in April, 1883, for a comment on the prophecy of Amos ii., 6: "They sold the righteous for silver and the poor for a pair of shoes." It will be seen that this is one of the four transgressions of Israel for which the Lord will not turn away the punishment thereof. Of all the sins of which either national or gospel Israel have been guilty, there is none worse than dissimulation and corruption in their service to God. Nor is there anything in which men become more hardened in sin than they do when they begin to depart from the living God in the simplicity and constancy of his worship. They become self-willed, proud, haughty, and often very covetous and worldly-minded. Soon they become hardened against the kind rebukes and loving entreaties and admonitions of their brethren. The love of money and lust of the world has gotten hold upon them. They covet after gain to such an extent that soon they will not scruple to make even their innocent, upright and righteous brethren an article of merchandise. "They sell the righteous for silver." Anything that will advance their own worldly interest will be done, even though it might be the financial ruin of righteous and innocent brethren. When the covetous love of money has gotten deep hold on brethren it controls their action to a great extent in both Church and State. They will sacrifice honor, love,

truth, justice and fellowship in the church, rather than deny themselves the opportunity for obtaining ill-gotten gains. They sacrifice peace, unity and fellowship in the church, and frequently bring shame, remorse and disgrace on themselves and their families. "They sell the poor for a pair of shoes." This shows how hardened the love of money makes one. Surely it is the root of all practical evil. From it spring forth falsehood, oppression of the poor, violence against the needy, harshness, injustice, pride, theft, robbery and murder. It condescends to little mean things, and will bring poor, humble and honest men into the worst kind of distress and cruel bondage of debt, either to them or to others to advance their own carnal interest. To sell the poor for a pair of shoes is to make merchandise of them. It shows how brethren may get so ensnared with the love of the world that they will part with the fellowship of the poor in spirit for a very small matter—a "pair of shoes" or something, perhaps, of less value. By noticing the same prophesy, Amos viii., 6, it will be seen that while there were some in Israel that would sell the "righteous for silver and the poor for a pair of shoes," there were also some who were ready to buy them in that way. And so it happens sometimes in a church where two or three members have become covetous and "greedy of filthy lucre," there are others ready to encourage and uphold them in it. These are transgressions for which the Lord will punish his people.—M.

A MACEDONIAN CRY.—ACTS XVI., 9.

Two Mrs. Dunlaps write us from Groveton, Trinity county, Texas, both of whom are evidently deeply concerned religiously and desirous of being instructed in the way of the Lord. The aggregate pages of their two letters are nearly thirty, and but for their length and the time and labor necessary to prepare them we would gladly publish them.

Both of those ladies give a very satisfactory reason of a hope in Christ, and express a longing, fervent desire to tell

what great things the Lord has done for them to some Primitive Baptist Church and be baptized, but they know of neither church nor members in that part of the State. One of them was received and immersed among the Missionary Baptists several years ago, but has now for a long while been greatly distressed in mind and felt deeply impressed with the importance and duty of uniting with Primitive Baptists. To one who has been in and experienced this "desert land" where there are barrenness, pits and snares, her remarks on this point are very touching. She says: "I want to go with the Primitive Baptists, and could I but have my prayer granted in this, it seems that I would be as happy as a new-born child. O! I moan as a dove! I desire the prayers of Christians, and have long been in search of the Church, and I believe that the Primitives are the Church of Christ; but there are none here, nor anyone to lead me into the water. O, that the Lord would send one here immediately. Is there one minister there filled with the Spirit enough to come so far to speak the joyful words of salvation to me? If there is, may our Father in heaven guide him here!"

The other poor woman is not only greatly distressed in mind at times, but also bodily afflicted. Amidst all, however, she speaks of having seasons of great comfort in believing in Jesus. She says she desires to be with Primitive Baptists, but has no one to advise her what she ought to do.

We give the above facts from the letters of those humble and contrite children of God with a hope that some of our brethren who live near enough in Texas may be stirred up to visit them. If the Spirit of the Lord has implanted within them these fervent desires and supplications, the Lord will yet open up a way whereby these desires shall be accomplished. They will yet hear the gospel preached and have an opportunity of being buried with Christ by baptism. Both these ladies have been reading the GOSPEL MESSENGER, and through this medium they have become acquainted with the doctrine and order of our people.—M.

Brother P. W. Warren, Comanche, Texas:—"Verily, verily I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv., 12.

We do not understand the Saviour to teach that his believing disciples should do the work that he did in their redemption, for that work he alone of all in heaven or earth or under the earth could do. It required one with power to lay his life down and power to take it again, and this no mere man could do. And one so related to his people that laying his life down and taking it again should be efficacious in their salvation, as much as if they themselves laid it down and took it again. To do this great work he was made in the likeness of sinful flesh, and in this was manifested the eternal relationship he bore his children and the obligation the relationship involved in him to redeem them from sin and bring them home safely to the Father. He finished the work he came to do and returned to his Father. Now God the Spirit does his work, showing unto the redeemed people the things of Jesus. He laid the foundation of the building, as David accumulated material for the building of the temple by Solomon, a greater work in that sense than the work of David in accumulating and laying it up. Having laid the foundation of the gospel kingdom and given his disciples the principles of it, it was left to them through the work of the Spirit to be perpetuated through all time and amongst all nations; and in its perpetuation they must do the works that he did, that is follow him as their leader, as Solomon built the temple according to the pattern given him by David. They must baptize and be baptized; must live, struggle, trust and overcome as he did through the Spirit, must be rejected of men and teach and contend for the same principles he taught and contended for in the face of the opposition of men and devils. Their works in this sense would be greater than his, because his were confined to a very few and were for a short time, but their's would spread to millions and last through all time. His was as the sowing of the grain of mustard seed in the earth,

which in them would become a great tree, in whose branches the Gentiles as well as Jews should rest, and thus his kingdom should extend from sea to sea, and from the river to the ends of the earth. As, for illustration, the work of Washington in laying the foundation of free government was limited to but very few in his day, but his principles have [now spread over fifty millions of people, but then over only three. It is not, however, that we have got to do the works of Washington in laying the foundation of these principles, but our work is to maintain and perpetuate them. It was his peculiar and exclusive work to lay the foundation and establish them. David laid the foundation of the Jewish monarchy or kingdom; he was called to that special work and prepared for it. He suffered as none of his greatest captains suffered in laying the foundation of the kingdom. He slew Goliath and fought many battles, obtaining many victories; but his captains and soldiers fought perhaps as many in maintaining its principles, but they fought under him, and to him as their king went the honor of their success. His life was laborious and full of trouble, but in it he prepared one hundred thousand talents of gold and one thousand thousand talents of silver and iron and brass without weight, and hewn stones and cedar timber, &c., for the temple.—1 Chron. xxii. So Solomon did a greater work than David, but it was because David prepared it to his hand. The greater the work done by the believer so much greater is the honor due to Christ. So is the work of God the Spirit in the hearts of his children, they working out what he works in them to will and do of his good pleasure.—R.

REISTERSTOWN, MD., December 27, 1883—*Dear Brother Res-
 pect:*—I am glad the MESSENGER is prospering. May the
 blessing of God go with it. It is worthy. I agree with you
 upon "The Old and New Man." The sinner unquickened
 has only the old man, or principle, in him. The sinner quick-
 ened now has the new man, or principle, also. But it is the
 sinner who is born again and then henceforward has vital
 union with Christ, who is our life. As ever,

F. A. CHICK.

Brother Ezell, West Harpeth, Tenn.:—"Who will have all to be saved and come unto the knowledge of the truth."—1 Tim. ii. 4. Paul exhorts that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth." In xxix. Jeremiah we have the same in substance given his people in captivity—"And seek the peace of the city whither I have caused you to be carried captives and pray unto the Lord for it, for in the peace thereof shall ye have peace." Christians are now in the world as God's people were then in captivity. They were in Babylon, but were not of Babylon, as we are in the world, but are not of it. My kingdom, said Jesus, is not of this world. They were not told to pray that the Babylonians might be made Jews, neither are we so much told to pray that our rulers and those in authority should be made Christians, as that that their conduct and rule may be such that we shall have peace in their peace; that we may lead a quiet and peaceable life. And praying for it, we would, of course, as far as was in our power, promote peace. No Christian sincerely coming before God in prayer would act in a way contrary to his prayer, but would promote it by honest effort to the best of his ability. So we pray for our rulers that we have good government, and thus be enabled to live honestly and godly. If wicked men rule, it is God's will, or law, that the people shall mourn; if righteous men rule, it is his will that they shall rejoice. It is our duty as Christians to pray that they may have this sort of salvation. It is a salvation based on conditions to be performed by them. It is a temporal salvation—one to be obtained by all men by moral and upright conduct. The eternal salvation of God's people is quite a different thing, and whilst it is true that God will have all his elect to be saved with an eternal salvation, it is not of the elect, nor that kind of salvation, spoken of in the text under consideration.—R.

“GUARDIAN ANGELS.”

In a marginal note on page 489 of the MESSENGER for October, 1883, we expressed a doubt as to the use of the phrase “Guardian Angels” as applied in that connection by Elder A. B. Whatley, and this note has called forth an inquiry from two or three brethren as to what other application could scripturally be given. Bro. W. Lippincott, of Ohio, says “God’s Book is its own dictionary and explains itself, and we had thought it meant just what it said,—that there are guardian angels watching over the elect.” Very well, Bro. L.; we have examined carefully in this Sacred Dictionary, but up to this writing we have failed to find such a phrase as “Guardian Angels” written therein. If it means what it says, then there are no guardian angels, for none are mentioned. Our Saviour says that “In heaven *their angels* do always behold the face of my Father.” How shall any of these “little ones that believe in Jesus” ever behold the face of the God and Father of our Lord Jesus Christ, save as they shall see it in the “face of Jesus?” “No man hath seen God at any time. The Only Begotten Son, which is in the bosom of the Father, he hath declared him.”—John i., 18. We do not know of any other medium of access to God than through our Lord Jesus Christ. He is the way, the truth and the life, and no man cometh unto the Father but by him.—John xiv., 6.

God the Father gives his people the “light of the knowledge of the glory of God in the *face* of Jesus Christ.” It is in Jesus that God the Father is well pleased, and in him dwells all the fulness of the Godhead bodily, and we do not know any other channel of communication which God has opened up for these “little ones” to commune with their heavenly Father, nor behold his face, save, as by faith, hope and love, they see, feel, and realize their interest in Jesus. Jesus is their heaven, their peace, and their rest. “In heaven their angels do always behold the face of my Father,” says Jesus.

Face, when applied to God, sometimes signifies the openly

manifest displays of his goodness and mercy to his people. It is an encouraging token of divine favor towards them wherein they are comforted and made to feel that God is their Father, heavenly Protector and Friend. In their distress they cry, "Turn us again, O God of hosts, and cause thy *face* to shine, and we shall be saved."—Psa. lxxx., 7.

Angels signify interpreters, or *messengers*, and while we have no doubt but there is an order of created intelligences distinct from man, which are spiritual and invisible to our natural sight, yet it is also true that gospel ministers are God's angels, or messengers, waiting his bidding, and doing his will. The angels of the seven churches of Asia were, doubtless, the pastors of those churches.

In their relation to Jesus it may justly be said of these little ones that "All are yours; and ye are Christ's, and Christ God's." Angels and authorities and powers are subject unto him. We have, however, regarded the term angels in this place to signify not only messengers, but *messages*. Every humble desire, every fervent prayer of faith beholds the face of the Father. It is acceptable to God through Jesus Christ. His eye is over the righteous and his ear is open to their cry. "Hope thou in God, for I shall yet praise him for the help of his countenance."—Psa. xlii. 5. "Shall not God avenge his own elect which cry unto him day and night, though he bear long with them."—Luke xvii.—M.

TO CHILDREN.

Dear Children:—If you will get your Testament and look in Acts ix. 36-43 you will there find what is written of a very precious, good woman, whose name is Dorcas.

The Lord has been pleased, not only to give the name of this good woman, but also some of her little deeds of kindness which help to make up her general character as a woman "full of good works and alms deeds which she did."

People too often overlook little acts of kindness or neglect to do them because they think such little things would not

give them a big name like doing some great thing would. But we see that this good woman was not so careful to do some great things; but she was very careful to do good deeds of kindness to poor widows and orphans. "She was full of alms deeds." That is, she helped the poor, the needy and the destitute. She made coats and other garments for poor widows and their little fatherless children. And these little acts of kindness, as well as the name *Dorcas*, will be held in everlasting remembrance from one generation to another, while the memory of those who claim to have done great things will rot and perish forever from the earth. Thousands of men, women and children of this present time think they are doing great things for the Lord in helping him to make Christians or to have his gospel preached in heathen lands. But yet, in many instances, these same people neither feed the hungry, clothe the naked, nor assist other destitute persons who are living near them in their own country.

But notwithstanding all the alms deeds and acts of kindness which this good christian woman had done in helping the poor and needy with worldly comforts, she was not exempt from sickness nor death. Very good people get sick sometimes as well as bad ones. And whether good or bad all must die. So it is recorded of Dorcas, that she was sick and died. Quite a short obituary notice is given of her in the New Testament, yet it is a very good one.

In some things people now feel and act when their friends die very much like people did when this noted woman died. When the poor widows, orphans and others to whom Dorcas had been so kind, saw her lying cold in death their hearts were sad, and no doubt they felt to need some one to speak words of comfort to them. Very often when any of our loving friends or kindred die we not only want to see our neighbors and friends join in sympathy with us, but if there is a gospel minister anywhere near by he is desired to come that he may also sympathize with the bereaved family, or offer some words of condolence and comfort to their afflicted hearts. So when this good sister, Dorcas, died two men went with an

urgent request to the apostle Peter, who was then at Lydda, not far from Joppa, where this woman had died. Peter was an apostle of Jesus Christ, having power and authority given him from the Lord, not only to preach the gospel, but also to perform miracles in the name of Jesus. His heart was touched, and he went at once with the two men who had come to convey him along. When Peter entered the upper chamber where the corpse was, "all the widows" gathered around him sobbing and crying, while they told him some of the good deeds that they knew of this kind woman. They even brought some of the "coats and garments" which she had made for their children and showed them to the apostle of Christ as a memorial of her Christ-like spirit and christian virtues. She being dead, yet speaketh.—M.

EXTRACTS FROM LETTERS.

BIBB, TEXAS, January 1, 1884.—*Dear Brother Respass:*—We as a people are not very numerous in this part of the State. Our cause is young here, the oldest church in Harmony Primitive Baptist Assciation being only about nine years old. Our Association has just held its fifth session with eight churches represented, numbering about 190 members. Harmony and peace have been enjoyed in our Association all the time, and union of sentiment prevails amongst us, I believe. We have seven ordained ministers; and may the Lord keep us and all his children everywhere in peace, all contending for the faith once delivered to the saints; not only from the pulpit, but may our conduct, conversation and example be such as becomes the children of light. May each learn his or her place in the church and act it well, as eye, hand or foot. Then, brethren, we will have peace indeed and the God of peace will be with us. If we are the children of God it is not only our duty to live in peace, but we must, if we would live in peace, cultivate peace and follow after the things that make for peace; and this must arise from the affections and not be merely words. Words without acts don't go far; but our

course, conduct and general deportment must prove our words true. Having this peace we have Christ; for he is our peace and through him alone we have access by one Spirit to the Father.

R. A. BIGGS.

DAWSON, GA., January 9, 1884.—*Dear Brother*:—I wish to drop a line to the many brethren with whom I parted in the last few months, to many of whom I promised to write. Last fall I made arrangements to go to Texas, and advertised everything for sale 1st day of November; but my wife was taken sick and the sale was given out, and I partially gave my move out. But she recovered sufficiently and I again advertised and sold everything on the 29th of November but bedding and clothing, and had everything packed and ready to start on Monday, December 3d, when on Sunday evening my son, 23 years old, was taken with pneumonia, and in less than a week five of my family were down; and in spite of medical aid on the night of the 13th of December my son breathed his last. At times it seems to be more than I can bear; yet in humble submission I trust I can say at times, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." I have now entirely abandoned going; my family is restored to health, and think I have had warnings sufficient about going to Texas. I am yet in Georgia, and if I die at home I expect to die in Georgia, although I am torn up financially. In much affliction,

J. J. ADAMS.

GIBSON'S STATION, VA., January 11, 1884.—*Dear Brother* *Respect*:—In the Lord I hope. I live in Lee county, Va., four miles from Cumberland Gap, East Tennessee, where I hear no preaching only Armenianism. Hence to read the communications published in the GOSPEL MESSENGER does my very soul good. I rode fifty odd miles to an Association in Kentucky, held by the Primitive Baptists. The preaching was able as I thought, and the gospel preached in its purity, the first I have heard in thirty years, save one.

On the 26th of July, 1882, I feel that God for Christ's sake

(4)

pardoned my sins, and if I am a truly converted it is nothing that I ever did saved me, for when I look back over my past life I think I was the greatest among sinners. It is true I never played cards, never was drunk, always tried to live a moral life; but, my dear friend, when I was made to see my awful condition my morality amounted to nothing. I saw, unless I was born again I was doomed to an awful hell. I tried to pray to God to have mercy on my soul, but the more I tried to pray it seemed to me the worse I felt, until that blessed change took place. I have never offered to attach myself to any church, nor shall I until I have an opportunity to tell some church of the Primitive Baptist what I think God for Christ's sake has done for my poor soul.

THOS. S. GIBSON.

LINNVILLE, LICKING CO., OHIO.—*Dear Brother Respass:*—We are much pleased with your GOSPEL MESSENGER and the soundness of the communications that appear in its pages. And more especially are we pleased with its editorials, which alone we consider worth much more than the price of the MESSENGER. We are also pleased to see that you keep out of its pages articles which would cause strife without profit. Such things only confuse the minds of God's little ones. They neither feed nor comfort them. Charity hides a multitude of sins; strife lusteth to envy. May the grace of our Lord Jesus Christ be with and strengthen you, and keep you many years and cause you to send forth your MESSENGER of love in the future as in the past in defence of truth and peace, is the wish of your unworthy brother in hope.

WM. FIELD.

OBITUARIES.

JOHN W. BARTLETT,

Son of Deacon Williamson and Ruth Bartlett, departed this life, after several years of sad affliction, on the 8th of October, 1883. He was born in Marion county, Ga., on the 10th of January, 1855, and was remarkable from childhood for truth, reverence and obedience to his parents, so growing up in the confidence of all who knew him. He manifested at an early age a good business capacity and integrity, so that his father left him, in his last will, in charge of the family and estate. In his 22nd year he became much concerned about his condition as a sinner, during which time he would often come to the writer and tremblingly ask me to pray for

him. I don't think I ever conversed with anyone with deeper conviction for sin than the deceased. About this time he became a subject of anxiety to his kind parents, his sad condition growing worse until it became evident that his mind was to some extent impaired, so that he was disqualified for business. About this time the Lord suddenly called his father home by death, which was a heavy stroke to poor JOHN, for he seemed to regard it as caused by some fault of his, saying that his troubles were more than he could bear, so that he could not be comforted or quieted; and in this unsettled condition of mind he made his escape one night and tried to kill himself by falling from a tree, where he lay much hurt until found by the family and carried to the house. It was now plainly seen that he had become insane. This sad blow fell upon the dear sister just bereaved of her beloved husband, adding sorrow upon sorrow. Dear readers, but few of us know so sad an affliction. John was sent to the Insane Asylum, at which place Sister Bartlett went to see him and brought him home with her, but could have no enjoyment with him, and he was sent again to the Asylum, and the grief and anguish of the mother and family on that occasion—I was present—was indescribable when the broken-hearted mother said, "Good-bye, John; I shall never see you again." He died at the Asylum of Marasma on the date above written. Sister B. asks the prayers of God's people.

Butler, Ga.

J. G. MURRAY.

CHARLEY WILTON YAWN AND JOHN H. LOARD.

CHARLEY WILTON, infant son of my daughter and son-in-law, Maloney and Evin Yawn, was born July 2nd, 1883, and died January 5th, 1884, after several days of intense suffering. May the abounding grace of God comfort the bereaved parents and fond relatives. While we feel the stroke heavy, we know the allwise God doeth all things well.

Also, my dear beloved son, JOHN H. LOARD, departed this life January 8th, after nearly four years' suffering from the dreadful destroyer consumption. He was born June 1st, 1859. He was a good and pious boy from youth, and received a hope in Christ and was baptized into the Primitive Baptist Church on the third Sunday in June, 1883. It is hard to part from our beloved ones never to meet again in this world, but our hearts are cheered to have a hope that we will meet in a world of fairer bliss, where sickness, pain and death can never enter, and parting will be no more. Yours in tribulation,

J. W. LOARD.

Graham, Ga., Jan. 12, 1884.

FRANCES STROUD.

FRANCES STROUD was born in Hancock county, Ga., January 16th, 1792, and was raised to womanhood in Clarke county, where she married Levi Stroud in 1808, in her 16th year.

With her husband Mrs. Stroud came to Monroe county in 1824, where she has spent a long and useful life. She was among the first settlers of Monroe county, and but few of her sex have done more toward its progress and advancement. She lived a widow forty-five years, and died November 27th, 1883, at the advanced age of 92 years. This family has been a remarkable one for longevity; four of them lived to be over 90 years—her mother, two sisters and herself. Brother Benny Heygood, a

strong supporter of the Primitive Baptist cause, survives her, who is in his 85th year. To give praise or eulogize her for her good works and deeds of kindness, it would be difficult to say anything in her behalf that she does not justly merit and richly deserve. With her husband, she joined the Primitive Baptist at Mount Pleasant Church, Monroe county, in 1827, was baptized by Elder Eden Taylor, and lived a warm Baptist 56 years. Though frail and weak in body, she was strong in faith—true and ever faithful to the cause of Christ. She led a peaceful and quiet life; her walk was orderly, and her conversation godly. I can safely say she was a bright star, but the brightest stars rise to set, the loveliest flowers wither and die. The grave may claim her for awhile, but its damp and chilly walls of clay cannot forever claim her—the star will rise to set no more—the grave will only lend a brightness, a brilliancy to its light that age cannot dim, but will shine in eternity unmarred and unchanged.

U. N. TYSON.

Died, near Lockhart, Texas, on the 25th of May, 1883, Deacon U. N. TYSON. He was born in Tennessee on the 4th of July, 1835. He emigrated to Arkansas with his parents, N. B. and Mary Tyson, when a youth, and was there brought up. He was baptized in 1862 by Elder J. M. C. Robertson, and removed to Milam county, Texas, soon after the war, and was ordained deacon in the church at Maysfield in 1875 by Elder G. W. McDonald and the writer. Thence moved to Coryell county in 1876 and united with Salem Church, where he continued a member till the date of his death.

Brother Tyson was a quiet, peaceable and useful citizen; and as a member and deacon of the church, he was truly devoted. He was, as a deacon, no mere title-bearer, but *active* in the duties of his office. The writer of this, together with other ministers whom he has heard express themselves since Deacon Tyson's death, holds him in dear remembrance for his acts of beneficence, and for his soundness in doctrine and great usefulness to the church. For many years before his death he was afflicted with a lung disease, and from its effects became a great physical sufferer, and of it finally died.

A short time before his death, in company with his oldest son and a little daughter, he left his home in the town of McGregor for the purpose of visiting the Luling Wells; and while on his way there, in conversation with Elder A. V. Atkins, he expressed himself as knowing he was near his end, but felt that "all was well." Whether he reached the place for which he started, I don't know; but, on the date above named, having "finished his course," he gently breathed his last, being far from the devoted wife of his youth, who had served him faithfully and well, and from his children too (except the son and daughter mentioned above), who revered and loved him. But, though thus far from earthly friends, and cut off from the comforts of home—where most people wish to be when death shall come—there is great comfort in the thought that *He* who had loved him, and washed him from his sins in his own blood, was now with him; and that with him was all things necessary to justification now, and glorification hereafter. Hence, "All was well!"

Jesus, who saves from death and hell,
And with his people doth always dwell,
Does inspire them to sing, and tell,
That, being in him, "All is well!"

J. C. DENTON.

The obituary of Mrs M. Clack is unavoidably crowded out.

Vol. 6.

No. 4

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

APRIL, 1884.

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Henderson, Texas.—Preaching by Eld. W. C. Cleveland, of Georgia.

At Concord, near Kilgore, May 8th; at Siloam, in Henderson, May 10th and 11th; at Salem, Smith county, May 13th; at Mount Olive, Henderson county, May 15th; at Meceadonia, Henderson county, May 17th and 18th; at Pilgrim's Rest, Henderson county, May 19th; at Holley Springs, Anderson county, May 21st; at Fort Houston, near Palestine, May 24th and 25th; at Pilgrim, Anderson county, May 27th.

S. M. CARLTON.

DIAGRAM OF THE CHURCH

By Dr. S. M. CARLTON.

Much Esteemed and very Dear Brethren, Sisters and Friends of Truth:

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S. M. CARLTON,

Henderson, Texas.

Naaman, the Syrian!

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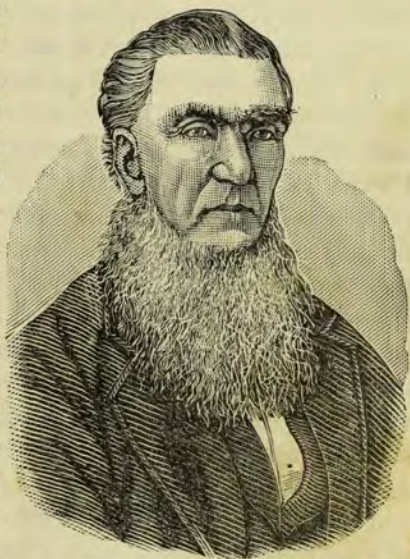
BUTLER, GA., APRIL, 1884.

Vol. 6.

BIOGRAPHICAL.

ELD. M. M'DONALD.

My parents were born in Anson county, N. C. My father was Jas. McDonald, and my mother's maiden name was Jemima Miller. Soon after my father was discharged from service in the Revolutionary War, at its close, he and my mother were married, after which they emigrated to Georgia. They had eleven children, and raised them all. Of that number, I was next to the youngest. I was born in Jasper county, Ga., Oct. 18th, 1813, and raised up there until about 10 years of age, when my father moved (amongst the first settlers) to Houston county, Ga. He crossed us over the Ocmulgee river in a ferry flat, near where the Macon bridge now stands, and passed over the plat of ground upon which Macon now stands when it was a forest, and settled due south of Macon seven miles. At an early period, almost before the country was settled, Bibb county was made, principally from Houston and Monroe counties,



and there I was reared up to manhood. As schools were scarce and poor, and as that was my only chance, my education was limited, and very imperfect.

At an early age I was convicted. When about nine years old, I would often have grief and sorrow for sin, and tried to do better by leaving off everything that seemed wrong and sinful, in which I indulged, for I thought if I would quit all my sinful practices that God would save me. I would make solemn vows that I would do it, but in a short time my convictions would be gone, my troubles and distress for sin passing away, leaving me without restraint. Thus my conviction, and my trouble and sorrow, with a renewal of my vows, would come and go several times a year; and repeatedly I would be troubled from a dream—the same dream—which was, "That I, from necessity, was compelled to preach." I would be worried and troubled with it, for the reason that I didn't know how to preach, and couldn't talk for stammering. I was very often, in my dream, struggling against the power that seemed to press me to preach, so when awakened I would find myself weak and exhausted, though relieved, and so glad that it was only a dream. In this way I was led along from childhood to manhood. In my 26th year I identified myself with the Methodist denomination. While at one of their meetings, my conviction, with all my troubles, came upon me with apparently more force and power than ever before. It was not from the preaching, or anything that I had heard or seen in their worship. I had only gone there, as many others had done, to try to enjoy myself. I was seated in the midst of a crowded congregation, and just before the preacher closed his discourse, all at once I seemed to be swallowed up in darkness and death. I thought I could see very clearly that through all my life God had been holding forth overtures of mercy to me, and I had vowed to God that I would turn from sin and serve him. I had promised and lied to God so often until I thought God, in his righteousness, had withdrawn his mercy from me, and had turned his hand against me. I thought there was hope for others, but could see none for me;

that my destiny was sealed. It was in August, about one o'clock in the day, a beautiful, clear day, when I sat weeping and trembling in that crowded audience, that I thought I would leave the house and go into the woods, where I could be alone and unobserved by the people; and just then the closing hymn was raised, and all the crowd rose to their feet, and I did the same. And just at this time there were some from near where I was standing going to the altar, as it was and is yet called, and I decided that I would make my way out to the end of the bench that I had occupied, and leave the house. I started, but before I reached the isle I discovered that I had forgotten my hat, and I thought if I went out in the condition that I was in, those out of doors would think me crazy, and to turn back would make it no better; so I determined to go and ask them to pray for me, and from that time I found no peace, until, I hope, I found it in a crucified Saviour. I joined the Methodist society, as Mr. Wesley was pleased to properly call it, whilst in great distress. I felt to be cast off from God forever. I found myself powerless, helpless, friendless, without God, and no hope in the world, and had come to where I couldn't pray. I thought it was presumption in me to try. I felt that God had cursed me, and the sword of justice was drawn against me, and I felt to be all alone. In that dismal, dark, stormy night, I thought and felt, or seemed to feel, that death eternal had stricken and seized my soul and mind forever. I saw the justice and the glory of God in it, and right here, I must say, I never had seen God in the light that I then saw him. He appeared to me to be altogether holy, pure and just, and that he was the only object, in heaven or upon earth, that was worthy of adoration and praise by all his creatures; and a consciousness of my being turned away from him, to have no share in his mercy and love. This thought seemed to be more than I could bear. O, how plain is the recollection of my sorrow and grief! that sank deep down into my soul, and seemed to seize and grapple with the very vitals of my soul as with the hand of the monster, Death. I was at this time returning

from the meeting, which had lasted several days and nights. It was about 11 o'clock at night. I was alone, absorbed in groans that I could not utter, when I entered upon the foot of a long bridge—I remember it yet; it is one of the sweetest recollections of my past life—when suddenly my mind was turned in another direction. I saw no person, neither did I hear any vocal sound; my thoughts seemed to be directed with that vivid flash of light that removed all the gloom and darkness that had so beclouded my mind and bewildered my thoughts. I hope and believe I saw the one of whom Moses and the prophets did write—Christ crucified and risen for my sins and justification. Here I was enabled to see and believe that all my sins were his, for I saw and believed that he had borne them in his body on the cross. I could hear and understand the invitations of his glorious gospel to the poor and needy. I did joyfully receive the invitation. I trust, by the gentle drawings of his tender love, I was enabled to enter the feast. There is one thing I know: I did rejoice in him then, and have often since, with joy inexpressible and full of glory; and I have often, I hope, had an assurance that my beloved was mine and I was his. My call to preach the gospel, if ever called, was at the time of my delivery. I was born with a spirit that moved me with a propelling power that pressed me to proclaim Jesus and his gospel to a dying world, and then commenced the great struggle really that I had in my dream. The weight fell heavily upon me, and pressed me day and night. But my thought about it was, that I was an unfortunate stammerer, that was hardly able to talk sufficiently to transact the business that daily devolved upon me; and that I was an ignorant man, and had never read the Bible; thought surely God, in his wisdom, would never lay the work of the ministry on one that was utterly inadequate to do the work, and I resolved that I would never try to do it, for I thought I had nearly as soon die, and right then I had thoughts and feelings that I never could fully explain to my satisfaction. I thought I would give all I had or might ever possess to have that heavy burden taken off

of me, and at the same moment I would have given it all to be able to preach the gospel of Christ, so as to show the principles upon which it was the power of God unto salvation to every one that believeth. But I knew in my mind that I could never do it, for I thought the preaching of the gospel was the purest, holiest, grandest, and most honest work that God has ever laid upon man to do, and I still think so; I thought it an impossibility for me, and I determined that I would never try. So I started with a view of throwing it off, until I thought it would probably leave me; but instead thereof, it grew worse, until it became so heavy I thought I could not bear it, and at last I was tempted to ask the Methodist church that I belonged to to let me try; but then I thought that they would know better than that, and would refuse me. So it went on until I became so burdened with it I could bear it no longer, and I thought then that I would venture and tell my wife of it.

[Continued in next Number.]

ELD. JOSEPH PITT.

I was born January 10th, 1802, in Sumner county, Tenn., in the neighborhood where I have ever since lived. My father, Henry Pitt, and mother, Zilpah Pitt, were both members of the Primitive Baptist Church in North Carolina. My father was an acting deacon forty-five years, serving two years in North Carolina. He served in the war of the Revolution, and while in service, my mother did the plowing for two years. I was the youngest, and am the only surviving member of a family of ten children—four girls and six boys. I was married to Miss Sally Bandy in 1820, who died August 21st, 1856. As a result of this marriage I have reared ten children—six girls and four boys. Two of my sons lost their lives in the late war, and one daughter died since. Two of my daughters belong to the same church I do, and I have seven grandchildren who are Primitive Baptists. On January 2nd, 1857, I was married to Miss Drucilla Jones, who only lived about one year. On the 4th December, 1860, I was

married to Miss Bettie Smith, having realized the truth of inspiration: "'Tis not good for man to be alone."

In the days of my youth I was taught that I was a sinner both by nature and practice, and having tried the law in vain for salvation for some time, I was brought to the end of my own strength in April, 1826, at which time I received a hope of eternal redemption through the blood of Christ. Many times in those long fifty-eight years that hope has been dim, but at no time would I have been willing to exchange it for all the gold of Ophir or the cattle of a thousand hills. I was baptized into the fellowship of West Station Camp Church on the second Sunday in October, 1826, by Elder William Fuqua. My mind soon became exercised on the subject of preaching the gospel. About May, 1834, the church licensed me to exercise my gift in public, and on November 8th of the same year I was ordained to the full work of the ministry by the following presbytery: Elders Robert Norvell, William Kirk, James T. Tompkins and Elisha Vaughn. After the organization of Friendship Church I served her as pastor for about thirty-five years, and until I became too feeble to attend regularly. I attended every association (ours) as delegate for thirty-five years, save two. My church was a member of the Concord Association before the division, and when the split came the Stone River Association was formed in 1837, and I am the only man living who was a delegate at the organization.

In my long ministry I have not only rode *hundreds* of miles, but thousands, and no living being has ever heard me hint that any one ought to PAY me for my services; yet, the brethren and friends have ever been very liberal toward me. During my whole life, I have never been on the back of a mule, on board a steamboat, or steam car; and if I am any poorer by reason of my travels I don't know it, and am very sure I don't care; for I have ever been blessed with a sufficiency of this world's goods to clothe the body and to appease hunger, with which I have tried to be satisfied. And now, in my old age, my desire is, that the good Lord may favor

ZION; that he may build up her waste places; that he (and not theological schools) may send forth reapers into the harvest. Pray for me in my declining years.

JOSEPH PITT.

The Biographical Sketch of Elder Jowers was published in October, 1883, before the picture was prepared.



Benjamin Jowers

OUTLINES OF A SERMON PREACHED AT THE UPATOIE ASSOCIATION, GEORGIA, ON SEPTEMBER 5TH, 1883.

BY ELD. J. H. PURIFOY, OF ALABAMA.

Text, Isaiah lx. 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."

Here three prominent points present themselves for our consideration:

- 1st. *Concerning the gospel ministry; its object, &c.*
- 2nd. *The warfare here alluded to, and,*
- 3rd. *The result of that warfare.*

This arrangement of the subject, the comforting of God's people, enables us to present it in a clearer light to the under-

standing of the hearer. Let us, therefore, proceed with it in the order stated.

1st. Concerning the gospel ministry: The text begins with a command to the prophet, from the prophets it descended to the apostles, and from the apostles to the gospel ministry. The command is: "Comfort ye, comfort ye my people, saith your God," &c. None can fully comply with that command except the true gospel minister, to whom it now belongs, and to whom it is particularly addressed. But who is a true minister of the gospel? I answer: It is the one, and him alone, who is *called* of God, *qualified* of God, and *sent* of God to preach the preaching that he bids him to preach. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." How different this is to the claims of modern religionists, who say: "God calls, but the qualification to preach comes of men." So they have their theological schools to *prepare* and *qualify* men, professedly called of God, to preach the gospel, saying: "No man *can* preach acceptably without an education," and "that none can understand the scriptures without an education." Is this true? Can we know God by the wisdom of the world? Can we understand the things of the Spirit revealed in the scriptures by the learning and training received in colleges, and other institutions of learning? We cannot. The Bible teaches us that the wisdom of the world is foolishness with God, and that by wisdom the world cannot know God; but what is more highly esteemed among men than the wisdom of the world as the necessary means of qualifying men to understand and preach the gospel? This, too, in the face of God's disapprobation of such a course where he says: "That which is highly esteemed among men is an abomination in his sight." Was the apostle Paul qualified of men to preach the gospel? Hear him: "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Did worldly wisdom, of which he had an abundant share, assist him any in preaching?

Hear him on that point: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Now, the *why* God must, and does, qualify men to preach the gospel is, I think, very plain, and I would explain it in this way: The sphere of the preacher is altogether different from those who give instruction in natural things. He, the preacher, is called of God as a teacher of *spiritual* things; he is called also as a *witness* for God to bear testimony to the truths of revelation, which are spiritual; and spiritual discernment, and spiritual understanding, which God alone can give, are absolutely necessary qualifications for that sphere. The teacher of natural things needs only natural training, and natural discernment, to qualify him for his sphere, or work. None will deny that the preacher is called a witness for God. "Ye are my witnesses," says God. What is a qualified witness, for anything? It is a personal knowledge of the testimony the witness is to render. Would you think for a moment of sending any one to school to qualify him as a witness in your courts of justice? How absurd the very thought; and yet, in the face of a greater absurdity, men of great ability, so-called, men of great learning and worldly wisdom, are at this moment actually engaged in qualifying men, by an educational process, based upon the wisdom of men, for God's witnesses, they say. They think they can qualify men, by a natural process, to bear testimony to spiritual things. That is like qualifying men in a known tongue to teach an unknown tongue; it is like qualifying a man in the English language to teach Greek. The apostle Paul asks: "What man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." The solution of which is, that we understand one another because we are under the influence of the same natural understanding; but to understand the things of God, we must be under the influence of the Spirit of God; must have spiritual discern-

ment, spiritual understanding. To illustrate: If I write home they understand that letter because they are influenced by the same spirit that dictated the writing of it; but suppose I write or speak in an unknown tongue, none could understand it but those who are under the influence of the knowledge of that tongue or language. So, in like manner, in order to understand the things of God, in order to understand the scriptures in their spirituality, not the mere letter, we must be under the influence of the same Spirit that dictated the writing of the scriptures, which was the Holy Ghost.

Schools of learning, therefore, *cannot* qualify men to preach the gospel because they can only teach the letter, and not the spirit of it. They cannot impart an understanding of its spirituality, because they cannot impart, nor implant the Holy Ghost. And Paul says: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Now because we take this position as Primitive Baptists we are not opposed to education, as is charged against us by our enemies, because we do not support theological schools, but denounce them as God-dishonoring institutions, that they are. We are the friends and patrons of education, doing all we can to educate our children, and thus aid them all we can, in this particular, in their earthly career. Education is one thing, and highly useful in its place, and the religion of Christ is quite another thing, which cannot be taught or implanted in the hearts of men by man, no matter how worldly wise or learned he may be. Therefore, we say keep the one separate and distinct from the other forever. When God wants an educated man for a preacher he calls an educated man, not one *to be* educated, but one already educated. We have many

among us who have a liberal education, and even some with a classical education, but each and every one of them will testify that their literary attainments do not in the least qualify them as gospel preachers; do not in the least give them spiritual understanding, nor an aptness to teach; that these qualifications come alone from God, as a special gift from him, by which they are qualified as spiritual witnesses, and teachers in Israel. But the great majority of those who are called and qualified of God to preach, are what are termed, illiterate men. There is doubtless great wisdom in this. We hear of but little trouble, discord, strife and division originating among illiterate preachers. Such, generally, comes from the educated and worldly wise.

But the true minister of the gospel is not only called and qualified of God, but he is also *sent* of God. His field of labor is impressed upon his mind and heart, and there he must do the most of his preaching. I once heard an Arminian preacher say: "Yes, the preacher must be sent, but the *church* must send him, and in order to send him they must have money, for 'How can they preach except they be sent?' and," the Arminian added with emphasis, "*How can they be sent without MONEY?*" Doubtless money is the only thing that will, or can, as a general thing, move an Arminian preacher, but the true witnesses of God are moved upon, and sent forth alone by the power of God. Money is no consideration with them; they *must* preach, because God requires it of them; *necessity* is laid upon them, so that they feel "woe is me if I preach not the gospel." God never calls an unregenerated man to preach, and there is no such thing as a real self-made *gospel* preacher. There may be many self-made preachers, and many college-made preachers, but they are only that many self-made failures, and college-made failures.

Next we notice the *object* of preaching. Some, who are not of us, frequently ask me what use has a Primitive Baptist for preaching; "for," say they, "you teach that if a man is to be saved, he will be saved *anyhow*." To which I always

reply that we teach no such thing. We do not teach that men are saved *in* their sins, which is implied in the *anyhow*; but teach that men are saved *from* their sins. We do not teach that those who are to be saved are saved *anyhow*, but *one* how, and that is through Christ, and through him alone. "For he is the only name, given under heaven, among men whereby we must be saved," if saved at all. Jesus, therefore, is the *only means* of salvation. The object of preaching, then, is not to *save* sinners; it is not a *means* of salvation, nor a *means* of *regeneration* or *quickenings*; it is not to *make* sheep, but to gather them into the visible flock, gather them into the fold of Christ, the Church, and then feed and instruct them. The preacher, the gospel preacher, I mean, is compared to a hunter and to a fisherman. Was the hunter ever known to be the means of creating or of making the game he went out to gather? Was the fisherman ever known to be the means of making the fish he caught? And yet, what do we see and hear from modern religionists? Why, they tell us that God is using them, their preachers, their churches and their men-made institutions as means of grace, as the means of salvation, and that if sinners will lie in the use of those means they all can be saved by them. In other words, they would have us, and the whole world, believe that God has sent them forth, through their various agencies, and multiplied human machinery, as hunters, to hunt up the goats in order to help the Lord make sheep of them; that they are sent as fishermen to make fish of tadpoles, so to speak. Where, in all God's word, are we taught that any man is used as a *means* to make saints of sinners, to quicken any who are dead in trespasses and sin, to translate men from the kingdom of darkness into the kingdom of God's dear Son? The inspired record says: "It is the Spirit that quickeneth." Was the preaching of Paul the means of opening the heart of Lydia? No, but the Lord opened her heart, and *that* was the means of her hearing and understanding Paul's preaching; so that she attended unto the things which were spoken of Paul, and the apostle gathered her into the fold of Christ. Not to be

tedious on this part of the subject, I repeat, that the object of preaching is not to save sinners from eternal ruin, but to gather the saved of God into the Church; not to regenerate sinners, but to gather such into the fold of Christ.

[*To be continued in next Number.*]

DELAWARE COUNTY, O., September 23, 1883.

Elder Charles M. Reed—Dear Brother in Christ:—As you have requested me to write my experience, I will attempt to do so in my own plain way of speaking. My parents are Methodists; very firm in discipline, especially in raising up their children in the church, as the discipline says they ought to. I was sprinkled in infancy, and when I was in my eleventh year, at the time of a protracted meeting, or, in other words, a revival, I, with perhaps ten or twelve of my young friends and relatives, went to the mourners' bench, and they sang and prayed, and seemed to be so thankful that so many of the young folks were starting on their road to heaven. After which, the minister went around to all of them asking questions: "If they were starting on their road to heaven, and wanted to be one of the number in the church, &c.; if so, arise to your feet." I, with nearly all the rest, arose, and we were what they called converted; and I was received in full membership, according to the order of the M. E. Church. When I was in my eighteenth year, I married Mr. Wesley Bishop. The only objection my parents had to Mr. Bishop was that he was of a Regular, or Primitive, Baptist family. The minister in charge feeling it his duty, he admonished me to take no steps in so weighty a matter. Knowing the apostle's caution, "Be ye not unequally yoked together with unbelievers," I tried, to the best of my ability, to convert him to Methodism. I gave him my father's discipline to read, that he might know what they believed; but the only answer that he gave me was that he would not join the M. E. Church as long as he was of the same opinion he was then; that he could not believe the doctrine they preached. But he was always ready and willing to go with me to church—more willing than I was, for it was always a hard task for me when I had to take part in the meetings. The greatest trial of all was to pray. It seemed to me that I could not, I felt so guilty. I knew that this was to Christ, and I did not know what to say. It seemed to me that Christ was putting every word down against me. O, how dreadful, if that were true! But they seemed to think I did well enough. I was always taught to "Work out my own salvation with fear and trembling," but never thought of this: "For it is God that worketh in you, both to will and to do of his good pleasure." I got weary of going to meeting, and did not go so often. Then my parents would talk to me about falling from grace. But I had such a hatred of the Baptist doctrine I told them I would never join that church. We were so afflicted in our family, that

it seemed that our family *ties* were so firmly bound in love that I would rather stay at home than go to church. My husband is the only child of father and mother Bishop, and we all live as one family almost. Mother Bishop has been afflicted for many years, so that she is not able to work much of the time, and our little boy, now four years old, has had so much hard sickness, and has been so near death, as it seemed, at one time when he was three years old, we thought he could not get well. I was just in terror; envious toward God. What an unjust God! to tear away one of the dearest idols of my heart. I felt, and even said to my people, that I would have *revenge* in some way if He did. I was nearly wild. Never shall I forget the time. I could not live without my precious child. But he got well, and I was the same Addie. Some time after, my health began to fail. I had always been so healthy, that it went very hard with me to be sick. It was more than a year that I did not see a well day. Mother Bishop was brought down to her bed about the first of November, 1882, and she went through very severe sickness. We never expected her to recover, and I was at the same time in an adjoining room on my bed, not able to sit up in bed long at a time. That was quite a trial for me, for I loved her as my own mother. The doctor had charged my husband in particular not to move me into the room where she was; but one day, as we all thought that by evening she would be gone from this world of sorrow, and she was bidding us all farewell, they carried me into the room to cast a last look on her while she was living. As I drew near the bed, I clenched my hands, and said, "O, mother! is it possible we have to separate forever!" this being the first time I had ever called her mother, for I had firmly resolved in my mind, before I was married, that I would marry Wesley, but I would never call his parents father and mother (if I did, I should be sure to be a Baptist), although I loved them with all my heart. She blessed me with all the blessings that any mother could, and gave me (as it seemed then) so many farewell kisses. They took me back to my bed. O, how I felt! For several hours I could not shed a tear. I was grieving; I was miserable; my heart was as hard as a stone. I scarcely know how to express my feelings. When my husband came into the room to build a fire, I could not help looking at him, a heart-broken man. Then the tears began to roll down my cheeks. I cried to him, and said, "O, that she might live, if but one year, that I might call her mother. Just think of it! I have never called her mother. O, that she might live, that I might tell her how I felt, but it is too late now." Weeks rolled on, and she seemed but very little better. I got able to be up and around, so that I could wait on her. How pleasant it seemed to both of us. She also got able to be up and around as usual, but not quite so well. The sixth day of February our babe took the croup. About 8 o'clock in the morning, mother Bishop was holding her in her arms, and I walked up to her with some medicine in a spoon. Mother Bishop said, "She is about gone, for her jaws are set." And I spoke and said, "O, Josie! is it possible we are going to lose our little

babe." Just then she opened her eyes, and looked up to me, and it seemed that something told me that she will be saved, but what will become of you. My heart felt as though it was pierced with a sword; I was speechless. I felt that it is just and right for her to be taken away from me, for I am too wicked to raise such a child. It is just what I deserve. God knows best; he knows my wickedness; he knows I cannot raise her right; she is too precious in his sight. And I sunk into a chair with these words, together with a thousand other thoughts that came rushing into my mind. But I kept them all to myself. I feared God greatly, for he is a powerful God. He is greater than man. She got well again, but I would say to myself, "There is going to be a death in our family before long. I know it, for I never felt so before." (There was a death to sin.) We are all well now, but O, how dreadful I feel! Everybody is good but me. I used to think I was good enough, too. My heart seemed as though it would burst with grief. I hardly dared go to sleep at night, for I had such terrible dreams of earthquakes, and of the world on fire. I would (in my dreams) see the horrible pit, and people sinking down, and they were weeping and gnashing their teeth. I would be standing on the very edge, expecting every moment to fall in. Then I would awaken, and it seemed that the devil was after me wherever I went. Some days I would startle as though I had seen him, and I would wring my hands and say, "I am going crazy. I am sure I am not sick, but I know my folks think so." One night I could not keep from crying, but no one knew it except myself. I went to bed, and about midnight I fell asleep and dreamed that mother Bishop had died, and was laid in her coffin, and that I had gone to bed feeling so bad; and presently she arose and came and laid her left hand on my bed, and with her right hand she pointed up to heaven; and her countenance indicated rejoicing; and instead of her poor, frail body, she had the same body, fresh and blooming, healthy looking, and she had wings. She wore such a beautiful white robe, and as she pointed up to heaven, she said to me, "Do not wish me back to this world of sorrow, but look what a beautiful home up yonder. Sing praises to God, for there is rest for the weary. I have no more pain. Look what a precious Saviour I have." I awoke, and she was not there. I could not go to sleep again. I arose and walked the floor; I tried to pray, but could not utter a word. I know mother will be saved, but I will be sent to hell. O, how miserable I am! What would my folks say if they knew how I felt? But no, I must not tell hem.

About two months after this (it being the 9th day of April), Elder J. M. Reed baptized Miss Ella Sherwood, and we all went to meeting. There was meeting at night, but mother was not able to go. This, I felt, would be a good time to tell mother how I felt, for I could not keep it to myself any longer. They all went to church, and while they were gone mother told me my husband's experience, but he had never united with the church. I told her I could not help telling her how I felt; that I was

not sick, and why I had never called her mother. I told her I had no hope of a better home after death; nothing but hell and torment would be my lot. O, that I had never sinned! I could do nothing but weep. I felt some better after telling her how I felt.

Next day I had an errand to Ashley, about six miles from home. I felt thankful that I was going alone, for I wanted my thoughts to myself. On my way home, as I passed the M. E. Church house, I said to myself, "What shall I do; I have neglected going there, too; everything is against me; I must go to hell; O, what shall I do?" It seemed that one whispered to me, "Read the Bible; that will tell you what to do." And as soon as I reached home I did so. Beginning at Matthew I read to the Acts, and I could not understand; so I turned to the First Book of Moses and read to Joshua. I began to get weary of reading there, so I turned to Matthew again, but everything condemned me. But I could not stop reading, for I felt sure that if I would read I would find something to comfort, but I knew not what I was hunting for. I did not fail in reading several hours every day for about a month, and one day I read nearly all day, and until the clock struck twelve that night. I went to bed thinking "I will not read any more; it is of no use. I get nothing to comfort me there. I will trust to Providence." The next morning (this being the 15th day of May, 1883,) I left the breakfast table some time before the rest of the family were through eating, and as I went into the sitting room to see if my babe was still asleep, as I stood there I glanced at the Bible laying open on the table, and the chair had not been moved; it was just as I left it the night before. I laid my hand on the Bible and said, "I cannot, I will not resist it; O, how my heart throbs!" And I tried to hold it, and prayed: "O, Lord, of heaven and of earth, tell me why am I thus a lost and ruined sinner!" the first time I ever could utter a word in prayer. I began to read where I left off the night before, beginning at the first chapter of the Acts of the Apostles, and such a longing and aching at heart I never felt before. As I read the second chapter, concerning David, my heart was full. This was exactly my feelings: "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: 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, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thou countenance." Joy unspeakable and full of glory! O, that I had wings that I might soar to him on high; that blessed Saviour, whom I firmly believe will save my soul; he is the author and finisher of our faith; without him we can do nothing; I must be baptized; I must follow the footsteps of the Saviour. I called them all into the room and told them how I felt. For several moments it seemed that I could see the Saviour; I felt his presence; then it appeared that he was going to leave me. I looked up, and in my heart I said: "Jesus is mine and I am his! Thou wilt save me

through thine own infinite mercy, not for works of righteousness which we have done! Blessed Saviour, may I never leave thee." And the Spirit replied: "Fear not, for I am with thee: I am thy God. I go to prepare a place for you; I will not leave you comfortless." I felt that the first place to go was to see my parents. On the way there my husband charged me to be careful, and think well before I would leave the M. E. Church. I said to him: "I know too well their doctrine; how can I live there; I do not believe it is the Church of Christ; they do not follow the first footsteps of the Saviour." For I had the M. E. Discipline, and I tried to compare it with the Bible, but I could not find the doctrine in the Bible. "I know my parents will not like it, but I cannot help it. They will prove to me to-day if they understand my feelings." But they did not seem to desire to talk to me on the scriptures, and I was so full of love and joy that I could not talk of anything else. I felt sorry that they did not realize my feelings. On the road home I asked my husband if he could see that they thought it a strange visit. They did not understand me when I told them how I thought Christ makes himself known to his people. I asked my husband how he thought I could enjoy myself in the M. E. Church if they could not understand my feelings. His answer was that he would never asked me to join the Baptist Church. A day or so after Miss Ella Sherwood paid me a visit, after hearing of my having experienced a hope, and she could understand me; also, several other Baptists visited me, and, to my surprise, the church I have persecuted most certainly is the true Church of Christ. I am now brought to realize and understand what the Saviour meant when he said to Nicodemus: "Ye must be born again." I have been brought from death unto life, as Paul says to the Ephesians: "And you hath he quickened who were dead in trespasses and sins." This is (I believe) what took place the moment I felt as though my heart had been pierced with a sword. Again in Romans: "If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." O, that my parents could understand me. There is a beauty in the scriptures that I never could see while in that sinful state, but they think some one has talked me into the notion of joining the Baptist Church. Out of a large circle of relatives there is not one who views the scriptures as the Baptists do. I know that no *man* has taught me this doctrine, but I believe I have been taught by a higher power. I think I understand close communion. The scriptures say: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness." "Wherefore, come out from among them and be ye separate, saith the Lord." If I am not right, and do not hold to doctrines of men, I cannot help it. I believe the Lord has opened the eyes of my understanding and led me to see my own weakness. The scrip-

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tures says: "By grace ye are saved through faith, and that not of yourselves; it is the gift of God." What wondrous love for Jesus, when a sinner feels his sins forgiven. Though I have never been to a Baptist meeting but once, I must go this coming Saturday. The evening before I felt that I could not go to the church without asking my husband to go with me. I felt certain that I was the one that kept him from going, but he replied: "I am not fit to be baptized." I left him and went out on the doorstep. Looking up into heaven, my mind and heart went up to God in prayer to give me strength and courage to go alone, for no one but myself knew how lonely I felt; but the Spirit answered back: "Though all men forsake thee, be not dismayed. If you love me, keep my commandments. The Lord is with you; he will give you strength." As the time approached for meeting my husband seemed more resolved not to go; his countenance was sad; he was weeping part of the time, but finally he promised to take me there. Elder L. B. Sherwood was pastor of the church. Elder C. M. Reed, of Indiana, was visiting here. He preached, and after the sermon an invitation was given for the reception of members. While the brethren sang a hymn, they were invited to come forward and take a front seat. Before the singing closed I and my husband, together with three other willing ones, went forward; and after relating our experience, were received into the fellowship of the church. On Sabbath Elder C. M. Reed preached a powerful sermon from this text: Joshua xxiv., 14, 15. After which we were baptized by Elder L. B. Sherwood in the river just across the road from Marlborough Church. May the Lord have all the praise, is my prayer.

MRS. WESLEY BISHOP.

HICKORY FLAT, ALA., October 15, 1883.

Dear Brother Mitchell:—For some time I have thought of writing you, but since the death of my daughter, it seems that my heart is so weighted down with affliction that I cannot attend to anything as I desire.

In this life we have many cares, anxieties, tribulations and sorrows, and were it not for the hope that I have in that blessed God, who has kept me hitherto, and in the merits of a crucified Saviour, I should long since have sunk in despair. This blessed hope sometimes strengthens me to press forward for the mark of the prize of the high calling of God in Christ Jesus. At other times, I feel so timid that I cannot talk, even to a dear brother or sister, and when I met you as you were going to the Association, my recent bereavement so overcame me, and the time being limited, I could say but

little. We met many precious ones at the Association, and heard the preaching, much to the comfort of Christians.

Since my return home, and seeing letters in the MESSENGER from dear, aged sisters, I have felt a little more inclined to write; and though they can tell their views and feelings so much better than I, yet I will venture to cast in a little with them. These precious letters have touched a chord of my heart that vibrates toward them with kindred emotion. But how cold is my warmest love! I feel that I have fallen far short of the mark which I set for a Christian walk forty-nine years ago. I am the same poor, doubting, weak one yet. Dear kindred in Christ, I hope you will all pray for those poor weak ones, that in old age they may still bring forth fruit, and be strong in the Lord and in the power of his might. In this Christian warfare, we need "the whole armour of God," that we may be able to stand against the wiles of the devil, that arch-enemy, who, as a roaring lion, is going about seeking whom he may devour.

The apostle Peter tells us that the divine power of God hath given us all things that pertain unto life and godliness through the knowledge of Him who hath called us to glory and virtue; also, that these exceeding great and precious promises are left us, that by these we might be partakers of the divine nature. We are exhorted to diligence to add to our faith, virtue, temperance, brotherly kindness, and charity, with an assurance that if these graces and fruits of the Spirit be in us and abound, that they shall make us neither barren nor unfruitful in the knowledge of God our Saviour. A continual sense of my unfruitfulness keeps me low, for I can do nothing good, though we are admonished to do good and communicate, and forget not. I know that I have been comforted by the communications of others, and I hope the Lord will enable them still to speak and write. O, the hope of Israel, and the Saviour thereof in the time of trouble. May the dear people of God speak on these things, and may they increase and abound in love, more and more, one to another. If we love the Lord, we are also taught of him to love one

another. And while this love abounds, tell us more and more of the same glad tidings that we who are old and weak love so much to hear. We love to hear of Jesus, who walked and talked with the two disciples as they journeyed sadly along. How their hearts were made to burn as He expounded the Scriptures to them, and how rejoiced they were when He was made known to them in the breaking of bread. Their eyes, which for a time had been holden that they should not know Him, were now opened. But, O, how soon did He vanish out of their sight! O, Saviour, abide with Thy little ones! Our day is far spent, and soon we are to pass the gloomy vale, and the place that now knows us is to know us no more. As one said of old, so do I now pray: "O, Lord, make us glad according to the days wherein thou hast afflicted us, and the years wherein we have been afflicted."

Bro. Mitchell, if these lines come to hand, look over and correct, for I know they are like the writer, very deficient; and if you think proper, give them a place in the MESSENGER.

We were made to rejoice this past summer by receiving our daughter and son-in-law into the church with us, who had for many years been identified with the Methodists. O, brethren and sisters, I cannot help saying, "Glory to my God!" it was such a surprise. Yet I believe all the church was glad with me. These little seasons of joy refresh our souls to believe that the Lord does work, and none can hinder.

Dear kindred, I soon shall pass away. Three-score and six years are numbered. My husband, four children, and many grandchildren have passed away. Pray for me.

ELIZABETH SHARMAN.

Riches have made many good men worse, but they never made any bad men better. Thus, if we discern but a spark of grace in a nobleman, we cry it up as a blazing comet, and speak of it in the superlative degree.

DEMASCUS PRIMITIVE BAPTIST CHURCH.

I see some of the brethren and sisters have written a short history of their churches for publication, and I have decided to give a short history of Demascus Church, of Regular Predestinarian Baptists, holding the doctrine of personal and unconditional election; that God chose a definite number of the fallen sons and daughters of Adam in Christ before the foundation of the world, and predestinated them to grace and glory by Jesus Christ, who was delivered for their offences, and raised again for their justification; no more nor less.

This church is located on Green's creek, in Erath county, Texas, two miles above Alexander, a depot on the T. C. R. R., and was constituted May 24th, 1879, with eleven members, the presbytery consisting of Elders W. C. Burks, of Comanche county; W. S. Harris, of Hamilton county; L. W. Harvey, of Erath county; and M. H. Hutchinson, of Comanche county. Two of the brethren, to wit: J. B. Taylor and R. A. Biggs, were licensed speakers, and were afterwards set apart, by ordination, to the full work of the ministry. Elder Biggs was ordained January 24th, 1880, and Elder J. B. Taylor August 13th, 1880. The church has set apart, by ordination, four deacons, as follows: P. W. Warren, W. H. Griffith, J. H. Caudel, and L. J. Ellis. The present number is 40; and she has lettered out 8; dead, 1; excluded, none. There have been no church difficulties, and but one act of the church has been rescinded. The church has always appeared to be interested in the Master's cause. She first called Elder W. S. Harris to the care of the church, who served her faithfully for twelve months, but owing to the distance, he was compelled to give up the care of the church; and then she made choice of Elder Taylor, who has been a faithful servant ever since. He lives about thirty miles, and sometimes cold weather and high water prevents his coming. Elder Biggs was lettered out by his request, and is now living in Comanche county, Texas, and is a member of Concord Church. As ever, in hope of eternal life,

Alexander, Texas, Feb. 12, 1884.

A. B. KEITH.

We are glad to get such sketches.—R.

THE DESIGN OF PREACHING THE GOSPEL.

This subject has been written upon during the last twelve months by brethren Mitchell, Respass and Chick. I endorse the sentiments of each and all of them, yet, it seems to me, none of them have dwelt sufficiently upon the purpose had in view by our Lord Jesus Christ in what is denominated His Commission. Whatever may be known of the designs or purposes of the Most High respecting this or any other subject is revealed in his Holy Book.

Jehovah is infinite in wisdom and power, and is omnipresent. Who by searching can find him out? We ought humbly to believe, "The word that goeth forth out of his mouth shall not return unto him void, but it shall accomplish that which he pleases and prosper in the thing whereunto he sent it." When he said "Let there be light, there was light." When he said, "Lazarus, come forth, he that was dead came forth, bound hand and foot with grave clothes." When he said to Jairus' daughter, "Damsel, arise, straightway she arose and walked." The same Lord said to his disciples, and his declarations are all true, whether we believe them or not, "He that heareth you heareth me, and he that despiseth you despiseth me;" "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father." So the man, lame from his birth, heard Peter say, "In the name of Jesus Christ of Nazareth, rise up and walk." The words spoken were by God's authority, and the man, by the power of God, heard and obeyed.

Although our Lord had told his disciples, "Lo I am with you alway, even to the end of the world," they deemed it essential to pray for his presence; for in the 4th chapter of Acts, 29th and 30th verses, they said, "Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal," etc.

In the 10th chapter of Matthew, 20th verse, it is recorded for our learning, "It is not ye that speak, but the Spirit of

your Father which speaketh in you." Upon this principle, Peter said to Ananias, "Thou has not lied unto men, but unto God; and he, *hearing these words*, fell down and gave up the ghost."

When God said to Ezekiel, "Can these bones live?" how appropriately he replied: "O, Lord God, thou knoweth!" When the Lord said to him, "Prophesy upon these bones, and say unto them, O ye dry bones, hear ye the word of the Lord," he did not hesitate because they were very dry; he did not think it folly to talk to them at God's bidding; but, in reverential submission to the Lord's authority, believing what God said he was able to perform, "he prophesied as he was commanded," and, as he prophesied, "there was a noise and behold a shaking;" and all the prophesies of Ezekiel were verified upon those dry bones. Then, though we may have toiled long according to our own pleasure, and our labors may have been fruitless, at our Lord's bidding let us cast the net. Not Ezekiel's words nor power, but the words of God, spoken by God's authority, proved efficacious upon the bones.

Peter said (Acts xv. 7), "God made choice among us, that by *my mouth* the Gentiles should *hear* the word of the gospel and believe." Paul to Titus (i. 3): "God hath in due times manifested his word *through preaching*, which is committed unto me according to the commandment of God our Saviour;" and in Romans (i. 16) he said of the gospel, "It is the power of God unto salvation to every one that believeth;" to King Agrippa he said the Lord Jesus told him, "I have appeared unto thee for this purpose (design), to make thee a minister and a witness, both of these things which thou hast seen, and of those things in thee which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." How else could Paul accomplish this except by preaching the

gospel according to the commandment of God our Saviour? Since the resurrection of our Lord, who has ever heard of any Gentile having obtained a knowledge of salvation save through the instrumentality of preaching? It is pertinently asked (Rom. x. 14, 15), "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

"You hath he quickened who were dead in trespasses and sins;" but how hath he quickened them? "It is the Spirit that quickeneth;" but has he not also said, "The words that I speak into you are Spirit, and are life?" David said (Psa. cxix. 50), "Thy word hath quickened me," and (xciii.) "With thy precepts thou hast quickened me." When our Lord spoke to the dead Lazarus, Jairus' daughter and the son of the widow of Nain, his words were in demonstration of the Spirit and of power; so the words of Peter to the lame man, to Ananias, to Tabitha, and also on the day of Pentecost, when "about three thousand souls" "gladly received his word and were baptized," were in demonstration of the Spirit and of power. Paul thus spake to the people at Corinth (1 Cor. ii. 4, 5), "That their faith should not stand in the wisdom of men but in the power of God." It occurs to my mind that the object God had in sending Paul to "preach among the Gentiles the unsearchable riches of Christ," according to Paul's judgment, was that thereby "Those Gentiles upon whom God's name is called" "should receive the knowledge of salvation by the remission of their sins." "He that wrought effectually in Peter to the apostleship of the circumcision (Gal. ii. 8) the same was mighty in Paul toward the Gentiles;" and he "declared particularly" "to James and all the elders (Acts xxi. 19) what things God had wrought, by his ministry, among the Gentiles." Jesus said in his prayer to the Father (John xvii 8), "I have given them the words which thou hast given me; (14) "I have given them thy word;" (17) "Sanctify them through thy truth, thy word is truth;" (20) "Neither pray I for these alone, but for them

also which shall believe on me through their word." The principle clearly set forth here in reference to the preaching the gospel by the apostles, as it is invariably throughout the New Testament, is that others through them should hear, believe, receive remission of sins, and inheritance among all those who are sanctified by faith which is in Christ Jesus. Nor can we doubt that all this is the work of God; for "This is the work of God, that ye believe on him whom he hath sent;" "it is God that worketh in you both to will and to do of his own good pleasure;" "God hath wrought all our works in us." Nor should we set a limit to the power of God, as though he must operate directly, and not indirectly, also; as though he must work without instrumentality, and not by instrumentality, likewise; for we know that, in all the operations of Nature, there are circumstances, causes, instrumentalities—direct and indirect—wonderfully, and often inscrutably combined, but each and all controlled by the omniscient, omnipotent and omnipresent Jehovah,

"Who sees with equal eye as Lord of all,
A hero perish or a sparrow fall,"

"Working all things after the counsel of his own will."

Our Lord Jesus Christ, who is on the right hand of God, "Angels, authorities and powers being made subject unto him," commands us, "Let your light so shine before men that others may see your good works, and glorify your Father which is in heaven;" and Paul said (1 Cor. vii. 16, 17), "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" "As God hath distributed to every man, as the Lord hath called every man, so let him walk." And if we do this diligently and faithfully, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing in every thought to the obedience of Christ," it will be plainly demonstrated that "The weapons of our warfare are mighty through God to the pulling down of strongholds." Yours to serve in love and humility,

FRANK E. LACY.

Shelbyville, Tenn., January 29, 1884.

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 the only true God,” &c.—John xvii. 3. “Seek for eternal life.”—Rom. ii. 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 form, features, dispositions and habits of that bird, beast, or man. So when the Bible speaks of “eternal life,” it means more than merely an endless duration of existence. This the wicked have as well as the righteous, yet “eternal life” is spoken of as the especial gift of God to his

saints, and the wicked, though existing forever, do not have this gift.

2nd. In close connection with this phrase stands the word "immortality." Of this word, Paul speaks (Rom. ii. 7), and says that some seek for "immortality;" and again he says (1 Tim. vi. 16), "That God only has immortality." And since "*eternal life*" also is the gift of God, we must conclude that he only hath it as well. "Eternal life" and "immortality" are not attributes of man, nor of angels, but of God only. There seems to be, also, a distinction made between the two words "immortality" and "eternal life." The word "immortality" signifies "incapable of decay," in its original Greek; and the phrase "eternal life" signifies that which can have no end, because "immortal," or incapable of decay. The idea of holiness, or purity, or freedom from sin is involved in both these words. That which is holy is incapable of decay, and therefore can never end. When we speak of immortality, we also involve the idea of eternal life, because that which is immortal cannot die. If a man has anything immortal about him, then he also has eternal life in his possession. Formerly there was much controversy upon the question, "Has man, by nature, an immortal soul?" I think that brethren who differed might have easily been reconciled if they had paused first to investigate the meaning and use of the word "immortal." It is safe to say that man has not an "immortal soul," since the divine testimony is that "God only hath immortality" (1 Tim. vi. 16); and since Paul also testifies that some "seek for immortality" (Rom. ii. 7). But to admit this does not argue that the soul of man ever ceases to exist, living and conscious. As was said before, continued conscious existence is not "immortality" or "eternal life." Devils are not immortal, yet they have endless existence. Angels are never said to be immortal, but yet they have everlasting existence. And so the wicked have an endless duration, and yet we can predicate immortality and eternal life of God only, and of those to whom he gives it. To deny immortality to man, and to say that it belongs to God only,

does not involve the idea of annihilation to the wicked by any means. It seems to me that if brethren could have seen this, much controversy would have been saved.

3rd. The words "eternal life" and "immortality" are used in the Scriptures to designate that divine nature and life which was clothed in the flesh of Jesus, and of which his people became partakers (2 Pet. i. 4). This no man by nature (or in his sinful, fallen nature,) does possess. Unrenewed man is purely earthly, sensual, and depraved. He knows not God, and possesses nothing of the divine about him. The life that he lives is low, sinful, and debased. He is corrupt, and therefore must die—is already dying and fading away. What we call Christian experience is only a being awakened to the fact that "we all do fade as the leaf, and our iniquities, like the wind, have carried us away."—Isa. lxiv. 6. And on the other hand, that the leaf can bloom in life and immortality only through the gift of God in Christ Jesus, which is eternal life (Rom. vi. 23). These truths have been real before, but now we are awakened to them, learn our doom because of sin, and our redemption from that sin and that doom through the imputed and imparted righteousness of another.

4th. The Scriptures quoted at the head of this article show that the believer has eternal life and immortality, and has it now. "I *give* (present tense) unto them eternal life."—John x. 28. "He that hath the Son, hath life," &c.—1 John v. 12. "God *hath given* to us eternal life, and this life is in his Son." 1 John v. 11. And many other Scriptures might be named here to the same end. Eternal life, immortality, may be a future hope, but it is also a present experience; and it is a hope, because it is an experience. There are hopes belonging to our mortal, present life, but, like the present life, they shall perish. But the hope belonging to immortal life cannot perish, because the life is an imperishable one. An experience belongs to our mortal life, and the hope is like the experience, in kind and degree. An experience belongs to our immortal life, and the hope is like it, also. Having eternal

life, we have an experience of divine things, and so our hope is for a fruition of those things. We have tasted, and we now hope for fullness and satiety beyond. It is in this sense only that the Christian can be said to be hoping and waiting for immortality. He now has it, but his experience of its perfect holiness and joy is imperfect yet, but there the bud shall unfold into the full flower and perfect ripened fruit. It is in this sense that the Christian is said to be "seeking for it."—Rom. ii. 7.

5th. But what does "eternal life" mean? More than endless existence it means, I have said before; it means all heavenly things—all that is pure, precious, and divine; it means the fear of the Lord, which is the beginning of wisdom; it means the love of God shed abroad in the soul; it means light to reveal our darkness, and to shine upon our pathway and fill it with a great gladness; it means repentance for sin, and a hatred for it; it means self-loathing and distrust; it means faith in Christ as our Saviour, our sacrifice, and high priest; it means love to God, to his word, his cause, and his people; it means comfort in affliction, strength in adversity, and rebuke in disobedience; it means self-denial, consecration to God, and an ardent desire and endeavor to serve him; it means blessed hours of communion with our Father, and warm, tender fellowship with his children; it means conflicts and triumphs, journeying and home coming, toiling and resting; it means separation in the very heart and soul, and in the whole spirit of the inner man, from the world, while at the same time there is tender pity in the heart for the sorrows of even the worst. How can I tell what it means? A whole life of Christian service, trials and comforts must tell the story. We know what it meant in Jesus; we know what it meant in Paul; we see what it means in the changed lives of our brethren; we can know what it means in the 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.

P. S.—I see upon looking over the above that I have overlooked one thing of which I had designed to speak, and so add a few lines. The apostle says, “When Christ, *who is our life*, shall appear, we shall also appear with him in glory.”—Col. iii. 4. “*Jesus himself is the life.*” Having him, we have eternal life; and having him not, we have not life. The life is not something distinct and separate from the Lord Jesus. In giving us life, he gives himself; and the only reason that we live is that he lives, also. (John xiv. 19.) We could not stand one moment longer than did Adam if we were just made alive unto God and then left to fight the battle out alone. But our divine Lord Jesus goes all the way along with us, and every moment we receive strength from him, “And the life we now live we live by the faith of the Son of God.”—Gal. ii. 20. Let us never forget that all our life, hope, strength and security is the blessed Lord himself dwelling in us by his Spirit, and working in us that which is well pleasing in his sight. The change in the sinner’s condition is that the Lord Jesus dwells in him and makes his presence and power felt in his life, so that the man works out what the Spirit of God works in. And to know the Lord and his Christ in this personal, real, experimental sense, is eternal life. (John xvii. 3.) This is what quickening means; this is what the new birth means; this is what is meant by the kingdom of God within. And from this arises the warfare, the Lord Jesus by his Spirit striving against inward evil tendencies and corruptions.

Your brother, &c.,

F. A. C.

BOWDEN, GA., October 30, 1883.

Elder W. M. Mitchell—Very Dear and Esteemed Brother in Christ:—I was glad that you attended our Association (the New Hope), but none regretted more than I that your sufferings were such that you could not remain with us till the close, for we greatly desired your counsel in our body on Monday; not that we had anything of unusual interest, for everything passed off very smoothly. But I do love to have

the aged fathers in Israel in the camps when there is anything of importance to attend to.

I do hope that your sermon on Sunday will have a good effect. I have long seen and felt the need of such preaching. Many of our ministers dwell almost exclusively upon the doctrine of election and predestination, no matter whether it is directly in their text or not; and when they get through their usual theme on those points, they take their seat, as though they had told and preached all that should be preached. But scarcely ever anything is said of those practical duties enjoined so frequently in the Scriptures. I have thought this is one reason of our leanness and coldness in many places at this time.

I hope, Bro. M., that ere this you have so far recovered from your affliction as to be able to proclaim that same blessed gospel, both with tongue and pen, and trust the Lord will give you a holy boldness to speak to the glory of God and the good of his people.

ENOCH PHILLIPS.

PREACH THE GOSPEL.

So commanded the holy Son of God. And this command was and is given not to all his disciples, but to chosen men among them, whom he makes the ministers of his word, to bear the tidings of salvation to his people. And with the command, he gives them authority and power to go, and preach the gospel. He makes them willing, also, to obey the heavenly calling. They find much opposition in the flesh not only in themselves, but in others, so that they would keep silent, if they could. But their Lord, who has called them, and whose they are, says: "And this gospel of the kingdom *shall be preached* in all the world for a witness unto all nations."—Mat. xxiv. Therefore, all the opposition in the world cannot prevent its being preached, and that man whom he puts in the ministry is made to say: "For though I preach the gospel, I have nothing to glory of: for *necessity* is laid upon me; yea, woe is unto me, if I preach not the gospel."—

I Cor. ix. 16. The risen Lord, who is exalted to the throne of the kingdom of God, has all power in heaven and earth, and angels and men; yea, all things are made subject to him, and must obey his word, for "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 9, 11.

Considering the sacred greatness of the work of preaching the gospel, and the strong opposition of the world, and the flesh and the devil, Paul truly asks, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."—Rom. x. But they are called and sent of the Lord, who says, "And lo, I am with you alway, even unto the end of the world."—Mat. xxviii. 20. Therefore, when the apostles Peter and John were persecuted by the Jews, and with threats commanded by their rulers not to speak at all, nor teach in the name of Jesus, they answered them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."—Acts iv. And so, too, when there was a great persecution against the church at Jerusalem, and they were scattered abroad, the servants of the Lord Jesus went everywhere preaching the word. (Acts viii.) Threats and imprisonment, persecution and the spoiling of their goods, could not stop them from preaching the gospel; for the gospel had come to them in power and in the Holy Ghost, and in much assurance; and the Lord was with them, and worked in them mightily by his Spirit, inspiring them with love, zeal and boldness in his name and service. The gospel of Christ was more to them than all the world, and they were so full of its precious worth, and of the love of Christ to them, that they esteemed it an honor to suffer for his sake and the gospel's, and counted not their lives dear unto themselves. The gospel which they

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preached was itself a succor and solace to them in all their afflictions and trials, which they were made to endure for the gospel's sake; for it was to them the power of God unto salvation, and it enlarged and comforted their souls in the fullness of its grace and blessing. And thus they greatly desired to go forth and preach the gospel of Jesus to the people, that they, also, might have knowledge of salvation and share in the blessing of the gospel, and be brought into loving obedience unto Christ. They were constrained by the love of Christ and endued with power from on high, and the gospel of salvation was more precious to them than all the treasures of the world. *Christ was their glory*, and they made their boast in the Lord.

And as this was true of them, so it is till now of all who truly preach the gospel, for Jesus speaks to them in the power of his love, saying, "If ye love me keep my commandments." And in the glorious light of his resurrection from the dead as the Sun of Righteousness, and the true light, his servants are made to behold the wondrous beauty and blessing of the gospel, in which they rejoice, and are constrained to go and preach these glad tidings of salvation; and they preach the gospel and feed the flock, "not for filthy lucre, but of a ready mind." Their calling and work is to preach the gospel; for this purpose the Lord has put them in the ministry, and his command to each one is, "Go, thou, and preach the kingdom of God." And now, not only the chosen and approved ministers of the church, but also the church itself, should consider this, and remember that *necessity* is laid upon the servants of the Lord to preach the gospel; and so considering, the church should help such after a godly sort; "Loose him, and let him go." Here is a work for the disciples to do. To his servants Jesus says, "Whatsoever is done unto you is done unto me," for he is with and in them, and it is by him that they preach the gospel. It is a great blessing to any people to have the gospel preached to them, but those who are set apart to preach the gospel must forsake all worldly interests for the gospel's sake, yet, they must live; therefore,

the people to whom the Lord sends them to preach the gospel should support them. This is the Lord's command and appointment. He says to those whom he sends forth, "The laborer is worthy of his hire," or to be recompensed for his labor. To the church a minister writes and says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Surely not; for the fullness of the blessing of the gospel of Christ is a far richer gift than all carnal things; and how great would be the loss to the people of God, if they should stint and starve out all their preachers so that they would have to quit serving the churches to make a living; yet, in many instances, they have almost done this, and the sad result is, great leanness in their own souls. And just here arises the work and duty of *deacons*. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that *we should leave the word of God, and serve tables.* * * * But we will give ourselves continually to prayer, and to the ministry of the word."—Acts vi. But through the neglect of deacons, and of the people, how many tried preachers have had to neglect the ministry of the word to serve tables? And though they have still tried to preach the gospel, necessity being laid upon them, yet it has been under sad discouragements, and in much heaviness of spirit. May we not hope that there will be a return to the Lord's appointed way, and that the easy yoke of *equality*, as the gospel rule requires, will again be borne and observed in the churches of the saints, as it was at first among the primitive saints? The gospel contains this wholesome rule and light burden: "Bear ye one another's burdens, and so fulfill the law of Christ." The Master says, "My yoke is easy, and my burden is light." This is true, but his servants are often made to wear a hard yoke and a heavy burden, even by the people to whom the Lord sends them to preach the gospel. A prominent deacon once said, "If the Lord will keep the preachers humble, we will keep them poor." This seems to be the general feeling, but our people should remember that they who preach the gospel are

the ministers of *Christ*, whom he hath sent to them *in his name*, and in so neglecting them they are thus treating him, and he so regards it. When he sent his servants forth to preach the kingdom of God he said, "And whosoever shall not receive you, nor hear you, when ye depart thence shake off the dust under your feet, for a testimony against them."—Mark vi. But our preachers are not clear in this matter, because they have not faithfully admonished and warned the people of these things; but in opposing the perversions and abuses of the gospel by the worldly ministers who went out from us, they have fallen into the other extreme, and failed to teach our people the gospel rule of equality and mutual ministration, both in spiritual and temporal things. How many, or who of us, have spoken out plainly of this to our brethren, as Paul did, and said, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so* hath the Lord ordained that they which preach the gospel should *live* (not starve) of the gospel."—1 Cor. 9. Then, as the ministers or priests under the law lived upon the offerings of the people, *even so* hath the Lord ordained in the gospel kingdom. This is as plain as any other gospel rule, and it is equitable and right, and should be preached in connection with every other gospel provision for since the LORD JESUS, our master and your king, hath so ordained, his servants should not shun to so declare and teach, and his disciples should not fail to so minister to and support the servants of Jesus who preach the gospel; and when preachers and people are all thus faithful and obedient the Lord will bless them in their deed, and there will be greater prosperity, comfort and peace in the gospel amongst them. Both pastors and people will then feel that the blessing of the Lord rests upon them, and realize with sweet assurance that their labor is not in vain in the Lord. The preachers, being thus supported, encouraged and comforted in their noble yet self-denying work of ministering to the saints, and having their hands staid up by their brethren, would feel

more at liberty and stronger to go and preach the gospel; and the brotherhood would enjoy a greater enlargement of soul, and be more bounteously fed and enriched in the wonderful blessings of the gospel. There would be less worldliness, and greater spirituality, in the church of the saints. The earth would then recede, while heaven would appear nearer and more glorious, in our view. Dear brethren, have we not found it so when we have sought, first, the kingdom of God and his righteousness, and waited upon the Lord? For then we have been made to sit together in heavenly places, in Christ Jesus. Yours to serve in Christ,

D. BARTLEY.

Crawfordville, Ind., Jan. 21, 1884.

ALBANY, MO., February 4, 1884.

“Quench not the Spirit.”—1 Thess. v. 19.

Dear Brethren:—With your permission, I will pen a few thoughts on the above subject. Several years ago I was requested by sister Jones to preach on the subject, as I was complaining of having no text on my mind. Without light I dared not comply with the kind request, although I believed her mind sought after true knowledge on the subject. I do not now assume to know all about the painful truth that Christians may “quench the Spirit” and receive that penalty due the violation of Christ’s law to them. But as this text stands in connection with many other admonitions and exhortations written by the apostle to the children of light (verse 5, same chapter), and of the day, and also those that God hath not appointed to wrath, but to obtain salvation by our Lord Jesus Christ; who can say, without reserve, that none but those characters are subjects of this exhortation? None but those that possess the Spirit of Christ, and live by faith, whom the law of the Spirit of life in Christ Jesus hath made free from the law of sin and death (Rom. viii. 2), can witness or know anything about the antagonistical forces that exist in the subjects that are admon-

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ished to "quench not the Spirit." To those that can witness with Paul that the good that I would, I do not; but the evil which I would not, that do I (Rom. vii. 19—read from 14th verse to the close of the chapter; also, Gal. v. 17), is this Scripture applicable. We are aware that many of those that have a religious zeal, and yet no knowledge, spiritually, wrest this, as other Scriptures, to their own destruction. They are of the world, and the world hears them, and I know not that we should complain about it; "For what have I to do (says Paul) to judge them also that are without?"—1 Cor. v. 12. But to the dear, trembling saints, who, with sorrow and deep repentance, confess and have experienced that their carnal nature has oft brought them into bondage, and also that the holy emotions and promptings of the Spirit of Christ have bid them walk in newness of life, the words are of deep meaning. From the time that this conflict commences, until the glorious realization of the victory experienced through our Lord Jesus, will we feel—yea, know, dear child of God—that our strength is alone in Christ. This terrible conflict is an evidence of your heirship in Christ. Do not be discouraged, then, if you discover that you have not been able to do at all times the things that ye would, but rather thank God that you, like the apostle with the mind—mind of Christ—serve the law of God (Rom. vii. 25).

In conclusion, to have grace to quench not the Spirit, look alone unto the Lord. Does the Spirit bid you, dear brethren in the ministry, to go and join yourself to the chariot of an enquiring one (Acts viii. 29), go, nothing doubting. Do not quench its holy dictates. Does the Spirit, dear trembling one, tell you to go home to thy friends, and tell them what the Lord hath done for thee, go; quench it not. Does the Spirit bid thee to visit the sick and the afflicted, do not quench it; but what thy hand findeth to do, do with all thy might. To obey is better than sacrifice, and to hearken than the fat of rams (1 Sam. xv. 22). Obey the divine injunction of the Holy Spirit by presenting your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service (Rom.

xiii. 1). Be diligent in every good work. That that is contrary to the Spirit of Christ avoid, by following after the things of the Spirit. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal. v. 22, 23). The fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord (Eph. v. 9, 10). Thus, dear brethren and sisters in Christ, we have the Scriptures to direct us in all things, and also the Spirit, bearing its precious fruit in us, witnessing its holy teachings, to lead us in the way of peace.

Dear brethren, I feel in all the above admonitions that I have come far short of these things. Oft have I wept bitter tears over my wanderings and folly; often sought out frivolous excuses, and found myself complaining at the providential dealings of the Lord, and have experienced, with deep sorrow, that 'tis best to not quench the Spirit. Pray for me and mine.

Yours in a feeble hope,

ISAIAH J. CLABAUGH.

GREENVILLE, ALA., January 15, 1884.

Dear Brother Respass:—My time is spent in grief; mostly, if I a few moments spend in praise I have a double portion of sorrow after, I would be glad that I could tell you my feelings. Fearing the whole would be crowded out of the MESSENGER, I will try to be brief. I try in my weak and childlike manner to tell you some things that have been deeply impressed upon my mind. I am wrapped in a mantle of darkness, and have to hobble along with an aching heart, yet sometimes I hope I see the hand of God. It is so hard to walk by faith in Christ. I often wonder why I am so often put in fire. I try in vain to peer into a dark future. At other seasons I am willing to give my all to God, and feel willing if I know his will to do it. Then all is well. I have had a great desire that Brother Wilde Cleveland would visit us. I am going to

tell you the truth about the reason I have not asked him to come before now. Our country is in a bad condition financially. The brethren seemed cold. I have been afraid to trust in God. Yes, afraid, brethren and sisters. There is something wrong I fear. Can we not examine ourselves? We are beings so constituted that we will worship something. We have idols I fear of our own make. God is jealous. He will not bless us if we do not worship him in spirit and truth. Christ left his will written for us. His under shepherds are with us; we hear their testimony. Are we hearers only? We are blessed in doing. O, let us prepare our house; let us work diligently, looking unto the Lord to direct us in this work. The Lord has not required us to do his work, but our own. He has promised us to be with us unto the end. I would like to say something in reference to the preparation of our house that I hope I have learned experimentally, but fearing that I would get out of my place I will not. If Brother Cleveland feels that his labors will be blessed I know I would be glad for him to come and preach for us. I hope the brethren will think seriously of this matter. We are poor, it is true. So was God's people in olden times. Sometimes I fear we do not realize this fact as we should. My experience in the matter is that my imaginary wants are harder to supply than real necessities of life. Often I find a principle prompting me to want to live like I see others, who consume a great deal upon the lust of the flesh. Sometimes I get up an idea that I could live without work as well as they. But that course ends in trouble. I do hope if our preachers go and do their duty, that the brethren will not have to be reminded of their's. Pray for me and my family. L. E. SELLERS.

ELDER WM. LIPPENCOTT, of St. Paris, O., preached three very acceptable sermons to our church at Butler at our last meeting^s (3rd Sunday in February).

EDITORIAL.

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

SPEAKING THE TRUTH IN LOVE.—EPH. IV. 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."—Mat. xxii. 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 iii.

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 faithfully, and, perhaps, more so, than it now is by any Bible class or Sunday School in all the land. Yet 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 v. 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. ix. 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 gender 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. i. 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. i. 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 x. 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. iii. 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. ii. 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 placed 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—M.

Elder R. A. Biggs, Bibb, Texas:

Mat. xi. 20, 24, reads: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment,

than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

We understand this, dear brother, to refer to sins of which these people were guilty as cities, of which they were all guilty; and sins of which they could repent as cities, and save themselves as cities; and of which they ought to repent, because they had no excuse in continuing in their course. Their sins were in direct opposition to the teachings and example of Christ, as well as to the law of God, which they professed to obey and reverence. Christ taught them nothing contrary to the law, but interpreted it to them by his life and wonderful works. They read it every Sabbath day, but rejected it in him, and hated him for loving the spirit of it. Sodom is referred to, and it was destroyed for its wickedness. It was wholly wicked, not ten righteous men in it, and, in fact, only the family of Lot. The men in that city were given up to vile affections, "leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly and receiving in themselves that recompense of their error which was meet."—Rom. i. 27. Thus the city was blotted out, for its immorality and uncleanness. If there had been ten righteous men in it, men who did right, it would have checked and saved the balance; but all were guilty. Capernaum was proud and exalted; but though all of them were guilty, and none to check the balance as Sodom, yet they had this advantage with others, over Sodom, Christ did many mighty works here, which should have checked them, and which would have checked and saved Sodom until that day. Therefore, with all their religious pretensions they were worse than Sodom, too bad to be checked by the teaching and example of Christ; and hence, their ultimate destruction was a foregone conclusion. This was a temporal judgment and destruction which could have been averted by a temporal repentance.

Since that day Capernaum has been blotted out of existence, not a vestige of it being left. If now, in this day, the preaching of the gospel in a community or nation is derided and despised by men who see its effects upon believers in the better conduct wrought in them by grace, and yet men speak evil of grace and continue in a course opposite to its literal precepts, the judgment of God will eventually fall upon that nation; not because they do not repent a gospel repentance and exercise a gospel faith, but because they reject the moral precepts given them in the gospel, the rejection of which involves their temporal destruction. We do not understand the repentance spoken of in the text to be a gospel repentance, but a natural or worldly repentance, such a repentance as Sodom could have exercised, and for which she would have been continued as a city. All men, whether saints or sinners, are under law to God, and will be judged by it and condemned for its violation; and by reformation an immoral man may secure the salvation there is in morality. But gospel repentance is required of none save those to whom eternal life is given, for it is a thing accompanying eternal life, and never mere temporal life; nor are any condemned for want of gospel repentance. Christ did not come into the world to condemn the world; sinners were already condemned; but he came to save his people from sin, and to them he gives repentance with eternal life. To them he does not call in vain to repent; he has not said to the seed of Jacob, "Seek ye me, in vain;" but as one said, when the Lord said Seek ye my face, my soul said, Lord thy face will I seek. There is always a responsive spirit in those called of God; there is always a witness in those who hear the word; and that is begotten in them by the Lord, and his agency only. Men are condemned for sin, and nothing else. Dear brother, I have written these few lines in great depression, having been sorely tried and afflicted for several weeks, and being physically unable to write. O, dear brethren and sisters, do pray for me.—R.

TO CHILDREN.

Dear Children:—Week after week, and month after month, we are thinking about you, and we hope you have not forgotten us while we are toiling for your good; and so we now come again on our monthly visit with a letter to several thousand young readers.

Though we have seen but few of this large and interesting class of readers, yet we feel much interest for them, and if our ability to instruct and benefit them was equal to our desires for their good, our young readers certainly would be greatly benefited, interested and assisted in every sense of the word. But many years ago we found out something of our very limited ability, and since we have been writing to children through the GOSPEL MESSENGER our want of adaptation to such a work has been very sensibly felt. More than a year ago one of our young preaching brethren had the faithful kindness to tell us that we were less adapted to writing letters to children than any writing he had ever known us to undertake; and while we feel thankful to the young brother for telling us, we feel still more thankful to God that he enabled us to feel and know this long before the young brother had discovered it. And we feel bound to thank God, also, that though we do not claim any very great ability nor adaptation to write to children, yet we have a conscience void of offense toward God and man that what we have written will do neither young nor old any harm, nor lead them astray.

Among our widespread correspondence there are hundreds of poor children who have but few books to read, nor scarcely any opportunity of obtaining an education sufficient to enable them to meet successfully the stern reality of this mortal life; and as the monthly visits of the MESSENGER to them are somewhat like getting a new book each month it stirs them up to read, and if there should be no other benefit it will improve their reading, and keep them from reading some foolish thing that would, perhaps, be hurtful to them.

We are glad to know that several of our young readers are much interested and greatly appreciate these feeble letters to them. Occasionally some of them write us nice little letters, and we would gladly reply to them by private letter but we have not time nor health to do this. But we will here give a short extract from one or two of these letters. One little boy says: "I have read all the letters you have written to children, and I do like them very much, and, in fact, I like all of the MESSENGER; and so it has been on my mind to write you. Father and mother say they like it, and are going to continue taking it as long as they are able to pay for it. They are both Baptists, and I hear them say they love to hear from all the Christian people in different parts of the world. I am so glad you thought of writing to children, for I am but a child myself, and this is the first time I ever tried to write a letter to anybody. Please excuse my bad writing.

"Your little friend,

A. D. W."

The above short letter from a little boy, though but his first effort of the kind, will be remembered by him as long as he lives, and we hope it is the first buddings of an interesting and useful life.

But before closing this letter we wish, also, to tell you the substance of what one little daughter has written us. She said she "had been reading the MESSENGER, till she did not feel like she was writing to a stranger when she was writing to us." This precious little daughter had written us once before and sent us some new subscribers, and we had sent her a New Testament, which she delighted much to read. But now, thanks be unto God, she is enabled to write us in her last letter not only as a little *friend*, but as a beloved and precious little *sister* in Christ. Though young, the Lord had been teaching her that she was a poor, helpless sinner, and caused her to cry unto him for mercy, and he heard her cries and brought her to know Jesus in the forgiveness of her sins, and wrought in her such a spirit of love to God and his people that she has been baptized, and is now a happy young member with Primitive Baptists.—M.

EXTRACTS FROM LETTERS.

PINE MILLS, TEXAS, January, 1884.—*Elder Mitchell: Beloved Brother in Christ:*—I feel inclined to write you a few lines to-night, to let you know that I receive and enjoy the monthly visits of the GOSPEL MESSENGER very much indeed. It comes regularly, and fills my soul with joy and comfort to read the numerous soul-cheering letters from the many dear brethren and sisters, who write so much in the spirit of meekness and love. May the good Lord direct and influence his people to still keep up such a loving correspondence, and enable them to keep the unity of the Spirit in the bond of peace. And may you, dear editors, still be enabled to write to the poor tempest-tossed children of God.

Bro. Mitchell, I will ask your views of Heb. vii. 1. Myself and family are all well. Hope you and family are in usual health. Your brother in love and esteem,

J. M. DARDEN.

WHIGHAM, GA., January 18, 1884.—*Dear Brother Respass:* I would be glad if you would visit us, there are some precious brethren here who would be glad to see you and hear you preach as well as myself. I met Brother Mitchell two years ago last October at the Harmony Association, and spent one night with him at Brother Mott's, and heard him preach twice during the meeting. I have not forgotten him, but do with heartfelt pleasure remember the pleasant time when we met together and felt to realize that we loved each other, which is a great consolation to me, for the Scriptures inform us that "We know we have passed from death unto life because we love the brethren." You have no idea how unworthy I feel. It seems to me that I am not worthy of the least of God's blessings, yet I have a little hope that my sins have all been washed away in the atoning blood of the Lamb, and I hope to meet you with all the blood washed through beyond this vale of tears where doubts and fears, and all that Christians have to contend with in this sin smitten world will be done away, there to unite with all the redeemed in praising Him who bore our sins in His own body, throughout the endless days of eternity. Yours in love. J. R. BUTLER.

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CAIRO, TEXAS, January 9, 1884,—*Dear Brother Respass:*—
I wish to drop a line in reference to a visit made to Texas by Elders G. Y. Stipp and P. McCay. I was with them several days and heard them preach the word of God. Their visit was short but encouraging whilst with us; and I think it will be long remembered by many of the household of faith. I hope to hear from them when they get home; and may God bless and prosper them. As these brethren have given us a visit, can't some of you do the same?

Yours, as ever,

J. S. CONN.

HOGANVILLE, GA., Jan. 22, 1884.—*Dear Brother Mitchell:*
I am ashamed that we have got so far behind with our subscription to the MESSENGER, which comes so regularly to us. At the time we should have attended to remitting dues, mother was quite sick, but she is now in her usual health. Another reason of delay has been that others here who wished to send remittance with us did not all get ready till now. I send you order for those renewing, and also for one new subscriber. We are all glad to receive the monthly numbers of the MESSENGER; it is instructive, good preaching to us, and especially so to mother, as she is old, and seldom able to get out to meeting.

Uncle Mitchell, you know that we are always glad to see you, and whenever it is so you can come to visit us, hope you will do so. All send much love and regards to you and Sister Mitchell. Remember us at a throne of grace.

Your sister, as I hope, in Christ,

ANNIE HOPSON.

BROWNVILLE, ALA., Jan. 19, 1884.—*Dear Brother Mitchell:*
I wish to say to you and the church there at Mount Olive that I have come to this place for [the time being, so that I cannot attend my meetings there. But I hope the Lord will be with me here, as well as there at Mount Olive, to keep me in the right way. I have the company and conversation of several good, faithful Old Baptists down here, and the church which we hope and believe the Lord has planted in this place

appears to be in a loving and prosperous condition, all being in peace one with another. Dear brother, how good and how pleasant it is to see brethren dwelling together in unity. O how I love them in the spirit and bonds of Christian fellowship! I may be away from home, and from the church of which I am a member, still I trust the Lord will be with me, even in affliction as in health.

Bro. M., I desire that you and all the other members at Mount Olive remember me in your prayers. May his blessing rest upon all his dear children. Yours in hope of eternal life,
DEALIA COCKRUM.

BONHAM, TEXAS, December, 1883.—*Elder Mitchell*:—I send you subscription price for the GOSPEL MESSENGER, to be sent me next year, and also to a friend in Nebraska. Please give me your rendering of the text, "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4.

B. F. GOIN.

The text and its connection emphatically declares that God has blessed his church and people in Christ with all spiritual blessings, precisely according as he has chosen them in him before the foundation of the world; and it shows us that no man can ever be holy and blameless before God only as the result of this choice.—M.

COLQUITT COUNTY, GA., November 16, 1883.—*Beloved Brother in the Lord*:—I have a desire to write a few of my thoughts for the comfort of the dear saints of God, if you deem them worthy a place in the MESSENGER. I am so imperfect and sinful that I shrink at the thought of writing anything for publication, though I have been made to rejoice in the blessed truth contained in the MESSENGER from the many dear brethren and sisters who write for it. I feel like the MESSENGER is one of the gospel graces which God has blessed his children with while here in this world of affliction and sore temptation. I am a poor hobler in spirit and in body, almost an invalid from rheumatism, though I am able to sit on my buggy and go to my churches. I have the pastoral charge of two churches, and my time all filled by appointments. I am made to thank, praise and adore the name of our blessed Lord and Saviour Jesus Christ for his goodness and mercy. The churches in this part of the Lord's vineyard are at peace, and brotherly love seems to abound; and O, how I feel to thank our blessed Lord for his loving kindness. We have been made to thank God for a visit among us of our beloved brethren, Elders Thomas Everritt and Joseph Blackshear, from the Harmony Primitive Baptist Association. We hope the Lord will send them among us again,

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and also other ministers who may have a desire to visit us in this portion of the country. We expect a pleasant meeting on the first Sabbath in January and Saturday before, as a number of the brethren and sisters have taken letters from Sardis Church for the purpose of constituting a church near Moultrie, Colquitt county, Ga.

May the Lord bless you and Brother Mitchell in the publication of the MESSENGER for the comfort of his dear saints.

Yours in gospel bonds,

J. E. BARBER.

OBITUARIES.

MRS. MARGARET CLACK.

MRS. MARGARET CLACK, wife of Micajah Clack, was born in Sevier county, Tenn., June 5th, 1796, and died at her husband's residence, in Rhea county, Tenn., September 10th, 1877; aged 81 years, 3 months and 5 days.

The deceased won the respect and confidence of all who knew her by her strict integrity of character and her quiet, peaceable life. She was a considerate and dutiful wife, a tenderly, affectionate mother, a faithful friend, and a kind neighbor. She made a public profession of her faith in Christ by uniting with the Baptist Church in the year 1833, of which she lived a most acceptable member until her death, beautifully exemplifying the character of a true Christian. She exhibited her profession by a scrupulous observance and constant practice of Christian duties. In her fireside conversation she often spoke of the peerless excellences of the "Man Christ Jesus;" and often while discanting upon the beauties of holiness, no lowering cloud meanwhile intercepted her soul's sunshine and she rejoiced in hope of a blessed immortality beyond the grave. She ever acknowledged God as the primal source of every enjoyment. As a Christian matron, she sought to lead her family into the golden paths of wisdom and virtue. Her deportment in every relation in life was a continual display of blended virtues; a scene of practical religion, worthy of emulation of every Christian. Mother's health had been declining for several years previous to her death. Though confined to her room, and almost entirely helpless, yet she was cheerful, and always greeted her friends with a pleasant smile and a hearty welcome. Her last illness was severe and protracted, but she bore her affliction with Christian fortitude. Often, as she drew near the gates of death, she expressed herself as resigned to God's will and ready to depart. All her thoughts up to the hour of her death seemed to be celestial, constantly marching onward to the realms of bliss ineffable. A short time before she expired she called upon her children, around her bed, to sing that old hymn,

"O, sing to me of heaven,
When I am called to die."

Then her spirit passed away in peace and tranquility into the paradise of God, there to bask forever in the smiles of the blessed Redeemer. We feel rejoiced to know that when life was ebbing out as an evanescent taper, she left the consoling evidence that all was well. Then in conclusion I would say, rest on, dear mother, with the pale sleepers of the silent city. By faith we behold thee robed and crowned for the society of heaven. Dear father, brothers and sisters, we are left to battle awhile longer, while she has been called home by the Prince of Peace. Let us cherish her memory as an influence irresistably winning us to a land of perpetual light, and may we, as the fragments of a once happy family, meet her in heaven's bright world.

WM. R. CLACK.

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

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

MAY, 1884.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

Associational Constitution of Olive Primitive Baptist Association of Alabama.

ARTICLE 1. It is understood and agreed upon by the churches composing this Association, that each church, if it so choose, may send not more than three brethren, with a letter certifying their appointment, the number baptized during the year preceding, received by letter, restored, dismissed by letter, excluded, or dead; also, the total number in fellowship at the time of sending said letter.

ART. 2. That this Association shall be known as THE OLIVE PRIMITIVE BAPTIST ASSOCIATION.

ART. 3. It is also understood that no church, on becoming a member of this Association, parts with, nor surrenders, any of her rights, privileges, duties or responsibilities given her by the Great Head of the Church, and made binding on her in the New Testament.

ART. 4. It is further understood that all disciplinary power, and right, pertaining to membership, or fellowship in the church, belongs exclusively to the church or churches; and that this Association shall not *assume* the right to dictate to, advise, nor in any way interfere with, the internal rights of the churches.

ART. 5. Any church of this Association can withdraw at pleasure, either by letter, or without it; but in either case, it will be expected that said church first give notice to the Association of her desire in this particular.

ART. 6. Any church may be dropped from this Associational compact by request of two or more churches; but this, nor any other act of the Association, shall not, of *itself*, be regarded as *officially* impairing or breaking church fellowship among the churches of this union, nor the members of churches. We regard all matters touching church fellowship as belonging exclusively to the church or churches, and requiring their official action to make it valid.

ART. 7. This Association shall not form any alliance, correspondence, nor relation, with any institution, secret or otherwise, except to correspond with other Primitive Baptist Associations, the churches of which are known to be of the same faith and order with the churches composing this Association.

ART. 8. Churches petitioning for membership will be admitted on giving satisfactory evidence of their being of the same faith and order with the churches of this Association.

ART. 9. This Association, being formed by the churches as their chosen method to cultivate acquaintance, and promote unity and correspondence among Primitive Baptists of like precious faith and order, will have no other "Articles of Faith" than that which each church already has, and which each member of this body has already endorsed, and to which he is amenable in the church of which he is a member.

ART. 10. Whatever may be the deficiency in the wording of this Associational agreement, nothing herein shall be so construed as to imply that this Association is in any way a separate and distinct institution from the churches; and no amendment shall ever be made constituting it a body separate from, or independent of, the churches of which it is composed.

ART. 11. Visiting brethren of the same faith and order with the churches of this Association, known to be in good, orderly standing with their churches at home, may be invited to seats, either from churches of this Association or others; and members of churches of this Association may have their names enrolled as correspondents from this to other Associations; but none shall be allowed to vote except brethren sent by the churches.

ART. 12. Correspondence with sister Associations may be withdrawn, or suspended, at discretion.

ART. 13. This Association shall have a Moderator and Clerk, of the body and chosen by the members present, and hold their offices until the next election.

ART. 14. This Association may adjourn to any time and place she may think most advisable.

DECORUM.

ARTICLE 1. This Association shall be opened and closed by prayer.

ART. 2. The Moderator shall invite visiting ministers and members to seats.

ART. 3. The Moderator shall have the same privilege of speech with any other member of the body, provided his seat be filled; but shall have no vote, except there be a tie; then he may.

ART. 4. The general principles of order, as embodied in these words, "Let all things be done decently and in order," and "unto edifying," will be expected and required of each member, visitor, or correspondent.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5.

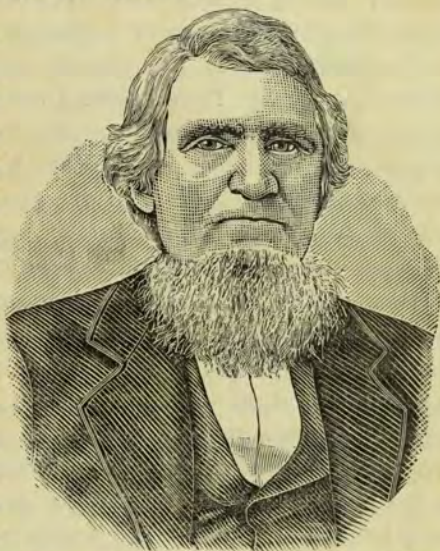
BUTLER, GA., MAY, 1884.

Vol. 6.

BIOGRAPHICAL.

ELD. SAMUEL BENTLEY.

I was born in Wilkes county, Ga., 7th June, 1816. My father and mother, John Bentley and Martha Moore, were born in Lunenburgh county, Va., and were married in Wilkes county, Ga. My father had only one brother, who remained in Virginia, and one sister, who married George Ames in Hancock county, Ga. My mother joined the church at Williams'



Creek, Warren county, Ga., and was baptized by Elder Thomas Rhodes, at the age of about 16 years. My father joined the church at Mount Carmel Church, Crawford county, Ga., and was baptized by Elder James Mathews, in about 1840. My father moved to Jones county in 1823, and in 1837 to Crawford county, Ga., at which time I was in my 21st year. In 1838 I was married to Sarah Carter, who had been a member of the church two or three years before I married her—baptized by Elder Zachariah Gordon into the

fellowship of Ebenezer Church, Upson county, Ga.—who was to me for forty-five years a companion in deed, “looking well to the ways of her household, and eating not the bread of idleness.” She bore me nine children, all of whom, except three, preceded her to the grave; and of the three children left me, I have an humble hope that they have all experienced the grace of God in the pardon of their sins, though only one of them have joined the church—my son Thomas, of Crawford county, Ga. My beloved wife departed this life the 26th May, 1883, in this village, in the cemetery of which her body awaits the resurrection. She died in the triumph of faith, falling quietly asleep in Jesus, after much and protracted bodily affliction of a year or more. From a child I had, at times, serious thoughts of eternity and the judgment to come, though as I grew older I was more and more inclined to sin, being checked only by the thoughts of eternity and judgment, recurring to me. When I was about 15 years old, there was a great revival at the church where my mother’s membership was—Elim Church, Jones county, Ga.—prayer meetings being held there every Thursday night for a length of time, which I attended. Becoming more fully alarmed at my situation as a sinner, I set about the work that I thought was necessary for me to do to escape eternal wrath, in giving my hand to those offering prayer, and in trying to pray myself, and thought for awhile I was making considerable progress in that way, concluding for awhile that I had gotten to be about the best boy in the country, thinking I could pray better than any I heard, except the pastor of the church, Elder Callaway. When the revival and prayer meetings ceased, and I no longer attended them, I often forgot to pray, and eventually altogether, until for months and years I went on in a sinful way, though not in open wickedness, but was engrossed by the pleasures, vanities and frivolities of this life until I began to have hard thoughts against the Lord for letting me go wrong, thinking I had done enough and been good enough to merit more revelation of his goodness; but instead thereof, I was getting worse and worse, and my prayers did

no good; that, as I had expected some marvelous thing done for me—some great light to shine round about me—so that I should have some great thing to tell, I was poorer and more wretched in every effort I made. Coming more and more to feel this, I decided it was too late; that there could be no hope for me, so vile and wicked did I feel to be; for I came to see that God was purity, and that no impure prayer could be accepted in his sight, and this I could not, with my best efforts, offer; for in the very best prayer I could offer there was sin—so much impurity that I could not dare hope that God would hear me; until one day, talking with a neighbor, he said he had heard that every one had, prior to his death, a token of death in time sufficient to prepare for it. To this I clung, thinking that when the token came it would banish all vain thoughts of this life, and then I could offer that perfect prayer, until, not long after, I was taken down with typhoid fever, and lay nearly six weeks. When reaction occurred, and seeing how weak I was, I remembered that in all the six weeks, though in the jaws of death, I hadn't thought of dying the first time. I then found out that my idea about the token of death was a vain delusion; and then despair seized upon me, thinking of a picture I had seen in Bunyan's works of a man enclosed in an iron cage, who said, "I am a man of despair, and there is no hope for me." And here, though I felt I would get well, yet I thought my doom was sealed; and I felt that God was just in it; but that I would declare his justice in it, and warn the young never to get into my condition, but to seek unto Him in their youth; but as for me—there was no hope for me. How that distress was taken off I can't tell. Some months after getting well I visited a member of the church. He wanted to know why I had not joined the church, and I told him I was not fit. He then told me his experience, all of which I could witness except to that of deliverance. I then concluded again that I was a man of despair, having all of a Christian's experience but of deliverance, which one thing was denied me, which troubled me beyond expression, until, one day, ploughing alone near

Hickory Grove, in Crawford county, Ga., the words of the song—

Angels, in shining order, stand
 Around the Saviour's throne ;
 They bow with reverence at his feet,
 And make his glories known.

Then I was brought to admire the angels in praising God,
 when the next verse,

Ye happy spirits, sing his praise
 To all eternity,
 For I can sing redeeming grace,
 For Jesus died for me.

These last words seemed to speak from within, as if for me, and I felt that they were for me, at which time I rejoiced as I never rejoiced before, an assurance of faith being given me that he had died for me, and was sufficient; though not long until doubts came, and have been, at times, until this day, though hope returns, and I frequently resort to the time when he first spake peace to my soul.

This, in substance, I related to the church at Ebenezer, assembled at the water side of Oakchumpka creek, Upson county, Ga., 2nd November, 1844, and was baptized, in company with Zimri Bozeman, Peyton Kendrick and Eliza Ivey, by Elder John Barker. In 1845 I was ordained deacon of the church by Elders Barker and McCarra. In 1856 I was ordained to the ministry, 2nd July, at request of Mount Pisgah Church, Monroe county, Ga., by Elders John Dickey, W. C. Cleveland, and J. P. Lyon; about one year after I was called to the care of Union Church, Bibb county, both of which have since dissolved. After which, I served Bethlehem Church near twenty years—Ephesus, Shiloh, Aberlean and Mount Carmel churches for shorter periods. I was a member of Echeonna Association for over thirty years, acting several years as its Moderator, until I moved to Butler, Ga., in 1882, and became a member of the church here, and of the Upatoie Association; am now serving but one church—Ephesus, Talbot county, Ga. I am now in my 68th year, living alone with my dear daughter, and know

that my sojourn in this world is short; and though thus bereaved, I have and feel to adore and praise His holy name that it as well with me as it is. I have precious brethren and sisters near me, with many of whom I can be with any day, especially with my precious ministering brethren, Elders Respass, Rowe, Murray, and Stewart. And if it is God's will, I long to visit once more my old and precious brethren, with whom I have been so long associated in the Echeconna Association. But the will of God be done.

SAMUEL BENTLEY.

ELD. M. M'DONALD.

[Continued from April Number—Page 169.]

So that evening I proposed to go with her to her father's, and we started, and after walking a short distance I stopped, and she turned and faced me, and after a short pause I said to her, "Polly, I feel like there is no peace nor rest for me if I don't try to preach the gospel." I remember well the expression of her countenance, it changed, and she dropped her head and then raised it, and said to me, "Middleton, you can't preach, and you never will; you stammer too badly." I knew she had been honest and told me the truth, so neither of us spoke another word until we got to her father's. I thought then I would bear my burden and say no more, if I died under it; but it was not long before I was called on to close a prayer meeting, and I thought I would sing a hymn and try to pray. I took the hymn book, and while I was reading the lines—I think it was the hymn that begins with these words:

"I love my Saviour God because he first loved me,
Because he shed his precious blood to set my spirit free"—

my soul seemed to be caught in a flame by the sentiment and spirit that was embodied in the lines, and I wanted to stop and talk a little about the glory and beauty that I felt and saw was there but was afraid to venture, and thought I would only try to close by prayer. But the next thing I remember I was talking at the top of my voice; I knew not

what I said, nor how long I had stood. While some of the crowd seemed pleased, others seemed surprised, and others to be sad, and I was ashamed of my weakness, and thought I would never make such another foolish start again. But the start being made, I was frequently called on to close meetings by exhortation and prayer, and very soon I was liberated to preach; so I went on until I read the Bible, and I hope had some growth in grace and in the knowledge of the truth. My theme seemed to be then, as well as I can remember, experimental, practical, and exhortational preaching. I suppose I must have had some growth in grace and in the knowledge of the fundamental principles of salvation by grace, for it was not long before I had to controvert the doctrinal principles with some of their preachers, and my preaching became objectionable, and I began to discover that I was a Primitive Baptist, and desired to be with them, and should have made an effort to go to them sooner, but I had persecuted them by saying hard things against them. Although I had seen my folly, and was sorely grieved for it, notwithstanding I was fearful that I could not obtain fellowship with them, and until I received some encouragement I did not venture. So I went to the church at Sardis, Bibb county, Ga., on Saturday before the fourth Sunday in May, 1847, and was baptized in company with my very dear companion, who now sleeps in Christ. We were both baptized by Elder Stephen Castillo, who yet lives in Houston county, Ga., in a superannuated state. May God bless and comfort that aged father in the ministry. In his day he was a man; his walk as a Christian and a minister was spotless; his work as a minister is done; he is only waiting for the call to go home to that reward that surely awaits him. I remained a licensed preacher about four years, when I was called to the care of Mt. Vernon Church, Macon county, Ga., and Mt. Pisgah, Monroe county, at the same time, and was ordained at Sardis Church, Bibb county, Ga., by Elders Stephen Castillo, Washington C. Cleaveland, and James Murry. My ordination took place May 24th, 1854. From that time until now I have been

engaged in the service of churches; I have served from two to four annually. I have had many conflicting and trying scenes to pass through, too numerous for me to speak of; let it suffice for me to only recount some of the most memorable ones, and pass on. I remember well that poverty has often impeded my way. With a helpless wife to care for and a family of children to raise and educate, and the care of my churches upon me, and, like all other Christians, the world, the flesh and Satan to contend with, the shoe has pinched close and painful when none knew it but myself. I have traveled before day on Saturdays that I might reach my churches in time, and late on Sunday nights that I might reach home to move my plow on Monday morning early, to save my little crop. My time has been given to the churches and my crops have fallen short, and but little made to meet my debts with, and would often fall short and could not meet them, and would pay a big interest and run them over; often, from necessity, sold my home to pay out, and take the small balance and start again. My prospects to live and meet my debts, and serve my churches, were often dark and gloomy. In this way I have passed through my three score years and ten; I have tried to firmly stand the storm and battle against all opposition, and I thank God for the result; I still remain a monument of grace and mercy, and can say of a truth, it is by the grace of God I am what I am. And now, my dear brother, if you will publish it, I would like to leave a few words of admonition to the churches of Christ in general, which will be my first and probably my last, in this particular. Dearly beloved, be entreated by one who has borne the heat and burden of his day in the care and service of churches, to be in sympathy and love with your pastors, and take care of them, as you desire them to care for you. Have any of you, as churches, been in the habit of calling poor ministers to serve from three to four churches, and taken his time, or the most of it, and the remainder, to your knowledge, was taken up in administering in marriage and attending your annual meetings and associations, and at the close of the year

you would manifest your love to him only by calling him to serve you again, without first considering the real condition that you had placed him in? You took his time, which deprived him from following any 'secular business to advantage, and his income was little or nothing, with more or less debt hanging over him, without means to pay it; his wife and children almost without food and raiment. If this has been your practice, I don't wonder at your leanness as churches; you muzzled the ox; you had forgotten that charity never faileth; you will have to return to your first love. My dearly beloved, you did not unto him what you required of him to do unto you. Take a humane view of it; justice would say you treated him wrong; and take a Bible view of it, and it will be found wanting; it will not come up to the Golden Rule; it is not fulfilling the ordinances of God that binds ministers and churches together in sympathy and love, which alone can lead them in paths of righteousness together. I refer you to the holy scriptures for your guide. If you will refer to Brother Chick's masterly piece on the subject of the relationship of pastors and churches, you will have the scripture proofs mainly all before you. I have no complaints to make; my work will soon be wound up. I need but little, and shall not need that little long.

MIDDLETON McDONALD.

ELDER PURIFOY'S SERMON.

(Continued from page 177, April Number.)

Preaching the gospel is good news to every quickened sinner. It shows him what great things the Lord has done for him; it tells his experience, his hopes, and his fears; it feeds, instructs, and comforts the Lord's people. But hear what the Apostle Paul says to the Ephesians on this very point: "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 fullness 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." With the object of preaching so fully and clearly set forth in this lengthy quotation by the apostle, is it not strange he said nothing it being a means of grace, or a means of regeneration, if such be the case? But as he intimates nothing of the kind, and as we cannot find it anywhere taught in God's word, we conclude that it is presumption on the part of any to claim to be instruments in God's hands to save or regenerate sinners. This alone is God's work, by the quickening power of his Spirit; but after that they need the gospel preacher to comfort and instruct them, and lead them, or direct them, into the path of duty. And here, in the text before us, the command, "Comfort ye, comfort ye my people," clearly points out one of the great designs and the duty of preaching, which is to comfort the people of God. They need all the comfort they can get in their earthly pilgrimage, which is beset with trials, temptations, and many doubts, fears, and a sense of great unworthiness. The Lord knows our frame; he knows how frail and weak we are, and he knows, too, how much we need comfort, and, blessed be his great name, he has had left upon record an abundance of comfort and consolation for his tempest-tossed children. The whole Bible is full of comfort. The text under consideration is full of it, and it is to show the comfort that it contains that I have selected it for this occasion, hoping and desiring that the many dear children of God who are here seated before me may receive that same comfort from it wherewith I, myself, have been comforted. To this end let us now pass on to the next point, the warfare here alluded to: "Speak ye comfortably to Jernsalem, and cry unto her, that her warfare is accomplished." Jerusalem, I understand, refers to, or repre-

sents here, spiritual Israel—the whole elect of God. But what is the warfare that was accomplished for her—for all of spiritual Israel? It is a most singular one. Never was there such a warfare heard of before; never will there be such a one again. To look at it from a mere human standpoint, the contest was so unequal that it seemed that utter failure in behalf of Jerusalem would be the inevitable result, and no doubt her enemy thought that victory was on the side of eternal ruin. But not so. The prophet here was commanded to proclaim victory on the behalf of Jerusalem some seven hundred years before the actual conflict took place. Who, then, was the victor? Who accomplished the warfare of Jerusalem? Brethren, it was Jesus, the Captain of our salvation. But I said the contest was a singular one. It was so singular, so peculiar, and so wonderful, that I wish to look at some of the wonderful peculiarities of it before passing further on. The first wonder to me is that the contest should ever be. What was there about those whom Jesus represented in that warfare to induce him to engage in such a conflict for them? Nothing; absolutely nothing. They desired Him not; they asked not after Him. By nature they were the children of wrath, even as others, and enemies arrayed against him, like Saul of Tarsus before his conversion. The strange spectacle, then, is presented of Jesus engaging in a warfare against sin and Satan, death, hell and the grave, single-handed and alone—and of the people, there was none to help Him—for a people that did not love Him, nor desire Him. He was not moved to it by any foreseen good in them, for there was none good; no, not one. They were unworthy, altogether unworthy, of such a distinguished representative. They were defiled and polluted by sin beyond expression; so much so that it was necessary for Jesus to be made sin for them in order to represent them in that warfare. Is it not most wonderful indeed that he should leave the realms of eternal bliss and glory to endure such contradiction of sinners—such ignominy, shame and degradation? Why did He do it? It was because of the great and everlasting

love He had for them. And this is the next great wonder: that He loved them at all, for by nature they were no better than the rest of mankind, who were rejected. The wonder is that He did not reject all, for all deserved it. Why this is so we cannot tell, except to say, "He will have mercy on whom he will have mercy, and whom he will he hardens," or rejects. But for this extraordinary love, this wonderful and astonishing love for those He gave to Christ in the covenant of redemption, there would have been no salvation at all for any of the human race, but, like the fallen angels, all would have been rejected and lost, forever and forever. The Apostle John, transported with rapture and wonder, exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." How strange and wonderful all this is! God loved his chosen people even while they were his enemies. No wonder, then, His people now are commanded to love *their* enemies, and do good to those who despitefully use them. It is God-like to do this, and none but those who have been made partakers of the divine nature can do it. Whom, therefore, God loves, he can never hate, and never cast him away; and whom he hates, he can never love, for he is unchangeable; "Therefore ye sons of Jacob are not consumed." When we are told, then, that there are millions in hell whom God loved, and for whom Christ died, it is false; every word false. Why say I this? It is because Jesus said, "All that the Father giveth unto me shall come to me." And he further said, "I came down from heaven not to do mine own will, but the will of him that sent me, and this is the will of him that sent me: That of all the Father hath given unto me I should lose nothing, but raise it up again at the last day." But, brethren, behold your Redeemer engaged in the great conflict for you! Behold Him stripped of the glory He had with the Father before the world began! See Him as the son of man, made of a woman, made under the law to obey that law for you, and thus fulfill its demands of obedience that it justly claimed of you. See Him as a man of sorrows, and acquainted with grief. He

became poor, that you might be rich; homeless, that you might have a home eternal in the heavens. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." As the conflict rages, see the malice and rage of the scribes and Pharisees against Him, and how they seek to slay Him. They call Him an impostor, a glutton, and a wine-bibber—a friend of publicans and harlots. The malice of Satan and the world combined are arrayed against Him. Besides all this, the iniquity of us all was laid upon him, and the *Lord* did it; yea, it pleased *Him* to bruise Him and put Him to grief. He was made sin and a curse for His people, and there was none to pity Him. No pity on earth, and none in heaven. He must tread the wine-press of God's wrath alone. Deep and keen was the anguish and agony of His soul; so deep and heavy upon Him that He cries out, "My soul is exceeding sorrowful, even unto death." He is betrayed, and falls into the hands of the mob. He is led before Pilate, where He is treated with indignity. They spit upon Him and deride Him. Where now are his disciples? They fled and forsook Him; but after awhile we find Peter outside the judgment hall, denying all knowledge of Jesus, and trying to confirm his word by cursing and swearing that he knew Him not, after boasting that he would go with Him to death itself. Forsaken, now, by those from whom we naturally would have expected better things, we see Him condemned to be crucified; and on the cross He is not only forsaken of men, but the Father himself forsakes Him, and He cries with a loud voice, "My God, my God, why hast thou forsaken me?" He has now made an offering of Himself, without spot, unto God, and amid the convulsions of nature expires upon the cross, is taken down and buried in Joseph's new tomb; but the grave is not to hold Him, for the warfare is not complete till He bursts asunder the bands of death, and comes forth from the grave, the third day, the victorious Conqueror over all the combined powers of darkness—over every enemy of God's elect. The warfare is accomplished.

Let us now look at the results of that warfare. They are grand and gloriquis. Let us enumerate some, if not all of them:

1st. "By the obedience of one, many shall be made righteous." Just as many, therefore, as He represented in that obedience, just that many shall be made righteous, and that embraces all that the Father gave Him.

2nd. "By one offering he hath perfected forever them that are sanctified." By the atonement an end was made of sin on behalf of His people; sin, therefore, can have no more dominion over them to destroy them. "There is, therefore, no more condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." "And the blood of his Son Jesus Christ cleanseth us from all sin." Then we have justification as well as redemption: the pardon of iniquity. And then comes the *double* results, "For she hath received of the Lord's hand *double* for all her sins." What does this mean? In order to a full understanding of it, let us consider what we lost by sin in the fall of man. Through the fall we lose natural life, but through Jesus we receive spiritual or eternal life; through the fall we lose the image of the earthly Adam, for dust thou art and unto dust must return, but the same Spirit that raised Jesus from the tomb shall quicken our mortal bodies, and raise them and fashion them like unto the glorious body of the Son of God; in the fall we became the slaves of sin and death, but through Jesus we are made the heirs of God, and joint heirs with Christ; through the fall we lose all our earthly possessions, but through Jesus we receive an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. So where sin had abounded to our destruction, grace has much more abounded to our eternal salvation and glory, to give us double for all our sins, through the worthy merits of our Lord and Saviour Jesus Christ. To God be all the praise, forever and ever, Amen.

SANDY CREEK PRIMITIVE BAPTIST CHURCH.

In order to give a correct history of Sandy Creek Church, I go back to Benedict's history of the Baptists. In second volume, page 37, we find Shubael Stearns was a native of Boston, Mass., and embraced the sentiments of the Baptists in the year 1751, and was ordained in Tolland, Conn., the same year. Mr. Stearns and most of the separates had strong faith in the immediate teachings of the Spirit. They believed that, to those who sought him earnestly, God often gave evident tokens of his will; that such indications of the divine pleasure, partaking of the nature of inspiration, were above, though not contrary to reason, and that following these, still leaning in every step upon the same wisdom and power by which they were first actuated, they would inevitably be led to the accomplishment of the two great objects of a Christian's life—the glory of God and the salvation of men. Mr. Stearns, listening to some of these instructions of heaven, as he esteemed them, conceived himself called upon by the Almighty to move far to the westward (not sent by a missionary board with his pocket full of money, mind you) to execute a great and extensive work. Incited by his *impressions*, in the year 1754 he and a few of his members took their leave of New England. He halted first at Opeckon, in Berkeley county, Va., where he found a Baptist church. Here Mr. Stearns, not meeting with his expected success, felt *restless*. He and his party once more got underway, and, traveling about two hundred miles, came to Sandy Creek, in Guilford (now Randolph) county, N. C. Here he took up his permanent residence. The number of families in Stearns' company were eight, and the number of communicants sixteen. As soon as they arrived they built them a little meeting house, and these sixteen persons formed themselves into a church, and chose Shubael Stearns for their pastor. In process of time a powerful and extensive work commenced, and Sandy Creek Church swelled from 16 to 606 members, spreading its branches to Deep river and Abbott's creek. Sandy Creek

Church is the mother of all the Separate Baptists. From this Zion went forth the word, and great was the company who published it. This church, in seventeen years, has spread her branches westward as far as the great river Mississippi, southward as far as Georgia, eastward to the sea, and northward to the waters of the Potomac; it, in seventeen years, has become mother, grandmother and great grandmother to 42 churches, from which sprang 125 ministers. The Revolutionary War and emigration in seventeen years reduced the church from 606 to 14 souls. Purifoy, in his history published since the great division of the Baptists, says, "and the 14 are there yet," but I am a little inclined to believe there were a few more than that, for I find a record made in the old church book, which is now in my possession, as follows: "The Church at Sandy Creek being determined to stand as they have been formally constituted, on the apostle's faith, as they believe, do this day, namely, the second Lord's day in August, 1835, protest against all the institutions of the day which they do believe are not founded on the scriptures, viz: the Baptist State Convention, the Missionary Society, the Bible Society, the Tract Society, the Sunday School Society and the Temperance Society, and as such have withdrawn from the Sandy Creek Association in consequence of said societies. We have this day appointed our brethren, Abraham Wright, Kingsbury Allred, and Henry Kivett, to hand in our letters and to represent our church in the Abbott's Creek Union Association, to be held in Davidson county, at Hunt's Fork Meeting House, on Saturday before the fourth Lord's day in August, and days following. Our delegates were received, and we now belong to the Abbott's Creek Union Association." Signed by 18 members. So you see Sandy Creek Church is not a Missionary Church, nor never has been; but as long ago as I can remember I heard it talked that the Missionary Baptists were trying to collect money from the people to raise a great monument over "Old father Stearns'" grave. (I forgot to say in its proper place that Shubael Stearns died November 20th, 1771, at Sandy Creek,

and was buried near his meeting house.) I suppose it has been twenty-five or thirty years since they have been trying for the money, but never succeeded in getting a sufficient amount until some six or eight years ago, and the monument was raised by his grave. And how high do you suppose it is? I imagine some will begin to say, "I think it must be some forty or fifty feet high, as it took them so long to get money enough to raise it," but no! no! it is just twenty-five inches (not feet) above the top of the ground; a plain tombstone, I suppose cost about eight dollars, with the following inscription on it: "In memory of Rev. Shubael Stearns, who organized the Sandy Creek Missionary Baptist Church in the year 1755, and departed this life November 20th, 1771." But that doesn't disturb his blessed rest, nor will it prevent his body from coming forth in the morning of the resurrection a spiritual body, all glorious, and perhaps to judge the world. "Know ye not that the saints shall judge the world;" "The queen of the south shall rise up in judgment with this generation to condemn it;" "The men of Nineva shall rise up in judgment with this generation to condemn it," and why not Shubael Stearns rise up in judgment with *this* generation?

Brother Respass, I have not given this sketch of the church half justice, but I feared I would weary your patience.

Your sister in hope,

VANDELIA E. JONES.

P. S.—Henry Kivett, one of those brethren who were sent by the church to Abbott's Creek Association in 1835, is the same old brother I spoke of in my former letter, our only male member.

IN June we expect to put in portrait and Biographical Sketch of Elder Frost, of Tennessee; July, the late Elder D. W. Patman's; August, Elder Hitchcock's, of Georgia; September, Elder True's, of Nebraska; October, Elder Hamby's, of Georgia; November, Elder Greenwood's, of North Carolina; December, Elder Rowe's, of Georgia. It may be possible that we may vary in this according to circumstances. Others will appear in the order of their reception.—R.

Dear Brother Respass:—I feel troubled and distressed in my mind, and am often cast down in my feelings. Egypt was a land of trouble and anguish; there the Hebrews had been once sore oppressed and enslaved. The Jews' expectation of help from Egypt in the time of Hezekiah and afterwards, did but increase their misery. Isa. xxx. 6. The apostles were troubled but not distressed: they were loaded with outward afflictions but were inwardly full of spiritual consolation; perplexed oft, brought to their wit's end what to do, but not in despair of God's delivering them; persecuted of men but not forsaken of God; cast down, sorely distressed in body and mind but not destroyed: 2 Cor. iv. 8, 9. Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith: Heb. xii. I will say to you Bro. Respass, that harmony and peace have been enjoyed in our little churches for three years, with a small increase; union of sentiment prevails amongst us, since we have got it clear of the non-resurrection heresy, that divided our—the Suwanee Association—a few years ago, and left us without any preachers, save three. May the Lord keep us and all his children everywhere in peace. Oh! that the salvation of Israel were come of Zion; when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Psa. xiv. 7. If the Lord will, Bro. Respass, try to come to our Association in September, the 27th, 28th and 29th.

D. B. SHEFFIELD.

Jasper, Fla.

WE are trying to arrange to have as few *continued* articles as possible. Trust brethren will study brevity in their articles, but some articles are necessarily long.—ED.

(2)

NEWBURY, ONTARIO, CANADA, March 12, 1884.

To the Editors of the GOSPEL MESSENGER—Dear Brethren:—
I wish you grace, mercy and peace from the everlasting God, and the comforting blessing of the Lord to all who love our Lord Jesus Christ in sincerity. I was much pleased with the number of the GOSPEL MESSENGER that you sent me. It contains the same precious doctrine which is the meat and drink, the consolation and delight of all the quickened and manifest elect of God.

In the everlasting covenant ordered in all things, and sure, the God of Israel says: "They shall be my people, and I will be their God; and I will give them *one heart* and *one way*."—Jer. xxxii. 38, 39. There is the precious but humbling experience of our vileness, of our utter destitution of righteousness, the wonderful revelation of the mercy and tender love of the Lord. The quickened family of God have a heart to know him; there the Lord has put his fear; there, is found hungering and thirsting after righteousness, and holy delight in the law of the Lord; and when Jesus, the dear Redeemer, is made known to us by the Holy Ghost, O how we love him! He is our soul's desire; yes, the love of God is shed abroad in our heart by the Holy Spirit which is given unto us. To you that believe he is precious; born not of blood, not of the will of the flesh, not of the will of man, but of God, begotten of God—we love him that begot us; and with the "*one heart*" we love "the whole family" of "our Father," and thus we know that we have passed from death unto life because we love the brethren.

The "*one way*" in which the redeemed of the Lord walk, is the path in which the Redeemer himself hath walked; every step therein is to follow the Lamb; he trod the path of tribulation, poverty and woe; he knows what sore temptations mean, for he has felt the same. O, what a pathway of conflict was the "*one way*" of Jesus, our glorious head; he set his face like a flint; for Zion's sake he would not hold his peace, and for Jerusalem's sake he would not rest, until the righteousness thereof should go forth as brightness, and the

salvation thereof as a lamp that burneth. For the joy that was set before him he endured the cross, despising the shame, drank the bitter, bitter cup of sorrows which our Father gave him to drink. Jesus, the Lord mighty in battle, in his obedience, sufferings, agony and blood triumphed over all his foes, and in his glorious resurrection from the dead and ascension on high he brought forth in salvation "the whole family," who from everlasting had a dwelling place in the heart of the dear Redeemer. Jer. xxxi. 3; Psalm xc.; Ex. xxviii. 29.

Do we meet with sore temptations? Jesus suffered being tempted. Have we heaviness of heart that maketh us stoop? Are we weighed down with guilt, oppressed with sorrows because of sin? Jesus was oppressed; he was afflicted; he was sore amazed and very heavy, and sweat great drops of blood, falling to the ground. Do we have much warfare to endure? Do we find sin confronting and opposing us every step we tread? Have we become weary and faint in our minds? Dear, trembling child of God, consider what Jesus endured; the Lord has said, "My grace is sufficient for thee;" "Thy shoes shall be iron and brass, and as thy day so shall thy strength be." The cords of eternal love draw thee onward; Jehovah's strength is made perfect in thy weakness; he giveth power to the faint, and to them that have no might he increaseth strength. Is Jesus precious to thee, poor sinner? Then it is because thou art most precious to him. He will never leave thee, nor forsake thee; he abideth faithful; "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." In his might thou shalt do valiantly "striving against sin," for neither "death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus, our Lord. In all these things we are more than conquerors through Him "that loved us."—Rom. viii. Pre-

scious hope, the anchor of my poor tossed-about soul. The "one way" is the "right way," (Psalm cvii.) wherein are found the footsteps of all the blood-purchased flock of God. And in the precious communications published in the MESSENGER those footsteps are described. There are times when the way seems dark; there is weariness, and sorrows to undergo, and times when sweet comfort, and hope and gladness abound by the power of the Comforter, the Holy Ghost, in the salvation of Jesus. Though hundreds of miles lie between the earthly abodes of the dear children of God, yet how near in spirit are they in the gospel of the Son of God. Here we know one another, walk together, and are truly companions "one heart, and one way." I am I hope your brother and companion in tribulation, and in the kingdom, and patience of Jesus Christ. Amen.

FRED. W. KEENE.

KELLY'S CORNERS, MICHIGAN, February 6, 1884.

Dear Elder Mitchell:—When I receive the GOSPEL MESSENGER, and it contains a letter of my own writing, it seems of so little interest compared with the others that I read, that I feel that the time has nearly come that I have long looked for, when I can fold my tired hands and feel that there is nothing required of me,—so many better and abler gifts I am truly thankful to see, and realize that my weak efforts can well be spared. And when it was suggested that I write a word for the sisters of the South, I felt so all set back, that it didn't seem I ever could have a word for any body. I have always had a great respect for the people of the South, perhaps it is because there are so many of our precious faith among them—but when I consider that some of the first writers among the sisters are from the South, I feel a little backward in addressing them. I will mention one, Anna Spraggins, now gone to her rest, her beautiful words I shall remember as long as I live. The fragrance of that crushed heart was borne by the spirit a very long way, but not many like her have been called to "walk through the depth of the valley." There is no place like the furnace to bring forth the pure tried gold, yet the Lord is with his people as they pass through the fire, "He knoweth the way that I take" when I am tried I shall come forth as gold. So much as I have "proved the furnace, yet I seem all dross—if the gold ever appears it must be only now and then a little glimmer. I always look my paper and book through upon receiving it to see who has written this time, and especially to see if the sisters have written, and with all due respect to the brethren, I generally read the letters from the sisters first, as they have a peculiar

interest for me, seeming more like myself, and many sweet gems I find too. One dear sister, in a recent number of the MESSENGER, in speaking of her experience, tells how fondly she loved the stories, pic-nics, &c., but how she afterwards was weaned from all these vanities. I thought, what a lovely example that was for us all. There can be nothing better than, by our conduct, by our walk as well as our talk, we manifest that, "Grace our heart has changed;" but concerning our manner or custom of women speaking in our meetings, I hardly know what I could say, unless it be to tell my own experience in the matter. It is the custom here at the North, in all so-called churches, whether of our order or not, for women to speak, that is, on church meeting day, or prayer, or revival meeting. I have seen it ever since I can remember, and I have seen at the close of preaching, some sister rise and give expression to her feelings in our own church, or select some hymn she wished to have sung. But I fail to see why custom should make laws or rules for the church of Christ; it seems to me the laws that govern Zion should be the same in every place, and not be varied by the customs or manners of surrounding nations or churches. Before I became a member I did not attend church meeting, but I knew all the members were called upon to speak, if they felt to do so, no one being under obligations, whether brother, or sister, unless they felt to do so, and I really thought I never would say another word, if the Lord would only give me grace and strength to tell a little, so as to be baptized. I thought then I could just hold up my head and go about among the Associations and feast upon the able preaching I should hear. It will be seven years the first Sunday of June next since I was baptized, and I have never been in a meeting house of any order except our own, and that is but a few rods from where I live. On the whole, I have had to be altogether like one who serves. I think I read of Phebe, who was servant of the church at Cenchrea, and if I be a servant of the Master's choosing and placing, it is all well. But before I could gain strength to tell my experience (and I have never told it but once, only as I have written it, and as I sit alone writing it does'nt seem I am telling anything to any one, perhaps that accounts for a good deal I write.) But before I was ready to try to tell what the Lord had done for my soul, I was afflicted and brought so low that in the very depths of poverty of spirit, I was constrained to say, "I count not my life dear unto myself." I was ready to give up my weak life, or do any thing the Lord would have me to do, and that is often brought to my mind now, when I think I have done about enough and begin to look for my rest, and when I consider the trial after trial, the sorrow upon sorrow, I have passed through since then, perhaps it is to keep me in the straight and narrow way, to keep down the natural haughty pride of the heart. But I thought I would tell of our order of worship here at the North; not that we are a pattern, for I hope that everybody in the world does at least better than I do, neither have I had anything to do with the order of our church; it was established before I was a member. But I have sometimes

thought circumstances may have something to do with the case ; we are a little church dwelling here alone, all the other churches of our Association being in Ohio. We are sometimes visited by members from other churches ; sometimes our members visit other churches, but, as a general thing we are alone. We meet together every Sunday whether our pastor, Elder Swartout, is with us or not ; if he is we have preaching, if not we have much like our church meeting ; some of the brethren acting as moderator. In the afternoon, of the first Saturday of each month, we have what we call church meeting—no preaching, commence by singing, then prayer by the Elder, after which the brethren are called upon by name, then the sisters, (then opportunity for any who wish to unite with the church,) then singing, closing by prayer by some of the brethren. But we are a little church and plenty of time for all ; perhaps where the churches are larger there would not be opportunity for all, and what the sisters might say be of the least consequence, and properly left out, (or an opportunity given in a general way for any,) we don't expect them to talk as the pastor, nor as the brethren, yet I always listen for every word they have to say, as I have said, they seem more like myself, and sometimes I think it the sweetest part of the meeting, even though we may find no words of our own to tell our thoughts, the words of some sweet spiritual song, may tell for us what we cannot express ourselves, and still be in accordance with the scripture, which says: "Teaching and admonishing one another in psalms, hymns and spiritual songs," and often I feel we have just as good meetings in this way as I am capable of appreciating, and better than I am worthy of, and that the Lord has given me a name and a place in his house better than I deserve. I feel that I have just commenced this letter, but as we are requested to write short letters I will close.

KATE SWARTOUT.

4½ MILES NORTH OF SEWARD, NEBRASKA, February 9, 1884.

Elder J. R. Respass, Butler, Ga. :—*Dear Brother* :—Having just returned home from a week's visit to Richardson, Pawnee and Johnson counties, in this State, I will write a few lines to you, and through you to the friends in that section of country that it was my privilege to meet with, most of them for the first time, and mingle with while among them. I have traveled but little during the last year, feeling so unworthy the company of the people of God, and fully realizing my own sinful heart and feeble efforts at the great work of the ministry, that I had almost come to the conclusion that my work was done, and that it was best for me to remain at home. But the brethren, it seems, still call on me to go among them, and show me so many tokens of love and esteem that I am encouraged to go, and with the ability that God giveth, preach the word.

I left my home on the morning of Friday, February 1st, to attend the meeting of the Little Flock church, five or six miles north-east of Dawson's, in Richardson county.* I was joined by Elder I. Irwin, at Tecum

seh, on my way down on the train. He is the pastor of this church and, I am glad to see, is greatly esteemed by the members and friends in that section of country. When we reached Table Rock we were there joined by our old friend and dear brother, Deacon B. W. Magee, who now lives in Pawnee city, whose membership is now in the Little Flock church. At Humboldt we were joined by brother Wm. Bobett, of Illinois, and sister Robbins, who lives in Humboldt, on their way to Dawson, to attend an appointment that had been made for meeting, that night in Dawson. Here we met Elder Wyatt Phillips, of Illinois, and Bro. Harriman, a licentiate, of Kansas. At this place I tried to preach at night, in a hall, to a very attentive congregation, followed by Elder Phillips. The next day, Saturday, we all met with the Little Flock church, where Bro. Harriman preached, followed by the writer. At night, at the house of Wm. Stratton, I again tried to preach, followed by Bro. Harriman. Sunday, the 3rd instant, at the place of the church meeting, Bro. Harriman preached, and I again followed. Sunday night, at the house of sister Cynthia Stratton, Elder Phillips preached an able discourse. I closed with a few remarks. Monday night we all returned to Humboldt, accompanied by many of the brethren and sisters, where I tried again to preach, followed by Elder Phillips, in a powerful discourse, confirming the Saints in in the most holy faith, and confounding the doctrines of men. Here, on Tuesday, we were compelled to part with Elder Phillips and Bro. Harriman, and also, Bro. Albert Davis, of Forest City, Mo., who had been with us from the time we met at Dawson, Friday evening, they returning down into Missouri, and Elder Irwin to his home, at Tecumseh. Tuesday night we filled the last appointment that we had made for us, it being in Pawnee City, Pawnee county, where we met several old friends and relatives that we had known in Illinois. Here, on Wednesday night, we united in marriage Mr. Frank S. Hall, of Webster county, Nebraska, and Miss Addie E. Magee, daughter of our highly esteemed brother, Deacon B. W. Magee, of Pawnee City. On the following morning, February 7th, we took the train for our home, where we arrived just after night, finding my dear companion in usual health, the Lord having, as we hope and believe, blessed us in our going, and we are encouraged to believe the dear people of God, among whom we were, were comforted and strengthened in the faith of the Son of God.

I might give more particulars, but feel that it is best to say that all, and every one, seemed to try to make the stay of all of us among them pleasant and profitable, and our prayer to God is, if we know our heart, that brotherly love and christian fellowship may continue to flow from breast to breast, and may God enable some of his dear people that we there met, that have not done so, to take up the cross and put him on by public profession, following their master through the baptismal waters. It is not only a privilege they may enjoy, but it is a duty they ought not to shun.

Hoping for and trusting in the comforting assurance that Christ Jesus will come again without sin, unto salvation, and that all his redeemed

shall be brought off more than conquerors, through him that loved them, and gave himself for them, I await all my appointed time, and feel to say, "Come, Lord Jesus, come quickly."

As ever, your brother in tribulation, JAMES M. TRUE.

P. S.—If you have a rule of announcing marriages you may announce the following :

MARRIED, on the 6th of February, 1884, by Elder James M. True, at the residence of H. C. Wortham, in the city of Pawnee, Pawnee county, Neb., Mr. Frank S. Hall, of Webster county, and Miss Addie E. Magee, of Pawnee county.

STATE ROAD, DEL., January 29, 1884.

Dear Brother Respass:—In some respects the opportunities of the people to obtain a knowledge of the truth are greatly enhanced in our day, and with the general and rapid passing to and fro, and intercourse among the people, we might expect that knowledge would be increased and abound. But error abounds also. Its advocates are by far the most numerous, and the minds of those who have not been enlightened from above are rather predisposed to error. Error, in its nature, is comparable to mist and fog, and is calculated to confuse and bewilder the sincere, honest enquirer. I am continually coming in contact with people who appear to be conscientious and sincere, but completely fettered with the bondage of their early traditions. I do not feel like denouncing such as enemies, or saying unkind and sarcastic things, but rather like having compassion upon them, for that they are as sheep having no shepherd.

I will now offer some thoughts on the ministry of the word. The word of the Lord was prior to all preaching of it, and it would be and remain the word of the Lord and the word of truth if it were not preached at all. But there is a needs be that it should be preached, and in order to understand the design of preaching and the effect of it, it becomes important that we should understand just what the *word* is. It is not only the word that the Lord hath spoken, but it is what he hath spoken unto men. It is all for their instruction. Whenever it comes to us, we may say with the good

King Hezekiah, "Good is the word of the Lord which thou hast spoken." Although he speaks of himself, in his word, of his wisdom, of his power, his love and his mercy, &c., I understand that he has only declared his divine perfections so far as is necessary for the instruction and comfort of his children. He has declared to them their lost condition, and the only way of salvation for them. As the salvation of sinners is the work of the Lord, his word proclaims and declares this work. To those who have never understood salvation to be a work of God's Spirit wrought in the heart of the sinner, but have all the while believed it to be a work of the sinner's own volition, preaching the gospel means no more than expostulating with sinners, to induce them to engage in the work of their own salvation. *The word of the Lord* to such simply means that the Lord has appealed to them to accept his offers, and that he is very anxious for them to secure their salvation by doing their part, and complying with the terms. With only this view, they will forever fail to comprehend what the word of God is, or what constitutes the preaching of the gospel. To tell sinners that the price is on their own heads, and that there are conditions for them to perform, and that the Lord is pleading with them, and grieved because they do not comply, &c., is not only not the word of the Lord, but it is all falsehood. Not one sentence of it is true. It is but natural for those who know no salvation but this, to know no gospel but such as this. While their minds are thus blinded they never will appreciate the gospel of the grace of God, or its blessed design, to "Bind up the broken-hearted, and to comfort all that mourn." There is, perhaps, no one thing more repeatedly and emphatically declared than that the gospel is *testimony*. "This gospel of the kingdom must first be preached for a witness unto all nations," &c. Again, the apostle speaks of finishing his course with joy, and the ministry that he had received, when he shall have "testified the gospel of the grace of God."

So the ministers are witnesses. "Ye are my witnesses, and

ye shall bear witness of me." Again, "Ye are witnesses of these things." Again, "We are his witnesses of these things, and so also is the Holy Ghost," &c. (Acts v. 32; Luke xxiv 48; John xv. 27.) Passages might be multiplied to an indefinite extent. No more important character is known in the world in regard to worldly interests than a witness. We can neither vindicate the righteous and the innocent, nor condemn and punish the transgressor, without witnesses. A witness has nothing to do with making out a case. He can neither draw upon his imagination nor his sympathies. He cannot be a witness unless he knows something of the case undergoing trial, and then his work is simply to declare what he knows. The testimony of no witness can ever change any of the facts, or affect the guilt or innocence of the accused. The evidence may be conclusive to *establish* the guilt or innocence of any who may be undergoing trial, but that guilt or innocence was just the same before, and would be and remain just the same afterward. The testimony is to declare the facts and not to change them. We would think it strange if some of our friends were on trial for their lives, and we believed them falsely accused, and that they could be vindicated by abundant and unimpeachable testimony, if we should hear some one objecting to the calling of witnesses, because witnesses could not change the facts of the case. No one questions the importance of witnesses, and of their being called and declaring the whole truth, and that in the most solemn and explicit manner possible, and yet we all know that a testimony can do is to set forth the facts as they exist, and not change them. In being witnesses for Christ, and declaring the word of his grace, a more solemn and important work devolves upon his witnesses than ever yet devolved upon a witness in an earthly court. The scriptures have concluded all under sin; and not only so, but the Sovereign Judge has declared that they are condemned already. Now comes the work of the witnesses. He shall save his people from their sins. The word of God declares this work of salvation. It is fulfilled in the hearts of the people, but it is like leaving

hid in the meal; it is like a grain of mustard seed in the soil. This life begun, will aspire to growth in its new being; it will require nourishment; it will love, and long and yearn for the enjoyments of which it is now capable. How shall we know of this work but by the witness? Has God told us what this salvation is in his word? Has he enabled some of those who are subjects of it to be witnesses to others? Has he given gifts to understand and expound the word of his grace for a testimony in behalf of all gracious subjects? Then let him that hath his word speak his word faithfully; let the condemned prisoner be sent forth out of the pit; let the lawful captain be delivered. If it is once understood that salvation is a work of grace, wrought in us by the Spirit of God, the importance of the witness-bearing, the character of the testimony, and the qualification of witnesses, will all follow. It will be good tidings of great joy to those who have the witness in themselves; and if it is not so to others, it is because of their condition, and not because of any fault in the testimony. The best preaching in the world will not make the word spoken to be true in the hearts of the hearers. It will be apt to find out what is in their hearts, and it will prove quick and powerful, sharper than any sword, and will discern the thoughts and intents of the heart. I need not speak of the vast and solemn responsibility resting upon the witnesses. It is not the will of their Father in heaven that one of his little ones should perish. As the thirsty plants need the distillings of dew and the small rain, as well as the warming, healing rays of the sun, so do these tender plants in the garden of grace need the ministrations of the word, that they may grow thereby. Who will decry the rain and the sunshine, the morning light and the dew of heaven, because these do not give life? They only minister to the life already there that needs their ministrations, yet no one questions their usefulness and importance. If the word of God were not a living truth in the life and experience of the people, there would be no profit from the preaching of it. It would have no place in the world. The truth should be set forth

as plainly as possible. The trumpet should give a certain sound. The more clearly the work of grace is made to appear, and the subjects of grace identified, the better will be the results. This living word is the vitality of the spiritual house, builded together for an habitation of God, through the Spirit. The fellowship based upon a common experience of the work of the Spirit will be sweet. The testimony will do its own work, and find its own subjects, discerning continually between him that serveth God and him that serveth Him not.

Yours in the gospel,

E. RITTENHOUSE.

SOVEREIGN GRACE.

Brother Respass:—Having written some articles upon divine sovereignty (published in former numbers of the MESSENGER) I propose to resume the subject. As I have referred to his attributes as exhibited in Creation and Providence, will now refer to the same as displayed in Sovereign Grace. First, consider it as it is in its own nature or character. Grace is a term of very frequent occurrence in the New Testament scriptures, and the place it occupies in the divine economy is such that a just conception of it in its own nature, and as dispensed in the matter of salvation, is absolutely necessary to a well-grounded hope in the same; and yet, it seems that no term employed by inspiration is as little understood as the term *grace*, even by the learned of those who profess to be teachers, as shown in all their labors both from press and pulpit, and do very much abuse the term by misapplying it. And yet there is no term more fully explained, both in its own character and as displayed in the work of salvation, and realized by every sensible sinner who has tasted the wormwood and the gall under a sense of sin and condemnation, and who, notwithstanding his awful state, has experienced the rich donations of sovereign grace as balm to a troubled conscience in supplying his every want and making him truly

happy. And as our experience and scripture teaching are in accord, we will now refer to them for a definition of the term grace. It is generally defined "free favor," "uninvited kindness," by human authors. Mere favor can be conferred upon an equal or a friend. We must go to the inspired authors of the scriptures for a correct definition; thus we read (Rom. iii. 2), "Being justified freely by his grace through the redemption that is in Christ Jesus;" and (Rom. iv. 4, 5), "Now to him that worketh is the reward not reckoned of grace but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness;" and (16), "Therefore it is of faith that it might be by grace to the end the promise might be sure to all the seed;" also (Eph. ii. 4), "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 (2 Tim. i. 9), "Who hath saved us and called us, not according to our works, but according to his own purpose and grace, given us in Christ Jesus before the world began;" and (Rom. xi. 6), "And if by grace, then is it no more of works: otherwise grace is no more grace. But if of works, then is it no more grace: otherwise work is no more work." The above are a few of the many scriptures that throw some light on the subject under consideration, according to which it appears grace is first free, as is clearly shown by the first named text, and the connection wherein the apostle, after describing in glowing language the state of men in their fallen and ruined condition, says "being freely justified;" the word *freely* has reference both to the nature and objects of grace. Secondly, it is sovereign, as it acts independent of and counteracts the evil effects of sin, and stands in opposition to works and worthiness, as the apostle says, "To him that worketh the reward of salvation (or eternal life) is not reckoned of grace but of debt," which shows conclusively that grace and works, or worthiness, are, in the apostle's account, diametrically opposite to each other, consequently an never unite in the work of salvation; in confirmation of

which the apostle says (Rom. xi), "If of grace it is not of works, otherwise grace is no more grace; and if of works it is no more grace, otherwise work is no more work," which proves clearly that in their very nature, and as operating in their respective spheres, they are necessarily opposite to each other, as day and night, light and darkness; consequently, there can be nothing amiable or inviting in the objects of grace, but are such as have incurred a tremendous curse, and are under the reign and dominion of sin, enemies in heart and practice to their sovereign, deserving death with all its horrors. These are the objects of sovereign grace: as God is its author it is eternal, the fruit or effect of his everlasting love. "Yea I have loved thee with an everlasting love" is his language, and how suited to poor, ruined and perishing sinners!

Your brother in hope,

Decherd, Tenn., 1884.

JAMES WAGNER.

Go toward the South.—Acts viii. 26.

Dear Brethren:—In compliance with requests of brethren and friends I write a few lines, though I must confess my slothfulness, as I promised to write in December last. On the second Sunday, and Saturday before in December, 1883, Elder T. S. Evers and the unworthy writer met the brethren and friends of Clear Water Harbor, Hillsborough county, Fla. and with comfort to hearers and ourselves, preached, as we hope, to them the word of truth.

As was expected, some rejected the doctrine, but the many requests for other appointments proves that some were interested. Dear brethren, desire, if I know my mind, to comfort the humble poor of God; and we who seem to have a dispensation of the gospel committed to us, should in my view, visit those seemingly destitute portions more than we do and not neglect the churches. We feel a reluctance to go amongst strangers, not knowing if God has a people there. O, brethren, let us remember Philip, and go toward the south. Now, if we start to travel to the south, we expect in each degree to meet a warmth of sun not realized on starting. Just so each duty, as performed, gives a comfort or warmth of the heavenly sun. Philip was commanded to go, but he knew not that the eunuch was in that way; but, obedient to the command, we find he went, and was warmed by love divine. And so with the ministers, as they move in duties, they are comforted more and more. Nor is this all: all those on whom the love of God is fallen are commanded to obey him. Dearly beloved, remember the obedient eunuch: "Here is water, what

oth hinder me to be baptized?" Dear child of grace, if this is the question in your heart, remember the answer as given by Philip, "If thou believest, thou mayest." Yes, thou mayest, and I would add, thou mightest, for the teaching of the blessed Saviour is, to follow him; and if he is so favored as to see the footprints and know his bidding, happy are ye if ye do them. Then let us go forward; preach Jesus to the eunuch; let us declare his name throughout the land; preach duty and discipline to the churches, until all are warmed by this heavenly sun.

Yours in hope,

THOMAS J. McMULLEN.

Medulla, Polk Co., Fla., March 2, 1884.

EMMET, ARK., Feb. 19, 1884.—*Elder Wm. M. Mitchell—*
Very Dear Brother:—While writing you on business, I am induced to ask of you a little further explanation on your article appearing in the last number, under the head "Guardian Angels." I do not believe the phrase occurs in the Bible, but Jesus is certainly King in that kingdom set up, and ministers his will to his subjects. That King and kingdom, or subjects, are spiritual, and the ministry must therefore be. Paul says of angels: "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation" (Rom. i.); and Isaiah says, "I heard a word behind me, saying, This is the way, walk ye in it;" and Jacob says, "The angel which redeemed me, bless the lad." Now, from these and my own experience and call to the ministry, if such things have ever fallen to my lot, I have been induced to believe that Jesus (King) always communicates with his subjects things whatsoever necessary to their salvation, by ministering spirits (angels). Insomuch and so plainly that I am most persuaded that Bro. Mitchell can almost say, even when going to preach to a strange congregation, whether they are a praying people or not. Now, you perceive, that I accept that the ministration of angels is by impressions upon our spiritual man, or mind, hence the injunction of the Apostle: "Beloved, believe not every spirit, but try them." The spirit that which, by impression, had independently of and indeed crucified the flesh, is emphatically said to be of God, and evidenced by the spirit which, in Jesus, led him to

the crucifixion, the fulfillment of the Father's will. In the same manner the commandments are communicated, and these are they of which Jesus speaks when he says: "He that hath my commandments, and keepeth them, he it is that loveth me," &c. Now, my brother, if this be so, and the shadow of tradition which causes us to doubt was lifted off our mind, and we familiarly acquainted with this ministry, also the trial enjoined, do you not suppose that you and I could say with bold assurance, like apostolic saints, that the spirit says thus and so.

Beloved brother, criticize the above closely, and let me hear from you, for if true, I would do all I could to encourage that familiarity. Affectionately, B. L. LANDERS.

LOVE.

BUTLER, GA., February 25, 1884.

"Put on the breastplate of faith and love."

It is vain for one to say he is born of God, unless he loves God. It is vain to say he is in Christ, unless he loves Christ. It is vain for one to think he is a christian unless he loves christians. To be born of God is to be born of, in, and to love

So divinely pre-eminent and powerful is this principle of divine love, as that it is placed above faith and hope, and made synonymous with Christ himself in all practical godliness; and that to live in Christ, is to live in love; and to walk in Christ, is to walk in love. Christ is the perceptible love of God for us; and Christ must be made perceptible by our love, in us. And as divine love was the leading cause and power in manifesting Christ, our salvation, for us; so it must be in manifesting Christ, our salvation, in us.

For although it might appear that faith is the main, as most powerful factor in obtaining, manifesting,—and for time-making available the benefits of this salvation; "yet faith as prevailing with God,—so to speak—as overcoming the world as in whatever performances, is made efficient in that it wor

by love, the greater than itself; and the fact that faith apart from love, though strong enough to remove mountains and cast them in the midst of the sea, leaves its possessor as nothing—as having done nothing—as having no power in things pertaining to God,—is proof that his own hand—whether to appropriating heavenly blessings; subduing kingdoms, overcoming the world—is only made strong and efficient by the co-operative forces of love.

Therefore the assertion that “by faith we overcome the world,” is that faith is made strong by the superior powers of love. Also that “without faith it is impossible to please God” is that it works by love that fulfills the royal law and will of God. So that “the obedience of faith” is “the obedience of love.”

Then you may “speak with the tongues of men” or with all the enticing beauty and strength of wisdom, and the most sublimely persuasive eloquence of learning, in effort to alarm and arouse the church to consideration of the truths of the gospel:—or yet, “with the tongues of angels,” or with the alluring, enchanting sweetness of soft musical words as of spiritual inspiration, in effort to comfort and console the weary and sorrowful of their flock; yet without love, the first will be as harsh “sounding brass;” while the last will be as a tinkling cymbal.”

You may rob yourself and children of clothing to give to the poor:—divide your last piece of meat and bread to give to the hungry; give your last dime to the needy; and all your time to ministering to the sick; yet if without love, you are as “nothing”—as having done nothing acceptable, or as unto the Lord. You may have had faith to see the right way, but you lost all in not using the right implement.

Not that love supersedes faith; or can do at all without it. No, faith must have and hold his ground, and do his own important work. But as love is void without faith; and “faith is dead without works, being alone.” And seeing that faith works only by love; we see the necessity of their abiding together. Yet, like as John came before, preparing the way for

(3)

Christ, then both working together to the same end ; so faith comes before preparing the way for the labor of love. And thus faith works by love, whether to purify, or establish, the heart or the hands.

To illustrate faith in practical operation, look at your baptism. It was faith that confirmed it to you a law of Christ. It was faith that revealed to you its spiritual beauty and symbolism, as by the resurrection of Jesus Christ from the dead: and it was faith that rested the obligation of its observance upon you, a solemn duty. But faith has, as working by, drawn on the forces of love, till now, as with the way prepared, it rules, and turns the duty into a privilege,—a privilege so sweet and sacred that—since faith has opened the way and revealed to the eyes of love that it is to be planted in the likeness of Christ's death—it needs no promptings at law. So that when you were baptized, it was more a privilege of love enjoyed, than a duty of faith performed:—it was more in love to Christ, than in duty to law or ordinance of the church. So that while faith, a distinct essential on your part, made your baptism valid to the church as gospel baptism; that love in your heart was the divine seal of validity to that faith as gospel faith.

So that the duty of faith is the obedience of love. As divine faith works only by love, so divine love can only be operated by faith. So that these two make only one piece of the gospel armor. Wherefore the apostle says "put on the breast-plate of faith and love." And to manifest your faith as living faith—which is to manifest the life of Jesus in your mortal body—WALK IN LOVE. It is the seal of completeness, as having the greater that includes the less of all christian virtues. It is the "bond of perfectness; whether as life or walk, as that it only has power and endurance to attain to perfection, whether in life or walk. Hoping to dwell on this in my next article, I close.

R. A. PHILLIPS.

Take a believer while he lives, and God has a servant the more on earth;—take him when he dies, and God has a servant more in heaven.

HENDERSON, TEXAS, February 12, 1884.

Elder Mitchell:—My attention has been specially called to the comment of Elder Respess, respecting the "Old and the New Man," in the GOSPEL MESSENGER for November, 1883, and on page 554—and on reviewing again and again, I only have to say: How else can it be?

I also see in September, 1883—page 439, your and brother Higginbotham's correspondence in the early part of your ministry, even as far back as 1853. The reviewing of these precious letters have stirred up in me such feelings that I have for some time been so restless as to be pacing across my gallery floor, back and forth till the present. These letters would doubtless seem so simple and foolish to many of this day that they would be spurned and thrown aside with contempt, yet the humble minister of Jesus knows they are true. On one point, however, I was somewhat surprised, that is, to hear you say you sometimes were so dark minded that you could not speak. I have learned this, but often thought it was rather peculiar to me because I am so much more ignorant than many others. How thankful a church ought to be for the development of young and useful gifts, and how carefully they ought to watch and nurture it: The apostle with all his acquirements admonished the church to pray for him that he might open his mouth boldly to make known the mystery of the gospel.

If there is really a gift by the spirit developing itself in the church repeated failures to be able to speak is no just cause for brethren to throw the young gift away, nor should they speak too highly of one when he is blessed with a little light and liberty of speaking.

I cannot call to mind any period of my life when I felt more to need nursing father and mothers than when I was laboring under first impressions to speak publicly, and even then, if I could not stand five minutes it was followed by an inward peace of mind which I could not attain any other way. I so sensibly felt and heartily endorsed every sentence of your letter to Bro. Higginbotham, that I must give a little vent to an expression of my weakness, for I have often felt so weak in the ministry that I have prayed that the Lord would give me more light and utterance to speak the blessed truth of His word. One time, I will here state, I spoke to congregations in a grove in Cherokee county, from Isaiah 49: "Shall the prey be taken from the mighty, &c."

The Lord granted me then all my petition and I felt truly humbled into tears. I speak this not boastingly, but to the glory of God's grace. Twice since I have tried, to speak from the same text, but it seemed to no profit. I love to see the ministry given to sobriety, humility and fervent devotion to their calling, under every circumstance of life. [So should all christians be. M.]

It is now late at night and I will stop writing, by saying this is at your disposal, and no hard thoughts to follow. J. E. HARDIE.

Thirty-one years have passed since the writing of those letters between

Bro. H. M. Higgenbotham and ourself, to which Elder Hardie refers in the above, and as they have been made useful to him, our hope is strengthened to believe that the whole matter was ordered of the Lord, and now some of the fruits are being gathered, even at this late day. And right here, in meditating upon this point, the following scripture rushes into our mind: "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Eccl. xi. 1, 2.—M.

WHIGHAM, GA., March 6, 1884.

Brother Respass:—I feel to say a little to you about the MESSENGER; hold your holt and look to God for wisdom, as you have certainly done to this time, and the MESSENGER will continue to be loved by the dear family of God and to gain ground all the time. Sometimes men take imagination for revelation, and imagination should not be in our papers—occasionally some of our able writers profess a powerful revelation, but can't give it to any one else, because no one else can understand it. God don't work in a hidden way; if he (God) reveals a thing to one of his children the child can certainly tell or write it so that others can understand; for by revelation, the dear family of God communicate one to another, which is food to the soul. Don't think hardly of poor unworthy me for dropping you a word of admonition, for you, though greatly my superior, are nothing but a man; and I want the MESSENGER conducted just as it has been, which has been for the good of Zion and for the glory of God. I would write more, but I am so sinful and ignorant I fear I will worry you all; and knowing the MESSENGER comes to me ladened from the great store which is in Christ—if the dear saints will continue to write revelation as they have done—it will be truly the GOSPEL MESSENGER. Yours to serve,

PETER T. EVERITT.

ELDER WILDE CLEVELAND, of this State, expects to spend some weeks preaching to the brethren in Texas. We would say to them that Elder Cleveland stands well with the church in this State as a sound, orderly, and gifted minister—one every way worthy your confidence. We trust that he may have a prosperous journey, by the will of God, amongst you. We feel that his going amongst you is ordered of the Lord and that you will be blessed in his coming to see you as you were in dear Elder Patterson's visit.—R.

EDITORIAL.

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

TO PARENTS.

For near two years past we have been sending out monthly letters through the GOSPEL MESSENGER to children, and we are glad to say to you that, from almost every direction of our wide-spread circulation, we are receiving words of encouragement and approval from parents, for this method of encouragement and instruction to their children, respecting the important duties that rest upon them in early life.

But however highly appreciated these letters of instruction to children may be, they should only be regarded in the light of helps to you as parents, to enable you the better to discharge the divine and God-given right of training and ruling your own children. Upon you as parents the responsibility rests. God has established this natural relation by giving you children, and nothing short of a direct act of Providence can dissolve this relation so as to free the parent from its responsibilities. No change can be made by man, no matter how much legislation may be upon the subject, without involving us in sin against God, and thereby bringing all the evils on parents, children and society generally that are sure to follow the transgression of any divinely established law.

For many years past we have deeply deplored the wide-spread evils resulting to society from parental neglect in the education, training and government of their children. And we should be much better satisfied as to our individual responsibility could we feel assured that we had discharged our own duty up to the measure of our responsibilities. In this, however, we feel deeply conscious that we have fallen far short. But however far short any of us may have fallen from the divine standard in training our own children in morals, manners, truth, honesty, justice, temperance, modesty, industry

and economy, or however incompetent we may feel to the task, we cannot free ourselves from the obligation of it.

Children are generally easily governed, so as to be a blessing to themselves and others when parents exercise their rights and duties toward them, at the right time and in a proper manner. There is no necessity of being tyrannical or brutal toward them. Indeed it is wrong to treat them in that manner, and would be assuming a responsibility which God has not laid upon us.

Children are a great comfort and blessing which God has given to parents. But like every other blessing it is turned into a curse to us when not used and arranged according to the standard of right which the Lord has given in his holy word. In that divine standard it is written that: "A child left unto himself bringeth his mother to shame."—Prov. xxix. 15. How often have we seen a mother's cheek mantled with the blush of shame at the disobedience and conduct of even very little children, when company was present? But if children when little, are then allowed to rule and have their own way, without restraint upon any of their unbridled whims or passions, there is a far greater degree of shame that awaits the parents than a mere blush upon a mother's face. A shame that will come like a dagger to the heart, because it is attended with guilt, remorse and disgrace that never can be removed. Parental neglect brings these results. We reap a crop according to the seed sown.

It has no doubt been observed by you as parents that this Nineteenth Century is noted for great changes and improvement in laws, arts, sciences, habits, customs, manners and the general business of the country. But while some of these changes may be for the better to society generally, and it may be that we should as speedily as possible adapt ourselves to them where there is no principle of wrong involved in them, yet, let us beware of being "carried about with divers and strange doctrines," as to the government of children. The standard fixing the relative and natural duties of parents and children admits of no change. It is an eternal principle of right, and

like its Divine Author, it is the same "Yesterday, to-day, and forever"—"Without variableness or shadow of turning." It cannot be improved upon. Instead, therefore, of listening to any suggestions for an improved system of moral training for children, let us prayerfully seek to abide, and conform to that which we already have in the Bible. Parents as well as children have great need to consult this divine oracle for their duty, and let the modern systems of pretended improvements alone.

Among the many modern systems of supposed improvement in the moral training of children, Sunday schools stand the most prominent and are the most popular of all others. But without attempting here to discuss the merits or demerits of these unscriptural institutions, we simply remark that parents cannot transfer their parental duties nor responsibilities over to any irresponsible society whatever, no matter by whom that society has been organized.

In this day of pretended religious, moral and benevolent improvement, we daily hear of some desperate outrage, fraud, theft or reckless defiance of all law, order, decency or propriety in any way. Are these the fruits of correct early training? or are they not rather the legitimate results of neglected parental duties?

Much as may be said about law and order, the very foundation principle of all good government, and of all respect for government, begins at the cradle. Unless the child in his very infancy is taught the necessity of restraint upon his passions and the importance and duty of obedience to parents, these passions will become more and more ungovernable, as he becomes older, and thus he goes out into the world as a citizen required to respect and obey the laws of his country; but as he has never been accustomed to have any restraint upon his will or passions, the very first little provocation that befalls him he is in rage if he cannot have things his own way, and sometimes recklessly takes the life of his fellow-man, or in some other less criminal matter bids defiance to the laws of his country. Our country is cursed with hundreds of such

men now, and whether they are in office or out of it, they neither respect law nor seek to enforce it in any legitimate way.

But we did not think to have written so much to you as parents at this time. Our design mainly was to say that if the articles to children are any way useful to them, parental advice, example and teaching must make them so to your children. Unless the home teaching, home influence and home example is all right, nothing your children can see, hear, read or learn will be of much service to them.

As the "care of churches,"—the care of a large family as well as age and experience causes one to feel more sensibly the responsibilities of a parent, we hope that Elder E. Rittenhouse, of Delaware, or some other brother, according to the gift bestowed upon them, will give the readers of GOSPEL MESSENGER an article occasionally, addressed to *Parents*.

M.

DEACON BEN JAMES.

We consider Brother James to have been one of the most remarkable Christian men who ever lived in Georgia, or in the present age. He was not remarkable for great notoriety, extraordinary gifts or great wealth, for he was not widely known, but little educated, and by no means wealthy. We would say that he was in comfortable circumstances as to worldly goods, a man of excellent common sense, and above all, of extraordinary piety and christian virtues. He was born on Black river, N. C., 14th March, 1791, and fell asleep in Jesus, in Ware county, Ga., 7th November, 1862. He was brought, an orphan, from North Carolina to Beaufort district, S. C., by a man named Sauls, when quite a child, even before his remembrance. Here he grew to manhood, and married Sarah Higgins, both of whom joined the Primitive Baptist church before the remembrance of any of their children. His good wife, whom the Lord gave him, co-operated with him in all

his charitable enterprises, and thus they raised and sent forth into the world twenty-six orphan children, besides ten of their own children, eight of whom were with him when he departed this life, and were settled by his beloved wife, who survived him ten years. These orphan children and their descendants are now scattered, perhaps, in many States, some of whom are in Texas. This pious couple, though dead, yet they live in the hearts of these orphans and in their children, embalmed, so to speak, and will remain with them as long as they live, like Joseph's bones remained 400 years with the children of Israel whilst in bondage, and which they carried with them when delivered from bondage. So it may be hoped that they, too, will live the life of Ben James, in charity to many poor orphan children, giving them a home and sending them forth into the world with parental blessings upon their heads. This is christianity in deed and in truth; and whilst it is well to have creeds and to be established in the truth, there is nothing like living the truth for love of the truth. Think of raising twenty-six orphan children! Truly it was more than an orphan asylum. It was no machine institution, controlled by men working for money, and caring for children as we care for a horse or a cow, and rearing them to be given forth as servants in some man's household, but it was giving them a home, cultivating their affections, rearing them in chastity and manliness, and preparing them for usefulness and independence. It was thirty-six children! for they had ten of their own; so it could not be said they did it because they had none of their own to raise. Such men ought to be remembered. Says Bro. W. T. James, of Glenmore, Ware county, Ga., to us: "I have heard him tell how he fought the Missionaries," when their innovations, like a flood, were pouring in upon the church to engulf her before the Baptist split. "He never found any one in distress but that he extended a ready and willing hand in relief. I remember a man named Rowell, who moved near to him, soon after which Rowell's wife died. He was a poor man, and very badly in debt, and was taken sick himself, when James

took his team and hauled him to his own house, and took care of him until he died, promising him that he would dispose of what little he had left and give it out to his creditors, and to raise his children. Many more things of like character could be mentioned, but are deemed unnecessary. On Saturday before second Sunday in February, 1884, a Primitive Baptist church was constituted in a meeting-house built at his grave, in Ware county, Ga., and named the Ben James Meeting-house, in honor of his precious memory.

Thank God that such men as Ben James have lived upon the earth!—R.

ONE DENOMINATIONAL NAME.

Some of our people go by the name of Old School Baptists, Regular Baptists, and some, and perhaps three-fourths of them, go by the name of Primitive Baptists. It would be better for us all to be called by one name, as the contrary would perhaps tend, after awhile, to confuse the minds of some, and especially of the rising generation. In fact, some of our brethren in England have already been confused by the different names, supposing that the Old School Baptists are a different people from the Primitive and Regular Baptists. And in view of the fact that probably three-fourths of us go by the name of Primitive Baptists, we suggest that all adopt that name in future. In the South and West, the name Primitive Baptist is recognized by all sects as our proper name, though it is just to state that some Arminian or Mission Baptists claim that they are the true Primitives, and call us "Hardshell Baptists," by way of derision. We think this is a matter worth our consideration. Elder Collins, of Texas, made the suggestion to us several months ago, and we think it a good one.—R.

OWING to change of going to press earlier, Elder Chick's article too late for this issue.—R.

THE CYCLONE—HELP NEEDED.

Elder Alfred Johnson, of Chulio, Floyd county, Ga., writes us that the cyclone did great damage in that section. He writes that the brethren of Providence Church, of which he has been pastor sixteen years, had their house (which they had been two years in building, and completed about six months ago) blown down, and that it is a wreck, and that they are unable to reinstate it. He didn't write us to make this public, but we feel sure that many brethren would contribute a dollar or less to them; and if they will send it to us at Butler, we will send it to Elder Johnson, and receipt them, each name, in the next issue of the GOSPEL MESSENGER. They want about \$125, and at once.—R.

TO CHILDREN.

Dear Children:—The older we get, and the more we write to you, the more care and anxiety we feel for you. By these letters we have cultivated a kind of familiar acquaintance for each other, so that some of our little friends have written us nice little short letters, telling us how glad they are that we write to them, saying, also, that they feel as though they were writing to a friend with whom they had been acquainted. So you see that we are all getting better acquainted with one another in this way, and for that reason, as well as other reasons, we feel more interest for each other's welfare, and this acquaintance and interest we feel for one another will naturally prompt us to help and encourage each other to meet the realities of life in a proper way.

From our observation of the effects of early training, we are confident that the sooner children are taught and trained to enact and adapt themselves to the stern realities of life the better it will be for them and for society generally as long as they live in the world. A great many children, and grown people also, spend the most of their precious time in very

idle habits, telling stories or reading some foolish novel that has no foundation in truth. Day after day and week after week is spent in this foolish talk, and not one useful thing of the realities of life has been learned in it all.

The talk and reading of a great many people have been of such a foolish and fabulous kind that they grow up from childhood with false ideas of what real life is; and for this reason, when they have to do with the cares and business of life as it is in *fact*, and not in fancy, they are miserably unhappy, and much dissatisfied with almost everything unless they are dealing in fiction, fancy or imagination.

We hope that our esteemed young friends to whom we write will early learn to avoid wasting their time in foolish talking or reading long stories of imaginary things. You will have to meet the things of this mortal life as they are, and not as you might fancy or imagine them to be. The sooner, therefore, that you can talk, and think, and read about real things with which you will have to do in the world the better you will be acquainted with them, and you will be the better prepared to meet them without murmuring, or thinking that everything is out of joint, or going on wrong in the world. We should remember that whatever our foolish fancy might be, we cannot cause the sun nor moon to rise nor set one moment sooner or later than the Creator has fixed for them. If, therefore, we wish to be up at sunrise in the morning, or get through a certain piece of work by sunset, we must adapt ourselves to this fixed law of nature, and meet it as it is, no matter what our fancy, imagination or desires may have been. If we have desired pleasant sunshine, and we have a cold, rainy day, we must meet this as it is. This is no fiction, no fancy; it is the reality of life, with which we all have to do. Children are apt to take it very hard if they cannot have things their own way sometimes. They fancy they are going to have a gay time a certain day on going to a meeting, or to some party or place of fun and merriment, but some of the family get badly hurt, or papa or mama gets sick, or they need your attention, and there is no one to go with you

and so you are disappointed and all your imagined pleasure is gone. This seems a little hard at times, but this is one of the realities of life, and doubtless it is a good thing that children should not have their own way in many things. They will thereby learn much sooner how to bear unavoidable disappointments without murmuring. We must bid you adieu for this time.—M.

EXTRACTS FROM LETTERS.

REISTERTOWN, BALTIMORE CO., MD., Feb. 19, 1884.—*Dear Brethren Respass and Mitchell:*—A few days since I received a letter from Mr. W. D. Howze, of Hernando, Desoto county, Miss., saying that he would like some information from me in regard to one or two points connected with my article in the MESSENGER entitled, "Preaching." Our friend states that he has been a subscriber for the MESSENGER for a year or more; that he is a "Missionary Baptist;" that he has never heard a "Primitive Baptist" preach, and all he knows of us is through the MESSENGER. His reason for writing me is, that he desires to see our "Articles of Faith;" and also, that he thinks that he sees great differences among the writers for the MESSENGER. The one difference of which he speaks is, that some time ago a writer said, "*We are no where commanded to feed any but the sheep;*" while in my article upon preaching I say, "*We are commanded to preach the gospel to every creature.*" As, perhaps, others may feel the same way as our friend does about it, I thought it best to reply by a brief note through the MESSENGER. First, I submit that there is no greater difference between the brother who wrote about "FEEDING THE SHEEP," and my article upon preaching, than exists between the following quotations of the Scripture: "Feed my sheep," "Feed my lambs," "Feed the flock of God which is among you," &c.—John xxi., 15-17; Acts v., 2; and "Preach the gospel to every creature," "Teach all nations."—Mark xvi., 15; Matt. xxviii., 19. And

the harmony between the scriptures and between my brother and myself is, that "We preach to every creature because we do not know who are the sheep, and yet our preaching never reaches or feeds any but the sheep." The gospel is not an offer of salvation to anybody, but it is a proclamation that there is salvation, riches, peace and glory, for every burdened and sin-sick soul. These are the sheep of Christ. And this proclamation made everywhere finds them out and feeds, or comforts and instructs them, and no one else. This proclamation is not to quicken the dead, or save and convert sinners, but to feed and strengthen those who, by the work of the Spirit, are convinced of sin, and who sigh and cry over it. Thus, I trust that my correspondent will see that there is no real difference, between the brother who wrote about feeding the sheep and myself. Preach the gospel to every creature, and yet, only the sheep are fed. The wolves sometimes may get into the midst of the sheep in the green pastures, but the green grass is nothing to them, they never eat it. There may be differences of opinion among our brethren upon some questions, but there is none upon the great truth of salvation by grace without works. All are agreed that human effort and human means can have nothing to do with bringing any soul to know, love and serve God in spirit. All of our people believe that God alone, by direct operation of his power, can convince any man of his sin, righteousness and judgment. All of us believe that salvation from beginning to end, in all its parts and powers, is of the Lord, and in no sense of man. Man is purely a receiver from God and has no power to say, "I will not live, when God says live."

In regard to Articles of Faith, I will say, that many of our churches have not published any formal articles, but some have.

F. A. CHICK.

Brethren, some of you send Mr. Howze a minute containing our articles of faith.—R.

TENNESSEE, January, 1884.—*Elders Mitchell and Respass:*—
In connection with what Gena, our daughter, has written, we

wish to say that we highly appreciate the GOSPEL MESSENGER. I wish I could write something for its pages, but a sense of my imperfections is so great, and all your correspondents so far my superiors, I have failed to write. I am now in my sixtieth year, and the older I get the stronger, if possible, I am in the faith that salvation is of the Lord alone. We have eleven living children, and to the praise of God's grace, seven of them are members of the Primitive Baptist Church. We expect to be subscribers to the MESSENGER as long as we live and are able to pay for it. May you and our dear Bro. Respass live long to continue its publication. We will do all we can for it. Would be glad to see you, Elder Mitchell, and hear you preach one time in life. We heard Bro. Respass once. Our sheet is full. Remember us and our children at a Throne of Grace.

G. W. EZELL.

BETHPAGE, TENN., March 6, 1884.—*Dear Bro. Mitchell:*—Many brethren, with myself also, would be much pleased to have you continue the history of your life even to *details*, as we have been so much interested and edified by reading what has thus far been published.

J. W. REDDICK.

BIG SANDY, TEXAS, February, 1884.—*Beloved Bro. Mitchell:*—I renew my subscription to the MESSENGER, as I cannot think of doing without it while it contains so much that is comforting and strengthening to the weary pilgrim. I hoped to be able to send you more subscribers, but the 23rd of March will close my 73rd year, and I cannot get out much. I hope to send Biographical sketch soon.

Yours in love,

JEFF STRINGER.

BARTOW, GA., Feb. 28, 1884.—*Elder W. M. Mitchell—Dear Brother:*—We have been so well pleased in reading your last short article of your call to preach. The writer could not help shedding tears copiously. Do write again, and again. The MESSENGER is the most welcome paper that we read.

Yours in love,

J. S. SMITH,
A. E. TARVER.

TEMPLE, GA., Feb. 25, 1884.—*Dear Brother in Christ:*—I desire to give some expression in regard to the GOSPEL MESSENGER. I was so greatly rejoiced at Bro. Chick's views about Deacons and Deaconess, that I feel fully to endorse the same. Also, Bro. Jordan's on Associations dropping correspondence with Associations. If Bro. Jordan had gone a little further, and said that Associations have no disciplinary authority, that belongs to the Church exclusively. Jesus was made Head over all things, and only law-giver; neither can the Church delegate that authority to any other organized body on the earth; it belongs to the Church alone.

I desire to hear from Bro. W. M. Mitchell again on his being led by the Lord; for it is said, "Thou shall remember all the way I have led thee," &c. My best desires to the editors of the GOSPEL MESSENGER, and that the Lord will sustain them in their labor of love for Zion's sake. Remember us.

Yours in bond of the gospel.

ALLEN ROWE.

NEW PROVIDENCE, GA., Feb. 9, 1884.—*Beloved Brethren:*—I think Bro. Chick's letter (in the February number) in regard to Deacons, worthy of particular attention, and should be studied with care by every one who feels an interest in the welfare of the church.

May the Lord work that which is acceptable to himself within us, and to him be honor and glory forever. May the grace of God be sufficient for you and enable you to go forward with the work in which you are engaged. Pray for us when all is well with you.

J. T. DAVIDSON AND WIFE.

SATER, WASHINGTON COUNTY, IDAHO.—*Dear Brother:*—Let me write a few words. Many years ago I always had preaching at my house every month, and I thought I loved all the brothers and sisters. We never had any contentions in the church; but I have since had a great deal of trouble with Pontifex, prelates, and with myself. I never knew how to love the Baptists till within the last 11 years. In 1874 I left the State and went to California, but there were no Primitive Baptists where I was; then I went to East Oregon and there were none there, but one sister

There were plenty of all kinds of others, but their preaching was nothing to me. In 1877 my wife was taken sick, and, just before the breath left her, she spoke, and said: "I did want to hear the gospel preached once more, but I never shall again." Brother, you may imagine how badly I felt; I condemned myself for all; here I was lost both naturally and spiritually. I begged the Lord to forgive me. I thought of past preaching we had had, and so I have in that sense been lost ever since. I mourned my sad condition, but felt it to be better than I deserved. I prayed for forgiveness; I desired to be humble, but could not. One day my oldest daughter told me that about 200 miles east there was a Baptist, so I started through and over the mountains near 100 miles to his house. When I got to the settlement I ran across a man who told me that the preacher was, or had meeting, 40 miles near, and said he was going and was a preacher himself. So on we went and got there Saturday, and Sunday he came; but oh! it was no preaching to me. He was like the horse leech and cried, "give, give!" About a year after I heard of another, about 100 miles, and I went, trying to pray to God, and in four days I got there. I went to a man's house, and said, "Sir, is there any meeting here to-day?" but I saw a school house and went to the man and asked, "Do you have a Sunday school here?" and he turned off from me, but I was satisfied. When he stopped preaching I had to rise to my feet, and said, "I thank God that I have heard the gospel once more in five years." An old man came to me with his hands held out and said, "once more in twelve years." Right there, I lost this world. I was a total stranger to them all, and staid with them two days. But I mourned in thinking that when I heard the gospel before that my wife was with me. There were three sermons preached at the meeting. I am writing too with a sad heart, but love to all Primitive Baptists. There is no tongue can tell the love I have for them. I am away here by myself, and no one to talk to, but it is as good as I deserve. In 1882 a preacher came here from Missouri, and I asked him to preach at Mann's Creek, and he did, and I told him I had to thank God that we had had preaching in our house one time. Brother Green Barton wrote me, a few days ago, that he wanted to come back. O! that God would send us a laborer here, though I am not worthy of one at all. All I can do is to put my hand on my mouth, and say, guilty, guilty, before God! Remember unworthy me,

GILES SATER.

The money came to hand, both times, dear brother.

R.

NASHVILLE, GA., Feb. 7, 1884.—*Dear Brother:*—Although the weather of the first Saturday in January was so very cold, in obedience to a call from brethren, I met in Colquitt county, Ga., to assist in the constitution of a church meeting with Elders Barber and Alderman. The brethren and sisters presenting letters of dismissal from Sardis Church, same

(4)

county, and being found orthodox, was pronounced a church in gospel order; then went into conference, and received Elder Barber by letter, and called him to serve them. Name of church—Pleasant Grove, Colquitt county, Ga.

A. PARRESH.

OBITUARIES.

ELD. JOSEPH PITT.

Died, on Monday, March 3rd, at 2 o'clock p. m., at his residence, near Cottontown, Sumner county, Tenn., Elder JOSEPH PITT, in the 83rd year of his life.

A biographical sketch of Elder Pitt appeared in April Number of MESSENGER, to which the reader is referred.

Bro. Pitt was sick of bronchitis for about fifty days, suffering extremely before his death. He frequently, during his last illness, spoke of his willingness to die, expressing an unshaken hope of salvation through the merits of the blood of Jesus; and only fearing the *sting of death*. In company with a brother, I visited him in his last illness, when clasping each of us by the hand, and tears freely flowing down his furrowed cheeks, he said: "*These are my people.*" Funeral services by the writer, on Tuesday, from the 32nd Psalm, a very favorite scripture of the old brother. He leaves many relatives and friends, with a loving and devoted companion, who sorrow not, as those who have no hope. Peace to his memory.

Bethpage, Tenn., March 6, 1883.

JAMES W. REDDICK.

MRS. C. S. LEDBETTER.

Sister C. S. LEDBETTER, widow of Wm. Ledbetter and daughter of M. M. Black, was born in Baldwin county, Ga., 1st of June, 1813. She obtained a hope in Christ at the age of 16, and joined the Baptist church. Married and settled with her husband in Heard county, Ga., where she lived a consistent christian life until about 1836, when she moved to Tallapoosa county, Ala., and there united with the Shiloh Primitive Baptist Church, where she lived and enjoyed the christian confidence of all who knew her, and about 1851 they moved to Scott county, Miss., when she again united with the Lebanon Primitive Baptist Church, and there lived to the honor and glory of Israel's God, until about 1873. She, together with her devoted husband and most of their children (all of whom were grown and married, but one son,) moved to Claiborne Parish, La., where they again united with the Sharon Primitive Baptist Church, where she lived in the fellowship of the saints, in the strictest sense. She lost her devoted husband about six years ago, after which time she has spent her time amongst her children, sowing seeds of love and christian integrity among her children, being extremely devoted to them, and to all with

whom she became acquainted, called to be saints. It was my privilege to be with her in her last hours upon earth—though she suffered extremely (as her last illness was hæmorrhage of the bowels,) she bore it with the greatest patience I ever witnessed. She frequently spoke to me and to her children (several of whom were present) and manifesting a longing desire to depart and be with Christ her saviour. Truly she is missed by her children, all of whom were greatly devoted to her, but they should not sorrow, for truly the dear mother has gone from the evils to come. Her sufferings being brought to an end just at 8 o'clock p. m., September 30th, 1883, she fell asleep in Jesus, sweetly and silently; as the daylight faded, so fell life sweetly and silently away from the casket of clay. Her body was followed to its last resting place by her children and many sorrowing friends, and laid beside her husband, at Sharon Church, at Summerfield, where she lived, and the humble writer tried to speak a few words of comfort to the sorrowing audience. May the Lord bless the dear children (of whom there are eleven.) Oh! that he may conform them to his will, and may he prepare them all to enjoy that eternal rest that remains to the people of God.

Mother's gone, but not forgotten,
We feel assured she is now in heaven;
She lived for years a pious life,
Oh! why then yield to bitter grief?

Mother's gone! Peace, be still,
'Twas her heavenly Father's will;
Nor should we lisp a murmuring word,
But be submissive to the Lord.

Mother's gone! Lord help us cherish,
Thoughts of things that never perish;
That when the storm of life is past,
We'll die like her, in peace, at last.

Yours in hope of blessed immortality beyond the grave.

J. E. KNIGHTEN.

Homer, La., Nov., 1883.

JENNIE VANHORN.

Sister JENNIE VANHORN, daughter of Elder John J. and sister Mary Vanhorn, of Zanesville, Muskingum county, Ohio, was born September 20th, 1857, and died July 14th, 1883. Her funeral was preached by Elder Ephraim Barker, of Gratiot, Licking county, Ohio, at the Timber Runn Church, Muskingum county, Ohio, from John xiv. 6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." This text was of her own selection; and her request was that the text be preached from, and not herself preached. The discourse was delivered to a large concourse of relatives and friends.

She had been afflicted since she was four years old, and suffered very much in her affliction from that time until her death. She became concerned in regard to her soul's salvation in the beginning of 1878, and was

baptized by Elder G. N. Tusing, of Columbus, Ohio, and received into the fellowship of the Timber Runn Primitive Baptist Church, in Muskingum county, Ohio, in May, 1879. When she came up out of the water a more beautiful sight is seldom seen on earth. Her face was all aglow with the love of Jesus, and his adoration and praise beamed forth in her every act; and while she embraced her beloved pastor and those around her, she looked more like a being fitted for celestial glory than an inhabitant of this terrestrial sphere. In the latter part of her life she became afflicted with deafness, but being an apt scholar and shrewd observer, soon partially overcame this difficulty in her intercourse with others.

Among her large correspondence was a letter written to Elder Tusing, in which she gave her Christian experience, which we very much regret to say is lost, as we would liked to have had it published in connection with her obituary. She bore her affliction with Christian fortitude, seldom complaining in her great suffering, and would often pray to be delivered from her suffering body and be taken to the arms of her Saviour, in whom she humbly trusted, never seeming to doubt his work of love after she was brought within his fold, though her doubts and fears were many before she was baptized. She was a loving and an affectionate daughter, and the idol of her parents and brother and sisters, rendered more so on account of her affliction and suffering, which she bore with meekness and patience, being ready to cross the dark river when Jesus should say, "It is enough, come take thy rest." In her case it can truly be said, "O death, where is thy sting; O grave, where is thy victory." Yea, thanks be to God who gave her the victory through her Lord Jesus Christ. In her death her parents have lost an affectionate child, a loving and much loved daughter, her brother and sisters a loving sister, the church a faithful and consistent member. But we would say to the bereaved family, weep not as those who have no hope; Jennie is gone but a little step before, and is waiting on the other shore to be joined not only by parents, brothers and sisters, but by the redeemed hosts of heaven at God's right hand, there to sing praises to God and the Lamb in unceasing ages to come.

With Jesus she ever will reign
And all his bright glories shall see,
Singing hallelujah! amen!
Amen, even so let it be.

WILLIAM FIELD,
Linnville, Ohio.

February 11, 1884.

MATTIE FANNIE CRUTCHER.

This almost idolized niece of mine, and oldest child of Benton and Ellen Crutcher, was born near Madison, Ala., September 15th, 1867, and died near the place of her birth January 26th, 1884.

How hard to write, "Our dear MATTIE is dead, our sweetest and loveliest child;" died, too, just as she was blooming into womanhood, beautiful as the dawning of a cloudless summer morn, lovely and modest as the

sweet-scented violet that blooms in some hidden, secreted spot. Strange Providence, to us, to take Mattie, just at this time, from her fond parents, of whom she thought so much and to whom she was so obedient, such a comfort and help to them, particularly to her poor, frail, delicate mother, assuming, in a measure, the care of the smaller children and the house-keeping. She was a model, a real jewel in their home. O, how she is missed, and will be missed for years. But we must not, we dare not murmur, for God our heavenly Father was so good in giving us unquestionable evidences of his acceptance of her; yet we cannot restrain our tears, though they are sometimes mingled with joy in the glad hope of meeting her in the sweet by and by.

She was stricken down with typhoid fever and pneumonia the 17th of November, and all that Drs. Gillespie and Slaughter could do, all that fond and faithful parents could do, and loving relatives and kind neighbors could do, was done, but there was no help in man, for the Master had need of her, and she must go. She had never made any profession of a hope in God, and had probably never been personally solicited by parents or relatives to seek first the kingdom of heaven, consequently when she was taken sick we all feared her departure was near at hand, and we could then see and feel how negligent we had been of the "one thing needful." How sorely we repented, how unceasingly we cried unto God to give her to drink of the "water of life." Early in her sickness I talked with her in reference to her feelings in being a sinner. She told me that she had often felt that she was a sinner. I asked if she cared if she was a sinner. "O, yes, Aunt Sue, I did care; I was so sorry; I tried to quit sinning, but it seemed that everything I did was wrong; I tried to pray, but I didn't know how." From the earnest manner in which she talked, and from what she said, I knew that God, our blessed Saviour, had not neglected her as we had, but that he had touched her heart with a living coal from the altar of his eternal love, and that it would purify and cleanse her ready for the Master's use; and I do believe her long protracted and awfully severe suffering was but the filling her part of that which was behind of the afflictions of Christ, that she might be a partaker of his glory. About two weeks before she died she said to her parents: "Last night I was walking in a narrow path through the field, and I met Christ. He had long, beautiful white hair. He was so pretty, and I loved him so much. I felt so good for a little while; I never felt that way before." I believe he appeared to her then just as he did to John in the Isle of Patmos (Rev. i. 14), and there gave her a white stone, and in that stone a new name written. It seems that this is enough to dry our very tear of sorrow, but these are not all the evidences that our dear Jesus enabled Mattie to give us of his dear love. A few nights after Christ appeared to her she awoke her mamma singing in a very clear, loud voice. Her mamma asked her why she sang. "I felt like singing," she said. No doubt she felt "The Lord will command his loving kindness in the daytime and in the night his song shall be with me." Early

in the morning of the day she died she called to her pa, as he was making ready to go to Huntsville (thinking his child was so much better than she had been), and said to him, "When anyone receives a ticket to a wedding should not their name be scratched out?" He, thinking that she was delirious, and to satisfy her, said yes. "Well, I have a ticket to the wedding; take it and mark my name out." I do believe she then received a summons from the count of heaven to attend the marriage of the Lamb, and it was fit that she should no longer be called Mattie Crutcher—a city forsaken—it must be marked out and written instead, "The Lord our righteousness." O, it seems to me that the reception of that ticket to the marriage was the most glorious and comforting evidence to us that could have come from her dying lips. Throughout that day she rested so quietly that the family thought her better. Late in the afternoon, while her mother was dressing her bed soars, which were very bad, she said: "Mamma, my soars are well now, for they do not hurt at all." Little did her poor mamma think that it was Mattie's nearness to the glory world that made her insensible to pain. Not more than half an hour before she died she exclaimed, "I am tired, so tired of this old world; but I did want to be baptized." Thus, in the very hour of death, she wanted to perform an act of obedience, which was characteristic of her whole life. She always seemed to love to obey and to help others. A few minutes before she died she asked for water. Her papa gave her water and she drank and he laid her down, and said to his wife, who was in conversation with a friend, to hush talking and let Mattie sleep. Every thing became quiet, and Mattie was so still her papa arose from his seat and leaned over her to see if she was indeed asleep, and behold, she was asleep in Jesus! Blessed sleep, from which none awoke to weep. She passed so quietly away to the wedding that no one knew when, exactly, that the angels came and carried her to

A land upon whose blissful shore
 There rest no shadow, falls no stain;
 There those who meet shall part no more,
 And those long parted meet again.

May God in his infinite goodness sanctify this, to us, untimely death to the hearts of the brothers and sisters and dear cousins and schoolmates that looked upon the beautiful, happy face of Mattie as she lay so quietly and peacefully in her casket.

SUE LAWLER.

Pathway please copy.

T. B. PORTER.

By request of deceased, while yet living, I send you for publication the following obituary.

T. B. PORTER was born in Williamson county Tenn., November 2nd, 1804, and joined the Primitive Baptist Church in said county when he was a young man, and was baptized by Elder John Little (I do not know the exact date), and emigrated to this county about the year 1834 and

lived here until his death, which took place the 24th day of December, 1883; aged 79 years, 1 month and 2 days. He was ordained deacon many years ago, and was living with his fourth wife at the time of his death. He left several children and grandchildren and a great many friends to mourn their loss, but their loss is his eternal gain, for he lived the life of a Christian and died in full faith in Jesus, and was ready and willing to go. He always filled his seat at his church when able to get there. He went to his church for the last time in October, 1882, after which he became so feeble that he was not able to get there any more. He seemed to just wear away with old age, and suffered but little until within three or four months of his death. He was troubled a great deal with a cough, which broke him of his rest. I visited him several times during his confinement, and he always spoke of his departure as though he was going to church. I spoke of our next Association, when and where it would be, etc., and he replied, "I will not be there; before that time I will go to that big meeting that will never break up." He told me he once had a vision, in which he saw Jesus, and started to him to give him his hand and he vanished out of his sight, "but," said he, "the next time I meet him he will not vanish." At another time I heard him speak to a grandson in this wise: "Andrew, I am going away before long; I am going to that house not made with hands, eternal in the heavens; and when I get there I want you to come to see me." New Providence Church has lost one of her main pillars, and the settlement in which he lived has lost a truly good man. He had no enemies; none knew him only to respect him. Yes, our dear old brother is gone; he has left this gloomy vale and has passed over Jordan, and is now reaping his reward in that promised land—not that old promised land that was given to the children of Israel to possess in this world; O, no! but the promised land that Abraham sought, a better country, a heavenly country.

Now, my dear brethren and sisters, when it goes well with you remember me and mine in your prayers.

J. H. SANDERS.

Clarksville, Johnson Co., Ark., Jan. 20, 1884.

JOHN R. BENJAMIN CANADAY.

Died, in Emanuel county, Ga., November 19th, 1883, JOHN R. BENJAMIN, son of Mrs. M. A. and W. P. Canaday, aged 1 year, 7 months and 3 days, after two weeks' suffering; the father's idol, the mother's hope, and the family's pet. Weep not, ye parents, for your lovely boy; commit your troubles to the king of heaven; he will right all your trials, redress all your grievances, and shield you forever. We live in a world of sorrow; without sorrow we could not be fitted for death, and without death we could never be born into the glory of immortality. Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven." So, farewell, dear little Robert.

Ye mourning saints, whose streaming tears

Flow over your children dead,

Say not, in transports of despair,

That all your hopes are fled.

Bay Branch, Ga.

BENJAMIN OLLIFF.

DAVID A. KING.

DAVID A. KING departed this life in Terrell county, Ga., December 16th, 1883, in the twentieth year of his age.

David was born in Houston county, Ga.; and was on a pleasure trip to see friends and relatives in Terrell county, Ga., where he was taken with pneumonia, and, though he had the best attention, death claimed its own.

David was a good boy, none having more friends. It was not my privilege to visit him during his sickness, though I have been told that he said his way was clear from this to a better land, and I have the utmost confidence in his being a child of grace.

It pleased the Lord some time last summer to show him that he was a sinner. While he was under conviction, he talked with me freely. The first time he spoke to me concerning his condition as a sinner, we were returning from preaching, where the law was proclaimed for salvation. He said he had tried that, "Though," said he, "I have failed to accomplish anything by my efforts." I told him that Jesus had done for him what he was trying to do for himself. He said he had no hope of ever getting any relief; though, said he, I hope you see some chance for me.

When we were about to part, he asked me not to tell any one of his condition; that he could not bear to go in company if the people knew what a terrible sinner he was. I can't tell how long he was under conviction, though in telling me of his deliverance, he said the day before he was relieved, he was in the swamp shooting squirrels, and when he wounded one, and it was in the act of falling some seventy-five feet, he would have been willing to have exchanged conditions with the wounded squirrel. He said that night was a miserable night with him; so that, the next morning he went off and got into an old house to pray, but got no relief. Then he thought of a very deep gully down in the plantation, and thought he would go and get in that and offer his last prayer, but in vain. He said when he got out of the gully, he started for the house, not expecting to live to reach it; and from the gully to the house was the darkest time of his life; when he got in the house he staggered to a couch, and as he fell on the couch, he grabbed a Testament and opened it, and his eyes fell on a verse where it said, "Jesus came to save sinners," and he was enabled to receive Jesus as his Saviour, and calling me by name, said he was as happy as he was a moment ago miserable. He said he forgot about trying to pray, and thought if he could praise Jesus for what he had done for him, it would be his highest aspiration. He said he wanted to live with the Primitive Baptists, though he was so young, and felt so unworthy, that he hated to offer himself to the church.

Now, I would say to the father, mother, sisters, and friends, weep not, but trust in the same Jesus that David trusted in, and the time will not be long before all will be well. For, if David was not a Christian, I am one of that number who are of all men most miserable.

York, Houston Co., Ga.

R. H. WATSON.

ELDER BARTLEY, OF INDIANA,

If the Lord's will, will preach at Bethlehem (Macon), May 4th; Sadis, 5th; Pleasant Hill, 6th; Beaver Creek, 7th; Fellowship, 8th; Union, 9th; Bethlehem (Taylor), 10th and 11th; Ebenezer, 12th; Red Hill, 13th; Andersonville, 14th; Bluff Spring, 15th; Good Hope, 16th; Ramah, 17th; County Line, 18th; Phillippi, 19th; Prosperity, 20th; Bethel, 21st; Butler, 21st, at night and 22nd; Glover's School House, 23rd; Smyrna (Forsyth) 24th and 25th. Brethren will please meet him and convey him from place to place.

Henderson, Texas.—Preaching by Eld. W. C. Cleveland, of Georgia.

At Concord, near Kilgore, May 8th; at Siloam, in Henderson, May 10th and 11th; at Salem, Smith county, May 13th; at Mount Olive, Henderson county, May 15th; at Meceadonia, Henderson county, May 17th and 18th; at Pilgrim's Rest, Henderson county, May 19th; at Holley Springs, Anderson county, May 21st; at Fort Houston, near Palestine, May 24th and 25th; at Pilgrim, Anderson county, May 27th.

S. M. CARLTON.

DIAGRAM OF THE CHURCH

By Dr. S. M. CARLTON.

Much Esteemed and very Dear Brethren, Sisters and Friends of Truth:

Our Book is now in press, and will be ready for Binding in March. We need \$300, more subscription to finish paying the last installment on the work. Please do me the great kindness to assist me at once with One Dollar each. Please send money direct to Editors of the "GOSPEL MESSENGER," and the Book will be sent by Mail as soon as ready, or to myself,

S. M. CARLTON,

Henderson, Texas.

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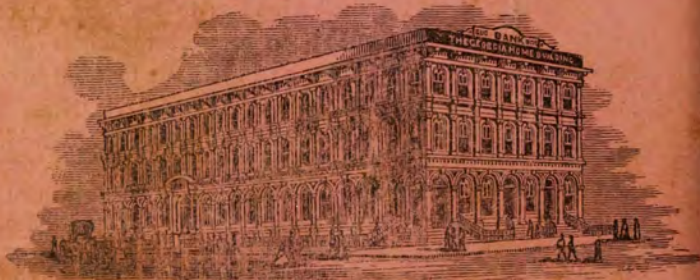
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Vol. 6.

No. 6

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

JUNE, 1884.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6.

BUTLER, GA., JUNE, 1884.

Vol. 6.

BIOGRAPHICAL.

ELD. J. E. FROST.

I was the second son of Ebenezer and Nancy Frost by their second marriage. My mother's maiden name was Wright. Both were born and reared in North Carolina, and after their marriage moved to Alabama and stopped in Madison county, in the fall of 1824, where I was born, April 7th, 1825. The last days of December, 1834, my father left Alabama and came to Bedford county, Tennessee. In the fall of 1837 he was in the service of the Government, moving the Indians; in November he died far away from his family, near Little Rock, Arkansas, leaving strong evidence behind that he had gone to rest in glory. My mother was left in very limited circumstances, with four little boys, one older and two younger than myself, to battle with life's trials and hardships, which now devolved on her; and notwithstanding the many disadvantages and embarrassments under which she was compelled



to labor she did her whole duty, and did it nobly, and succeeded surprisingly well. The labor on the farm was performed by my older brother and myself for some time, consequently we had but little chance to go to school; my education, therefore, is quite limited, the most of what I have was obtained at home on rainy days and of nights, studying by fire light. Mother was ever mindful and watchful of the morals of her children. Often she lectured us earnestly upon this subject, sometimes introducing the subject by reading a chapter in the Bible. It is to those lectures, that she so frequently gave her children, that I attribute, by God's grace, my first impressions in regard to my eternal welfare. When in my fifteenth year I became greatly distressed in mind on account of my many sins, and especially the sin of disobedience to my own dear, precious mother; of all the many sins that I had ever committed in my life none were half so distressing and burdensome to my poor broken heart. "O Lord, have mercy and forgive," was my cry every day and night for months without any relief, till I finally concluded there was no mercy for poor me, that my doom was sealed, therefore I will make the best of this life I can and try to be reconciled to my fate, whatever it be. About this time I concluded I must begin to shape my course for life. Being without means, I thought it best for me to have some trade by which to earn a living. I very soon decided on this subject, went and engaged myself to learn the tanner's trade. I was now a bound apprentice boy, having bound myself as such to serve a given number of years. And having located at my new home in my business, all things went on smoothly for a time, and I was in fine spirits, enjoying life finely; but at a time unexpected and unsought for, my troubles returned upon me greatly augmented and with greater force than ever. I tried again to throw them off as before, but could not, the gloomy forebodings of the future were so distressing that I often felt I was neither fit to live nor prepared to die. "O Lord, what shall I do!" was my continual prayer. I can never describe with the pen the deep depravity of soul that I realized myself

to be in; the anguish of heart and distress of mind which I experienced, no tongue can tell. I thought of mother's prayers and tears, which were a true token of a mother's love, but this only added to my woe, for I was not worthy of such love. By some means she learned of my troubles and came to see me. Just here I wish to relate an incident. Mother as yet had never joined the church. I thought I wanted to see her baptized before I died (for I thought I was bound to die soon). In conversation with her, or rather while she was talking to me on the subject of religion, I said to her that nothing would be more pleasing to me than to see her baptized. Here the conversation ceased, and we parted, she to her home and me to my work. The next meeting of the church near by (Bethel) she joined, on Saturday, and the next day I went to see her baptized, as I had long wished to do. I went to the water hoping to see that lovely sight, but no; I was not worthy to behold so sacred a thing as the baptism of my dear mother. As the preacher took her by the hand to lead her into the water I had to turn away and sit down to keep from falling. This, like everything else, added sorrow to sorrow. I went home in greater distress than ever; I came to the conclusion that I had no friend on earth and none in heaven, a poor orphan; no father to look to, and my mother I was not worthy of. It seemed to me that every one looked upon me as a poor cast off, Fatherless, homeless and friendless. "O Lord, pity a poor abandoned sinner, justly condemned to die and doomed to everlasting torment. O, that I had never been born, or died when I was a babe," was my simple prayer. I now saw plainly there was no Saviour for me; everybody but me could be saved; and I wanted to tell poor sinners everywhere to seek the Lord before it was with them as with me, too late. Thus impressed I visited my older brother at his home to tell him my sad state, and beg him to seek the Lord while he might by Him be found; but I could not tell my sad story. After retiring to bed alone in an upper room that night (fourth Saturday in April, 1844), some time in the night it occurred to me that God was my friend, and he had been watching over me

for good all my life. In a moment of time God's goodness to me loomed up before me and filled me with love to Him for preserving my unprofitable life until then. My heart seemed to feel and say in accents of love, "He that has been thus good to me has a right to do with me as seemeth him good; if I go to torment, I'll go blessing God's holy name for his mercy to me all my days, and begging his mercy for others." In this frame of mind I lost sight of myself, and Jesus was presented to my view as my Saviour and great Redeemer. Just at the point where all hope in what I could do was gone, and I felt to be sinking down, is the place where Jesus came to me and lifted from me my burden of sin, and enabled me to say, "Bless the Lord, O my God." And although just a moment gone all was darkness, sadness, despair and gloom, now all is peace, joy and love, such as none can tell but all can enjoy. But, O, how soon this sweet comfort and peace is destined to be disturbed with a thought like this, "Perhaps you have been asleep, and this happy state of mind is only the result of a pleasant dream." Thus my thoughts ran, and I could not tell whether I had been asleep or awake; but still my burden was gone, and I felt great relief and involuntary, in solemn prayer, to say, "Lord, if I am deceived in this matter undeceive me, for I cannot afford to be mistaken in the matter of my soul's eternal interest." Now just here the warfare begins, and we find by experience the use and need of faith by which we hold on to Christ and will not let him go. You doubtless remember, dear reader, that the angel wrestled with Jacob until the break of day, then the angel said, "Let me go," and Jacob said, "I will not let thee go till thou bless me." And in blessing Jacob he changed his name and left him a cripple, so he had to go halting, leaning on his staff, beautiful emblem of the Christian's faith. So, my dear reader, my only hope of life and eternal glory is in what the glorious Lord has done and will do for poor unworthy me. After much conflict in mind, and I trust prayerfully considering the subject with a heavy heart, I offered myself to the church of the Primitive Baptist order the third Sunday in July, 1844, and related to

them as best I could the reason of my hope in Christ and my love for his cause and people, and was received and the next day, in company with others, was baptized by Eld. W. S. Smith at Bethel meeting house, Moore county, Tennessee. For several days I was in a happy state of mind, thinking my troubles were all over now forever. My mind seemed to be led out into the open gospel field where the sweet promises were all to be found and enjoyed, and to review God's plan of saving his people from their sins through Christ. I read the sacred scriptures with joy and comfort, and received much instruction therefrom. I could not then see why any should object to the glorious doctrine of sovereign grace that abounds through Christ to the chief among sinners; and now, after many years reading and studying the Word of God, I rejoice in "the grace of God that bringeth salvation." I soon found that there was yet in reserve for me sore and conflicting trials of mind, for I began to feel that I must try to preach Christ as "the way, the truth, and the life," feeling a great desire for the salvation of my fellow-men and the prosperity of the cause that I loved. My mind was constantly impressed to go and tell my comrades that sinners are saved through the sufferings of Christ; the merits of his atoning blood being applied to their conscience by the Holy Spirit of God; but I could see no fitness in myself for the responsible station and sacred service of ministering to the church in spiritual things. This caused me to see much and great trouble, so that I came to the conclusion there was no rest for me in this life. A feeling of "woe is me if I preach not the gospel," which caused me to pass many sleepless nights, even before I completed my term of apprenticeship. After I married and settled in business for myself these trials of mind would burst in unbidden to break my peace and disturb my happiness. New cares were now upon me, that of providing for the wants of a growing family, enabled me for a time to excuse myself and remain at home; but it was not long before afflictions seized my family and I lost my two oldest children, my wife at one time was not expected to live. These with other trials seemed

to be more than I was able to bear up under, so I finally concluded that if the good Lord would spare life and forgive my stubbornness I would in future try to do my duty and leave all in his hands. My first attempt was at a private house where there was an appointment (second Sunday in October, 1852), and I opened the service by singing and prayer, and having done so I felt comforted therefor. O, it was such a sweet relief to my burdened mind. So I continued from there on trying to do what I felt in mind and heart to be my duty to do, and often realized more comfort in one moment spent in thus doing than eight years fighting against such a feeling of duty. Dear reader, if I have done wrong in my labor in the cause of Christ, my only hope for pardon is in the mercy of God. Saturday before third Sunday in November, 1856, I was ordained to the work of the ministry at the request of the church called Enon, of which I was then a member. The ministers present were Elders James King, Jesse Cox and R. W. Fain. Since then I have tried to preach a great deal, endeavoring to labor for the glory of God and the peace and prosperity of Zion. I have tried to do my duty and trust the good Lord for the rest. I have ever tried to exhort sinners to repentance, trusting in the Lord to give them repentance and to give the word preached access to their hearts; preaching through Christ the resurrection of the dead.

The last four years of my ministry up to now I have been traveling all the time; devoting all my time to preaching, serving four churches and visiting many others on my way, traveling all the time, or nearly so, in my buggy, each month during the past summer about 300 miles. During my ministry I have baptized, as near as I can count up, about 500 persons in this and adjoining States, but the greater portion are in the bounds of the Elk River Association, of which I am now a member. Dear reader, when I review my past life and see so much in myself to condemn and so little to recommend, it causes me to feel like my whole life has been a failure. O Lord Almighty, bless thy humble and faithful ministry. O Lord, wilt thou be with them in all their conflicts! O Lord

bless thy own beloved Zion for whose peace and comfort they spend their days!

Dear brethren, many of you who read this are well acquainted with me and know my weakness, I ask an interest in your prayers. God bless you all for Jesus' sake.

Shelbyville, Tenn.

J. E. FROST.

HERRICK, BRADFORD CO., PA., March 20, 1884.

Dear Brother Respess:—In your letter to me of about a year ago, which was full of most excellent and comforting things, you asked me, "Wouldn't you like to sit at the table as Lazarus with our glorious King and be served? I would be willing to serve you, if I could serve in such a presence. And would his blessed ones, and the blessed One himself, let me bear a cup even of cold water to one of them, which would be to Him, adored be his name. What a glorious position, to be a cup bearer to his Majesty, to be a servant of Christ and his people. Who is sufficient for so high a service?"

There have been many times in my experience when this question of yours would only present to my mind something very much to be desired, but not possible to be ever experienced by one so unworthy as I. But at this time I enjoy, through wonderful mercy, the holy confidence of faith which enables me to say that I have sat at the table, as Lazarus, with our precious Saviour, and that you have served me in his glorious presence; and the food that you have handed me from his richly laden table, and the cup of cold water which I have more than once received at your hands, have been sweet, strengthening and refreshing to me. And I must say that there is a peculiar sweetness in what I receive from you when you are in some wilderness, or in the cave of Adullam, or, as when you wrote this letter, at Lo-debar. I have no doubt you have been more than once called from there since then to eat bread at the King's table.

But, why do I say that I sat at the table, as Lazarus? Because I believe that he represents all those who have felt

themselves to be "without help" under the condemnation of the law, and have experienced the "help of God," as his name implies. He represents, not the natural man, ignorant of his death state in sin, but the man who has been made alive to know his lost condition; not Saul "alive without the law," but Saul after the commandment had come, sin had revived, and he had died. The cave in which he lay may well represent the depth of depravity and sin in which the poor sinner finds himself; and the stone which lay upon it may symbolize the law within on tables of stone, which prevents the possibility of his rising above that death state. The Saviour wept and was troubled at Lazarus' death; "and groaning in himself he came to the grave." So through sorrow and groaning he comes to our place under the law. He has borne its curse, fulfilled its demands, and now at his command it is removed, and his voice calls forth the poor, trembling sinner from darkness to light, from death to life, from a sense of guilt and condemnation to peace and holiness and joy in the Holy Ghost.

A poor, weak mortal, whose body must yet go down to the dust, with "a deceitful heart and wretched, wandering mind" that often cause me to mourn, I yet am permitted, I humbly believe, to sit at my blessed Master's table at times, and have felt his sweet voice in my soul saying, "Eat, ye friends! drink, yea, drink abundantly, O beloved!" Which is an unspeakable blessing this is. The love that I feel toward those who sit at that table, and toward Jesus, my Redeemer, and the unspeakably sweet taste of that heavenly food, are precious evidences to me, confirming my hope that I have been called from death unto life.

Why cannot I experience this sitting down at the table with my dear Saviour at any time when I will? I often wonder at this. I go for a long time together sometimes without any warm sense of his gracious and loving presence, wandering in darkness and coldness, and feeling even hardness of heart. Try as I will I cannot enter into an experience of the power of heavenly things. The word does not open

me its rich treasures, and often I cannot feel any power or liberty in prayer. Yet at such times there is a cry in my soul for a return of the light of his presence. With me it has always been very suddenly and unexpectedly that the scene has been changed by the presence of Jesus. Sometimes I have been long waiting and looking with earnest longing and supplication before the dear Saviour has been pleased to manifest himself again to me; but still his appearing for my comfort has been sudden, and always he has appeared, as he did to his disciples of old, with that sweet and loving "peace be unto you." It is not very often my privilege to sit under the preaching of the gospel, and even then I am sometimes dull and cannot feel its power. But there have been times when I have been favored to hear in such a way that my soul blessed the Lord for such a precious gift to the church as the gospel ministry. You remember the time when I first heard you. The Lord favored both you and us at that time with a sweet season of refreshing. Last November, after having passed through a very deep and dark wilderness, from which I was brought into a sweet-felt union with my dear Saviour, I was unusually favored in hearing Bro. Wm. L. Beebe preach. With what softness of heart and tender thankfulness I sat at the table that day. So manifest to me was the dear Saviour, and his goodness was so felt in my heart that I could not hear his name without being melted to tears. At such times we learn the true value of preaching. How strange it seems when the Saviour is pleased to lead us by the still waters to find that the water was right near us all the time, but it was hidden from our sight and was still, so that we could not hear it. A portion of Scripture which has been very familiar to us, now all at once becomes a fountain of the water of life to our souls. How astonished we are when we learn that Jesus is nigh unto them that call upon him. It seemed as though he was far off, so far that we feared he would not hear our cry nor come to us. But he was near us all the time, or we never would have called upon him.

Martha served. She was "careful and troubled about many

things," and seems to me to represent those upon whose minds the care of the gospel ministry has been laid. It is indeed a most blessed thing to be permitted to serve the Lord's people, and especially so when we can our ourselves taste of the precious food as we hand it to them, and so are able to unite with them in the enjoyment of the feast. But for me, I am often tempted to question whether I am really one of those appointed to feed the flock of God. And then when I feel any especial care resting upon my mind with reference to the welfare of the church, I find I myself often wondering why all others do not feel the same, and am ready to say with Martha, "Bid Mary that she may help me." Over and over again we have to learn that Jesus is able to tell any one of his people what to do without any suggestion from us. All that we have to do is what he bids us, and leave the rest to him. But what a care this is to come upon the mind of one who feels himself the chief of sinners. To be made "careful and troubled" about the many needs of the people of God, and yet to feel so incompetent and so unworthy to serve them. Who is sufficient for these things? I must here repeat some more from your letter: "Who is sufficient for so high a service? It sounds well in our chamber by a fire, but to go forth into the cold, in the wintry wind that freezes the tears as they fall; to cry in agony to him veiled from faith; to meet the scoff of man, the pinch of hunger, and in cold and nakedness of soul! O, the test! We both hunger and thirst unto this present day, don't we? And have no certain dwelling place. First, like our father Abraham, whose children we are, we pitch our tent in the valley, and look far off upon the mountains, veiled in mist; then next we pitch in Bethel, on the mountain top, and don't know where we shall lodge the next night. No foot of land do we possess. No cottage in the wilderness. Poor wayfaring men. O my brother, we are brothers in these wanderings, these journeyings oft, this hunger and thirst, this cold and nakedness."

How well I can respond to this. Very great are the trials of those who are called to the work of the ministry; but a

times the reward is so sweetly felt that the trials are forgotten. The presence and love of Jesus, the "tokens for good" that we receive at times from him, the comfort we have in seeing fainting souls refreshed and strengthened under the ministry of the Word; these are a sufficient reward.

Very plainly sometimes we can see the distinction between the gospel character "who has ears to hear," and who receives the word in his heart and feeds upon it, and the man destitute of spiritual life, who receives the preaching only with the natural mind. This character can remember the preaching well, can lay up the points of doctrine and striking expressions so as to reproduce them at any time. He can talk well upon doctrine, and easily detect error, but he cannot eat spiritual food. Preaching he values as that which is to increase his knowledge, but he does not know what it is to value a sermon highly because through it he receives a morsel of bread and a cup of refreshing water for his hungry and thirsty soul. The saint, even after having been refreshed, will often complain of his poor memory, and mourn because he cannot remember the good things he has heard and carry them along with him. But if the food has been eaten and digested it has done its work. When you get hungry again you must look for another supply. You cannot both eat the bread and carry it along to eat to-morrow. Neither can you carry that which you do not eat now for future use. Your bread must come fresh from heaven to your soul every time.

If you want to know the depth of rain that has fallen during a shower go to a hollow rock; but if you want to see what good the rain has done go and look upon the wheat field or the meadow. If you want to know just what a preacher has said, ask some one who has a good memory; but if you want to know the power and blessing of the word that was preached inquire of some lover of the truth, whose hungry soul has fed upon it. You may not find him able to repeat much of the sermon, but you will find him singing to the praise of the Lord, and "his soul will be as a watered garden." A woman who hated the truth repeated to her husband what

she had heard a preacher of the gospel say, expecting him to feel the same opposition to it that she did. But he heard in it what his soul felt and knew to be true, as it was according to his own experience; and the truth, even though brought in to the memory of an unbeliever, fed his soul and converted him from error, as the bread brought by ravens fed Elijah.

I have just read in the GOSPEL MESSENGER for April this question, asked by Brother Frank E. Lacy: "Since the resurrection of our Lord who has ever heard of any Gentile having obtained a knowledge of salvation save through the instrumentality of preaching?" I could tell him of many who have not only experienced salvation, as the blind man and the lame man at the pool of Bethesda did, but have been given as they were a knowledge or understanding of that salvation before ever having heard a gospel sermon. One man received a hope was led by the spirit into the truth, saw in the Scriptures the church, and was waiting about two years for it before he ever heard gospel preaching. Then he heard Elder Hezekiah West, a name that will be remembered by some of the older brethren. That preaching witnessed to his own experience, described what he had seen and felt, and fed his soul. He saw at once the church of God in those who had gathered to hear such preaching as that, and he asked a place among them. He was a member of the church which I belong to, at Vaughan Hill. I could tell of others who had a hope and knew and loved the truth for years before they heard the gospel preached. To such how wonderfully sweet is the joyful sound. Often in reading the experiences of the saints we find that when they first heard the gospel preached they were carried back by it to the past, when they first experienced the precious things that were now told them.

The sowing of the seed is not instrumental in preparing the ground to receive it; neither can I understand that the preaching of the gospel is instrumental in giving a knowledge of salvation to any who have not experienced that salvation. It is preached for a witness to what the anointing has already taught us; for this anointing teaches us all things. (1 John

i. 27.) A poor Indian had experienced the revelation of Jesus as his Saviour while alone in the woods. Some time afterward, as I have heard the incident, he heard a gospel sermon; and as the minister preached Jesus the poor Indian recognized his Saviour, and in his gladness exclaimed, "That is the very man I saw in the woods!"

But I will not make my letter much longer. At this table where Lazarus sat, Mary came with the box of precious and costly ointment, with which she anointed the Saviour's feet, wiping them with the hairs of her head. How great a blessing it is to be in the house, the church, where that anointing is done, when humble thanksgiving and praise and adoration are paid to him, for "the perfume fills the house." How blessed are we when we can come near to him with broken and melted hearts, weeping; when we are given that box of ointment, very costly, to pour out upon his dear feet; and when we can sit without care or distraction at Jesus' feet and hear his word.

With love to you and Sister Respass and your family, and to all the brethren, I remain affectionately your brother and fellow-laborer,

SILAS H. DURAND.

CHILDREN OF WRATH—CHILDREN OF GOD—
EPH. II. 3; LUKE XX. 36.

*Editors Gospel Messenger—Dear Brethren:—*Every relation that exists among men is made use of in the Bible, to help bring to our understanding our relation to God on the one hand, and to the "Prince of Darkness" on the other hand. That of husband and wife, brother and sister, neighbor, citizenship, and, as in the subject of this article, parent and child, all are used to show us how closely we are united to evil and sin on the one hand, and by grace, to God and holiness on the other. Surely no greater contrast could well be imagined than that seen in the two ideas of "Children of Wrath" and "Children of God." All mankind are arranged under one or

the other titles. All christians, who are now the "children of God," were once the "children of wrath." They "WERE by nature the children of wrath even as others."—Eph. ii. 3. They were once in the kingdom of darkness, but are now translated out of it into the kingdom of God.—Col. i. 13. They were aliens and strangers to the commonwealth of Israel, but are now fellow-citizens with saints in that commonwealth.—Eph. ii. 19. They were once wedded to sin, and to the law, now they are married to Christ.—Rom. vii. 1-4. What a wonderful change is here implied. Divine love, wisdom and power is seen richly displayed in bringing it about.

First—The Scriptures quoted above completely refute the absurd "two seed" idea as it is called. I say absurd, but a much stronger word would fail to express the abhorrence in which I hold that sentiment. Anything unscriptural must ever be abhorrent to the lover of truth, and certainly no figment of the brain of man ever was more entirely contrary to the teachings of the spirit in Holy Writ, as seen in the Scriptures referred to above. The same man has been a child of wrath and is now a child of God. He is not now a child of wrath—he was not once a child of God. There is no difference by nature between the "elect" and the "non-elect." By nature we are of our father the devil, and his works we will do. (John viii. 44.) But by grace we become the children of God through faith in Christ Jesus. "We were some time darkness, but now we are light in the Lord." (Eph. v. 8.) Once we were without Christ, out of Christ, but now in Christ we have become new creatures. (2 Cor. v. 17.) By nature there is no difference between one man and another as respects our standing before God, for all have sinned. (Rom. iii. 22-23.) Election has made the difference. The two seed idea has really arisen out of enmity to the doctrine of personal election. Opposition to this most precious doctrine has led some men into Arminianism, and others into "two seedism." I don't know which is the most abominable. Both alike betray the enmity of the human heart to the *election of sinners* to salvation. The testimony of Scripture is that children of wrath

become children of God, according to his free purpose and choice. This is the hope of one poor wretched sinner at least. *This sinner* is the man that is quickened, or born again, and becomes a new creature.

Second—What a contrast between the state of the child of wrath and the child of God! One an enemy to God, the other a friend. One dead in sin, the other alive to righteousness. One loving self and the world, the other loving God and his kingdom. One walking the broad road that leadeth to death, the other walking the narrow way of life. One doomed to die forever, the other destined to live. One seeking his company in the world among worldly men, the other never satisfied unless he can live and die with saints. The one having his mouth filled with vain imaginings and blasphemy, the other's speech seasoned with grace as with salt. The one unmoved by the word of truth, hearing it as an idle tale, or else moved to hatred and rage against it; the other gladly receiving the gospel as a joyful sound to his heart. One selfish and vile in his affections, the other filled with the fruits of righteousness which are by Jesus Christ to the praise of God. All this difference the child of God is conscious of, as he lives out his own experience day by day. He knows he is not as he used to be. He feels like a new creature. I heard a brother say the other day, "Sometimes I hardly know myself, I feel as though I am not the same individual that I used to be. I look at things so differently; I feel so differently." I doubt not this brother uttered the feelings of thousands. And lastly, one has no warfare within, while the other finds his heart and mind and whole self the battle ground between two forces, between reigning grace and striving sin.

Third—Let us contemplate the idea of a son of God for a little. What does it imply? A heavenly Father, an elder brother, a home, warmth, shelter, bread and water, rest, family endearments, all this is implied, and all this is experienced by the child of God in his Father's house. Out of this home, this shelter, this place of rest, he is to go no more forever. Here the Father smiles upon the child

and holds sweet communion with him. To him the joys of salvation are given, and he is permitted to praise God with his whole heart. Two thoughts, however, especially strike me here: First, the child is to be a child at home forever. The relation of sons can never be broken. They are heirs of God and joint heirs with our Lord Jesus Christ. (Rom. viii. 17.) Till Jesus can forfeit his inheritance, it is sure they can never be deprived of theirs. Creatures may fall away from God, but sons never, because the spirit of Jesus dwells in them, and their sonship is in his sonship. I cannot do better in illustrating this point of the enduring nature of this relation than to quote from a sermon of "Christmas Evans," a Welsh Baptist minister, who lived more than a century ago. I quote from memory. The sermon was upon the "prodigal son." He said, "After the son had returned and the feast had been made, and the poor penitent son was seated in the post of honor at his father's side, and the eating and drinking had begun, that the father turned to feast his eyes upon the dear face again, and lo! the son was in tears. The father said, 'What is the matter, son, that thou still art sad?' 'O father,' he said, 'have you really forgiven me, so that you never will reproach me again, and will you indeed love me as before?' And the father said, 'I have freely forgiven thee in my compassion, and nothing shall separate thee from my love.' Then the son rejoiced and began to feast again. After a little the father looked fondly upon him again, and behold, the son wept bitterly once more. Then the father again said, 'Son, what is it grieves you so now?' And the son said, 'O, I have sinned against thee so much. Will you indeed never accuse me of my transgressions again?' And the father said, 'I have blotted out thy transgressions as a thick cloud, and thy sins I will remember no more forever.' Then again the son rejoiced and was glad. After a little the father looked upon that dear face again, and again there were tears and sighs. And he said, 'O father, I have been so fickle. I left so good a father, so good a home once. O father, I fear that I shall wander again. O, make me stay here, do not let me go away from thee again.'

And the father said, 'I will keep thee by my power, and thou shalt go out no more forever.' Then the son in gladness of heart feasted and rejoiced, and praised his father who had given him such precious promises." The second thing implied in sonship is "*separation.*" Any well ordered family is a secret society. The church, the family of God, is a secret society. It must ever remain unknown by the world. Thus they are separated from the world which does not know them. The sons of God are to be a separate people. Not in the sense of being monks and nuns, or hermits or recluses, but in the whole spirit and tone of their life. They are to be separate from other men in motive, in disposition, in temper. They are to be honest in business where dishonesty abounds, to be charitable in the midst of uncharitableness. They are to spend their time and their means differently from other men. Their pleasures are to be different from other men. They are to be lights when the whole world is dark. They are to be in the world showing that they are not of the world. A broad wall is to be between them and all other men. "Come out from among them and be ye separate, 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," etc.—2 Cor. vi. 17-18.

Fourth—What are the privileges of a child? I can only name a few. They have a father to provide food and raiment and shelter for them, to correct, chastise, instruct and guide them, to go to in every hour of sickness, pain, disappointment, loss and temptation, to talk to them with kind and loving accents, and to take them in his arms and love and caress and bless them. Christians have an elder brother to sympathize with them, to share all the trials and joys, conflicts and victories, temptations and restings with them. He can tell them of the hour of his conflict and of the hour of conquering, and can assure them that they shall share his glory even as they share in his sufferings. How dear he is! how sweet his voice! how tender his hand! how loving and gracious his face! There is but one Elder Brother. No one is like him. They

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have also a mother—New Jerusalem. How tender a mother she is! With what longing eyes her children look to her, and how gladly do they suck the breasts of her consolations! And here where Father, mother and Elder Brother dwell is home. Home! The place of all tender endearments, of all blessed memories. And this is such a home as the natural man never conceived of. Last of the privileges that I shall name is this: the children are free here to tell all their wants, and are sure that the Father will always hear and wisely answer.

Fifth—But sons have duties as well as privileges, obligations as well as rights. O, how blessed are we if we have attained to the state where every duty is a privilege, every burden a pleasure. Your child is sick. It is your duty to care for it, but is it not also a privilege that you would yield to no one? Blessed are we if duty to God is our privilege, if what we *ought* to do is what we *want* to do. That word “**OUGHT**” is to me a word containing a volume. The Master once used it concerning himself. “**OUGHT** not Christ to have suffered these things,” etc.—Luke xxiv. 26. We need not be afraid of the word duty when rightly understood. And if a man really has the spirit of Jesus in him, like the Lord, he will want to do the will of God, and he will not take it amiss to be reminded of these things. This would open a wide field, into which I do not propose to enter now. May God bless these scattered thoughts to the good of some one is my prayer.

F. A. CHICK.

Reisterstown, Md., March 18, 1884.

WEBB CITY, JASPER CO., MO., March 10, 1884.

Much Esteemed Brothers Respass and Mitchell:—Having to send some more orders for the welcome MESSEGER, I desire to say many things to the dear brothers and sisters and friends of truth who read its precious messages. (Yet I must forbear.) That each one strive to sustain it by prompt remittance for it; not only so, but lend the MESSEGER to your

neighbor; you don't know who would love and believe the truth touching doctrine, if they once understood it. God has many people in Babylon. May he grant us sustaining grace to prove whose we are by whom we serve; that we often examine ourselves whether we be in the faith. And if Christ is not divided, let us not divide his will (with another people) in our faith, and practice. Brethren, I wish to see more writing on the different gifts and duties in the church that brethren may be better established.

JACOB CLOUD.

Dear Brother Respass:—I feel a little like writing on church discipline. Your correspondents have written ably on doctrine and experience, but seldom ever touched discipline. The Scriptures on this subject, recorded at Matt. xviii. 15-16-17, relates to private dealing, where one brother has trespassed against another, and not to public or scandalous transgressions. "If thy brother trespass against thee, go and tell him his fault between thee and him alone. (Be certain to not let Satan go with thee, nor a spirit of revenge, but tenderly state to him wherein he has done wrong.) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses that every word may be established. The brother or brethren should join in with the offended brother in trying to get the offending brother to acknowledge his wrong, for a failure here is almost sure to prove a failure before the church. But if all are christians and in the right spirit, perhaps nine times out of ten the matter is settled at this stage. But if he neglects to hear them, tell it unto the church. Open public transgressions should be dealt with in an open public way. Because it is against the whole church and against Christ. The object should be to reclaim the offending brother, and not as, perhaps, is sometimes the case, to exclude him.

If you should think this worth publishing do so, if not, throw it aside, and I will be content. I now think it is the best I shall ever write for publication. I am now in my ninety-first year of life, almost entirely deaf, much afflicted

and a poor helpless sinner. But have entertained a hope since December, 1822, that I am a saved sinner. Christ Jesus came into the world to save sinners, and he cannot fail accomplishing what he came for.

M. HODGES.

Fountain Head, Tenn., March 12, 1884.

PREACHING REPENTANCE TO EVERY CREATURE.

Christ said, Luke xxiv. 47—"That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." He also said, Mark xvi, 15—"Go ye into all the world, and preach the gospel to every creature;" every creature means every person in every part of the world. He also said, "I am not come to call the righteous, but sinners to repentance." He also said, "repent ye, for the kingdom of heaven is at hand." The above words of Christ is still true; should it not be preached as directed? announcing the same call to sinners to repentance.

Christ said, "all power is given unto me in heaven and earth, go ye therefore," as if he said, because I have this power, and that I will be with you even to the end of the world, go ye therefore and preach the gospel to every creature.

Peter saith, (Acts v. 51), "Him hath God exalted with his right hand to be a Prince and a Saviour; for to give repentance to Israel and the forgiveness of sins."

Shall not repentance be preached as well as the forgiveness of sins? and also to preach it in the order as presented, repentance first!

It may be said, "am I a minister of the law, or can I cause any one to repent?" Tell all men the truth concerning them; you do not shrink from presenting the promises; you cannot cause the bowed down to partake of them, Christ's presence and power doth the work; you publish the word of God, which is the sword of the spirit.

God gave the word, and great is the company of them that publish it; you are ambassadors of God, as though God did beseech men by you.

And it shall come to pass that whosoever will not hearken unto my words, which he (Christ) shall speak in my name, I will require it of him.—Deut. xviii., 17.

Then He said, "this is my beloved son in whom I am well pleased, hear ye him." As if he had said, "hear ye he him, or I will require it of you."

Christ said, "For the words that I have spoken the same shall judge you at the last day. For the Father which sent me he gave me a commandment what I should say; even as the Father said unto me so I speak. This word shall judge all men at the last day."

It is therefore to be spoken to all men, whether they hear or forbear. He who speaks speaks in His name, as if he were still speaking.

It is God that speaks from heaven to men by the human voice still, hear ye him.

Repentance is as much the work of Christ in the soul, as to know our sins forgiven.

Preach both, a whole Saviour. The first ray of light from on high causes the first emotion of sorrow; he sees he is wrong which is repentance. The meaning of the word repent is a restoring of the mind of one that had been insane, or a growing wise again. It implies that a measure of divine wisdom is or has been communicated to the insane, and thereby he becomes wise unto salvation.

There is thus a change in his mind, purpose, inclinations and conduct, and where sin aboundeth grace doth much more abound. The Shumalite is a company of two armies.

By the law is the knowledge of sin still; the law describes a proper conduct; it is God's looking-glass; it saith to the filthy, "Behold your filth, and deformity by sin." If one hears the law he hears him that gave it and he who magnified it on the mount; if Moses make you tremble how can you stand the sermon on the mount? searching down into the very thoughts and desires. Who shall stand when He appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and a purifier of silver; and he shall purify the sons of Levi; and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—(Mal. iii., 2, 3). He convinces of sin, and not vaguely but by applying the word, first pay that which thou owest, obedience, first by the law as amplified by God to Moses, and second as amplified by Christ on the mount is brought home to the man with power; convincing of sin; was then that which is good made death unto me? God forbids. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.—Romans vii. 13.

It is proper to hold up this glass though it cannot cleanse; it is the will of God that man should know his vileness, and be brought to cry "Woe is me, for I am undone, a man of unclean lips." This is the first lesson in the school of Christ; this is repentance. Christ is exalted to give it.

It may be asked, do you feel to be under the power of darkness? if so you are a sensible sinner, a living sinner, and not dead in sin. Christ will deliver you from the power of darkness and translate you into the kingdom of God's dear son.

Paul proves both Jew and Gentile are all sinners by any principle of right even among Gentiles. (Rom. iii., 9.) He saith that he had not known sin but by the law. The law informs us we are sinners. The law must be satisfied. The demand of obedience and payment for a broken law is made on the sinner, both Jew and Gentile. If not, he needs no surety; it is of no need to point him to a surety, for there is no consciousness of debt; no justice to be satisfied; some say that the moral law by Moses was only for the Jews;

does it matter whose line I stretch on my crooked log, if it points out the crookedness, and shows me the straight line? How are Gentiles delivered from under the law, if not in him who came under the law and honored it in their room and stead? It matters not whom God told a truth to; it is true for all men; it is light and reveals darkness and deformity; it is safe to tell all men that the law of God as he gave it to Moses and as amplified by Christ on the mount, condemns them, and its violation is sin. If not, how are they sinners?

The spirit or principles of the law were given to Adam. It was added to the covenant with Abraham, but it was of old. Cain signed the same law as did his father. By the law sin is pointed out. See the first sermon: "Adam, where art thou? Ah! hid; what hast thou done?" Ask the same question. This is preaching repentance; this is a model, study it. The same sermon is still proper; for his sons to-day are running away from God and making themselves robes of self-righteousness that will not cover them, and some are waiting to get better. Ah! look to the promise that the seed of the woman shall bruise the serpent's head; then sin shall not have dominion over you, if you have heard the law making its demands on you to be holy. This is the voice of the Son of God, and they that hear shall live. Where the mighty plowshare of God's law has not plowed up the fallow ground of the heart, the soil is as the highway or stony ground, or among thorns. To be good soil all must be cut up by the roots and the hard soil broken up: this is done by the spirit applying the spirituality of the law. Reproving men of sin, yes condemning sin. This man has a broken and contrite spirit, and trembles at God's word; this is now a true and honest heart. In it the word takes deep root and brings forth an hundred fold. Hold the plow as he did and as he directed. He came to call sinners to repentance, see (John v. 38, 47), how he charged home on his hearers their sins. There is no other way still from Egypt to Canaan but by the Mount Sinai; nor from darkness to light. God said he would place an enmity between the seed of the woman and seed of the serpent (or sin.) Do you hate the works of the devil? if so, this is the work of Christ, he is come to destroy the works of the devil: you no doubt feel bad, being a prisoner and a slave of Satan: your spiritual Moses has called you out of Egypt. You will be visited by the plagues of Egypt for a season I have no doubt, your vile affections and outbreathing sin will not be vanquished by a few resolutions or promises not performed, or duty faith without the power from on high. It takes the Captain of our salvation. Though you have drank down sin as an ox drinketh water, Jesus will make you throw it up again; yes sick, so to abhor that you once delighted in. For he shall save his people from their sins. He makes them to know sin: the spirit applies the word with power. Convincing the world of sin.

Whosoever among you feareth God to you is the word of this salvation sent. This is repentance, this is the work of Christ; you may feel that your heart is too hard to repent, and that you wish you could repent and

weep as others do : you grieve because you cannot mourn, this is mourning and repentance ; have you lost the love of sin ? if so you are only a captive, your spiritual Moses will bring you out ; for you hate the work of the devil ; your desire is to be conformed to the image of God's dear son, you shall have your desire. He who longs for his salvation, shall his salvation see.

There are those that have no fear of God, but are willing and anxious to be saved from perdition, but not in life, at least not now. If so, I must say to you that you have not heard the voice of the son of God ; you are without, with dogs, sorcerers, whoremongers, murderers, and those that love and make a lie. I ask you is it not true that you do not want the son of God to reign over you, except you can do as you list in sin ; you have enmity in your affections, yet you say you are free. So you are, for there is not anything that keeps you back but your own rebellion ; can you love the thing that you hate ? you will be the same man to-morrow, loving self. If it were once Adam's duty to love God and obey him, it will be always his duty. He lost his ability, but not his obligation. I ask if a murderer makes an excuse for the murder he committed, that his hatred or that his love of robbery was so great that he could not refrain, would that be an excuse ? The depravity is the cause of the inability to refrain. Can it be that you are willing to be reconciled to God, and yet continue to live at enmity, and not cry from the heart, O ! Lord, be merciful to me a miserable sinner. So you prefer unholiness to holiness ; and this is your condemnation ; that light is to come into the world, and men love darkness rather than light, because their deeds are evil : this can be told to all men. The angel said to Peter, "Go stand and speak in the temple to the people all the words of this life." Christ said, "What I have told you in the closet declare ye on the housetop, declare Christ the giver of repentance and that he gives the insane rebel a sound mind."

The word saith preach the gospel to every creature and among all nations. To him that believeth not as well as to him that believeth, whether they will hear or forbear ; some say God did not speak to any but Israel of old ; ask Isaiah, (Rom. x.) Lord, who hath believed our report ? But I say they have not heard : yes, verily their sound went out unto all the earth and their words unto the end of the world. Isaiah preached the command of God to all nations. See how God speaks to them by Isaiah xli. 22, 24 ; see how he changeth all idol-gods to attest their deity by declaring future events. Is there any doubt of his addressing Gentiles, idolaters ? see also 47 ; see Daniel as the wonderful preacher of the living God and his ministry, attested by miracles ; the hand writing on the wall ; the lion's den and the fiery furnace, all to prove to the Gentiles that he is the God of heaven ; see the miracle to Nebuchadnezzar and that he was brought to extol and honor the King of heaven, read all of it (Dan. iv.) The Jews were the keepers of the oracles of God and therefore the ministers of God. The Gentiles had not a law as the Jews had ; and the times of this ignorance God winked at or did not give them

the law, etc. (Acts xvii. 30,) but now commandeth all men everywhere to repent, whether Jew or Gentile, to turn away from serving idols, to serve the living God. This is no where turning from one idol to another, but to serve the living God. He then refers them to a day of judgment; this is proof that the call is to sinners to repent, not to procure salvation, but to obey the voice of God, for they that hear shall live, for he quickens whom he will. The minister is not the judge, but the mouth of the spirit.

We must not whittle this text down (Acts i. 7, 30,) to have no meaning, thereby wresting the word of God. David puts a quietus on those that suppose that Israel had not preached to the other nations by saying, "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations." See how he asked for blessing, and see the object. If I ask means that I may relieve the destitute, have I a right to sit down and consume it on myself? God said his house should be called a house of prayer to all people.—Isa. lvi. 7.

The word saith preach the gospel to every creature or person, for how can they understand except some one guide them? How then shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach unless they be sent? as is written how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. God has ordered his word to be preached, and that repentance and remission of sins should be preached, and nothing else can take its place. The essential word doth not do what God designs to do by the written or spoken word; neither doth he do by the written or spoken word that which he designs the essential word to do. Therefore lift up the voice like a trumpet and shew my people their transgressions. Paul mightily convinced the Jews; he told them of their sins; he did not inquire whether they were subjects of grace or not; one said that he almost persuaded him to be a christian. Paul said, "For God who commanded the light to shine out of darkness, hath shined into our hearts to give the knowledge of the glory of God shining in the face of Jesus Christ. To give the knowledge of salvation, repentance is a part of this salvation. The minister has still to go before His face to prepare his way, to give the knowledge of salvation."

"Grace fits the new-born soul for heaven,

But truth informs him how!"

Christ said to Paul, (Acts xxvi. 17, 18,) "Delivering thee from the people and from the Gentiles unto whom I now send thee, to open their eyes and to turn them from darkness to light; and from the power of Satan unto God: that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me; you need not fear that the Egyptian will take warning, for he never goeth by Mount Sinai, where the Lord speaks to Israel; he goeth by the way of Ritualism always. Even with old Baptists, this is often the case; straight is the gate and

narrow the way to truth : let us not run into one error in shunning another ; preach Christ as he is in all his fulness.

The Eunuch said, "How can I understand, except some one guide me?" This He doth, for he said that they should go into all the world and preach the gospel to every creature, and then told them he would be always with them, even to the end of the world. It may be asked, did he mean those that he was then speaking to? Certainly not. But the ministry or the successors of Twelve in the preaching of the gospel. Christ still calls and qualifieth as he did the first Twelve that were also eye witnesses and the judges : his saying that he would be with them to the end of the world, proves that the words are for his ministers, till time shall be no more.

We have been called anti-mission, and some have accepted the name, but it is wrong to acknowledge any part of this idea, but believe the scriptures, that repentance and remission of sins should be preached among all nations. We are *anti-board of missions*. Let us not be turned from the truth by opposing a Board. Ask for directions of Him that has promised to go with you. If you are taught of the Lord you know the way, he teaches ; go as a little child, having no predilections. Wait until He answers you, and say if Thou go not with me send me not, for the work is Thine, for I can only speak in Thy name where Thou worketh, and am only strong in thy strength.

Obey God, as did Gideon. Blow the trumpets and let the light appear. Speak to man, as did Moses, when he lifted up the serpent ; he spoke to those that did not look as well as those that did and were healed. It is now as proper to say to all men repent, and also to say behold the Lamb of God. The power for both must come from God alike.

Tell the truth to all men and to each his portion, in due season.

I remain your brother in hope, JOHN THORNE.

146 North Front St., Baltimore, Md.

BUTLER, MD., Feb. 29, 1884.

Editors Gospel Messenger—Dear Brethren:—Being a reader of your valuable magazine which comes regularly, aunt R. Ensor, your subscriber, is greatly pleased, as well as myself, with its contents. I was glad that Elder Moon sent you Elder Jordan's letter on Gospel discipline ; and that Elder Mitchell called the attention of your readers to the importance of the brethren giving the subject of discipline greater consideration, for negligence in this important matter has caused division and exclusions. Where there was a unity and a oneness, there can be little or no doubt. In the experience of all the dear children of God they find two natures and two prin-

ciples actuating and controlling them, the flesh, and spirit; both great mysteries. One is called the mystery of godliness, the other the mystery of iniquity. "For as many as are led by the spirit of God they are the sons of God." We find that the disciple Peter was led by the spirit of God, when he said to the Saviour, "Thou art the Christ the Son of the living God." For the answer was, "flesh and blood has not revealed this unto thee, but my Father." We find this disciple afterward denying Him with oaths; how shall we understand that this highly favored disciple could be guilty of this great blasphemy: by his having a sinful nature, a carnal mind, "which is enmity against God;" not subject to the law of God, neither indeed can be. This carnal mind sometimes leads the children of the heavenly king to boast over others, as it did this disciple, saying: "Though all men forsake thee, yet will not I." This proves His children are liable to sin, and fall, by being exalted in their own strength, as well as their being drawn and enticed by their lusts, into some outbreking sin. These outbreking sins, we are told by the apostle Paul, in Gal. v. 17, 30, may be wrath, strife, envyings, variance, hatred, seditions, heresies, as well as drunkenness and all the other gross evils which lust against the spirit. But let us all heed the injunction given in the first verse and sixth chapter: "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in, the spirit of meekness; considering thyself, lest thou also be tempted." The first that should be considered is that the flesh is weak, though the spirit is willing, and all are liable to fall into some temptation through the weakness of the flesh. If we read the 10th chapter of the 1st Corinthians, we shall see the Israelites were overthrown in the wilderness, though they had eaten spiritual meat, and drank spiritual drink. "For they drank of that spiritual rock that followed them, and that rock was Christ." "Now all these things happened unto them for our admonition." "Wherefore let him that think he standeth, take heed lest he fall." Now, beloved, brethren the conclusion of the whole matter is: "Except the Lord of Saboath had left us a seed,

we had been as Sodoma, and been made like unto Gomorrah." With the feeling sense of our nothingness, comes the spirit of meekness necessary to the restoration of an erring brother. Considering ourselves lest we also be tempted, we can go to the erring one, in the lowly spirit of meekness, and to him alone, and not talk about his fault to another brother; and when any brother has stumbled and fallen, the moment we know it, it is our duty to run to the fallen one, in this lowly spirit of meekness, and help him up; and when he is restored we are not at liberty to tell it to any brother. According to our instruction, James v. 19, 20: "Brethren if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." This seems to teach us that the faults or sins of a brother are to be locked up in our own individual breast, who may first have knowledge of its existence, both before his conversion back to the truth, and after he is converted, as in the alms giving: "Let not thy left hand know what thy right hand doeth," or I do not see how a multitude of sins are hidden. And if we have no right to tell it to a brother, we surely are forbidden to tell it to the world. Perhaps gossiping from one to another has done more harm, and more evil has resulted from it, than all other faults the flesh is guilty of, even the sin of the brother which gave rise to the gossip. Let us, dear brethren, heed the example of the apostle Paul, to his brother Peter, which Elder Jordan has cited for our instruction. When one has departed from the faith of Jesus Christ to the works of the law, and are leading others into error, as Peter did Barnabas and others of the Jews, withstand them to the face, not behind their back. This was our apostles' example for individuals, members, and churches to copy and follow. But let it be done in the spirit of meekness, looking to and heartily desiring their conversion from the error into which they have fallen; and not the exalting of self. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." I have written the above thoughts that

the minds of the brethren may take up the subject, for I think the young members are not as fully instructed on the duties resting upon them in this very important matter as they should be, in some instances at least, and there is so very much involved in the right understanding of individual and church discipline, and I have long wished that some of the brethren's minds would be directed to it, and they would give us a thus saith the Lord: that both churches and individual members should be more fully taught the right way, for, like the eunuch, how can we understand except we are guided? Dear editors, may your minds, and those of the brethren, be led to take up the subject more fully, and leave not a stone unturned until the whole matter is fully presented, for I think when all understand what the scriptures teach, exclusions will be almost entirely unknown among the old or Primitive Baptists. I have been told by the clerk of one of our oldest churches, that the record of the church shows that in nearly every case where a charge was brought against a member, and the member was excluded, it would not be long before a charge would be brought against the member bringing the first charge, and it would end in his exclusion, which led my mind to the matter, and I have not found any instance where the charge was not brought before the church prematurely, or before proper means had been used; and the minds of the church could not have been otherwise than more or less biased, by the talk behind his back, by the members before the case came before them for their official action and decision. Hoping this may be prevented in the future, I have written these thoughts for your consideration, and if you think good may result by their being made public you can do so. Yours in fellowship,

THOS. H. SCOTT.

MANY will cast off this duty, because they are ashamed to go to it with crutches; but these wants of accomplishment should not be a discouragement, for many dumb beggars have been relieved at Christ's gate by making signs.

HOLDEN, Mo., March 10, 1884.

Elder J. R. Respass—Dear Brother:—Sister Lydia Barnum, of Bath, Ind., requested my views through the MESSENGER on Matthew xi. 28, and, by your permission, I will try to comply.

“Come unto me all ye that labor and are heavy laden, and I will give you rest.” She speaks of hearing a Presbyterian use this scripture for a text, and apply it as an invitation to everybody; and as this is commonly accepted among Arminians, I will try to show the inconsistency of such a rendering, as well as to show the scriptural interpretation.

If the language is an invitation at all, and all the human family *labor* and are *heavy laden*, then it follows that Jesus invites everybody to come to him; but if it is not an invitation, or all men are not laborers and heavy laden, it is not an invitation to everybody. Command, entreaty, and permission are often rendered in the same language; hence we must be governed by surrounding evidence if we would know which is intended. For instance, if we needed the help of one, or desired to bless one who was free to do just as he wished independent of us, we would not think of commanding him to come to us, but by way of persuasion, or entreaty, we would say, “Come.” But to a servant we would say, in a tone of authority, “Come!” and he cometh; “Go!” and he goeth; “Do this!” and he doeth it. If the person be helpless in prison, exhausted with labor, or bowed down with a grievous burden, and we have power to relieve him and bring him to us, we do so, and declare his welcome by saying, “Come unto me,” as it is said, “Come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world.”—Matt. xxv. 34. The former of these conditions is the relation thought by the Arminian to exist between God and man. The latter is the relation which we believe exists between Christ and his church, under the law, and their deliverance from it. God does not vainly coax and entreat men, for “He spake, and it was done; he commanded, and it stood fast.”—Ps. xxxiii. 9. “For as the rain cometh down,

and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth out from my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. lv. 10, 11.

"God said let there be light, and there was light." Did he entreat the light, or some one who had control of it? No; he commanded it, and having power to create it, he caused it to shine, and he "Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. He said to Lazarus, "Come forth," and he obeyed. Why? Not because Lazarus was persuaded to obey, but because there was power in his word to raise the dead. He said to his disciples, "Follow me," and without waiting for argument or entreaty, they obeyed.

Man has neither will nor power to come to Jesus. "Ye will not come unto me that ye might have life."—John v. 40. "Men love darkness rather than light, because their deeds are evil."—John iii. 19. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and learned of the Father, cometh unto me."—John vi. 44, 45. "For when we were yet without strength, in due time Christ died for the ungodly."—Rom. v. 6. The Saviour does not invite men to come to him, neither does he command them with the stern command of a master exercising authority, but like a loving father would take a helpless and perishing child tenderly into his arms and say, "Come unto me." To whom does Jesus say "*Come unto me?*" The Arminian says to everybody. Do everybody labor in the sense of the text? If not, then it is not to everybody. "The fool saith in his heart there is no God;" therefore, he puts forth no effort. There are those who are careless and indif-

ferent, confessing that there is a God, and that they will one day go to work for him to make their peace with him. They do not labor, hence are not called of Jesus. Thus we see that everybody is not called, only laborers are commanded to come to Jesus.

But are all laborers commanded to come? Again we say no. Jesus says, "Come unto me all ye that *labor* and are *heavy laden*." Then it is only those laborers who are *laden* that are commanded to come. There are those who labor, not being burdened. There are many who claim to be doing a great work for Jesus who never complain of being weary; neither do they groan as Paul did under a terrible weight of sin. ("O wretched man that I am! who shall deliver me from the body of this death?") They say it is easier to be a Christian than not to be. They tell us that they have an opportunity to go to heaven, the ability to accept, and they are determined to go. Such persons are not commanded, however much they may labor, to accomplish their design, for they are not heavy laden. The Pharisee labored without a burden; the Publican labored, being burdened. The Pharisee was rejected, and the Publican accepted.—Luke xviii., 10-14. Who then are called, and what is it to come to Jesus? Surely the careless sinner is not called, for although his conscience may occasionally smite him for sin, he is not *heavy laden*. It cannot be the one who has dressed himself in the garb of mourning and prostrated himself before a "mourner's bench" for the avowed purpose of "getting religion." They are not *heavy laden*, for their sackcloth is woven by their own hands, put on to suit the occasion and cast off at pleasure. Putting on a long face and a feigned humility will not do.

The labor spoken of by our Saviour is the struggle of the child of God under conviction for sin, endeavoring to walk in obedience to this just and holy law. The burden is the weight of sin that is revealed in them by the light of the Holy Ghost. This light enables them to see that they are in bondage to sin, and they struggle to free themselves. It is as it were the forerunner of Jesus saying, "Repent ye for the kingdom of heaven

is at hand." The poor soul begins to seek repentance, and, like Esau, he seeks it diligently and with tears, but can find no place for repentance. And why does he not find it? Because he seeks it under the law, and Paul says, "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. iii., 20. But it is also declared that the "law was our schoolmaster to bring us unto Christ."—Gal. iii., 24.

The individual does not now put on the garb of mourning, and put it off at pleasure for a purpose, but he finds it wrapped close about him and bound fast upon him. He fain would cast it aside, but is unable to tear it loose. Sin becomes a mighty burden to him, and in his efforts to extricate himself from its terrible weight he is exhausted and sinks in despair. Many say, lo, here is Jesus, or there he is, but the poor mourner finds him not there. If he asks counsel of men they can do him no good, for he has tried all their plans. He has been weighed in the balance and found wanting. When every earthly hope is cut off, every refuge is swept away, and every prop is removed, he sinks under the terrible weight of sin. To such a one rest would be sweet. Would such a one refuse rest and comfort? Has ever one in this condition refused Jesus? God forbid. To all such ones Jesus says, "Come unto me;" and the poor laborer finds himself leaning on Jesus' breast without even knowing how he got there, and never afterwards does he feel like boasting about what he did to "get religion." He is now to Jesus, yea in him, for "know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. vi., 3. Again, "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new."—2 Cor. v., 17. The child of God realizes this change and rejoices in it. He is now comforted in such scriptures as the following: "I will bring the blind by a way that they knew not. I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them."—Isa.

xlii., 16. "We love him because he first loved us."—1 John iv., 19. Such persons rejoice to read that Jesus has freed them from the curse of the law. Yea, they rejoice in him who is made unto them wisdom, righteousness, sanctification and redemption. Thus he gives them rest. They rest in faith, having no confidence in the flesh. They enter into that anti-typical Sabbath in which they do no work (to attain salvation) neither they nor their servant (the institutions of man). The 29th verse points out the duty of persons thus lead to Jesus and some of the benefits derived therefrom. But my letter is already too long to admit of further comment.

I submit the foregoing for your disposal. In love to all the household of faith, I remain your humble brother in gospel bonds.

W. N. THARP.

NORRISVILLE, N. C., Feb. 25, 1884.

Dearly Beloved in Christ:—I have just been reading the MESSENGER. Oh! it is food indeed to my poor hungry thirsty soul, to read the many precious articles contained therein. How utterly helpless is poor sinful man before an all-wise being. Oh! I feel my unworthiness this evening. There is nothing good in me. I feel that I am so far from what one, who professes to know Christ, should be. But oh! if I know the desire of my poor heart, it is to live near Christ. Oh! that I could always walk peacefully in the path of a christian's duty. But often, how often, I find myself going astray, blindly following the vanities of a poor wicked world. Then I am made to mourn. I have many doubts and fears. Sometimes I think surely I am deceived and that I have never felt the pardon of my sins as I should; at other times I can claim many precious promises, and can rejoice in my Lord and Saviour. Most of my time all is dark and gloomy. How sweet it is to have some moments of rejoicing, when we can claim Jesus as ours. Oh! that these precious seasons could come oftener with me. I do not enjoy the sweet privilege of hearing the true gospel held forth in all its purity and loveliness

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often. I am about 150 miles from my church, and it is seldom that I have the pleasure of mingling with my many dear brethren and sisters there. It is a feast for me to visit my church, but as it is so that I can't, I receive much consolation in reading the *Landmark*, and MESSENGER. I love so much to read the many articles from different brethren. I very seldom meet with one of my belief, all around me are Arminians. My dear husband, is a believer in the Primitive Baptists, but has never yet gone in the discharge of what he feels to be his duty. I love to read the MESSENGER so much, I often wish it came to my home oftener. May God bless all his dear children, is my prayer. Pray for your unworthy sister,

T. W.

“If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.”—John i. 2, 29.

It is generally consented in modern times that Jesus Christ is the son of God, and that he is righteous, but how few there are comparatively who believe this by the test in the above text. Every such a one believes that every one that doeth righteousness is born of Him. And yet it must be supposed that men in common, as rational creatures, possessing a natural judgment, knowing right from wrong, may live an orderly life if they will, and attain to high moral rectitude, and this all are bound to do, or otherwise degrade themselves below the dignity of intelligent beings. This (morality) is a kind of righteousness, but it is not that kind which evidences the new birth or being “Born of Him.” This is evidenced by the fact that Saul and others had had such a righteousness before born of Him, (*i. e.*) obedience to the letter of the law; and that such a righteousness does not conduce to the new birth is witnessed by the fact that with such a stock Saul was a blasphemer, and persecutor of the church of God, and a waster of it. These reflections bring us to the conclusion that the righteousness which is “Born of Him” is spiritual obedience done in faith, with no confidence in the fleshly, or outward obedience to the letter of the law, such as Pharisees

in common attend to, and expect thereby to attain to the new birth, or otherwise dispense with the need of such a thing. But can we not perceive how far such a view is from the declaration of our text? "Every one that doeth righteousness is born of Him." And such, and only such, know that He is righteous. Such is the plain declaration of the text, and now suppose that in this christian age, and in this christian's country as it is styled, I say suppose that all who hold for creature obedience, or to conditional principles, insisting that men in common are capable of such obedience, or righteousness as is needful in order to salvation, and that the blood of Christ is of no avail without such human obedience; I say suppose all such were numbered with the enemies of Christ, as our text concludes them, then I say his enemies would appear as numerous, and his friends as few, as when he was here in the flesh. Just so many as know he is righteous, know something more, they know that every one that doeth righteousness is born of him, and this it should be noted, includes none of those who insist that the righteous doing of men influences the new birth, except it were such as may have been "bewitched" as the churches of Gallatia were. Such is what the text affirms, whether they approve it or not. But while it is true that good works, spiritual obedience to God, only evidences the character of the doer, as one born of God, obedience must do that much, for where there is no fruit of the spirit, there is no witness under the heavens of such a birth. What encouragement then, is there in this view of the subject, for indifference as to whether we serve the Lord or our own lusts? Or why should not teaching that good works evidence the new birth appear as encouraging to men to walk in them, as to teach that such birth is effected thereby. There is positively no weight in those foolish allegations that good works are of no avail except they warrant our salvation. Salvation, freedom from the bondage of sin, will warrant good works, but the best works that ungenerate men are capable of could not warrant salvation, for then doubtless, it had been put by works rather than through the death of the Son of

God. If, as Paul was charged of teaching, that "Men should do evil that good might come," that all things come by fate, or by God's appointment, then their objection might be alleged with some show of reason. But Paul's teaching is, that the predestinated of God are appointed to be "conformed to the image of His son," and what was that image? Was it loose living? Was it to cast himself down from the pinnacle of the temple when the devil thought he might without harm, or to worship him when he offered the kingdoms of this world as a reward? No, no; and whoever walks in such way have on them no mark of God's predestination.

Butler, Ga.

JOHN ROWE.

JACKSON, TEXAS, February, 1884.

Elder Mitchell:—I feel inclined to submit to you a few of my thoughts on the subject of love. As a natural passion love exists in all the animal creatures after its kind. Yet this natural love is changeable and imperfect. It loves those only who are esteemed as friends or relatives and hates those of enemies. But how different the love of God to his people. It is everlasting, eternal and unchangeable. It embraces the church in Christ before the world began, and was manifested by the coming of Christ into the world, and by his sufferings and death, his resurrection from the dead and ascension into heaven. All these things go to prove the eternal and unchangeable love of God to his chosen people. In Prov. viii. it is written of wisdom that "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. When there were no depths I was brought forth; when there were no fountains abounding with water before the mountains were settled, before the hills, was I brought forth while as yet he had not made the earth nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree that the waters should not pass his commandment; when he appointed the fountains of the earth, then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delight were with the sons of men." "Now, therefore, harken unto me, O ye children; for blessed are they that keep my ways."—Prov. viii. 32.

Also in other texts the divine testimony is to the same point. "In the beginning was the word, and the word was with God and the word was God."—John i. 2. The apostle also says we are "chosen in Christ before the foundation of the world that we should be holy and without blame"

before him in *love*.”—Eph. i. 4. We see, therefore, that God’s love to his people in Christ is like himself, unchangeable and eternal.

But I will say a few words with regard to the revealed love of God to his people personally. First, they are quickened and born of the spirit of God. This is a spirit of love, pure heavenly love, by which the children of God are taught to love God and also to love one another. This love of God is manifested when one receives the evidence of the forgiveness of sins for Jesus’ sake. He is taught of God that his salvation is by grace alone, and he loves God because he now has the assurance in his own soul that God first loved him. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” This love is not a mere natural passion, and is not confined to natural friends and relatives in the flesh. Under its power one loves his enemies, and works no ill to his neighbor. The Lord says of his people, “I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.”—Jer. xxxi. “He that loveth not, knoweth not God, for God is love.” Time would fail me to speak of this everlasting love of God, and I will now close.

Brother Mitchell, this is my first attempt to write anything for publication. Excuse and correct mistakes, or do with this as you think best, and all will be right with me. Yours in hope of eternal life.

WM. GRAVES.

KINSTON, N. C., March 14, 1884.

Dear Brother Respass :—While on my late tour of preaching in Georgia and Alabama I was often requested to write something concerning my tour, and have it published in the MESSENGER. I arrived at Eld. Isaac N. Moon’s, in Cobb county, Ga., on Saturday before the first Sunday in January, and filled several appointments in the Marietta Association; and as the weather was so very cold I preached in private houses, there being no stoves in the meeting houses. I found but few stoves on my whole tour in meeting houses. How is it that we can have our own dwellings comfortable, and our houses of worship go bare in this respect? “Verily, the legs of the lame are not equal.”—Pro. xxvi. 7. I met Eld. William Carroll, the Moderator of this Association, but was in his company but a short time. I staid one night with Bro. Bebee Baggett, and found himself and wife to be warm and interesting Baptists. I learned some things from her christian conversation which will be of use to me as long as I live. Eld. Moon accompanied me several days. His conversation was mostly spiritual, therefore interesting and instructive; and we agreed on every point of doctrine except the eternal vital union question, which we did not discuss. This question has caused the Baptists some trouble in this Association. The Baptists would probably not have much or any trouble on those controverted points if they would express themselves in words easy to be understood. If the apostles were under the necessity of

avoiding excellency of speech (1 Cor. ii. 1), and to convey their ideas in words which the Holy Ghost teaches (verse 13), and not in words which man's wisdom teaches, surely we should also be very particular in this respect. Probably the great difference between brethren on the subject of predestination is in the failure of the writers to simplify their communications so that the weak may understand. No one's education is complete, though he knew all the languages, who does not speak so that the illiterate may understand, for although his head may be finished still he needs some heart leasons.

After leaving the Marietta I visited the New Hope Association. I met Elds. Holcombe, Hambric, Speight, Robinson, Phillips and Caldwell. Eld. Holcombe's postoffice is Carrollton, in Carroll county, Ga. He was with me several days, and heard him preach twice, and to my comfort. Eld. Speight is the Moderator of this Association. He was with me at three of my appointments. Our meeting at Holly Springs, where his membership is, was one of the most pleasant I witnessed on my tour. Before the meeting broke I think all the members were melted to tears, and I felt that surely it is good to be here; and Eld. Speight's warm, fervent, devotional and heart-melting petition to the King for my spiritual and temporal welfare, and thanksgiving and praise for having sent me among them, was one of the most encouraging incidents I met with. I felt like the King had given the petition, and would surely answer it. * This dear and precious old brother is greatly beloved, and he, by the grace of God, is doubtless worthy of it. I heard him preach once, and to my satisfaction. I stopped one night with Eld. Wm. Robinson, but did not hear him preach. I tried to preach at his house, but had but little liberty, for I was fatigued and sick. This dear brother is very highly esteemed and loved by the brethren and friends. Eld. Enoch Phillips was with me several days. He is one of the most pleasant brothers I have ever met and he is an interesting preacher, avoiding sharp and rash expressions and has a tender regard for the feelings of his fellow-man; still he is firm and contends earnestly for the faith once delivered to the saints. His company was very sweet to me indeed. I stopped one night with Licentiate Nickson; did not hear him preach, but his conversation was quite pleasant. I heard Eld. Caldwell preach, and enjoyed his preaching also.

My next appointments were in the Beulah Association. The first appointment was near Rock Mills, Chambers county, Alabama, at Salem meeting house. Here I met Elders C. B. Taylor, Burson and Jackson. Did not hear Elders Taylor or Jackson preach, although Bro. Taylor was with me at five of my appointments. He stands high as an able gospel preacher, and he is also a practicing physician, and I learn a very successful one. Eld. Burson was with me two days and nights. His company was very pleasant and instructing. He is firm and sound in the faith, spiritual minded, and doubtless of great use to the cause. The church at Salem, of which he is the beloved pastor, is in quite a prospering condition. Here the Lord blessed me with unusual good liberty t

peak, and our meeting was very pleasant. Deacon Hearn and his wife, sister Hearn, whose membership is at this place, were with me at six or even of my appointments. I have never met with any Baptist whom I love more dearly than I do those two godly and lovely Christians. He has two sons and a daughter-in-law, all of whom are lovers of the truth; for I believe the truth has made them free. There are several people around Rock Mills who know and love the truth, but have not joined the church. They are doubtless living, but I think they are among the dead. "Come out of Babylon, my people," is a commandment which will apply to them. I met Eld. Satterwhite, also of this Association; also Eld. McCoy. Heard Eld. Satterwhite preach, much to my satisfaction. He is a young man, and a preacher of a very active turn of mind, and bids fair to be of much use to the cause. I did not hear Eld. McCoy. He is of a very strong mind, has a great gift in oratory.

I next visited the Olive Association. This is a new Association, of which Eld. Wm. M. Mitchell is Moderator. Eld. Mitchell is very highly esteemed as an able minister and father in Israel. Some of the brethren call him the standard, but I told them the Bible was our only standard. This brother has been afflicted almost the whole of his ministerial life, but no more than his heavenly Father saw was for his good and the good of the cause. A preacher, like an oven, must have the fire applied, otherwise the food (preaching) would not be savory. A preacher, like a piece of gold, must go through the fire of tribulation, otherwise one could hardly tell whether he was dross or gold, and when a preacher is greatly afflicted he must be a great sufferer also, for the ways of the Lord are equal; and when one has a swift head God gives him a heavy heart, else his head would run away with his heart. Also tribulation worketh patience; tribulation may be called sowing, patience the reaping, a blessed harvest to be sure! They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves."—Psa. cxxvi. 5-6. O what a stimulating promise this is! The King's wine should be given to him who is of a heavy heart.—Prov. xxxi. 6. When we have sown in tears and reaped in joy, the abundant and good harvest encourages him to endure another year of severe sowing, as when Sampson ate honey out of the carcase of the lion, he was emboldened to fight a second one. I met Eld. William Smoot, of Virginia, who was also on a preaching tour in Georgia and Alabama. Eld. Smoot is a gifted and able brother.

I next visited the Primitive Western Association in Georgia. I think Elder A. B. Whatley, of Hogansville, Ga., is Moderator of this Association. I met Elders T. J. Bazemore and Hurst; did not hear Elder Hurst, but have been acquainted with Elder Bazemore for several years; he is an able preacher, sound in the faith, and splendid company; also, a good writer. My appointments closed in this Association on the first Sunday in March. I took the cars at LaGrange, Ga., on Monday, and reached home on Tuesday night—a distance of about 700 miles. I found some

brethren in the office of the Deacon, who, although good and humble Christians, seemed to lack the business tact; but I found some whom I think the best, and as well qualified as any I ever met. I met with some brethren and elders of a romantic, or jesting tendency, and, being unwilling that turn myself, was disposed to turn aside with them, but I trust I had a message from the King which required haste, and I dared not delay lest he punish me.

I wish to say to the brethren, that I feel very thankful for their great kindness, and trust to visit them again.

I. J. TAYLOR.

EDITORIAL.

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

ALL SEEK THEIR OWN.—PHIL. II, 21.

What a sad thing it is to any lover of Jesus, when under the influence of the Spirit of Christ, he sees the great body of the brotherhood running after the world and seeking their own personal interest to the neglect of the things pertaining to the gospel kingdom of our Lord Jesus Christ! Sad thought it be, yet it is not a new thing, not something just now developing itself in this nineteenth century; it was budding forth in the early age of the church, so much so that the apostle Paul, in the midst of his solitary imprisonment for the truth's sake said: "All seek their own, not the things which are Jesus Christ's."—Phil. ii. 21.

Christianity and christian duties of love and fellowship one to another should never be regarded as secondary to anything. It should always be *first*. First in the order of time, and of the first and highest importance. Nothing can possibly be of greater importance, and nothing should ever go before it, nor have the preference of attention over it.

There is, however, a covetous, selfish element in our nature always inclining us more or less to seek our individual and personal interest, even though it be to the detriment and injury of the peace, prosperity, love and fellowship of the church of God. This is a sad evil of our day. It is manifesting

self in various ways and in various places, both among private members and public officers in the church. Preachers and deacons, as well as others, may be, and doubtless are, too often under the influence of this growing evil and besetting sin. It is a very deceptive sin, and those who begin to fondle with it and indulge in the sin of seeking their own personal ease, wealth or comfort, by neglecting the things which pertain to Christ, and his people, are easily flattered by the tempter to persuade themselves that their selfish efforts to advance their own personal fame or interest, are nothing more than a laudable ambition or a commendable christian virtue. They become hardened through the deceitfulness of this deceptive sin of unbelief. They distrust the promise of God to his obedient children and choose to throw themselves on their own resources. "All seek their own, not the things which are Jesus Christ's."

Preachers may be seeking their own personal interest and have it more in view sometimes, even when they are going and preaching, than they do the good of the flock of God. They seek their own fame or pecuniary interest, and are in danger of having these things more in view than they do the spiritual good of the Lord's people. They need, in common with all the brotherhood, to "Examine themselves whether they be in the faith," both doctrinally and practically.—2 Cor. xiii. 5. They need this careful self-examination both with regard to preaching and writing. Possibly we may be seeking our own too much, and neglecting the things which would honor Christ and be in accordance with his law in the church.

Doubtless brethren, we all need the wholesome warning of the holy apostle of Jesus: "Take heed brethren, lest there be in any of you an evil heart of unbelief in *departing* from the living God. But exhort one another daily while its called to-day, lest *any of you* be hardened through the deceitfulness of sin."—Heb. iii. 12. You see brethren how important daily exhortation, admonition and reproof is among christians, *lest* they be hardened. It is one great design of a church organization that the members may assemble together so as to ex-

hort, comfort and be mutual helps one to another, and thereby save one another from being hardened by sin.

When preachers, deacons, or private members engage in any worldly business or hold any official position for the sake of earthly gain or honor, knowing at the time that it conflicts with, and is a neglect of their higher duties to the church of Christ, they are then "seeking their own, and not the things which are Jesus Christ's."

The wisdom, goodness, love and power of God are all engaged in establishing the church in the world. He hath set the members in the body "every one of them" without exception, "as it hath pleased him," with just such gifts of grace as he has seen fit to give for the benefit of the body. No one member therefore has any rights independent of, nor separate from, the family. His first and highest obligation belongs to the church. To neglect the things pertaining to the order which God has established in his church, for the sake of some supposed personal gain or worldly pleasure, is to be seeking our own and sinning against Christ. The curse of God is upon such carnal work. To neglect the Lord's people and the order of his house for the sake of having our own way in worldly things will bring its bitter fruits to any real lover of God. If we are only nominal professors of christianity—professors in name and not in fact, we may pass along "in the pleasures of sin" and "prosper in the world" like the ungodly; but if we are real legitimate children of the gospel kingdom, heavy sorrows and chastisement fall upon us for every neglect shown to the Lord's people. The Holy Ghost hath said: "Godliness with contentment is great gain." But for any to "covet after money" and seek their own to the neglect of the church, is to "err from the faith and *pierce themselves* through with many sorrows."—1 Tim. vi. 10. There are at times certain seemingly little things which show the spirit by which we are prompted.

In connection of the text we have been considering we learn that the apostle had great care and anxiety for the church at Philippi. They were "in his heart to live and die

with them." "In every prayer he made request to God for them with joy, for their fellowship in the gospel." He was now imprisoned, or at any rate separated from them, and greatly desired to hear from them and know their condition." There were then no such hasty and convenient facilities of correspondence as there are now. He desired some one of his brethren to go the church at Philippi to "know their state," that he "might be of good comfort" by hearing from them. But not one of his brethren, except Timothy, a devoted young minister, seemed to care for the poor old apostle's comfort enough to take time to visit that church and bring him word from them. "All" were seeking their own interest without regard to what distress others had, or what comfort they might be unto them. "They sought not the things were Jesus Christ's." This little matter is one of the things of Jesus Christ, and should be very instructive to us, as it shows that when we neglect any little kindness or attention which tends to bring gospel comfort to even one faithful old servant of God, that we are then neglecting Christ and seeking our own way; and when we are careful and attentive for the comfort of one another, Christ receives it as unto himself. "I was sick and ye visited me, hungry and ye fed me." Have we visited the brotherhood of Christ with a word of comfort? Have we ministered in any way to their comfort when in affliction or distress? These are things of Jesus Christ and received as done unto him.

The loving relation between the apostle Paul and the church at Philippi is just such as ought to exist between every pastor and the church of his charge. The good of the church was in his heart, (Phil. i. 7.) and the church rejoiced his heart in the Lord by manifesting their care for him in temporal things. "I rejoiced in the Lord greatly, that now at the last your *care for me* hath flourished again."—Phil. iv. 10. Read the whole chapter. M.

Eld. William Hubbard, Cuthbert, Ga., wants to know of his grandson—name Willie Buckhalts—a lad of 17 years.

MUST BE IN THE RIGHT SPIRIT.

But I say unto you, "That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whoever shall say to his brother Raca, shall be in danger of the council; but whosoever shall say Thou fool, shall be in danger of hell fire." Therefore if thou "bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift."—Matt. v. Some one, whose name has escaped our memory, asked us to write upon the two last verses quoted; and were we governed by our condition—natural and spiritual—we should keep our mouth shut, for the Lord seems to have shut us up. We are weak and sickly in both respects and have been for several months. But such talk as this wearies you dear reader, and we will stop it and try not to repeat it if we can help it. There were altars and gifts under the law, and there are under the gospel. Under the law the altars were made of earth and stone upon which gifts were offered or sacrificed. The gifts then were of birds, beasts or meat offerings—those made of flour, oil, honey, &c. The altars were made according to the pattern God had given, and the gifts were such as he taught them were clean; and every Jew was required to make his offering, to carry his gift to the altar whether it be little or much; whether a dove or bullock, his obligation was the same to make it. He was required to offer only according to his ability, nothing more, nothing less. If God had blessed him with a dove only, a dove only would he accept of him; if with a bullock, nothing less than a bullock would he accept. To whom much was given, of him much was required; to whom little, little was required. This was the rule under the law, and so it is under the gospel. The cup of cold water is as much as the stalled ox, if it be offered in the right spirit. The dime given in love by the poor widow is as much as the dollar given by the one able to give; but her gift is as necessary as the other, if she be able to give it. Her ne

cessity or peace requires it, so with the other. The little experience, so-called—told the church—the dove offered—is as glorifying to God and comforting to the church as the able discourse of the pastor; and much more so if there be no love with the “stalled ox.” Under the law it was required that the gift should be of the right kind, that is clean, and should be offered on the right altar. There were altars upon the high hills, and there were animals unfit to offer, such for instance as the swine, though in one respect the swine was according to the ritual, that is he had a cloven hoof, but he lacked all in being destitute of the cud to chew, as the letter without the spirit. It is necessary to be right in heart, else nothing is right. We would prefer, “if either were unclean,” that it should be our conduct, than our heart. Behold thou desirest truth in the inward part, ps. The gift is to be offered to God, as prayer is offered to God, and we can only offer that prayer which he has given us, be it much or little; as we can only preach the sermon he has given us whether big or little. Nothing more or less can be done in the right spirit, or offered upon the right altar, that is to the glory of God only. A gift upon the altar on the high hill, as for example, a sacrifice upon the Sunday school altar, is not an offering to God, to his power, love and wisdom, but to the power of man, &c. That is not God’s altar. We offer upon God’s altar only that which God has given us. He never gave us any gift that exalts man or his wisdom, or that diverts the eyes of his people from God to man. These gifts are of the flesh. We must offer in the right spirit; and no Jew could have offered the swine upon God’s altar with the right spirit; it would have been an abomination in the sight of God; and so it would be now to offer upon God’s altar when angry with a brother without a cause. God would not only not accept it, but would reject it as mockery in his sight. It is awful! To go to God’s altar when we are angry with a brother without a cause, or have called him a rascal or a fool; with murder in our hearts, is a sin to be punished by the judge. Whether it be to join the church, or any other offering to be made. These suggestions, though little, are, we hope clean or scriptural and offered upon the right altar.

R.

TO CHILDREN.

Dear Children:—Notwithstanding we are somewhat pressed for time, and have been a little sick and suffering of late with cough and sore throat, we do not forget that you will be expecting a letter from us in the June number of the MESSENGER, and we will therefore try to write again so that you may not be disappointed. It is really a pleasure to write to children and young people, especially when there is good reason to believe they are interested and benefitted by it. But among our several thousand young readers it can hardly be expected that all are interested and benefitted alike. Some have much better opportunities than others, and some are surrounded with influences and examples for good that others do not have. Some have kind parents, brothers and sisters who are always ready to assist and encourage them in things that are lawful and right, while others are poor, helpless orphans, having neither father nor mother living, and perhaps neither brothers nor sisters anywhere near them to care for them. Such poor orphans are to be pitied, and we feel confident that all good boys and girls will treat them very kindly and try to help them along in the world, so that they may be as comfortable and as cheerful as their orphaned condition will admit. It is wrong to oppress the poor, the needy, the widow, or the orphan, and the sooner children can know this and avoid such a thing the better it will be for them. It will be better for them now while they are young, because it will be forming a good character, and it will be better for them in all future life in this world, because this good and useful character which is formed in youth will go with them to old age and shed forth its happy influence on neighborhoods and families yet unborn. In this way, when you are dead, your influence and good deeds and good character will still continue to live in the minds, hearts and general character of other generations which are not now born in the world. This is what we meant at the close of the letter to children in the March number of the GOSPEL MESSENGER, page 160. W

had been writing of the death of a kind woman named Dorcas, and said, "She being dead, yet speaketh." After that was published we received a letter from a preacher in Georgia, saying that his children were much interested in reading and hearing that letter read, and he also said, "Please explain to the children how 'she being *dead*, yet speaketh.'"

We hope you will now understand what that sentence means. Dorcas was a good woman during her lifetime, and after she was dead the influence of her good example still lived, and was seen and known in the character of other persons who did during their lives as she had taught them by her example. "She being dead, yet speaketh." The influence is far-reaching. It goes on from one generation to another and another, until it has come down to us in this Nineteenth Century, though this woman has been dead over eighteen hundred years. She yet speaks. The record of her life, good works and "alms deeds which she did" still speaks to us, in Acts ix., and will continue to speak to men, women and children so long as time shall last. We hope, dear children, that the influence of your good character will speak for good *now*, and during your natural life, and also after you are dead.—M.

Bro. John B. Candy, 624 Jefferson street, Burlington, Iowa, asks to know of the nearest Primitive Baptist Church to that city. Please inform him.

Eld. Jesse Fallen departed this life 4th March, 1884, at his home in Tallapoosa county, Ala., in the 78th year of his age. He commenced preaching about fifty years ago in Talbot county, Ga. He was a member of Shiloh Church, in the Olive Association, Alabama. Seven children living, five dead; fifty-one living grandchildren and fifty-one great-grandchildren. He lived 25 years in Tallapoosa, county, Ala., and came from Fellowship Church, Harris county, Ga.—M.

We have read but about fifty pages of Dr. Carlton's book—Diagram of the Churches—and there are several unsavory things to us in it; a strong flavor of Two Seedism, which, perhaps, he explains further on. Therefore we will say no more now lest we do him injustice, which we would not do by any means.—R.

EXTRACTS FROM LETTERS.

WILLISVILLE, NEVADA CO., ARK.—*Dear Brother Mitchell:* Having promised myself from time to time that I would write you, I now make the attempt. I wish to let you know how greatly God, our heavenly Father, has been pleased to comfort me by one of your editorial articles in the GOSPEL MESSENGER for June, 1883, and on page 281. The text on which you commented is, "Blessed are they that mourn; for they shall be comforted."

My dear brother, I do not think any of the Lord's children ever has been or could be in greater darkness of mind or in deeper distress on account thereof than I was when I received that number of the MESSENGER. I had been in that horrid condition of mind for over a month. But, thank the Lord, I do rejoice and believe that the God of all grace by your pen sent me the very words of comfort that I so much needed at that time. I was so lifted that I could not refrain from praising God's holy name for the comfort those lines gave me. It was joy unspeakable and full of glory, and I feel bound, my brother, to thank God for the gift that is in you and which He has given you to instruct and comfort His redeemed people.

Suffer me to bid you and Bro. Respass God speed in your glorious work of love, and ask that you remember me and family at a throne of grace. If space will admit, please give your views of 2 Tim. ii. 26. Farewell. J. M. BAKER.

AUBURN, ALA., Feb. 22.—*Dear Brother Mitchell:*—I send you the subscription price for the GOSPEL MESSENGER, a few

numbers of which I have been privileged to read through the kindness of your daughter, Mrs. Finley. I am, as you know, in very feeble health—not able to attend my meeting—but I am often made to rejoice at the good words of comfort and encouragement which I find in what I have been reading. The GOSPEL MESSENGER is certainly a very useful and cheap paper, and I trust that the Lord may prosper it and put into the heart of each subscriber to be prompt to encourage and sustain the publication. I am growing old and cannot have the things of this life much longer, and I greatly desire to be ready for the summons of death when my heavenly Father calls for me to come home to my eternal rest with Jesus. Remember me at a throne of grace.

Your unworthy sister,

NANCY WOOD.

Wishing to give all proper encouragement to orphan children whose father or mother, or both, are dead we will here say to such as are under 15 years old who may write us, we will give their letters, or extracts from them, a place in the GOSPEL MESSENGER, as we may deem advisable. Here is one from a little daughter whose

MOTHER IS DEAD.

LA FAYETTE, ALA., Feb. 17, 1884.—*Editors of the Gospel Messenger*:—Please allow one who is young and tender in age to express her gratitude for the kind instruction you have given us children through those letters in the GOSPEL MESSENGER. When grand-pa Pearson gets a number of the MESSENGER I am always so glad to read those good letters in it. I hope you may live long to instruct both the young and the aged. I am eleven years and two days old. My precious mother died over two years ago, but I am kindly protected and taken care of by my precious and kind grand parents, Richmond and Mrs. N. M. Pearson.

Your little friend,

GILLIE LORETTA BUCHANAN.

OZARK, ALA., Feb. 2, 1884.—*Elders Mitchell and Respass*: It was a glad surprise for me to receive the GOSPEL MESSENGER
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GER, and as precious manna to my hungry soul. I love the doctrine it contains, and I am not able to express to you how much I have been comforted in reading it. For some time past I had been borrowing and reading Bro. Carrol's papers, and enjoyed them very much, but never had enjoyed one so greatly as I did the last one I received. I would read awhile and cry awhile, for it seemed that my poor heart would burst if I did not give vent in cries and tears and praise. Dear Bro. Mitchell has told my feelings and experience better than I could have told it myself, though we are strangers in the flesh. I was in great trouble for over four years, and in April, 1878, all hope seemed to be fled from me. I read the Bible, but still felt worse, and soon retired, falling down at my bed, as I thought, never to rise again, and I cannot say how long I lay there, but when I arose it was with a light and joyful heart, and it did seem that everything was praising God. In December, 1879, I offered myself to the church and was baptized.

Beloved brethren, Mitchell and Respass, O how glad we would be to have you come and preach to us through this country and in this place. Hope the Lord will send you soon. When I commenced writing I felt as though I should never doubt the goodness of the Lord again. Pray for me.

Your sister in Christ,

MARY E. MARLEY.

MILNER, GA.—*Elder W. M. Mitchell, Dear Father in Israel and Brother in Christ:*—We received the GOSPEL MESSENGER for March, containing your second biographical paper. I was full of comfort, edification and encouragement to my poor soul. I have been confined almost entirely to my house and yard for two months. Being accustomed to much travel among my dear brethren, my afflictions have been a source of much sorrow and sadness to me, and while I have loved to eat and drink (as I hope) from the blessed "King's table" of the rich provisions coming to us by way of the MESSENGER, yet the papers above alluded to did reach rather a deeper depth in my poor fatigued soul than any of the rest, and no

I have a great desire that you continue a further sketch, for I was left somewhat sad when I read that you probably would not write more soon on that subject. The intention of this poor scrawl is to ask you, if the Lord will, as you cannot stay with us much longer, to give us more of the manifest blessings (or sketches of them) attending your labors in the ministry. While you have had many fiery trials to pass through, I must believe that the good Lord has also been much with you in his manifest blessings. Please continue the relation a few years further. While I have written what I principally desired to say to you, I will add yet another thing. Your papers for the children are highly appreciated by my children, so much so until even two that cannot read well (less than ten years old) will sit anxiously and beg for the others to read to them. And when your picture appeared, and we read your first paper, the little fellows seemed to bespeak a joy of great delight; and when asked by my little seven-year-old boy who I was going to write to to-night, when I told him, he seemed rejoiced, and told me to ask you to come to see us. This and many other evidences I have that your labors are of the Lord, and highly appreciated by me. You closed your last paper to children by saying, "She being dead, yet speaketh." I would be glad you would furnish the children a paper illustrating how we being dead may yet speak.

As I am a stranger to you, please forgive anything that seems amiss. Yours in afflictions, W. T. GODARD.

DEVINE, TEXAS, April 14, 1884.—*Dear Brother Respass:*—If you will bear with me I will try to-night to tell the brethren some of my troubles and a little about the country here. In the fall of 1882 Bro. William S. DuBose and myself came to Medina county looking a location, and were pleased with this part of the county, buying land. January, 1883, Bro. William moved out here, and in September following I and Bro. Dent DuBose started to move to this county. The 1st of October my wife with Bro. Dent's family started for Devine by railroad. My wife met her brother at Devine with the

measles and caught them. We reached our little home, several miles west of Devine, on the 6th, and the night of the 12th the measles broke out, and I thought she was getting along well; but on the night of the 17th she was taken bad off, and though the doctor came he could do no good, so that on the night of the 18th I stood by the bedside and saw the dear one draw her last breath. O brethren, think! With six little boys around the bed to mourn her loss. Brethren, pray for me and my little ones. My wife's maiden name was Elmira Davis. We were married December, 1869, in Union county, Ark., where we were reared. We moved to Texas, January, 1870; and in 1873 my wife joined the Primitive Baptists at Salem church, where we enjoyed ourselves up to 1883. We had our dear Bro. Shook and old Bro. Jesse Davis, with many other dear brethren, to preach for us. I have four brothers. I am next to the youngest one, and one sister, all of whom belong to the Primitive Baptists. I joined at Old Bethel Church, and was baptized by old Bro. Roberson, Union county, Ark., in 1867. But, brethren, I can say that the good Lord has blessed me, notwithstanding that he pleased to take the dear one from me. He is blessing us with the best of health, and a pleasant country to live in. There are a few of us Primitive Baptists out here, but no Primitive Baptist church nearer than sixty or seventy miles. Bro. William has been living out here about eighteen months, and been trying to preach to these people once and twice a month; and we think if a church was constituted that the good Lord has some people here that would come home. The good Lord willing we want to constitute a church out here this summer; and we would be glad to have some of you dear brethren or friends to visit us this summer and look at our country. We are pleased with it, and think it will suit a poor man who wishes to have a little stock and rich, level sandy land to cultivate. Prospects are fine here for a crop; and this was the first winter in thirty-five years but what I saw snow or sleet.

Your unworthy brother, if one at all,

B. J. DuBOSE.

VERSAILLES, RUTHERFORD CO., TENN., March 7, 1884.—
Dear Brothers Respass and Mitchell:—I would say to you, in behalf of the MESSENGER, that it is quite a welcome visitor to me. I have received seven numbers, and I feel that I have been greatly benefited by every number. I have not heard a sermon preached since last November, owing to the hardness of the winter. Mount Pleasant is the church to which I belong, and Bro. Mullens is our beloved pastor, but he lives at some distance from the church, and the roads are so bad. Our church consists of about forty-five members; we are in peace and harmony. I joined this church Saturday before the second Sabbath in June 1862, and was baptized the next day, by old Bro. Joe Nance. I would like to tell you something of the dealings of my blessed Lord with my poor soul, but shall not now, fearing that my letter will be too lengthy. We belong to the Cumberland Association, and I am sorry to say to you that we have but one ordained minister in our Association, that is old Bro. Stevens. Our Association meets at Mount Pleasant Saturday before the fourth Sabbath in September 1884. I want you to come, and as many more as can. The people of this country think the Primitive Baptists are nearly all dead. I have been hearing that ever since I was a little girl. I will send \$1 to pay for the MESSENGER. I ask you to remember one of the least of God's children, if a child at all.

TEMPERANCE BROWN.

NEW YORK, April 14, 1884.—*Dear Brother Respass:*—In affliction and sorrow I write you this morning.

On Saturday last, at about 8 a. m., my dear wife was stricken with paralysis, while at the breakfast table. She almost immediately became unconscious, and so remained until 10:30 in the evening, when she quietly fell asleep in Jesus.

Yours in Him,

JOHN AXFORD.

To Jimmie and Kate Lawler:—*Very dear Children:*—May his little monthly visitor find room in your far away home, welcome at your happy fireside, and bring many joyous moments to your hearts with its sweet and comforting pages.

Lovingly, your

PAPA AND MAMA.

ECHECONNA, GA., Feb. 11, 1884.—*Dear Brethren*:—The Lord has greatly blessed us at Pleasant Hill, (Houston county Ga.,) the past year. Eld. Story—the pastor—baptized 19 into the fellowship of the church, among whom is one of my little boys 14 years of age. Blessed be the Lord for his goodness.

Yours in hope, JAS. A. KING.

ADAIRSVILLE, GA., Jan. 30, 1884.—*Dear Brother Respass*:—Our church at New Hope is in peace, and a few names have been added to us in the last year. We have the services of our beloved pastor, Eld. F. M. Casey. We are delighted with the MESSENGER. Yours in the bonds of love,

R. J. LOVELESS.

WILSON, N. C., March 6, 1884.—*Dear Brother Respass*:—Allow me to express to you my hearty approval of the MESSENGER. I have been much comforted in perusing its pages especially the biographical sketches and editorials. When I read Eld. Mitchell's sketch I wept much, and felt my heart abounding to him in the strongest ties of christian love and fellowship. I read it aloud in the presence of my wife, and she also wept freely when I read of his impressions to preach and his first attempt. Such communications are good and profitable to the children of God. May you, dear brethren, be spared long and great grace be given you to send the MESSENGER abroad, to the strangers and pilgrims scattered over this sinful world. Your companion in tribulation,

WM. WOODARD, SR.

MESQUITE, TEX., March 17, 1884.—*Dear Brethren Respass and Mitchell*:—I have been reading the GOSPEL MESSENGER through Bro. Croy, and I have to say to you, that I like for the truth it contains better than any religious paper that I have read in fifty years.

Yours in love for the truth's sake, H. WADSWORTH.

OBITUARIES.

MRS. NANCY EVANS.

Died, in Atlanta, Ga., November 26th, 1883, Sister NANCY EVANS, in the 85th year of her age. She was one among the first settlers in DeKalb county, Ga., and united with the church at Nance's Creek, 55 years ago, since which time she has ever been true, devoted and faithful to her church relations, securing also the love and respect of all who knew her. She was unshaken in the faith of her dear Redeemer, though, perhaps, she never had greater trials than she had, yet she was blessed with an abundance of grace to bear up under all conflicts with meekness and patience.

On Saturday night she went to bed in usual health, and the Monday morning following she died in the triumphs of faith. Truly the church at Nance's Creek has lost a Mother in Israel, but we trust that they, as well as her dear surviving children, relatives and friends, may be enabled to bow in humble submission.

NINA GLAZENER.

Little NINA died in Atlanta, Ga., December 25th, 1883, in 4th year of her age, being the youngest child of brother G. F. and sister Nancy Glazener, and grand-daughter of the above named sister Nancy Evans. The minister attended the funeral services of both the above. You, Bro. Mitchell, well know what an interesting child little Nina was; but O, what a heavy blow it was to her dear parents when the Lord called for her to take her, even for a short time, from them.

WM. H. MORGAN.

MRS. FANNIE L. M'CAIN.

Died, at the residence of her husband, Dr. James McCain, jr., in Butler county, Ala., of typhoid fever, after a lingering illness of forty-seven days, Mrs. FANNIE LOVE MCCAIN. The deceased was born in Butler county, Ala., July 25th, 1862, and departed this life, January 22nd, 1884, aged 21 years, 5 months and 27 days.

Mrs. F. L. McCain was an exception as a woman. She was kind to all her acquaintances and loved by all that knew her. Her father Robert Smyth, died in the hospital at Richmond, Va., in 1865, from gun-shot wounds, and left her mother, Mrs. L. F. Smyth, a widow with four little children—she being the only daughter and third child. She joined the Mission Baptist church several years back, and was with them to her death, but while she had a name among them she did not ignore the doctrine of election and predestination and salvation by grace. I have been acquainted with my niece from her infancy, and I have great confidence in her eternal happiness. From the cradle to the grave there was no spot or blemish on her character, she was a beautiful daughter, a loving wife, a kind and good neighbor. Her mother had given her fair opportunities, and having a brilliant mind she had

made good use of the opportunity, and acquired a fine education, and before marriage had been teaching; and I can say that as a teacher she could not be excelled. She was married but a short time, only 7 months and 1 day. She leaves a kind husband, mother, and two brothers, and all that knew her, to mourn her loss, but I feel that our loss is her eternal gain, and we weep not as those who have no hope, but we trust that we have hope that when we like her, shall drop this dying flesh, we shall soar to worlds on high.

In her dying moments she requested those around her bed to sing that beautiful hymn,

“Jesus, lover of my soul, let me to thy bosom fly,
While the raging billows roll, while the tempest still is high.

A short time before her death the writer was to see her and she had a great desire to talk with me, but her physician would not let her talk. I learn from her mother, since her death, she wanted the writer of this notice to offer prayer with her before her death.

Your unworthy brother, THOS. E. HARRISON.

Honoraville, Crenshaw Co., Ala.

ELDER A. HODGES.

Our beloved brother ALEXANDER HODGES fell asleep in Jesus, April 1, 1884, after a protracted and painful cancerous disease, at the age of 71 years, nearly. He was born in Georgia, in May, 1810, where he joined the church of Christ about 42 years ago. He moved to Alachua county, Florida, where he has been in the ministry since 1862. He was much devoted to the cause of Christ, and to the brethren, and dearly beloved by them; and he faithfully served the churches of his care until prostrated by his disease. He was untiring in his loving assistance to his fellow-ministers, and very kind and companionable, as I can witness. He preached Christ on his dying bed almost till the last, and died in the faith, leaving a son and daughter and the churches to sorrow for themselves, but to rejoice for him. Bro. Grover preached at his burial.

By request of the brethren.

D. BARTLEY,

Lake Butler, Fla., April 26, 1884.

MABEY NORMAN.

MABEY NORMAN, baby of Bro. Joel and Sister Ann Norman, died September 12th, 1883, aged 4 years. Little Mabey was his father's comfort and his mother's joy, and a pleasure to the neighbors and friends, who knew him for his smartness and witty expressions. He was ever ready to converse with all that he met with. He was sick only a few days, though he suffered greatly with croup. We know that his God and our God had need for him, and we feel resigned to the will of Him who works all things for our good and His glory. It has pleased Him to call little Mabey home; He will also take all his redeemed children home, where there will be no more tears shed for the loss of children, friends and relatives, but all will join in one song of praise to God and the Lamb for His dying love and redeeming grace. May the Lord comfort Brother and Sister Norman with His spirit and give them grace to help in every need.

Colquitt Co., Ga.

J. D. BARBER.

Bro McArthur

Vol. 6.

No. 7

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELDER MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

JULY, 1884.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 7.

BUTLER, GA., JULY, 1884.

Vol. 6.

BIOGRAPHICAL.

ELD. D. L. HITCHCOCK.

My parents, John and Susan Hitchcock, were born and reared in North Carolina. I do not know whether they were married in North Carolina or Georgia. They emigrated with their parents to Georgia. I do not know the date, but my grandfather, David Hitchcock, was one of the early settlers in Hancock county. I do not



know whether my mother's father, Demcy Baker, first settled in Hancock or some other county in Georgia. He was one of the few men who fought through the Revolutionary war, and came home alive, though with many wounds, and lived somewhere in Southwest Georgia, and died at the advanced age of 111 years.

I was born the fourth child of my parents, October 9th, 1813, in Hancock county, Georgia. When about two years old, my mother was left a widow almost penniless, to struggle through life, and raise her children the best she could. When I was five or six years old my mother moved to Put-

nam county, where the most of her people lived, but none of them were able to help her much. So when I and brothers were old enough to work, we were hired out for what we could get. I then thought my lot was a hard one, and I think so yet; for it did seem that my lot was to get with the worst families in the neighborhood, and that cared nothing for me, or my future welfare. They hired me to work, and work I must, going as the negroes went, and living the same way. Though my lot was hard, I always bore it the best I could, and done the work assigned me to please my employer if I could. I never had any trouble in finding work; but no time to go to school until I was about 19 years old. I went to school about two months. I have given you a few of the outlines of my life from my birth to the 19th year of my life; thinking that some poor fatherless boy will be able from his own life to fill up the vacant spaces, and grant me sympathy for my poverty; and excuse me for my ignorance. I wish now to turn back to my youth and write a few lines in reference to the dealings of the Lord with me. From some cause, I had some serious thoughts about death and the awful consequences after death, as a sinner. These thoughts began to trouble me when about ten years old; though at that time I never went to meeting, and heard no preaching: my fears seemed to increase; I became so serious that I could not hide it from others. Sometimes I would be sitting and thinking about death and the devil and judgment, and I could not keep from trembling with fear. Those feelings followed me for three or four years. About this time I went to live with a Methodist Class Leader: his wife seeing that I seemed at times to be very serious, for the first one, seemed to take an interest in my future welfare. She would give me a short lecture every night. It seemed that she had but one text, and that was the devil and judgment, the very things that I feared. But she soon got me into her church as a probationer, and intimated that with their help, I could get religion quick. I was told to pray, which I had been trying to do for some time: but I tried to pray better and oftener; and as I

thought the Lord did not have a very large account against me, I could soon pay it off; as I thought I was not half as bad as many others. But after two years trial I found that I had got more delusions than religion. At almost every meeting I was asked if I had religion? I answered no. They would reprove me sharply for not getting it before that time. But I thought I did the best I could according to their plan, and failed. But at meeting the minister asked again, "have you got religion yet?" I answered, "I hope so;" as one of the Class leaders had told me that no doubt I was a christian, and did not know it. The minister said, "thank God! I knew that you would get it as soon as you would pray right and give your heart to God." He then began to exhort others to do likewise, and some of the sisters began to shout. But in a moment, it seemed to me that God was looking me right in the face: and something seemed to say, "come to judgment for that falsehood, you are no christian, but a hypocrite and a deceiver." I felt that I was sinking down beneath God's righteous judgment. I tried to pray to God for pardon for it. My prayers were quite different now to what they had been; and my feelings and views were different. I had been fearing that judgment would come and find me not ready; but now it seemed I was summoned to come to judgment. Oh, my soul! what a change in my feelings! and what a change in my prayers! what a change in my views! Before this time I was looking for judgment to come to me; but now I felt that I had been summoned to come to judgment. My feelings of condemnation were such that I prayed God to spare my life until I could get away from that place, and I would never go there again. I got away, and have never returned to that place. But there was no good place for me; no peace of mind. I now lost all hope of pardon on the ground that I was better than others. All my morality and good prayers now seemed to be nothing but deception and hypocrisy proceeding from a wicked and treacherous heart, uttered by a lying deceitful tongue, and was only an abomination in the sight of God. I had often thought that when I could pray a good prayer, God would hear

me. But it now occurred to my mind how can a good prayer proceed from such a corrupt fountain? I had often heard preachers say if you would keep the commandments and do the best you can, God in justice is bound to save you. But when I had a view of God through the law, He looked upon me with a frown, and as an angry God. And all I would hear from the law was, "pay what thou owest." I then found that I was bankrupt and had nothing to pay, for—

"When to the law I trembling fled,
It cursed me and pronounced me dead,
I fell beneath its weight."

It seemed to be whispered in my ear, that "God heareth not sinners, so make yourself contented." This I could not do. I said to myself, "you see that the day of grace is passed; so you had just as well go on and take your pleasure in sin." Oh my soul! I cannot! How can I take pleasure in a thing that has been the cause of my banishment from God, and makes me a companion of devils and damned spirits? Thus having lost all hope in my prayers, I was such a sinner that God could not hear me. But, "if any man be a worshiper of God, of him He heareth." Well may-be if I can get some of the righteous good people to pray for me, God will hear them, and grant me pardon. But this seemed to fail also: as everything else had done. So I passed a period of about four years of trouble and anguish of soul. About the 1st of June, 1834, my troubles were so great I could not hide them. I tried to be alone as much as possible. One evening I was standing looking at the setting sun. It occurred to me look well at it it is the last sight of it; when it sets it seals your condemnation. When it went out of sight I had to say farewell sun and all earthly things; this night thy soul shall be required of thee. I will not try to write all that transpired that night it was a night of darkness, mourning and grief to my poor burdened and condemned soul. "His anger endureth but a moment: in his favor is life." "Weeping may endure for a night, but joy cometh in the morning."—Ps. xxx., 5. But God through great mercy spared my life through the night

and long before day I was up looking for the sun with greater anxiety than ever before. I walked the yard round and round, trying to praise God for sparing my life to see another day. I was for a few moments with my back towards the East, and turning, there was the sun with all its brightness and glory! and in a moment it was revealed to my poor soul, this is Christ, the Son of God, rising for your justification! He was delivered for your offences and raised again for your justification! And there is the righteousness you have been trying to work out: "and he shall be called the Lord our righteousness." I cried out, "Glory to God in the highest." Peace was in my soul! Had I have had ten thousand tongues they all would have been engaged in praising God's holy and blessed name. Oh that consoling thought, *thy sins are all forgiven thee;*" yes, I felt that my sins were all forgiven; and I was so separated from them, they would never trouble me again, or be a burden to my soul more. But I soon found that I was mistaken, another burden soon got on my mind and whispered, "you ought to go to the church and be baptised." I was afraid to go, but could not stay away satisfied; so I went to the church at Harmony, Putnam county, Ga., and told them what I hoped the Lord had done for me; and was received into the fellowship of the church August, 1834, and baptised by Richard Pace. This was another pleasant, joyful day: all is right! all is well! but it was not my privilege to live in this happy frame of mind long at a time. I soon found that there was a new and dangerous element making its way into the church; Fuller's followers began to come in with their new inventions, preaching free will, and a general atonement, etc. Some of the members were already soft enough to receive them, and their new doctrine. Those who could not endorse their doctrine, but contended against it, notwithstanding they were often admonished not to oppose it, lest they be found fighting against God, no doubt caused some to stand still, for fear. Brotherly love and fellowship ceased to abound. Oh, how my poor soul was tried! though I was young and ignorant, having never, up to this time, read

a chapter in the Bible, nor heard much preaching. But my own experience taught me that salvation was of the Lord and by grace alone. I could not endorse those new ideas. And when we could no longer remain with them, in 1837 we withdrew from them, and built us a house and was constituted into a church called Mt. Zion.

MY CALL AND LIFE IN THE MINISTRY.

The first impressions that were made on my mind in reference to the gospel ministry, or that it was my duty to preach, or do something for the comfort and edification of God's people, was made the same morning that I obtained a hope in Christ. It seemed to grow stronger and stronger until it became a constant burden to my mind. I could not consent that it was my duty. I was young and ignorant, could not read the bible, and I thought God was too wise to select such a poor creature as I was to preach the great and glorious gospel of the Son of God. I thought perhaps it might be something else that God designed me to do. I thought perhaps it might be public prayer. But I could not undertake that, because I was unmarried, as well as young. I could not volunteer my services to try to pray in any family, or church, though it was a continual weight on my mind. So I concluded I would marry, so that I could have a family of my own, where I would have the liberty of speaking in prayer. I soon made the arrangement and was married December 15, 1834, to Miss Sarah Moore. We soon moved to ourselves: pretty soon after we had settled in our new home, these thoughts and promises came with force into my mind, and seemed to say, "you wanted a family so that you could have the liberty of praying in it." But I found instead of going forward in prayer, I began to make excuses. But this did not relieve my mind, but after a few months I was forced in feelings to undertake it. I continued for some time through fear and trembling; though I felt some relief and ease of mind, it did not remove the burden from my mind. Passages of scripture would often occur to my mind with such force

that I felt as though some one had spoken the words directly to me, such as, "feed the flock of God," or "feed my sheep," but I would as often say, "Lord I cannot, I am too ignorant and too unworthy to speak to thy children in thy great and holy name; there are many others that can do it, send them." But my constant prayer was, "Lord what wilt thou have me to do?" On one occasion the burden was so heavy, and my distress so great, that I stopped my horse, loosed him from the plow, and climbed the fence and went over into a patch of woods, and poured out my soul in prayer to God, asking him to remove this burden from me; and if it was his will that I should preach, to enable me to do so with as much ability as others; or if I had to try with the ability I then had, to let me die. Soon after this my wife was taken with a severe spell of fever. I was made to fear that it was for my disobedience. In about one week after, I was attacked with the same fever. We both had a long and tedious spell. During the time it often occurred to me what I had asked God to do with me, and that God was going to answer that prayer, and not only take me, but my wife also. I often plead with God while on my bed to spare my wife, and take me, but God in great mercy spared us both. As soon as my health was restored I went to a prayer meeting, hoping that the brethren would pray for me; but I could not tell them what my distresses were. I tried to keep it a secret, but, by some means, they found out I had established family prayer. And they pretty soon requested me to take part with them in prayer. I tried to beg off, though I felt a desire to do so, hoping it would remove the burden from my mind. They insisted that I should go forward in singing and prayer. I did so, and when I rose from my seat, and while turning the leaves of my hymn book, I commenced talking and begging the brethren and sisters all to pray for me, that God would enable me to do my duty. We sung and I tried to pray, all in a tremor—the first time I had ever prayed in public, or before any save my wife. For a little while I felt some relief, but the tempter said to me, "if I could pray no better than that, I

would never try again." And I thought it would be the last time I would try; but I would meet with my brethren again, and they would still insist that I should go forward in prayer; and it seemed there was no way to get out of it; so I went on in this way for two or three years. But no relief to my mind in reference to preaching; but the burden grew heavier continually. Sometimes I felt so full I would talk a little and then would think the brethren would conclude I was trying to preach; then I would stop short off. All this time was trying to learn how to read the bible: I would work all day and study half the night. I had a great anxiety to read and understand the bible. And all the time I had to learn was nights and Sundays. Finally I learned to read a little by spelling the words as I went. When I got so I could read a little better, I took it for my task to read the bible through in one year. I did so; and then read it through the next year; and so continued till I had read it through four times in four consecutive years; meanwhile praying God to give me an understanding of what I read; so that I might be able to teach it to others; notwithstanding I often felt determined that I would not do it. For with one breath I would ask God to enable me to preach; with the next I would declare I would not do it. No doubt many will be astonished at my inconsistencies, as well as myself; but so it was. The brethren and some of the sisters would often say to me, "you will have to preach, and you had as well go at it." I would answer, "no, I cannot." They would sometimes use these expressions in the presence of my wife; it would seem to almost break her heart: she would often ask them never to mention that subject again to her; for she believed that I was determined to try to preach; and she said she had rather follow me to the grave than the pulpit; for she knew I would only be a laughing stock for the people. I do not know who was the most opposed to it, I or my wife. I sometimes thought that her burden and distress on account of it, was about as great as mine, though in a different way. I would often dream of preaching to large congregations, and see and hear

them rejoicing. I would plow and preach day after day; and was hardly conscious of the fact that I was plowing. But when I would go to meeting the preacher would preach, and I thought often that his whole discourse was for me; and when he concluded, would call on me to close the services; and sometimes would say, "if you have anything to say don't keep it back": but it was seldom that I would say anything more than sing and try to pray; and often I would not do that. So I lived for several years, when I had concluded I could live no longer under such heavy distress; I concluded to leave the country and go where I was not known: so I paid my fare and went to Walton county, put me up a shop and went to work, thinking all was well with me now. I found many precious brethren, sisters and friends, feeling for a short time, that I had accomplished the desired end. But my trouble soon returned two-fold worse than before, so much so I really felt like I was in the very belly of hell. But in my agony of soul I promised the Lord if he would let me live and go back to Putnam county, I would try to preach. I felt for a time that the Lord had consented to my proposition; but how to accomplish it, or what kind of an excuse to render I could not know; but the Lord and the people in Putnam were already making arrangements to that end entirely out of my sight. I soon received a letter from my old friends in Putnam informing me what they had done, and what they would do, if I would return to Putnam; one would do one thing, and another another thing: one would come with his wagon and team and move me back without charge. I read the letter and wept freely for joy, and felt to say, "the Lord is good." I said to my friends, "come on with your wagon and I will be ready to go with you." So I arrived back in my same old neighborhood and church; but still with an aching heart, remembering the promise I had made, that if the Lord would let me go back there, I would try to preach. The brethren from time to time would offer me a chance to do so, but I really felt no nearer ready than before I left. The brethren being so well acquainted with my rebellious nature

and timidity, concluded to try another plan; so in conference the brother Deacon arose and said, "Brother Moderator, I move that we give Bro. Hitchcock license to preach." In a moment nearly every other brother said, "I second the move." Before the Moderator could speak, I was on my feet all in a tremble, and said, "good Lord, Bro. Winn! who ever heard such a move? what, license a man to preach that you never heard try?" The Moderator said, "sit down, Bro. Hitchcock, you are out of order." And they would take the vote despite all I could say; and it was unanimous. The same brother arose and said, "now Brother Moderator, I propose to appoint the 3rd Sunday in this month for Bro. Hitchcock to preach"; which was the 3rd Sunday in September, 1846. I only had two weeks allowed me before I had to preach, or fail. It seemed to be the shortest two weeks I ever saw. It was a time of trouble with me and my wife both. I spent almost the whole time in prayer that God would prepare me for the work, or else remove it from my mind. One night while I was bowed and pleading my imperfections before God, something seemed to whisper within, saying, "*my grace is sufficient for you.*" I arose from my knees saying, "it is, it is! I will trust the Lord! He can make me strong!" The time came and several brothers from Tirzah Church came a distance of eight or ten miles, and were at my house by 8 or 9 o'clock. They said that they feared that I would run away; and they came to carry me to the place of meeting. They then began persuading my wife to go. She told them that she would not go for one thousand dollars; but still they got her to go. I told them if there was no one there except a few of the old brethren and sisters that I would be willing to talk a little. Being a little late in arriving there, we found the whole grove crowded with horses and vehicles, and enough people to fill the house quite full. I felt that I could not face them and try to speak; but they commenced singing praises to God; while some of the old brethren were soothing and persuading me not to fear, but go forward and the Lord would help me. I arose from my seat and started towards the table, the Dea-

con jumped up and opened the pulpit door and said, "go up there, that is the place for preachers." I said, "I know that, but not for me." So I took the floor and lined out a hymn, and the brethren and congregation sung, I thought, in the spirit. I tried to pray, and when I closed, I arose from my knees and set down, saying in my mind, "what shall I do?" The Deacon spoke and said, "get up and go to preaching." I arose and commenced talking. I would not quote a text; but thought I would work on in a way that they would not know that I had any text. But the one I thought I would use was, "loose him, and let him go."—John xi., the latter clause of the 44th verse. I spoke about forty-five minutes; I could see no one laughing at me, but all looked serious. When I sat down, old Bro. Akin, from Crooked Creek Church, arose and began to speak, though so full he would pause awhile from emotion, and then go on again. I soon found that he knew what my text was and would apply it to me, and said, "brethren you have done right—loose him and let him go—the Lord has a use for him." When he closed, old Bro. Barnes followed and seemed to be much in the spirit. So, upon the whole, we had a good meeting, and many went home rejoicing; I and wife went home somewhat surprised. I felt that I had lost a burden that I had carried for twelve years. She had seen no one laughing at me, but seemed to be more serious for a time than I had ever seen her before. She had been a member of that church about two years. That was the first time and the last she ever heard me preach, as she departed this life Oct. 11, 1846. I was left alone with two little children to do the best I could. I was invited to every church that was near, so that I tried to preach every Sunday for a long time. In three months from the time I commenced, I was called to ordination by Rooty Creek Church and Mount Zion Church; but I could not consent to it through fear that I was not capable of taking the pastoral care of churches; but the church would send for ministers for the purpose of ordaining me to the work of the ministry. When the committee went they would have me go with them to a general meeting, where

they would meet all the preachers together. They soon told their business, and also told them my opposition to it. Bro. Henderson would have me go home with him; as soon as he could get an opportunity he introduced the subject of my ordination and said, "the brethren tell me that you are opposed to it; now I want to know the ground of your objection." I tried in my weak way to tell him the best I could. When I got through, he replied, "young man, you are very near right, or you guess well; but don't let it kill you; it will all work out right." He gave me a great deal of instruction with many words of encouragement. "We have all promised to be there, and I want you to think about it till I see you again." They came according to appointment; when they got there, Bro. Henderson told some brother that he wanted to see me out there. I went to him, and he said he wanted to know what my feelings were now, "are you willing to surrender?" I told him my feelings and fears were about the same. He admonished me not to be hasty in setting up my judgment against two or three churches. We then went to the house, the preachers had a short conversation, then Bro. Henderson went up in the stand. When he rose up he said, "I reckon you think I am going to preach an ordination sermon; but when I am done you can call it what you please." After he closed he spoke to them about the matter, and said: "I find that the young brother is not willing to take the yoke, and I feel willing, for the sake of his feelings, to wait a little while and let him go and preach to these churches, and we will help him when necessary." So I agreed by the help of God to do so. They came together again Saturday before the 3rd Sunday, September 17, 1847, and this time they asked me no questions, nor showed me any favors; whether I was ready or not. An excellent and appropriate sermon was preached by Bro. Henderson; they then formed themselves into a Presbytery, and I was set before them for examination; and after examination they expressed their satisfaction and proceeded to ordain me by prayer and the laying on of hands. The churches proceeded to give me the right hand of fellowship as

their preacher; the Presbytery were, James Henderson, Cary Cox, and James H. Montgomery. All of these dear old faithful servants of God have long since gone to their long eternal home; and when I cast my mind around four churches that were represented at my ordination, I cannot find one brother in all of those churches now alive that was then living. I remember two or three sisters that are yet alive, which reminds me that my stay on earth is short; but I do thank God for his wonderful goodness toward me, and notwithstanding my trial and afflictions have been many, I have ever found his grace sufficient for me. From my ordination up to a few years back, I have served four churches regularly, and have perhaps baptised more members than all the rest of the preachers in the Ocmulgee Association. Now, dear brethren and sisters, and especially those that feel impressions to preach, don't do as I did, I found the way of transgressors hard; but in the path of obedience, peace and joy. So dear brethren, farewell! may God bless you with every needed grace, is my prayer for Christ's sake.

D. L. HITCHCOCK.

SALVATION BY GRACE.

REISTERSTOWN, BALTIMORE CO., MD., April 16, 1884.

Editors Gospel Messenger:—The truth that salvation is all of grace is not only taught in the Scriptures, but it is a truth that is ineffacably engraved upon the heart of every child of God. Whatever false traditions the believer may be under the influence of, this truth he cannot doubt "salvation is of the Lord." From the consciousness of his own sin, and weakness, and foolishness, he cannot escape, and by the cry of his heart and lips he confesses that his salvation is of God, when he says, "God be merciful to me, a sinner," or "Lord save, I perish," or "Remember me when Thou comest into Thy kingdom." This truth every true minister of Jesus Christ will feel to be the most important of all. He will feel like preaching it, and holding it forth upon every occasion. He will

desire to see those who come to the church under his ministry clear upon this one thing, and will anxiously listen for the confession of this truth by every one who comes to him as an inquirer after heavenly knowledge. Whatever one may say as to his belief of doctrine, or as to his personal feelings, it will not be satisfactory to the true minister, unless this shibboleth "salvation is of the Lord" be clearly pronounced. And when this great confession is made, how the heart rejoices and runs out to and embraces in its tenderest affections the one who has made it!

I suppose that there are in the life of all pastors and ministers instances that set this truth forth in a manner peculiarly striking and impressive. There are occasionally experiences which stand out among other experiences as prominently as did that of Paul among the other apostles. All of them were saved by grace, but Paul stood out as a giant in the defence of this truth, because of the peculiar circumstances attending both his early life and his experience of grace. That experience made him the preacher of GRACE that he was. All of them preached it, but it was Paul's ONE theme, "the theme of themes" with him. There have been some instances in my own ministry of this peculiar kind, and one such it is in mind to tell my brethren, who read the MESSENGER, about this morning.

It was about sixteen years ago, just after I was ordained in my native State of Maine, and at my father's old home there, that the incident that I am about to narrate took place. One very rainy day, about the first of October, while I was sitting in doors reading, I saw a young man drive up to the door. Upon meeting him I found he was a stranger to me. He inquired if I was Mr. Chick, and then introduced himself as Mr. M——, living about six miles distant. He at once informed me that his brother was lying very ill at his home and that his desire was to see me, and that I would come the very day to see him. He told me his brother's disease was consumption, and it was feared he had not long to live. I once told him that I would go that afternoon, and he departed

I knew the family by reputation, and once had known one of the sons slightly, who was, however, then dead; but I did not know enough about them to even go to their home without inquiring the way. I knew the young men to be considered very passionate in temper, and very profane and harsh in disposition. I had heard this of them, but still did not know them even by sight. I started on my way with many questions and reflections on my mind. What kind of a frame of mind should I find this young man in? What should I say to him? Would I find him terrified at the thought of death, and witness a scene harrowing to my feelings, and in which I could do no good? How should I open the conversation with him? At last, as I drew near the house, the thought came, with all this I have nothing to do now. The Lord is in it, and he will make the way plain as I go on, step by step. Thus calmed and composed, I went on. I reached the place. The mother met me at the door, and after a kindly, but evidently sorrowful and anxious greeting, at once ushered me into the sick room. I found Mr. M—— lying on a lounge in the room. He was dressed as for the day, and yet was too weak to rise when I took his hand and spoke to him. He looked at me intently, and with evident anxiety, but I was glad to see no traces of the excitement which I had feared. I asked him how he did, and he said, "Very poorly," and added, "I have no hope of recovery, except that it may be that while there is life there is hope; and I am sinking fast, and do not think I shall last many days. And," he said, "I have sent for you to talk to me." I said, "My friend, all that I say to you is what one sinner can say to another. We are both sinners—both alike sinners. I trust that I have a hope through grace of salvation. And all that I can do is to talk to you of how I am saved." I then went on for an hour perhaps, preaching as best I could the gospel of grace for poor helpless sinners, and reading from the Scriptures such portions as occurred to me as being suited to his condition. I shall never forget the earnest gaze which he fastened upon my face as I talked to him. He said nothing

for a long time, but seemed eager not to lose a word. At length, as I ceased speaking, he said, "You are the first man that ever talked to me in that way. Other ministers have talked to me, but they have told me that I was a great sinner, and they were better than I, but you tell me that you are a sinner just like me. I have been a great sinner all my life. I know and feel that. Others have told me that I must get better, but you say that I may be saved by grace. One thing I know, that if my salvation depends upon any work that I must do there is no hope for me. Here I am upon a sick bed. I have but few days at best to live. I have no time nor strength left to do any good thing, and if salvation be in that way I must perish. But if it be as you have said, by grace alone, then I may have hope. *I must trust in God alone.*" All this he said slowly and clearly, and with the utmost solemnity and earnestness of manner. After trying to commend him to God in prayer I arose to leave him. He pressed me to come again the next day. I told him that my father was very ill, and that all the work on the farm at home was upon me, and that I feared I could not come the next day, which was Friday, but would come again on Sunday. For this I have been sorry many a time, for on Saturday a messenger came to tell me that he was dead. He had passed away on Friday night, less than thirty-six hours after I left him. I was told that at the last, great peace came to him. He talked of the grace and love of Jesus to a vile sinner like him, and requested that his mother and sister should sing "Amazing grace, how sweet the sound," etc. And in this he fully tried to join. His last request was that I should attend and preach at his funeral, which I did on the following Monday.

There have been some things connected with this, to me touching, incident that I never have understood upon natural grounds, but must attribute to the direct agency of the spirit of God. Among them were these: I did not know the family, except the one who, as I at the first stated, had died; I had never preached in that neighborhood; I knew no one

the neighborhood. I am sure none of the family had ever heard me anywhere. And I believe they knew nothing of old school Baptists, for there was no church within twenty miles of them. I have been compelled to believe that his impression to send for me was as much of the Lord as was that of Cornelius to send for Peter. I have never known to this day how he came to even know anything about me, or to send for me. I left that section for Maryland a few weeks later, and have never seen nor heard from the family since. I believe their mother was a Methodist. I have narrated this incident because it seems to me that this young man's confession upon his dying bed was a most striking witness to the truth of salvation by grace, and that every event connected with it displayed the wisdom and providence of God. The Lord called him in his dying hour, and made him a witness to his truth. If that witness did no other good, it confirmed and strengthened my heart. And, as I have many times told it, I know that it has strengthened others, and I hope it may yet be of use to many. This dear brother, though it was his to only die when the Lord delivered him, yet by his faith still speaks to me, and in this feeble record perhaps to others also, though he is dead. Affectionately, your brother,

F. A. CHICK.

BAPTISM.

Baptism is an ordinance in the gospel of Christ committed to the care of his church on earth for all time. It is to be administered by regularly ordained ministers of the gospel. It is enjoined on all truly penitent believers. It is the door into the visible church or gospel kingdom. It is a prerequisite to the sacrament of the Lord's supper, as it is first enjoined, and recorded before it. It distinguishes between the followers of Christ and the outside world. In its ceremony we have a confession of the Holy Trinity. The Father, the Son, and the Holy Ghost. The mode is an immersion of the body in water. In this, we have in a figure, the burial

(2)

and resurrection of our Lord and Saviour Jesus Christ.—Rom. vi., Col. ii. Also our death to sin, and resurrection to new life. In the same mode we have illustrated in a visible figure, the washing of regeneration and renewing of the Holy Ghost which is shed on us abundantly through Jesus Christ our Saviour. It seems to stand in the lead, and is pre-eminent among the many good works which God has ordained, that we should walk in them. Unto which, also, we were created in Christ Jesus. Christ gave it the seal of his approbation and sanction when he was baptised of John in Jordan. The Father spoke his sanction in audible voice, while the Holy Spirit descended in the visible form of a dove and abode upon him. In this he was anointed with the oil of gladness above his fellow kings in Israel. This ordinance is important for several considerations :

First.—Because Christ ordained and gave it his divine sanction. (Suffer it to be so now and forbid it not, for thus it becometh us to fulfill all righteousness.)

Second.—Because it is the door into the visible church, or gospel kingdom, for all time.

Third.—It is important for what it figuratively represents, as already noticed.

When ever, and where ever, this ordinance is properly administered, the spectator beholds in this figure, which divine wisdom has selected, the burial and resurrection of Christ. And, the believers, death to sin and life to righteousness, while the faith of the subject, and others, is much strengthened. Thus, in these particulars, baptism illustrates much that the gospel teaches. Add to baptism the sacrament of the Lord's supper, and we have the further figure of his mangled body and blood shed. His flesh, meat indeed, and his blood, drink indeed. Whereof, if one eat and drink, he shall live forever. Thus, in the signification of these two standing ordinances in the church, we, by faith, see pretty much all the fundamental principles of the gospel system of salvation illustrated. What glory and beauty shines forth in them. Unlike the sacrament and other duties and privileges, when once properly attended

to, and the subject obtains a conscience void of offence, he may go on his way rejoicing. It will trouble him no more. In the same figure we have illustrated to faith's view, our Lord and Saviour, overwhelmed in sweat, and tears, and grief, and blood, and death, which He, himself, sums up in baptism. If all that is enumerated above, and infinitely more, is taught in the ordinance of baptism, how important that the lesson should stand at the threshold of the gospel church for all time, and be submitted to by every one that enters her sacred portals. As by one spirit we are all baptised into one (spiritual) body. So in water baptism we are all baptised in one visible body. And though the elements are two, the mode is one, (one baptism.) We close by exhorting all true believers to obedience to this great requirement in the gospel, and obtain that rest and peace no where else to be found.

Mount Vernon, Texas.

C. A. PARKER.

ALBANY, Mo., April 1, 1884.

Dear Brethren:—For some time I have been sojourning in a barren county, which abounds with chilling winds, so poisoned by the miasmatic influence of sin that its effects upon one so poor and needy and helpless has often been well nigh unto death. My sojourn in this undesirable and fruitless land has been from necessity rather than choice. I would not have you think that this is my first experience or knowledge of this sorrowful land, where pain and death reigns, and fears and distress in all their varied forms exist to annoy, perplex and discourage those that seek a city that is out of sight, whose builder and maker is God. O no, with deep sorrow and pain I confess that it is my lot to often wander up and down this benighted country, roving over its barren wastes and rugged cliffs of rocks, its sand parched deserts, and caves wherein dwelleth loathsome and unclean and venomous beasts. In truth, I am not sure but this is my native country, and thus from necessity rather than from choice, as I said before, I am dwelling here most of my time. Once I thought

the land was good and its fruit delicious, and good for the eye to look upon. The habits and customs and wearing apparel of the inhabitants were such as caused me no grief, and was very satisfactory to me. In fact there was no perceivable dissatisfaction, and throughout its vast domain all was revelry wild and fanciful. The Prince of the power of the air was the ruler, and His government was satisfactory. Nature was self-supporting and independent, but alas, all that pertain to this land of death that glittered so to our eyes once is perishable and transitory in its nature. That I have now such a view of this once self-satisfying country as to abhor its abominations, and am led to detest its customs, habits, pleasures, productions, government, climate, etc., I feel that I owe it all, from first to last, to another King, who reigns in righteousness, who has discovered to me the exceeding greatness of His mighty power and wonderful and everlasting love, and that justice and mercy are the habitation of His throne.—Ps. lxxxix. 14. The effect that was produced upon me to see this King in his glory was wonderful in its nature. Tongue and pen would fail to describe it. The Lord (or King) was sitting upon a throne, high and lifted up, and his train filled the temple. This view was in the year that King Uzziah died. Yes, indeed I am led to believe, and this the more as I converse with the subjects of King Emmanuel, that King Uzziah dies or vanishes out of sight or power when they see the Lord lifted up.—Isaiah vi. 1.

But to proceed. To see the King in his glorious character who only hath immortality, covered with twain His face and feet, and the attending ones cry, "Holy, holy, holy is the Lord of hosts." The whole earth at once is full of His glory. The lawful captives are to be delivered and the prey be taken from the mighty.—Isaiah xlix. 24. Ever since this wonderful deliverance I have been astonished that I am so oft brought into bondage. In truth, to me it seems at times to be very doubtful if I have the marks of the subjects of another kingdom. My love for the King in his glory seems so weak and lifeless, the glass through which I look is so dark that scarce

ly an object can be seen at times. This is the case especially when I look within at self, and this causes me to grieve and lament, and often to say, "Woe is me, for I am undone." Thus fettered and bound, none can deliver but He who hath said, "My faithfulness shall not fail." Thus, if I am permitted to take a Sabbath day's journey towards the celestial city, and rest under the shadow of a great Rock in this weary land, I oft go forward with too great a pace, and grow too self-confident, look back and wonder how I could be holden with the pains and sorrows of death, and ere I am aware I am a prisoner, apprehended again to give an account for some great folly, foolish blunder, or vain hopes or glory. In this condition I lament my case, and would but cannot get released. Experience has taught me that my deliverance from this woe-ful bondage and barren country is not attainable through extra exertions or good done of my own. Being powerless to cast more than a glancing, wishful look toward the holy mountain, in which the Prophet had said, "They shall not hurt or destroy."—Isaiah xi. 9.

The King in his glory reigns in all this holy mountain, yet I am so clogged by mortality, so set with sin and so weak and frail that I see but little if any of His immeasurable, unsearchable riches. I profess to be a pilgrim, traveling toward the Holy City, in the name and by the authority of this King of kings, and Lord of lords, but I make but little progress, in fact none worth mentioning, unless an occasional smile of my Redeemer revives my drooping spirits, and His own hand carries my burden, His love drives out my horrible fears and warms up my frozen affections. Then I remember all the precious promises, so applicable and suitable to me so poor and needy, that He has left to cheer me. I remember that others have been cast down, but not destroyed, preserved unto His glory, and that the promise of grace was sufficient that no evil shall befall us, but that He is faithful and full of mercy. Then I forget my sorrows and dwell in a land of peace and plenty. The Son of Righteousness hath arisen with healing in His wings. The peace He grants passeth understanding, and

more than makes amends for the trial of our faith. Thus I am poor, and yet hope I am rich in Christ; dispossessed, yet possessing all things; hungry and thirsty, and yet full; in a barren country, a desert, a waste, yet abounding with fullness, springs breaking forth and the wilderness blossoming like a rose. Are there any like me? ISAIAH J. CLABAUGH.

"BOND OF PERFECTNESS."

"Charity is the bond of perfectness." Whoever has this charity, or divine love abiding in such strength and measure in heart as to predominate, hold the mastery and rule in life and action, has attained to perfect standard of spiritual life and walk.

Not that this love, perfect in itself, is perfectness to you, in whole; but the bond of perfectness, and what binds all that is perfect in you to the perfections in Christ and in the church. All in you under the power and rule of this love, is perfect; If this love abides in your heart, and rules in actions, thus far you are perfect, and love is the bond that binds you to like perfections in all saints and in Christ. Thus, with love for the cord, you are all knitted together, as it were into the one garment, or inclosed by the one perfect bond into the one perfect life and way, separate from corruption. And since in proportion to the perfectness of life and walk one enlarges and strengthens his love, and love is the bond that draws and binds together, it is right that we love him proportionally better than another.

Love as the greater spiritual gift, should be the ruling principle or power. But some professors of christianity serve through fear. Why, what a tormenting tyrant is fear! And what a heartless, selfish service to such a master! But for love to rule you, is for love to strengthen and guide you. But obey the laws of love and though you walk in blindness or darkness, your very steps are perfect, you as surely go in and on to perfection. No other power or guide but what may go wrong, but the law of love is the voice of God.

Behold a family in the bonds, and under the rule of natural love; they are kind, gentle, peaceable, easily entreated, long forbearing with one another, enduring, believing, hoping all things, thinking no evil. If one has faults, failings, or even sin, against the rest, love hides the multitude of errors and failings, and still endures, and hopes and believes for the best. And never do they publish or even whisper these things abroad.

Shall we be more faithful to natural than divine love? and when we would know to what extent divine love should go, let us—if doubtful of the laws—measure by those of natural love, and be seen not to come short of them at least.

For, though God implants this divine love in the heart at spiritual birth, we must cherish, cultivate and provoke it to grow and abound more and more, till—like the great towering overspreading tree, that has drawn in and absorbed all the life giving properties of the soil, till all surrounding growths are left stunted and weakened, and it withstands the strongest storms—we become so rooted and grounded in love as that it absorbs the heart, rules the walk and governs the life; for to live after the flesh is to wither and die. To live after the spirit is to obey the voice of love, which is the law of God, and live forever.

To live in love is to live in Christ. To let love reign in your heart, is to invite and ensure the peace of God then. Love, and love only, is the bond of perfectness; and encloses in the shielding sheltering walls of Zion—the beauty of perfection—yea, and also in the tender, saving, “everlasting arms” of Jesus extended in the love of all saints.

And to walk wherein is to walk in one only way of perfectness through this life, wherein no unclean or defiling thing ever enters, and where the lamp of God, given to the strong hand of faith, lends the perfection of beauty to love’s beauty of perfection.

Oh you, poor longing soul, that hates sin and loves holiness—that abhors corruption and craves the perfection in Christ—remember that love, and love only, rules to perfection and is the bond, and bond only, of perfectness.

Butler, Ga., March 20th, 1884.

R. A. PHILLIPS.

PRESCOTT, ARKANSAS, Nov. 17th, 1883.

Editor Gospel Messenger:—As Eld. F. A. Chick desires some to write their experience who had a “simple” story to tell—and having been requested by others to write something for the MESSENGER, I have thought for some time that I would make the attempt; but, knowing my literary attainment to be very limited, and feeling too unworthy to claim to have experience of grace, I have deferred from time to time.

I feel that it is almost useless for me to try to write my experience, for it has been told in the MESSENGER by others, far better than I can relate it myself, however. It was in the winter of 1880 that I was awakened to a sense of my condition as a sinner, and was made to see and feel my helplessness in the extreme. In this condition sunshine and birds seemed to mock me, and tended to increase rather than diminish my troubles; I liked dark, dismal days, they seemed more in harmony with my feelings than bright, sunny days. Gloom without harmonized with the gloom within. My former associates were company for me no longer. I loved to be with good old christian people; desired to be like them; I loved to hear them talk on the subject of religion, but did not want them to know that I was interested in that subject. I had heard people say that the days of miracles were over, and thought if this be true mine was a hopeless case indeed; for I thought it certainly would be a miracle if I were ever saved. I suppose it is needless to say that I tried to pray to the Lord for mercy, for all who have traveled the same way know of the long burdensome road, with nothing but prayers, tears and disappointments at every mile stone. My would-be prayers did not do me any good, but made me worse, seemingly. After I was driven almost to despair, and would resolve never to try to pray any more, (for it seemed that I was doomed to everlasting punishment) but it would not be long before I would be trying to beg for mercy again. I have been told that I even prayed in my sleep, which surprised and embarrassed me very much, for I did not want to deceive any

body or let them know what was troubling me. I read the Bible secretly and tried to conceal my feelings but failed. What I read in that sacred volume condemned me; it seemed that there was no hope for me; others could be saved, but as for me I had sinned away the day of grace and must be inevitably lost. It was not until spring, 1882—two years from the time that I first became alarmed on account of my sin—when I had given up all hopes of ever being saved, the burden was removed, and I was made to “rejoice in hope of the glory of God.” But it seemed that I was not to enjoy that rest long, for soon I was made to doubt; I feared it was all a delusion; I tried to pray earnestly, that if I was deceived, to be undeceived; I even prayed for the burden to return—not that it was so easily borne, but then I could know my condition precisely, and perhaps know just how it was removed. One day a few weeks later I was thinking the matter over, and wishing that I could be reassured, I got up and took the Testament to read, not knowing what portion I wanted to read, and the first words I saw were: “And now why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord.” These words were a great consolation to me, for I wanted to join the church but did not want to deceive anybody, however, I did go to Smyrna church—Primitive Baptist—Nevada county, Arkansas, Saturday before the second Sunday in August, 1882, and told a little of the above, was received (yet I do not know why they received me on so little) and baptised the next day by Elder Alex Mason. There was a deacon ordained the same day—celebrated the Lord’s supper and washed feet also—such a good meeting we did have. I never enjoyed a meeting so much in all my life before; but felt myself unfit to share in the smallest spiritual blessing. In conclusion, will say I know there has been a change in me, for the things I once loved now I hate, and the things I once hated now I love, but whether the work of “grace” was ever begun in my heart or not I can not tell. It may all be fanaticism. I feel like I know that I “love the brethren,” and can very easily esteem

others better than myself; I also feel like I know that if there is one that is the least of all, that one is myself, but hope I love the doctrine of salvation by grace indeed and in truth. If I am saved at all it is not by works of righteousness which I have done. I still have my dark hours, yet hope for

“— a better life than this,
Where there is no conflict and no strife,
Where all is perfect peace.”

MATTIE MILLER.

ANDERSONVILLE, GA., March 2, 1884.

Dear Brethren:—The cause of Christ is the greatest and grandest of all causes to the child of grace, while on the other hand it is to the children of the world most objectionable. Why this difference? All naturally of the same parentage, and as men of the world alike love worldly things! There is no doubt a great principle that is the cause of this difference in the same family of people. The truth of God as believed and partially understood by his people is entirely hidden from this natural family, from the wisest to the most ignorant inclusive, of all ages, sects, classes, etc., so that no advantage gained by study of science, of the Scriptures, or anything else can enlighten the mind so as to comprehend these mysteries for, says the apostle, eye hath not seen nor ear heard, nor hath it entered the heart of man what God had prepared for them that love Him. If we regard this expression of the apostle, we must necessarily conclude that all are alike destitute of the ability to understand, and as eyes can't see it, nor ears hear, nor hearts understand, the wise with all his education, theology, religious training, etc., can't see, hear, nor understand any more than the ignorant or those who do not enjoy these so-called advantages; and in vain may men look for the proper understanding from such a source. Yet thousands perhaps are not expecting it from any other, for the natural man (it is the natural family of which I speak) receiveth not the things of the spirit of God. This natural family don't know anything about the spirit of God; they only

know that spirit of man, whereby they know the things of man and the things of nature, their equal; hence natural enough they receive him not—therefore the world rejected Christ because they knew him not. If any should have come in his own name him they would have received, for they knew him, but the things of God knoweth no man; hence not having known him they reject him, reject his people. It is clearly evident that the things of God are beyond the comprehension of any of this natural family, only as God gives his spirit, for, says the Word, we have received that spirit which is of God that we might know the things which are freely given to us of God, for the spirit searcheth all things, yea the deep things of God. Thus God gives his children his spirit that they might know him, hence it is written, they shall all know me, from the least to the greatest. Nor, are we to understand that the giving of His spirit is hinged upon opportunities within our grasp, for, says the Word, "All shall know me from the least to the greatest," so it matters not what the present condition of His children may be, while they be heathen, infidels, or anything else, that man would conclude would be impossible for God to overcome. God is able, and not only able, but will give them His spirit, and when this is done every one that hath heard and learned of the Father cometh unto me, and he that cometh I will in no wise cast out. When God gives them his spirit they then come into immediate communion with God. He never could hear them or regard their petitions before, but now they have the spirit of adoption, whereby the cry Abba Father. Could not say Father before, but now, as little children, are privileged to nestle at His feet and beg for what they need. Thus the religion of Christ is a spiritual thing, and the worshipers of Him must have His spirit, and must in spirit be translated from this natural family into a spiritual one, their lives also in the flesh should be conformed to His. Then we may conclude with the apostle, who shall lay anything to the charge of God's elect, since Christ hath undertaken for them, died for them, arose for their justification, and now is exalted to

give them all they need while in this world. He it is that goeth before them and leads them into just such pastures as is best suited for their condition. Nor is He like the hireling, when trouble comes desert them, but is with them always even to the end. It hath pleased the Father that in Him should all fullness dwell. This fullness is sufficient to convert them from all false principles of salvation and sufficient to keep them after having converted them. This fullness is all I cling to as a hope of salvation beyond this world. If this is not sufficient, then I am undone.

Yours in bonds of the gospel,

S. J. ENGLISH.

DIXON, MISS., March, 1884.

*Elder Mitchell:—Dear Brother:—*I have been reading the MESSENGER for ten months, and have desired to write you ever since I knew you were connected with the editorial department. I was born near what is now known as Alexander City, Tallapoosa county, Alabama, May 16th, 1838. My father, Moses Powell, was baptised at Fellowship Church, by Eld. J. G. Edon, and my mother at Ephesus, by Eld. Moses Gunn. I had serious thoughts about death and eternity from a very early age, and from some cause I have ever had a very peculiar love and regard for Primitive Baptists; but if ever it was the pleasure of God to show me my very wretched condition as a sinner, it was when myself and mother were sitting in the house after a spell of sickness and unable to get out. My mother asked "what is the cause of sickness?" and then said, "sin is the cause." This sunk deep into my heart, and I desired to retire to the silent grove and ask the Lord to have mercy upon me, but was not able to get out of the house for several days. After some time I was able to get about, and one day, in the horse lot, I fell upon my knees in fervent prayer for the first time, but all seemed unavailing. I was in great trouble, and being about fifteen years old it was suggested that I might get rid of this distress by associating with my young comrades, but often when with them I desired to be

away, as it seemed there was enjoyment for all except myself. For near three years I was shut up in darkness, and at times distressed feelings would seem to leave me, but soon again they would return. One day when I was plowing, all at once, it rushed into my mind: "Where is the trouble you have been in so long?" It was gone, and I felt light and happy. Everything around me looked beautiful, and I could rejoice that I was born to die. But I suppose that I did not remain in this pleasant condition more than an hour before it was suddenly suggested that this is all foolishness. I did not know when nor how my burden went off, nor could I get it back again. I could not realize that I had a hope in Christ as christians did, nor could I think they saw and felt themselves to be sinful as I often felt. But from this time I had an increased desire to hear gospel preaching and to unite with the church, and after my father moved to this country (Mississippi,) I often tried to have courage to talk to some one, but never could until about the time I talked to the church in September, 1869, when I was received among Primitive Baptists at Fellowship Church, Newton county, Mississippi, and baptized by Eld. J. G. Crecelius.

Previous to this and during my mental troubles I had been in several severe battles in the war. But in many respects my troubles had just commenced. I can truly sympathise with you, Bro. Mitchell, when you say that your life has been one of afflictions, trials and hardships. A severe burn received when I was a child, now began to hurt and inflame so badly that in 1874 my leg was amputated. This soon greatly relieved my bodily sufferings, but I never shall be able to relate my mental agonies. As my father was poor, my early education was very limited, but being now maimed for life I taught school about five years, but as this did not suit me I quit and went to the farm with my wife and children. We have but one son and six daughters. Owing to a drought last year we made but little, and my son, the oldest of the children, has been unable to work nearly all the winter, so that I now have to seek some other employment. Pray for us, that the Lord

may give us sustaining grace. May the Lord bless you in all your tribulations and enable you to stand on Zion's walls and "cry aloud and spare not." This, Bro. Mitchell, is to you, and if you see proper to publish, do so. L. L. POWELL.

Owing to the amount of correspondence on hand we find it impossible to give all a place for months to come, unless we condense lengthy articles in less space, as we have done the above letter of our dear afflicted Bro. Powell. We truly sympathise with him and his family, and hope they will be sustained.—M.

ELECTION.

In a former article we see that grace, as defined by inspiration, is the absolutely free favor of God made manifest in the blessings of salvation to poor ungodly sinners and rebels against their sovereign. I will try to show what those blessings are in a very limited way, by alluding to them separately, as the golden chain of blessings consists of several links, all of which unite and harmonise in the great work of salvation, and contribute to the praise of the glory of God's grace wherein he has made us accepted in the beloved: The first of those blessings I will allude to is that of election. When inspiration declares we are saved by grace, we are taught that the end with all the means and all things that contribute to the end, which is salvation, are embraced; and God being wonderful in counsel, it is reasonable to suppose that in his eternal mind he embraces the entire system in all of its parts with all the means applied to their respective objects in order to the accomplishment of his purpose, as he has sworn saying, "surely as I have thought so shall it come to pass, as I have purposed so shall it stand." And as we have selected election as the first link in the chain of blessings referred to, as the subject of our present inquiry, will say that Christ as the head of his body, the church, was set up from eternity, as God's elect, such as God the Father chose in Christ before the foundation of the world, out of the nations of the earth constitute Christ's mystical body. Election is the act of choosing from among men; divine election has reference to sinners under just condemnation, though the elect were chosen in eternity, yet it was in view of their fall and consequent miserable state, being as much involved in sin and condemnation as others; it follows then that election is discriminating, and being a fruit of grace is absolutely free, thus it appears the condition or cause of this difference between the elect and others no more guilty, is

not in the persons themselves. It follows then that God in the exercise of his sovereign will chose the objects of his eternal love whom he will render everlastingly happy, while others no more guilty are left to perish in their sins, showing plainly that the cause of this difference originated with our Sovereign—election being a fruit of eternal love is sovereign, irreversible and personal, that is, it embraces a certain number of particular persons. In proof of above position, will call attention to the following scriptures: "God hath from the beginning chosen you to salvation," has chosen his elect in his son before the foundation of the world, "has appointed his elect to obtain salvation by our Lord Jesus Christ." The apostle in speaking of redemption says "according to his eternal purpose which he purposed in Christ Jesus;" in which purpose election was embraced, "whom he did foreknow he also did predestinate to be conformed to the image of his son." His elect were "predestinated to the adoption of children," the "Lord added to the church daily such as should be saved" or were chosen to salvation. "As many as were ordained or chosen to eternal life believed;" "but ye believe not because ye are not of my sheep" or chosen as I said unto you. "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded;" "the Lord did not set his love upon you nor choose you because you were more in number than any people, for ye were the fewest of all people, but because the Lord loved you," Deut. vii, 7-8. "To sit on my right hand and on my left is not mine to give, but it shall be given them for whom it is prepared of my Father," Matt. xx, 23, "for the elects sake those days shall be shortened," they shall deceive the very elect if it were possible, Matt. xxiv, 22-24. All the blessings of salvation were given the elect in Christ as their substitute and surety, and by his active and passive obedience he purchased for their use and the enjoyment of all spiritual blessings, of which election is one, in that sense we understand the following class of scripture: Paul said of Christ "who loved me and gave himself for me," "the good shepherd lays down his life for his sheep," "Christ loved the church and gave himself for it;" "thine they were and thou gavest them me," "thou shall call his name Jesus for he shall save his people from their sins." Upon a careful examination of the scriptures referred to we think the positions taken are fully sustained. In view of the accumulation of testimony and vastness of the subject will, for the present, close in the language of the great apostle. "O, the depth of the riches 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 has been his counsellor, or who hath first given to him and it shall be recompensed unto him again;" "for of him, and through, and to him, are all things, to whom be glory for ever, Amen."

Your brother, I hope in the faith and fellowship of the gospel of Christ.

JAMES WAGNER.

WAYNESVILLE, WARREN CO., OHIO, April 22, 1884.

Dear Brethren Respass and Mitchell:—It is time I should remit you for the GOSPEL MESSENGER, and feeling a desire to assist (in my weakness) to make the GOSPEL MESSENGER a welcome gospel messenger to the household of faith. With this view I send you a circular letter, sent forth by the Miami Association in the year 1799. Some one may inquire how I know this to be true? I will answer. I have in my possession the record, and I find it pleased the fathers to *record* the circular letter as well as the business transacted.

I love to look over and read the records of the fathers in Isreal, who have *long* ago returned to dust. But they being dead yet speaketh. At the time this circular was adopted the Association met at Columbia, now included in the suburbs of Cincinnati, Ohio. It was then a new country, and the inhabitants were *not as wise* as in *this*, our, day (as *is claimed*). But I find *this* in my perusals. Those aged, and now almost forgotten, fathers were wise in that they knew a Saviour's love, and contended for *the* faith once delivered to the saints with *greater* zeal than in these days, for they met often and "spake often one to another." We are enticed too much by *pride* to come boldly to a throne of grace.

CIRCULAR LETTER.

The Baptist Association convened at Columbia, Ohio, September 6th and 7th, 1799.

To the Several Churches in the Union—Dearly Beloved in the Lord:—Impressed with a sense of the abounding mercy and goodness of God, we send you this, our united Address. Wishing to stir you up to duty, and that you may abound in love and good works.

The interview we have had demands our thanks to the great Lord of the Church. While we witness the stability of our old professors, several new churches formed, goodly additions in some of the churches, and a prospect of still more, constitutions shortly like to take place, thus while the blessed Jesus in His word and church is exalted, we can but rejoice and say, "This is our Beloved and this is our Friend."

We observe that while the harvest is great the laborers are few, and the few have their difficulties. We hope, dear brethren, that you will relieve them as you have ability. Remember these are the ministers and servants of the most high God, who show unto you the way of salva-

tion, and if they sow unto you spiritual things you ought not to be backward in making them partakers of your temporal and earthly things. It gives us pleasure to see that they do not sell themselves to you as though they were greedy of filthy lucre.

But, dear brethren, you must be sensible, that while you see them unrelieved from their own necessities, and providing for their own household with their own hands, they must be hindered in that good work of studying, visiting and working in God's harvest. We exhort you to read 1 Cor. ix., and you will plainly see a great christian duty, and they who neglect may as well neglect any duty. Besides, how can you pray the Lord of the harvest to send more laborers into His harvest, when those now in His employ are neglected by the professors to the distress of their common circumstances as men?

Think not yourselves made poorer by doing your duty as Christians. Does not the Lord call you hereto when He says, "Prove me herewith, saith the Lord of Hosts, and see 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. ii. 10.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen!

FRANCIS DUNLAVY, Clerk.

JAMES SUTTON,

Moderator.

This is at your disposal.

WELL. C. CORNELL.

HUTCHISON, KY., April 21st, 1884.

Dear Brother Respass:—The May number of the MESSENGER is at hand, and read with at least usual interest. Am the more pleased, that I have no occasion to find any fault with any of its contents. And specially pleased to find the name of sister Phillips in it again; with the indication of its continuance. But my present special object is, to notice about three communications in this, May number, viz., brother Mitchell's "Address to Parents," brother Respass on "Denominational Name," and brother Chick in his reply to his "Missionary Baptist Friend."

And first, Brother Mitchell. I have read with pleasure and satisfaction his papers addressed to the children, and approve his method of address; but this to the parents far excels, as

(3)

this is striking at the root of the matter, and places the responsibility just where it properly belongs, beginning at the cradle, where the parents begin to govern, and the child to be governed. It has long been my principle and judgment, that around every hearth stone, in a well regulated family, there is or should be "*miniature government*," and the Bible rule in all cases should be observed. Sunday training under a proper mother is well enough in its place, but we need every day training, and the parents must bear the responsibility, and suffer the shame consequent upon delinquency.

Secondly, Brother Respass. I think it would be well that, the Baptists proper, as "*the Church of Jesus Christ*," should be known and understood every where under the same, one only, appellation, and I endorse your suggestion, that of the "Primitive Baptist Church of Jesus Christ." There are several other appellations attached to the phrase Baptist besides those you have named, such as "Particular Baptists," "Predestination Baptists," "Old Regular Bapists," "Free Will Baptists," "Missionary Baptists" and "anti-Missionary Baptists." All of these tend to more or less of confusion, and the longer it stands, the more confounded will be the confusion; so I think the suggestion a good one, and with it I will take it upon myself to make another suggestion to accompany it, that we may know the more readily *who are Baptists proper*.

Thirdly, Brother Chick. My suggestion will perhaps answer the complaint of brother Chick, or rather of his Missionary friend. That in connection with the effort to *harmonize upon a name*, that an effort be also made to revise our articles of faith and order of church government, that we may know who are Baptists *indeed*, and not in *name only*. Brother Chick says "that many of our churches have not published any formal articles of faith, but some have."

I will say that the churches under my observation, used to all have covenants or constitutions indicating their articles of faith and rules of decorum, which was read at all their church-meetings for business. This would enable any one desiring it, to inform himself of their doctrine and order. Bu

I believe this custom has, in a considerable measure, died away in many of the churches; this should not be so, for the continued reading of them, not only gave others the opportunity of information, but also tended to keep the minds of the membership refreshed from time to time in regard to both the doctrine and order of the church. But judging from the many irregularities of church discipline that often the membership scarcely know that they have any rules of decorum at all, and therefore act as though there were none. The three departments of the house of God, that is, the doctrinal, the experimental and the practical, must be kept intact or she loses her visibility—the candlestick be removed. Now my brother, as regards this suggestion of revision, as connected with uniformity of name, I will further suggest that you and brother Mitchell are the men to do it. You are both regarded as sound in the faith, with a good understanding of the general principles of the gospel and order of God's house. I believe there is a need for some step of this kind to be taken, that our general principles and order may be placed the more prominently before the community every where.

The Philadelphia *Baptist* confession of faith was at one time, years ago, looked upon as a standard of orthodoxy. And I believe that at one time our churches and associations were constituted upon that confession. But I reckon that but few if any copies of that confession can be found, and I know not to what extent our churches would now endorse it if it could be found.

Now my brother, I do not want to lay heavy burdens on others and shift them myself, but I will just ask of you and brother Mitchell, to take the matter into consideration, and call to your assistance such brethren as you may think proper, and to act as prudence and discretion shall seem to dictate, and may the Lord direct in accordance with his own will and good pleasure. Yours truly,

E. S. DUDLEY.

We have no need for such a thing in this section, as our articles of faith are published every few years.—ED.

MONTALBA, TEXAS., April 27th, 1884.

Editors Gospel Messenger:—Dear Brethren—I have for some time felt to give a synopsis of the life trials of this poor sinner during the year 1883. Prior to this time, as many of my friends and brethren know, I had been forced to wade through seemingly fathomless waters of tribulation. But thank Heaven's King I was enabled to stand. But alas! the days of sorrow surely came, and such sorrow which none can know, save those who have felt it. These untold sorrows were brought about by the loss of four of our dear children. First Hannah Malinda, February 26th, 1883, aged eighteen years and eleven months; she died in the triumphs of grace. Second, Archie Alabama, aged nearly two years, April 11th, 1883. Third, Minerva Roxana, August 9th, 1883; aged nearly 9 years. Fourth, Robert Tilden, October 29th, 1883, age seven years.

No tongue can express what we have felt and do feel. And, but for the sustaining grace of God we feel that we should have been overwhelmed by the dark waves which came incessantly upon us. In addition to the bereavement, three others of our children were despaired of living but they recovered. Also, in the closing scene, this poor unworthy servant (if a servant he be) drew near the dark shades of death. Our physician, Dr. T. J. Adams, became very uneasy, and told my companion that eleven hours would decide for better or for worse, which we understood meant death, in case I did not turn for the better. I then called my companion to my bed side and told her I would not die; but go all alone and pray the Good Lord to relieve me of the wretched bodily pain which I felt. She left me, heaven knows what she done I soon grew better. Two days after this I was forced to get up from the bed, dress and sit down by my dear little dying boy (Robert Tilden) and there I saw him breathe his last with a beautiful smile (of heavenly origin, I believe,) playing over his face. These dear children are gone from us, but we have the blessed assurance that our Good Lord and Gracious Father has taken them to his own dear bosom. Their bodies

lie in the church yard at Holly Springs, awaiting a glorious resurrection; and we feel sometimes that it matters not where we sleep, at that great day we shall be brought together in the similitude of Jesus, and be blest with a pure and healthful clime in the presence of God our Father, forever and ever. This assurance enables us to rejoice with unspeakable joy, while under its blessed influence; but often natural affection and parental love are paramount and we have heart throes of the deepest sorrow, feeling that nothing could ever comfort us again. But O, my soul! when those sweet words come with light and life from heaven into the soul—"In all our affliction He was afflicted and the angel of His presence saved us. In His love and pity he redeemed us, and bear us." He bore our sorrows and was acquainted with our grief. What joy of heart, saying like the man of God: "These light afflictions which are but for a moment, shall work for us a far more exceeding and eternal weight of glory;" hence we are enabled to seek a city which hath foundations whose maker and builder is God. I would say to the brethren of my acquaintance in Alabama, Tennessee, North Carolina, Kentucky and Texas, that although for the past few years my trials have been varied and extremely sore, I feel that the Good Lord has not forgotten to be gracious, but has been very merciful towards us. He is our sun and shield, and sometimes I feel that we are, and shall be, hidden in the cleft Rock till the storm be over past. Then we shall meet in that healthful clime where sickness, pain and death shall never come.

Pray for us.

J. S. COLLINS.

BRO. MORAN, of Fellowship Church, Harris county, Ga., where the Upatoie Association is expected to convene Tuesday after the first Sunday in September next, writes us that visitors by railroad will be met on Monday at Chipley, and at Talbotton, if those coming to Talbotton will give timely notice to, Bro. Wm. Russell, Belleview, Ga.

EDITORIAL.

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

IT IS THE LIVING WHO PANT AND THIRST.

“I opened my mouth and panted; for I longed for Thy commandments.”
Psalms cxix., 131.

The Holy Ghost in the inspired writers of the Scriptures has been pleased to use many very strong figures to represent the various exercises of soul through which those who are born of the Spirit are called to pass. But, however strong the expressions may be and however forcible the figures employed, they are just such as they ought to be,—nothing is spoken merely for ornament or as a flourish of words, nor is there any forced construction of things as is too frequently the case among uninspired men. The figures, however highly wrought they may be, do not represent anything beyond the exact truth.

In the first part of the text above the heavenly desires and longings of soul of a child of God are fitly represented by one, nearly exhausted for breath, opening his mouth and panting. Such is the condition of many who love God, because he first loved them, that their whole heart and soul are reaching forth with heavenly longings and thirstings to be conformed to his holy will. It is the spirit of God and of Christ that has begotten and implanted these spiritual desires and longings within the soul. It is not the product of our carnal mind nor of our corrupt fleshly nature. If we are born of the spirit we are not debtors to the flesh to live after the suggestions of the flesh. All flesh has corrupted its way upon earth, and no earthly power or wisdom can impart one heavenly desire or cause one spiritual longing after God or his commandments.

It is the spirit of God that does this blessed work, and the spirit is life. It is pure and holy and the desires, pantings and longings of soul which proceed from its work within, are pure and holy like itself. Christ taught this truth to “make

the tree good and the fruit will be good." Without this, no kind of culture, pruning or digging about it, will make the tree bring forth any other fruit than that which is according to its own nature.

Men, women and children may be highly refined and cultivated in science, morals and manners, and society may reap the benefits of such fruits in an earthly sense; but still they are dead in sins and can neither thirst nor pant after that which is heavenly, and holy and pure.

When one, naturally, is so exhausted as to open his mouth and pant for breath, while it indicates great fatigue, debility, suffering or distress, it shows also that such an one is not dead. To thirst and pant is a sign of life. It does not produce life but it is the evidence of it. It is true that we might say they could not live without breathing, panting or thirsting, but it is also true that they can neither pant nor thirst unless they are first alive unto God through our Lord Jesus Christ. Therefore however feeble, poor and needy one may feel, if he is panting even like one almost dead, desiring and longing to serve God in spirit and truth, such an one should feel encouraged that he is a real, living child of God. If he was yet dead in sins, he could not mourn over his corruptions and sins, nor could he desire the fellowship of the saints of God. In the new birth the law of God is written in the heart and put in the mind and this gives them a longing for the commandments of God. "What doth hinder me, says one, to be baptised?" The desire was in his heart to do what was commanded.—M.

OWING to affliction we were not able to fill the appointments which had been extensively published for us among the churches in Scott and Leake counties, Miss., from the third to the fourth Sundays in May. We assure our brethren and friends there who express so much disappointment, that it was entirely unavoidable.—M.

TAZEWELL, GA., May 9, 1884.—*Dear Bro. Respass*:—As I have to write you on business, I will add a few lines on other things. We are well, except myself and my youngest son, Jabez, who was taken sick with typhoid pneumonia on 22nd March, and is now able to sit up only a part of the day, and mends very slowly. I have not been well since last summer, but am able to be up most of the time. Bro. Respass, I have a great many trials and troubles to contend with, but the greatest of them all is, that I can't live the life of a christian. I have thought there was no one like me. The letter you wrote me last year was a great comfort to me. I was in poor health, and with it had so many doubts and fears that it seemed to me that no christian had ever traveled the road I did; so when your letter came I could not help shedding tears of joy to find one in whom I had so much confidence traveling the same road with me. I carried that letter in my pocket and read it often, because it strengthened my little hope and dispelled, for the time, my gloom. O, dear brother, pray for me and my children. If I could live the life I wish to live and lay the example I would like, it seems to me that I would be better satisfied; but I can't do right; I can't see anything good I ever did. O, my brother, I have only one evidence upon which to base a hope of being a christian, and that is, if I know my heart, I love christians above all people. I am hardly ever able to go to meeting, and would be so glad if you could feel inclined to come and preach here in my house once more. I want to hear prayer in my house again, if it is the Lord's will. I try to pray in secret for my children. I believe that God's children pray for one another, and that is a great comfort to me at times. O, brother, pray for my orphan children; they have no father to pray for them now, and soon will have no mother to try to pray for them. O, that I could be resigned to the will of God in all things. And though I have a great deal of trouble, if I could be resigned to God's will, and feel that he was with me, I would not care for the things of this world. But most of my time I am in the dark, and sometimes it is very dark.

MATILDA McCORKLE.

The above letter of our dear aged sister, whom we have

known for many years, will find a response in the hearts of God's poor and afflicted children everywhere. It is what all God's people experience in this wilderness world; it is what they experienced in the past, and will experience to the end. The world to them is made for the most part a dreary wilderness; and it is so different from what they once expected, that they often despond and mourn bitterly in spirit. We once thought that to be a christian was to be "carried to the skies on flowery beds of ease;" to have all that heart could desire, and never have any sorrow at all. But we experience now what the psalmist (73d) experienced ages ago. He, when taught of the Lord, found it to be contrary to what he expected whilst under the influence of the natural mind. In looking back at his past thoughts and contrasting them with the truth as taught him by the Lord, he says, "Truly, God is good to Israel, even to such as are of a clean heart, but as for me my feet were almost gone; my steps had well nigh slipped; for I was envious at the foolish (unregenerate) when I saw the prosperity of the wicked. They (the wicked) are not in trouble as other men, neither are they plagued like other men (the righteous). Therefore pride compasseth them about as a chain, violence covereth them as a garment; their eyes stand out in fatness, they have more than heart could wish. Behold these are the ungodly who prosper in the world, they increase in riches." When he looked abroad at others, and saw that they prospered in the world, and especially in religion, that they increased in righteousness and got better and better; that they had no trouble as he had, had no doubts and fears; that they had no plagues by sin; but that they had more than heart could wish and their eyes stood out in religious fatness, whilst his bones that were not seen, stuck out in his leanness and poverty; he was staggered, especially as he expected to get that way himself when he became a christian, and failing he was made to say, Verily I have cleansed my heart in vain and washed my hands in innocency; for instead of its being better with me it is worse; for all day long have I been plagued and chastened every

morning. But he was taught to look at it differently and to understand the reason of his trials and sorrows, and to see what a blessing they were to him, and what the wicked loss in not having them. He envied them their ease and prosperity and thought that his labor had been in vain. But when he went into the sanctuary of the Lord, then he understood the end of the wicked; and now he no longer envies them their fatness, ease and prosperity; he no longer deploras his plagues and troubles, but he looks upon them as evidences of God's love. Of the wicked, with all their prosperity, he says, "Surely, thou didst set them in slippery places; thou castest them down to destruction; how are they brought into desolation in a moment," etc. But to see this he had to enter into the sanctuary of the Lord; he could not see it by the natural mind. A sanctuary is a consecrated place, affording safety to the guilty taking refuge there. Joab fled to the altar as a sanctuary, from whence Solomon had him torn and slain. Those taking refuge in God's sanctuary, which may be said to be Christ, are safe, because though guilty in themselves are guiltless in Christ, their sins having been atoned for. People in the early days of England fled to churches as a sanctuary, a safe place; and people now fly to their works, prayers, the preacher, their bibles and hymn books, as a sanctuary. We remember when a boy, that if a storm arose we would fly to the bible to read, and gather the hymn book and sing Amazing Grace, as a sanctuary or safety from the storm; that God would spare us in such good work, with such good books in our hands. But the sanctuary of the Lord is different; it is not merely the letter of the truth, but the spirit of it; it is in short the refuge the helpless, guilty and penitent sinner takes in Christ. It is the refuge, and the only safe one, that the sinner ever makes, and the one he never desires to leave. To rest in the sanctuary of the Lord is to rest in Christ; this we do by faith. We rest in his works or righteousness, and not in our own. When we have faith we have peace with God. There are times with us (we speak of ourselves) when our faith seems to be gone, when refuge fails us.

and then we are troubled. We get to that point, we confess it with shame and doubt the propriety of telling it at all, that we doubt everything, even the scripture itself; and this is the worst trouble that we have ever had; and it is a question in our mind whether a child of God ever gets to that point, but we get there. And were it not for the hidden things that have been revealed to us, we would despair. And when we have been enabled by grace to overcome such terrible and horrible doubts, then we are assailed with other doubts, doubting whether such an unclean and unholy being can be a christian. We know that a man is not saved by his own works, but we are troubled because our righteousness in our soul is so far short of what it seems a christian's should be. We would be holy if we could, but we are so weak that it seems impossible. And it is true, that we may live wrongly until we shall be given up to bad habits. We think we have seen some who were given up to greed and covetousness, to drunkenness, to fault-finding, envy, and back-biting. And if any are so given up, why may not we, also? It makes us tremble, and the only refuge against such things is the sanctuary of the Lord; to prayer, watching and obedience. And we should exhort one another daily, and endeavor to provoke one another to love and good works. If we do things that are wrong we may expect to suffer for our wrong doing, and it is a sore affliction, as we know by experience; but if we suffer for right doing we can bear it, and not despond. Therefore, to live a christian is to live, in many respects, at least, the life of Christ; and his life was one of sorrow, for he was pre-eminently "the man of sorrows." When Sister McCorkle says that sin is her greatest trouble, it is the same as to say that she hates sin and loves holiness; and that her sorrow is not a worldly sorrow, but a spiritual one; and this sort of sorrow none have but the children of God. All men have worldly sorrow, but none have spiritual sorrow save the children of God. This is a sorrow that none would have if they could help it.

When a sinner's eyes have been opened, when he is enlight-

ened by the Spirit, his depravity in part, at least, is made manifest to him; he beholds himself just as he is by reason of sin, and he can no longer take rest in his works; he may work, but his works are no sanctuary to him. And, as he grows wiser in the Lord, he beholds more and more his depravity, and thus he struggles on, wearied with the load, couching down between two burdens, until he drops asleep. Is this a christian life? then indeed there is nothing alluring to the flesh in it. No, indeed; it is true there be people now, as in the days of the psalmist, who have no trouble, whose eyes stand out in fatness, and who boast of their goodness and what they are doing, but these are not God's people; they have their consolation here, but Lazarus has evil things here. Then we may say,

What are all our sorrows here,
If Lord thou counts us meet,
With that enraptured host to appear
And worship at thy feet.

R.

ADOPTION.

TYLER COUNTY, TEXAS.

Dear Brother Mitchell:—From some cause, I feel impressed to pen a few scattering thoughts to you on Adoption. The creature, man, was the last, but the most noble of all God's creation. He was formed of the dust of the ground and embodied in himself the whole human race. We should remember that he was created and formed—not begotten, nor born—consequently, not a child of God in the sense of being born of God. “The children of the flesh—these are not the children of God.”

Adam was made good and upright as a creature, but not spiritual, as some suppose; nor was he adapted to any higher mode of existence nor higher degree of enjoyments than was then given him. Soon, however, by reason of violating the law of God, we find him represented as “dead in sins,” with all his posterity alike, “vessels of wrath fitted to destruction.”

Of the clay of the same lump there are made vessels of honor and vessels of dishonor. God's people were in some sense his children before they partook of flesh and blood, but this I will pass, and say they are "predestinated unto the adoption of children by Jesus Christ."—Eph. i., 6. It is the Adamic man who is predestinated unto adoption, and that by a law which admits of no repeal. When one is quickened and born of the Spirit, he then receives the spirit of adoption by which he cries, "Abba-Father," or "My Father." The vessel of wrath is now manifested as a vessel of mercy, and it contains something now in the new birth that it did not contain before, and there are two antagonistic principles in the same vessel. In this glorious work of grace we do not receive the spirit of bondage again to fear, but we receive the *spirit* of adoption, but not the adoption itself. In this tabernacle we groan, waiting for the adoption, to wit: the redemption of our body. These vessels of mercy must return unto the ground from whence they are taken, there to sleep till God shall "wake the nations under ground." Then there will be not only the spirit of adoption, but adoption itself fully realized. All are one in Christ, and all are complete in him in the presence of the Father, because they are "conformed to the image of His Son." Now, Bro. Mitchell, it seems to me that the word Adoption, embraces a subject of vital importance. It is so to me, for, "If in this life only we have hope in Christ, we are of all men most miserable."

May God in his mercy comfort and strengthen you in your trials, and guide in the publication of the dear little "GOSPEL MESSENGER."

T. M. NEAL.

We regret, Bro. Neal, that want of space compels us to abridge your letter, as well as several others. The substance, we think, is retained, though in some places the wording is our own. In answer to requests, we have the following editorial articles on hand waiting opportunity to publish: "Sin Against the Holy Ghost Never Forgiven;" "The World Reproved;" "Taken Capture by the Devil at His Will;"

“Ananias and Sapphira;” “Training Children;” “Confessing Our Sins;” “Accursed from Christ.” It will be some months before these, as well as several letters from correspondents, can be published.—M.

CHURCH FESTIVALS.

Almost every religious sect or denomination now claims the name of church, without regard to what may be its peculiar religious doctrines or its practice. But it often is apparent even to a mere casual observer that if tested by the New Testament model of a church the *name* is about all they have, and that is a base assumption of their own without one feature of true, vital christianity to support it.

To see the present conformity to the ways, desires, 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 prophesy recorded in Isa. iv. 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 our reproach.”

In addition to the so called moral, benevolent and charitable institutions, which harmonize with the views of men of the world, it is now very common to have church festivals and entertainments, such as the giddy, the gay and sinful mer and women of society can partake of, and enjoy with the same ease, freedom and delight they would any other carnal revelries or festivities. In cities, and even in small towns and villages, it seems to be one of the great aims of what is called the church to furnish merriment and fun for the people. This however, is justified by men under the plea that it is only a *means to a certain end*,”—and as the design is good the “end justifies the means which are used to accomplish it. This looks very much like sowing to the flesh, and if we sow to the flesh we will of the flesh reap corruption. Christ was crucified among thieves, and His worship is often treated no better by this church fun and jolity. There is pleasure seek

ing on the one hand and a money-grasping spirit on the other, neither of which comports with the worship of God.

We are not unfriendly to legitimate diversions and healthful out-door exercises, but we do not think the church, if it be such, should be a fun-making institution. Has the ungodly world grown so serious and become so devoutly grave and pious that the so-called church must tickle it with lascivious fun and surfeiting merriment? To those who enjoy the pleasures of sin, and seek carnal joys, these popular religious meetings and festivities are about as acceptable as the opera house or the theatre, if not more so.

Seeing that these things are being practiced in the name of christianity, and knowing that it is nothing but a snare to young people and a base counterfeit of either true piety or morality, should not every lover of God, in whose heart grace reigns, let his light shine amidst this crooked and perverse nation among whom he is commanded to shine as a light in the world?—Phil. ii. 14. Anciently, when the worship of God was corrupted and He was robbed by a whole nation by their withholding the legal tithes and by their offering to God the sickly lamb,—“*Then they that feared the Lord spake often one to another.*”—Mal. iii. 16. The more corruption there is in worship the more needful that the true servants of God be faithful to encourage and strengthen one another.—M.

TO CHILDREN.

Dear Children:—Notwithstanding the abundant evidence we have that the children's department of the MESSENGER has become quite interesting to many readers, we shall be compelled to write short articles lest we might crowd out more interesting matter of the large amount now on hand from correspondents. We are very much favored with letters for publication and regret that some have to remain over so long for want of space. If subscribers to the GOSPEL MESSENGER were prompt to pay their dues we might be better

able to enlarge, and publish many letters that now have to lie over for months. But as it now is, and as it has been for some time, we have more letters than we have money to pay for publishing. Hope those who desire the prosperity of the GOSPEL MESSENGER will think of this and not get so far behind in their payments. It makes us go cramped and fettered in our publication. And now, dear children, we want to tell you that we have felt a deep interest in our young friends and especially for those in trouble, as to their lost and ruined condition as sinners. Sometimes they write us letters telling how they feel on this important subject. A little son, fourteen years old, who lives in Florida, after writing several things about how he delighted to read the MESSENGER and how he was trying to get up some new subscribers for it, winds up his letter by saying: "I know that I am a poor sinner, ruined and lost, but hope the Lord will have mercy upon me." Yes, little friend, the Lord will have mercy on all such as He has brought to see their need, as you do. Indeed you have already been a partaker of his mercy. It is a great mercy, and a great mercy, from God, that any sinner is made to feel and know his lost and ruined condition. Let all such continue to cry unto God for mercy, and mercy they will assuredly obtain. Let them come boldly to the throne of grace that they may obtain mercy and find grace to help in time of need," Heb. iv, 16. Another little friend writes from near Fayetteville, Tenn. He says, "I enjoy letters to children very much. I hope you are well and that your afflicted eye is better. My father's family are well except one of my sisters but her health is better now than when you were here. She desires to see you again. I was at Buckeye the first Sunday in this month, (December, 1883,) and heard Elders Walker and Wood preach. Mr. Wood's text was 'how shall we escape if we neglect so great a salvation,' Heb. ii. I love to go to hear Primitive Baptists preach. My pa and ma are both members at Buckeye. They want you to visit the country again. I must close. Your little friend, G. W."

Another little friend of about the same age writes from

Texas and says: "I call you father, because you give children such good advice. I am a child, but my father gets the MESSENGER every month. He and two brothers want to constitute a church, with five more Primitive Baptists, here. My father began to take the MESSENGER when I began to read, and he has made a book of them, and they will be good to read for many years. We live forty miles west of San Antonio. Your little friend, D. D. D." Adieu for this time.—M.

EXTRACTS FROM LETTERS.

SANDERSON, FLA., April 28, 1884.—*Dear Brethren Editors:*—We have just had a very good and pleasant two days' meeting at Mt. Zion, Bro. Groover's home church, which numbers seventy, or more, and it is in a healthy state. And in our late meetings with the two churches that were under the care of Bro. Hodges, New Hope and Little Spring, we were all greatly revived and blessed. The Lord added eight, four to each church, and it was my happy privilege to baptize six of them. The other two were received on confession of faith.

These two churches had been in a low state, and they are, therefore, the more comforted and rejoiced. At New Hope, next Sunday, dear Bro. Groover is to baptize a dear old Bro. Shaw, whose two sons were of the six baptized. And many others are deeply interested at all three of the churches named, and believers are edified, and the name of the Lord is glorified.

In tribulation and love,

D. BARTLEY.

DENMARK, MISS., May 13, 1884.—*Dear Bro. Respass:*—I have received letters of inquiry from brethren living in Georgia and Alabama concerning our State, or section I live in; and with your permission I will answer through the GOSPEL MESSENGER, and make one letter answer for all. The lands of our State are generally poor, and more or less broken; yet we have a great deal of creek and river bottom

(4)

land which is very fertile. North Mississippi is more broken than South Mississippi, yet we have a good deal of undulated land, which produces well: Corn, from 10 to 50 bushels per acre; wheat, from 5 to 20; oats, from 25 to 50; cotton, from 400 to 1,200 pounds per acre. We have many good people here, and not a few unlawful ones. We have good schools, and a good demand for good, competent teachers. Any industrious, energetic man can get good lucrative business here. We have some sickness here, but we think it is healthy. We have plenty good water, both well and spring, and running creeks that afford water for stock all summer. Range in summer is very good; stock is fed from the barn during winter. The people generally are in a better condition financially than they were a few years back, and I hope have seen their error in raising so much cotton.

Religiously, we have many kinds, and very many whose minds are deeply infatuated with sectarian bigotry, and opposition against the truth; many lo! here's, and lo! there's; but we have a good many who earnestly contend for the faith once delivered to the saints. The Primitive Baptists in Mississippi are not as numerous as in Georgia, yet we have a good many all over the State, and some able ministers. Peace and fellowship generally abounds, and some accessions to our churches—some of which have no pastors. Would be glad some of our good preaching brethren would come in and settle among them. Much demand here for Primitive Baptist preaching, even in places where we have no churches. Our people generally stand well in the confidence of the general public. We give our people, especially our ministerial brethren, a cordial welcome among us. We are always glad to have them visit us, and preach for us.

Bro. Respass, the brethren all like the GOSPEL MESSENGER very much. With this I send you money order for \$3.00. I feel desirous for the success of the MESSENGER, and will do what I can in getting up subscribers for it. Much love to all the household of faith.

Your Brother,

A. B. MORRIS.

DADEVILLE, ALA., February 6, 1884.—*Eld. W. M. Mitchell*:—If a man and his wife get along so badly in their marriage relation as finally to agree to separate, and each makes application and obtains a divorce from our courts, neither of them being Baptists at the time, but afterwards the man marries another woman while his first wife is still living, and then the woman to whom he is last married makes application to the Church for membership, can she be received according to the law Christ has given for the government of his Church? Please answer through the MESSENGER.

W. R. GRIMES.

REPLY.

It is plainly stated by our Lord that: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."—See Mat. v. 32, and xix. 9.

If, then, whosoever marries a divorced woman is guilty of adultery, the same is true of one who shall marry a divorced man. She and he both are living in adultery according to the divine law. The laws of our country justifying such marriages, when tested by the divine standard, are nothing short of legalized adultery. It may be said, that if one is born of the Spirit during the time he or she is living in this adulterous relation, it is evidence that the Lord has forgiven him or her, and, therefore, the Church ought to receive such. But if this argument is valid in this case, it would be equally good in all cases of sinful and disorderly conduct. If one has been a thief, a drunkard, a reviler of the truth, or an extortioner, and the grace of God has abounded to him in his conversion to God, shall he continue in these sinful practices in order that grace may continue to abound? God forbid. How could such an one show that he was dead to these things while he continued to live practically and daily in them? If it is right and scriptural to deal with, and expel from church fellowship, a member who is living in adultery, surely it would be wrong to receive any who are known to be living in that adulterous relation.

However loose human laws may be upon the subject of marriage and divorce, they cannot disannul nor make void the law of Christ. This law commands: "Let not the husband put away his wife."—1 Cor. vii. 11. "Let not the wife depart from her husband."—Verse 10. But in case a wife cannot live with her husband, in consequence of cruel treatment, general improvidence, or seeking to control her in her sacred duty to God, and she should depart from her tyrannical and unbelieving husband, "let her remain unmarried, or be reconciled to her husband." She is not, even in this case, allowed to apply to the laws of men for a dissolution of the sacred relation of husband and wife.

In some of the Northern and Northwestern States, marriage is regarded as nothing more than a very loose co-partnership business, which may be dissolved for any little whim at the option of either of the parties. Legislation is based upon this principle, and divorces are so on the increase that one-seventh of the marriages in some of the States for the last few years were subsequently divorced.

In regard to the case as presented by Bro. Grimes, it matters not how moral or chaste the lady may be in other respects, nor how bright her experience of a change, so long as she lives in continual violation of the law of Christ, no church could receive her and maintain gospel purity and order.—M.

ST. ELMO, ALA.—*Dear Brethren* :—Having two other names to send you, with remittance, I also desire to tell you and the dear little flock something of the great things the Lord has done for us here in this destitute part of the country. Certainly the Lord is visiting his Zion with the outpourings of his spirit in our midst, as many of his sons and daughters are gathered from afar. A little over two years ago, I left the ranks of the Missionary Baptists seemingly alone; it was but a short time till there was nine more followed, and they have been brought successively in ever since. We now have two prosperous churches, and the prospect is flattering for others also. They have come not only from the Missionary and Methodist, but the ranks of the Free Masons are broken also, as four of them have renounced their affiliation with them, to join the Primitive Baptists; two of them are able preachers of the New Testament. We have one church in the southwest of Baldwin county, Alabama; the state

of which was an old brother of sixty-five years, had possessed a hope in Jesus about fifteen years, but could find no legal administrator to baptise him; he came to my house in Mobile county, a distance of about seventy miles, desiring me to baptise him. He got his request, and now there is a Primitive Baptist Church within a mile of his dwelling, numbering twenty-four members. I visited them the first Sunday in February, met a large congregation and received two members for baptism. Bro. W. N. Burke, of Swift, Ala., is their pastor. Another circumstance I will mention, as it may encourage others to do likewise. At our meeting in January last, there was an old brother whose name is John Dandrille, of Green county, Mississippi, a distance of about seventy miles from our church, in Mobile county, Alabama. After preaching on Saturday, the church, as usual, at her monthly meetings, went into conference, when the opportunity was offered for the reception of members, the old brother rose up with his hoary locks and said, "I once knew a people that I loved about thirty-five years ago, that people got split up, and the church went to nothing and I was left alone and out of doors. I have wandered upon the mountains and through the valleys, (meaning among the towns of Babylon Missionaries and Methodists,) and they like all other harlots, have begged me to come in, but something said that is not the people, but I have found the people. It's a long time since I heard the trumpet, but it's the the same sound; you all look like the same people, you act like the same people, you sing like the same people that I once knew, and I love you, and if you will let me, I want to live among you and be one of you." This, with many other things, the old brother said, set our hearts on fire; we embraced him and welcomed the dear old wanderer home, to the bosom of the church.

Dear brethren, I have just returned from meeting this afternoon, and am a little wearied. We had a good meeting to-day, at Lebanon Church. Our subject was the "creation of the new heavens and the new earth, and the passing away of the old," which was interesting to both speaker and hearers.

Dear brethren, I feel very thankful that the Lord put it into your mind to send me the MESSENGER; it has been very comforting to me, and I hope it will find its way to many souls in this section of the country. I shall do all I can in behalf of its circulation. The grace of our Lord Jesus Christ, the love of God, and the communion of the holy spirit be with you and all Israel of God. Amen. J. R. S. BULLARD.

OBITUARIES.

C. M. BROCKMAN.

C. M. BROCKMAN was born in DeKalb county, Ga., August 4th, 1828. When he was quite a small boy his parents moved to Cobb county, Ga., where he lived until he moved to this State. He professed a hope in Christ at the age of 18, and joined the Missionary Baptists, himself and wife, and were baptized at the same meeting. He married Sophronia C. Fuller, November 2nd, 1848. In 1852 he was ordained to the office of Deacon of Willow Church, where his membership was. He volunteered and served four years under General R. E. Lee, in the Virginia army, in

all the hard fought battles, without receiving a wound, which he says was a mystery to him, seeing so many of his fellow-soldiers shot down around him. In 1870 he took a notion to move West, and landed in Drew county, Ark., the 18th of November. In 1871 he became afflicted with the rheumatism, and worried on until the last of July in 1872, and after all the doctors and medicine he could get failed to give him relief he was carried to the Hot Springs, in this State, and staid there until September, but found no relief. He hobbled about on his crutches until nine years ago when he laid them down, and from that time until his death he was as helpless as an infant, yes more so, for he could not move hand or foot. He sold out in Drew county, in the fall of 1877, and in December moved to this county (Nevada) and settled near me. Hearing of his afflicted condition I went to see him, and found him sitting in a chair. I never was more surprised at his condition; he was quite lively and full of talk, especially on the subject of religion, but was the most pitiful object I ever saw. I don't think there was another such a case as his on record. Every joint in him was stiff. In a sitting position, just as the family put him down he remained until they moved him. He was fed like a child, only that he did not have to chew his victuals; his coffee and milk he drank through a quill. In all of his afflictions he never was heard to murmur. I have heard him say he did not see why it was that he had to suffer so much, but said he knew it was his Heavenly Father's will, and for a wise purpose, known only to God; for that reason he should not complain. He would often quote this passage of scripture, (Rom. viii. 17, 18): "If so be that we suffer with Him that we may be also glorified together; for we reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." If I am any judge he was as sound a Baptist as ever I talked with, and though a member of the Missionary Baptist, he had no use for the innovations of men, and for that cause his Missionary brethren had almost forsaken him. I heard one of his brethren tell him "he was too hard; that he would be unpopular; he told them they "had run their system into a mere money machine, for they had gone in the way of Cain, and ran greedily after the error of Balaam for reward." I must admit that I was a little afraid of him at first, but after I got acquainted with him I was like Ananias was; but when the Lord preached the doctrine of election to Ananias, he went to where Saul was and said, "Brother Saul," for I believe he had been born of the Holy Spirit, and if he could have gone to meeting as he wished, I have good reason to believe he would have come out on the Lord's side. He had been in quite feeble health all the year. From some cause he had become very much attached to me. Last August, while I was at his house he told me he did not think he would live long, and he requested me to be present when he died, and just as soon as the breath left him to try and straighten his legs, so that he could be put in a coffin in some shape. From that time on he gradually grew worse. The last sermon he heard preached was at my house, on Sunday night of our Association. He was

brought over, and endorsed the preaching. I let him have the MESSENGER, which he said was a great companion to him. On Saturday, the 1st day of this month, after supper was over, by his request, I read the xiv. ch. of John, sung a hymn, and offered prayer, and tried to talk a little, from 1st Peter, i., 23. He craved to die, saying he knew it would be best for him and his family, and that he did not dread death. About midnight he asked me if I thought death was on him? I told him I did not think that death was, and he said if he knew it was on him he could shout glory to God. On Tuesday night he told us to sing that good tune: "How firm a foundation, ye saints of the Lord." I took my hymn book out of my pocket and commenced singing, and he sung with us, singing it all by heart. At the conclusion of the hymn he called on Bro. Baker to lead in prayer, which he did; after which, feeling pressed in spirit, I sung a hymn, talked and offered prayer. He then gave his family his dying admonition. There were not many dry eyes during his talk. After he got through talking, his son William asked him if he could not pray for them, which he did, and prayed as able a prayer as I ever heard; after which he seemed to rest quite easy for awhile. The last passage of scripture that fell from his lips will be found, 2 Cor. v. 1. Just at 8 o'clock A. M., his spirit took its flight to God who gave it. His remains were interred the next day, at 11 o'clock, at the Mount Olive burying ground. By the request of his bereaved wife and family, the writer of this article, read 2 Cor. v., sung a hymn, and offered prayer; after which his remains were laid in the cold and silent tomb, there to rest undisturbed till the great resurrection morning, when his old and deformed limbs shall be changed in the likeness of the glorious Son of God. We sorrow not as those that have no hope, for we believe our loss is his eternal gain. May the Lord bless and sanctify this sore bereavement to the good of his bereaved family and to the glory of God, is our prayer, for Christ's sake. Amen.

Yours, in love to all the household of faith,

L. M. COOK.

Nevada Co., Ark., Dec. 1883.

ELIZABETH BROOKS.

Sister BROOKS died on the morning of the 13th of March, 1884, with pneumonia. She was born 7th of January, 1801. Age 83 years, 2 months and 6 days. She had had a bad cough for a long time before her husband died, whose death occurred October 6th, 1883. The time that she joined the Primitive Baptist Church is not known by any of her children, but from what I heard her say she was a Baptist about sixty or sixty-five years. She was not confined to her bed but a few days. The first time the doctor came he told me he could not do her any good, and she could not live. She has had no desire to live since the death of her husband, but rather craved to die. As the writer has often heard her remark that if it was God's will to take her she was willing to go, as there was no pleasure in this world for her. She was a strong believer in the doctrine of the Primitive Baptists, and always very punctual to her meetings. She loved to read her Bible and the GOSPEL MESSENGER; said it was good preaching for her. As a wife she was good and kind, the best I ever saw in my life. Her desire was always to please her husband. The first I ever knew of her she was a member at old Lebanon with her husband, and when that church dissolved she, with her companion, carried their

letters to Enon, and when it dissolved they went to Macedonia, where her membership was when she died. She has lived through all the divisions of the Baptists, but she remained true to the last. She had no use for the institutions and helps of this world; often heard her say that God was able and willing to do all His work; that He could work and none could hinder. Mother Brooks was the mother of eight children, all dead but four, and all Primitive Baptists but one—and I think that one has an experience of grace. To speak of all the good qualities of this good mother of Isreal would weary you, but suffice to say she was a true and devoted Christian worthy of imitation. We, her children and grandchildren, feel that we have sustained a great loss in the death of our mother and grandmother, for we all loved her dearly, but we hope our loss is her eternal gain. I believe that she is now at rest and enjoying that sweet salutation of our Saviour, "Come in, ye blessed of our God." When death came she passed off like going to sleep. Yes, that sleep never to wake until the morning of the resurrection. May we all be prepared to meet her, and say as Paul did, "We have fought a good fight, we have kept the faith," etc.

R. C. GERMANY.

LaFayette, Ala.

EMMA M. DAVIS.

In memory of EMMA M. DAVIS, who died in Macon, Bibb county, Ga., November 22d, 1883, in the 16th year of her age, the daughter of Henry G. and Annie E. Davis, Macon, Ga.

BY ONE WHO LOVED HER.

She has gone, and well may true friends mourn;
She has left, the joy, the pride of home,
Her body has to the tomb been borne,
Where every one of us must lie alone.

Her charming smiles and sparkling eyes
No more will meet our earnest gaze,
So sleep sweetly, Emma, a Christian never dies,
Sleep in peace till Jesus the just shall raise.

Thou art gone from thy mother, ever faithful and true;
Thou art gone from thy devoted father so soon,
Gone from thy sister whose love was ever new,
Gone from grand-parents and school-room in thy bloom.

Cousins, mourn no more sweet Emma's death,
Since Christ has called her to His home,
She is now waiting in mansions of eternal rest,
Where sickness and sorrows never come.

Our dearest Emma and friend has gone far away
And left us mourning in sorrow.
But though our hearts are sick to-day,
A balm may come on the morrow.

'Tis a balm to our hearts to realize
That sweet Emma is forever at rest,
She has made her bed in the skies,
And her pillow the Saviour's breast.

Christ will gladden the sorrowing heart
With lasting joys and pleasures untold,
He's promised that we will never part,
But live forever in the city of gold.

We loved her, yes! we all loved her.
But our Jesus loved her more,
And He has sweetly called her
To yonder shining shore.

—HER COUSIN, JOHNNIE PYE.

Pleasant Hill, Ga., Dec. 22d, 1883.

CHESTERFIELD Co., VA., May 10, 1884.

OTHER GOLD:—

Please publish in the *Landmark* that the Stanton River Association will be held with Rehoboth or Clay's Church, Chesterfield County, Va., commencing the 6th day of August.

Those coming from the north or west who desire to go to pastor Joseph G. Woodfin's, will get off at Powhattan Station, R. & D. R.R., Tuesday evening, the 5th, where they will be met by him, if the Lord's will. Those desiring to get nearer the place of meeting will meet at Coalfield Station, on the D. R. R., on Tuesday evening, the 5th, by Brother T. J. Bowman and others, if the Lord's will. Those that are coming through Petersburg, Va., will be met on Monday evening, the 4th, at Chester Station, on the R. & P. R.R., by Brother J. Bowman and others, if the Lord's will.

The Church solicits ministers and visiting brethren, especially from Greenwood.

Done by order of the Church.

P. F. MORRISSETT, C. C.

GOSPEL MESSENGER, please copy.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

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lyr

G. E. THOMAS, Columbus, Ga.

J. RHODES BROWNE, Pres't.

Wm. C. COART, Secretary.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 8.

BUTLER, GA., AUGUST, 1884.

Vol. 6.

BIOGRAPHICAL.

ELD. D. W. PATMAN.

ATHENS, GA., March 3, 1884.

Dear Brethren Respass and Mitchell:—I feel it my duty to send you a sketch of the late Elder D. W. Patman, written by himself, as you will see by the hand-writing. Although not signed by him, and apparently not finished, and must have been written several years, as he remarked to me several years before his death that he had certain papers which he intended to leave to me, saying, at the same time, he did not think I



would do him any harm, living or dead. But I thought but little about the matter, as he never said anything more to me on the subject; but after his death there were two packages of papers found among his other papers, carefully wrapped up and backed to me, and which were promptly sent to me by his daughter, Sister E. Ellen Patman, among which the enclosed sketch was found. Elder Patman was an extraordinary man in many respects. Few men ever possessed more good sense or ready wit, naturally, and as a minister of the gospel very few have ever surpassed him in ability; in fact, very few have been his equal. As regarded his general character for truth and honesty, I doubt whether his superior ever lived; and while I know he was not perfect, yet I have remarked

that he was the best man I ever knew. I mean by this that he was the most even-tempered and the least excitable, and had the best control of himself of any man I ever knew ; yet he could not remain here longer than the time appointed, and preparatory to his departure, on April 27th, 1879, he preached his last sermon at Big Creek Church, and in a few minutes became paralyzed, and suffered greatly until March 26th, 1882, when he fell asleep in Jesus. During this term of suffering of nearly three years he was remarkably patient, standing firm in the faith he had so long contended for, often encouraging the writer and other younger brethren in the ministry to persevere, saying, "he wanted the doctrine to continue to be preached." He often expressed a desire during his illness to depart and be with Christ, and I have no doubt he is now resting from his labors, while his works do follow him.

Yours in hope, love and fellowship,

F. M. McCLEROY.

He was born April 29th, 1810, in Oglethorpe county, Ga., where he was raised up at the business of farming, except what time he went to school. His mother, Polly (Weaver) Patman, was a Baptist before she was married, David being her eldest child. From his earliest recollection he had serious and fearful impressions about the Great Creator of all things and his accountability to him, of which things his devoted mother often spake to him, which gave him great uneasiness of mind. On a certain occasion, when she was speaking to him on the subject of death and eternity, he begged her to let him alone, and never name the subject to him any more, promising her that if she would, he would get religion when he became twelve or fourteen years old, when she said, with apparent sorrow, "poor child," and went off. Before the time arrived that he had promised her to get religion she died, and soon after, he attended a Methodist meeting, and while standing and seeing others going into the altar the promise made to his mother rushed into his mind, and with it a determination to go into the altar and get religion. This he attended to diligently, and in a short time came out of the altar rejoicing, a christian indeed, as he verily thought, which he greatly desired everybody to notice. In this condition he continued for about three years, finding great fault of most and some fault of all professors except himself, punctually attending to formal prayer three times a day, and singing

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aloud on every public occasion, and exhorting school-mates and others to forsake their sins and get religion; all of which he did without any cross, but greatly to the gratification of his pride and selfish piety. But eventually falling into vicious company, he gradually left off his prayers and partook with his wicked companions in their vicious practices of joking, swearing, etc., until he entirely neglected his prayers and religious conversation, and really had more pleasure in his wickedness than he ever had in his religion. All this time, however, he had united with no professed church, and occasionally had serious impressions that all was not right, but had no fears of being deceived, or of being hypocritical, till in the spring of the year 1828 at a Baptist meeting at Millstone, in Oglethorpe county. Eld. Enoch Calloway, of Wilkes county, was preaching, and he was off, carelessly looking on, when a strange and awful sensation of mind was realized from a sense of guilt and condemnation before God, which he endeavored, with all his powers, to hide, while every word the preacher said seemed for and to him. As soon as preaching was over he made his way for home, in deep meditation about his condition as a sinner, and made every effort to get up, and revive his former religion, but it seemed to be gone, and could not be found. In this awful condition he, in great secrecy, tried to pray, but all to no purpose; sin only revived; for though he had left off his outbreking sins, the fountain of his sinful heart was broken up to his view, and appeared to be full of abominations. In this condition he continued secretly to try to pray, and when he could, without being noticed, slipped off and read the Bible, and on every suitable occasion went to hear preaching. But the Bible, with all the preaching he heard, seemed to be directly against him, while he grew no better, but rather worse, until the 22nd of July of the same year, just at night when the family were going to supper, feeling deeply impressed that he was going to die, he went off to try to pray, as he thought, for the last time. In the act of kneeling down by an old chestnut stump, as quick as thought all his

burden and troubles were gone, when he rose up in tears of joy and praise to God for his unspeakable goodness to such a hell-deserving sinner. There he remained sometime, wondering and looking at the ground, the trees, the stars, while all nature appeared entirely different, speaking forth the high praises of God. Though filled with praise to God for his goodness, he never at that time thought of Jesus Christ, the channel through and by which these noble blessings were bestowed. When he returned to the house his step-mother scolded him for not coming to the table with the family, when he replied calmly, "Mother, I don't want to eat," and passed on, keeping all that had taken place a profound secret. A few days after this, his father asked him if he had not obtained a hope, when he replied, "Father, I am afraid not." His father replied, "Son, something has taken place with you, and now don't do like your poor old father has (who obtained a hope many years before that, but had never joined the church), but go to the church as soon as possible;" to which he replied, "O, father, I am not fit for the church." On Friday before the first Sunday in August, same year, he went to meeting at Bethlehem, or Brown meeting house, not to join the church, but to hear preaching; but when the opportunity was given, whether in or out of the body he could not tell, but went up and related his exercises, and was received; and as soon as the hand of fellowship was given and he became seated, awful fears arose that he was no christian, but had deceived the church. He lost that night's sleep, and had no pleasure next day in the meeting, and all night had no rest, and determined to beg off and not be baptized, and for this purpose went, with great shame and depression, to the preacher (Eld. Daniel Carrington) with about these words: "Mr. Carrington, if you please, let me off this morning a week or two, till I can look the whole matter over, for I am no christian, and have deceived the church;" when he replied, smilingly, "O, if you knew you were a christian I would not baptize you; make ready, you must be baptized." He continued to beg, but there was no getting

off, and with great fear and trembling he was baptized, and coming up out of the water the cloud partially gave way and his hope brightened, that after all, probably, he had not done wrong. That day, under preaching by Eld. Miller Bledsoe, every mist of darkness seemed to be gone, while he had a view of Jesus and his all-sufficient righteousness. Then he thought he never should doubt any more, and did feel some blessed assurance that he had done right in joining the church and being baptized. And sure enough, he never has doubted the plan of salvation by grace, nor the all-sufficiency of the atonement and righteousness of Jesus Christ; but many, many have been his doubts and fears that he was not interested therein, as may be seen by an account of his after life. In a short time after this, while he regularly attended meetings, he became impressed to speak in the church, but with all his might suppressed and kept secret his impressions; but they increased, until eventually he attempted to pray in public, and was ashamed of his effort. The impression continued, not only to pray, but to speak of the salvation of God through Jesus Christ, and with his impressions the brethren urged him to speak. These impressions continued for more than three years, when the poor wretch determined that he could not, and would not. About this time he was prostrated on a bed of affliction, where he was confined for eight weeks, in awful distress of mind as well as affliction of body, greatly desiring to know, without any mistake, what the Lord would have him to do, and when able to walk a little went to a secret place in a grove close by to try to pray, and while there in prayer and meditation made a full surrender, promising God that he would suppress his impressions no longer, but would try to speak in his holy name. The first opportunity he had after this was in the church, after preaching (by Eld. James Matthews), when he rose up with timidity, fear and trembling, exclaiming aloud, "O, my friends, if you only did know how good God is," when down he came, concluding he had exposed himself and disgraced the cause, and now had sufficient proof that

God never had required any such thing of him, and, therefore, would never attempt it again; but when an opportunity offered, the impressions to speak seemed as strong as before, and he spoke again, and continued speaking in the church, and sister churches, until the church determined to give him license to preach; this alarmed him greatly, fearing the church was in too great haste. About the year 1836 or 1837 the church at Lystra, Madison county, Ga., petitioned Bethlehem Church to call him to ordination. This gave him much uneasiness and anxiety, but he submitted, and was soon examined and ordained by Elds. Miller Bledsoe, George Lumpkin, and John Lacy. The seeds of contention and division had been long before this sown in the Baptist churches, and their baleful effects were now realized; some were favorable to the modern Missionary institutions, and others sternly opposed them; he took a decided stand against them, and he was first offered strong worldly inducements of honor and profit to go with them, but when these failed to proselyte him, he was secondly threatened with ruin and poverty, and lastly, slandered and misrepresented by many of the advocates of the popular institutions, but he continued steadfast in the form of doctrine once delivered unto the saints. The pastor of the church with whom he had exercised before his ordination (James Matthews) went with the popular current, and led off with him a small majority of the church. Those who remained made efforts to call John Lacy to serve them, but he had fallen into disorder, and was excluded by Big Creek Church. This gave the church considerable trouble; many of the members of Bethlehem Church being his relatives, according to the flesh, endeavored to sustain him, and had to be excluded, but soon returned, and D. W. Patman was called to the care of the church, his membership being there. A short time before Lacy's exclusion Eld. George Lumpkin and him were at variance, and Lumpkin took up the idea that Patman had taken sides with Lacy; therefore, wrote Patman quite an abusive and threatening letter, so much so that he went to see Lumpkin, and

when he got to his house was scarcely invited into his house, and in the same cold manner invited to the supper table; and at bed-time Lumpkin got his books and went to prayer, and, starting out of the room, observed to P. that Frank (his son) would show him where to sleep. He did go to bed but slept none, till just at day he arose, and going down, just at the bottom of the stairs met Lumpkin, and invited him to walk out with him, which he reluctantly agreed to. When off to themselves, P. soon convinced him that he was under false impressions, and he (Lumpkin) confessed his faults and begged forgiveness, which was heartily granted, and they returned in brotherly friendship to the house. Soon after breakfast P. set out to Lacy's, about six or seven miles, telling Lumpkin he was going to try to get Lacy to come back with him to his house to make an effort to restore fellowship with all, and Lumpkin encouraged him, saying he hoped the Lord would go with him. But when he got to Lacy's he was stubborn, and at first refused to go, but by long persuasion he consented, late in the evening, to go; and when they got to Lumpkin's he showed great coldness to Lacy, but was entirely friendly to P. They continued all night, and early next morning all three went off to a private place and strove hard for reconciliation, but Lacy remained stubborn, and never would confess his faults, but went off apparently mad, and soon after was excluded, and went with the Missionaries. P. then published Lacy's conduct and exclusion in the Primitive Baptist paper, which gave a Mr. Harris (one of Lacy's friends) such offence that he swore he would whip P. on first sight. One evening P. had called at the postoffice, in Lexington, and was sitting reading a paper, when in came Harris, somewhat intoxicated, and stormed out telling what he had sworn to do, and, running up near to P., who sat with his eyes on the paper, Harris went through the same manœuvring three times, slapping his fist in his hand, and being still unnoticed, turned to the postmaster, saying, "Aint he the damndest fool you ever saw? I will go off and leave him." The next time P. met him he seemed entirely friendly.

During the year 1837 the Oconee Association was constituted, declaring non-fellowship for all the modern Missionary institutions, where P. has been a member and constant attendant, acting as clerk a while, and was made Moderator in 1851, Eld. G. Lumpkin having been excluded and gone with the Missionaries. In 1850 Eld. G. Beebe preached at the Oconee, and denied the use of all means in the quickening and saving of sinners except Jesus Christ and the quickening Spirit, and Lumpkin stopped him in the midst of his sermon, contradicting him in quite an angry manner. Beebe gave way till Lumpkin got through, and then rose up and pursued his subject, showing no sign of anger or excitement. This seemed to aggravate Lumpkin more, and finding that two leading members of his church (Beaverdam) were fully agreed with Beebe and against him, forthwith preferred charges against them, threatening that as soon as he got them excluded he intended to prefer charges against Patman, at Bethlehem; being notified of this, P. let the accused brethren of Beaverdam know that he would be with them at every conference at Beaverdam till the case could be settled. At their next conference, when the case of the accused brethren was taken up, Patman rose up to speak, when Lumpkin, with a loud and angry voice, ordered him to take his seat, saying that he never should speak while he was Moderator of that church; when P. appealed to the church, and was ordered again to his seat in the same manner; this he bore with becoming fortitude, till conference was over, and nothing decided. Then, privately, Patman conversed with and advised the male members how to proceed at their next conference; and when it came, Patman present again, rose up to speak, and was again ordered to his seat by Lumpkin in a very rough manner, when up rose one of the deacons and moved that he should have full liberty to speak, which was seconded quickly, and it was with difficulty that they got Lumpkin to take the vote, but when done, a large majority voted in favor. Then the subject was discussed and argued openly and fairly, and Lumpkin found he must fall, and began to beg for

letter of dismissal, which they reluctantly agreed to give to him, and four or five others following him; but upon reflection the church reconsidered and recalled them, with their letters, at the next conference, but they refused to hear, and were excluded, and most of them went to the Missionaries, but one returned and was restored. While the division was progressing in Moriah Church, Madison county, one party sent for Patman and the other sent for two Missionary preachers—Butler and Bolton. Great excitement prevailed, and a tremendous congregation was in attendance. When in debate, after Patman had spoken, Butler rose up in a proud, contemptuous manner and said, "I am astonished that this large and intelligent congregation will pay any attention to what such a man says; why, he is not considered a man of truth in his own neighborhood or county, and you need not put any confidence in anything he tells you." After Butler got through, Patman deliberately replied "that all he required of Butler was to prove what he had said, and he would tell them what Butler did say, and if he denied it he would bind himself to bring twenty witnesses to the next conference to prove it," namely, that if the "Baptist State Convention was incorporated by law he would never support it another day, but use his influence against it." Immediately Butler rose up and denied it in positive terms, when up rose a brother by the name of Lines, saying, "Great God, Butler, I hope you don't deny that, for I heard you say it, in the yard at Big Creek meeting house, and there were more than fifty that heard you say it." Patman inquired, if they were satisfied with the testimony of Bro. Lines; if not let him know, and other testimony should be forthcoming; and if Butler did not bring the testimony required, he should hold him alone responsible." The same day an old deacon shook his cane over Patman's head, telling him to go home and get another coat (religiously) before he came there again. The meeting broke up in confusion, and not long after the final division took place, and the Primitive party lived in peace and brotherly love, Patman serving them regularly, for many years in

succession. He also was soon called to the care of Beavercreek Church, and ever since his ordination, or soon after, has served four churches regularly, and sometimes five, besides abundance of other traveling to meetings and Associations in different States.

When he had been serving churches several years his wife, being no professor, yet never opposing more than at some times when it seemed absolutely necessary he should stay at home and attend to business, to make a living for the family, she would persuade him not to go, which he sometimes adhered to, greatly to the destruction of his peace, which, when she discovered it, made her miserable. Most of the time, however, he went, leaving her sometimes crying, and at other times apparently mad, which made his burdens heavy and gave him much trouble. On a certain occasion, according to appointment, he was to be at Eld. Joel Colley's, in Newton county, about fifty miles from his house, on Wednesday night before the Yellow River Association met on Saturday; and to make the trip should have started Tuesday at noon, but the stock was breaking in and ruining his crop, and no body at home to attend to business, and many other things; with the persuasion of his devoted wife all seemed reasonable to forbid his going that time. So on Tuesday morning he told his wife to make no preparation, for he should not go. This pleased her well, but he went off in distress, not fit for any business. After dinner time, when he should have started, distress of mind increased so that he had no peace, wandering from place to place till night, and then lay down early, thinking he would sleep it off, but in vain; for all sleep had departed from him. His wife, at her usual bedtime, laid down, and she could not sleep. Both lay in silence, till between midnight and day. She asked him what was the matter, when he replied "nothing, only he could not sleep, somehow." She replied that she "knew all about it, and that he must get up and start, that it would never do, for we should all go distracted together;" and she continued to urge him to go, and he argued that it was then too late, but

she said it was not, for he could then go and feed his horse, and in one hour she could have everything ready and he could start before day and travel the fifty miles to old man Colley's by night. And sure enough he did, through her persuasion, and though he was miserable all day traveling alone, thinking of his wife and children at home, the situation of his crop, and worse than all very much alarmed, fearing he was no christian, much less a preacher of the gospel, and he had much better have remained at home according to what he had determined; but, though much troubled every way, he was much better off than when at home trying to stay there. Bro. Colley gladly accompanied him (knowing nothing of his difficulties) to an appointment published for him the next day, where there was a large congregation, and he tried to beg off from preaching, but could not; feeling greatly in the dark and much distressed he went forward trembling, and to his astonishment preached with considerable liberty. They had a good meeting, and went on to the next appointment and then to the Association, and before it closed he was entirely relieved in mind. He returned home in safety and found all well and doing well, even the crop had lost nothing, and his poor wife never more persuaded him to stay from his appointments without it was absolutely necessary. Another time, while serving the church at Black's Creek Church, where he served monthly for twenty years in regular succession, they had a three days' meeting, where he preached with great ease and pleasure; had quite a time of revival, received and he baptized several, all of which he enjoyed finely. And traveling towards home on Monday he had great pleasure in thinking of the meeting, and contemplating preaching more than he ever had, and enjoying a great revival of religion, for he verily thought the Lord was going to revive his work generally. That night he lay down quietly, family well, and things all moved on right at home, and he slept finely. Next morning when he awoke there was great uneasiness of mind which he could not account for, but in his reflections it occurred to him forcibly that he was no christian, much less

a preacher of the gospel. He became so troubled that he went off in secrecy to try to pray, but he could not pray. In reflecting about the meeting he had just enjoyed so much it now all appeared bitterness, and he really abhorred himself as a poor deceived impostor. In this state of mind he wandered from place to place trying again and again to pray, till late Friday evening it was presented to his mind that there was no God, and the business of pretending to pray, preach or anything else called religious devotion was mere humbuggery. This alarmed him much indeed, for he thought no one could be a christian who doubted the existence of God; and all night he lay in trouble and deep reflection about whether he should go to his meeting (at Lystra, the first church that ever called him) the next day or not. Eventually he determined to go and act the part of an honorable man, and tell them he had imposed himself upon them. He went, and going up into the pulpit, and without singing or prayer, commenced telling them he was no christian, and of course no preacher, and never intended to try any more, and he had also determined at the next meeting of Bethlehem Church to have his name erased from the church book. But soon after he commenced talking the text 1 Tim. i. 15 rushed into his mind: "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief," and in a continued strain he preached the unsearchable riches of Christ for one hour and a half, and would not have been separated from his brethren for any consideration.

"THE LAW OF FORGIVENESS."—MATT. VI. 12.

That forgiveness is the most important part of the law of Zion is apparent from the many times it is enjoined upon the people of God in the New Testament, and from the fact that it is one of the things named in what is called commonly the Lord's prayer, upon which we are to hinge our prayer to be forgiven. For this reason let us examine what is meant by it and speak about some things connected with it.

And, first, it is very important that we have a clear under-

standing of what is the exact meaning of the word itself as used in the Bible. Words are of no value, except as SIGNS of ideas; and so it is requisite that we know just what idea the word signifies. In the Greek of the New Testament the word has precisely the same signification that is given in Webster as the definition of it. And its literal meaning is "to pass over," "to remit," "to put away." This is the meaning of the Greek verb *aphiemi*, translated "forgive," and it may be defined literally as meaning "to send an offense away from an offender," or "not to impute an offense to the one committing it." Therefore, the command to forgive means that we shall not in any way count an offense against him who has committed it. We shall so separate the offense from the guilty one in our hearts, that we shall not think of it in connection with him, nor act toward him as though we remembered it. According to the meaning of the term, we have not really forgiven the offender, so long as we feel that it is any bar to our intercourse with him, or our kind feeling toward him. To feel and act toward the offender as though we are sore or wounded, or resentful, is not to forgive. To say, "I want no more to do with the one who has offended me, let him go his way and I will go mine," is not to have forgiven him. I think, to sum it all up, "forgiveness means that we *feel* and act toward one who has injured us as though he had not done so." To act that way is not enough, but we must *love him as well as ever*.

Second—There is a difference between "being wronged" and "*being offended*." Many a time was Jesus wronged, abused, ill-treated, but where or when did he take offense at it, or exhibit resentment? Stephen was stoned, and yet he was not offended. He prayed for those who so abused him. This was practical forgiveness. Many a man has continued his bounties to the ungrateful and disobedient children, who had despised his bounty and defied his just authority. This is forgiveness. And many a christian, hated and persecuted by the world, has yet striven to do good to his bitterest foes, praying for them and weeping over them. This is forgive-

ness. We cannot hinder the wrong that is done us. That is the act of another. But our business is to watch and pray lest the wrong done arouses any resentment in our breasts, lest we take offense. As long as we feel offended we have not forgiven. O for such a spirit in us, leading and controlling us, as would enable us to be offended at no personal slight or injury.

Third—The importance of forgiveness may be seen from the frequency with which it is enjoined, both in the Old Testament and in the New. I have just counted up twelve times in the Old Testament and forty-two times in the New, that the word “forgiveness” in some of its forms is used. And this is not all the number. But it is enough to show of what importance the Holy Ghost considered it. It is enjoined in the Old Testament as a mutual duty. (Gen. l. 17.) It is enjoined by the Saviour upon the ground of being forgiven. (Matt. vi. 12, Luke xi. 4, Matt. xviii. 23–35.) It is also enjoined by the apostles. (2 Cor. ii. 7.) Certainly then it is a theme of which we ought to speak and write, and upon which we ought to meditate. And above all things it is important to have this heaven born and heaven sent guest to come and dwell in our hearts. How delightful is the place and the hour when gentle forgiveness makes its presence felt in our souls! Who that has ever known its sweetness would exchange one hour of its presence for years, filled with enmity, ill-will, hatred and revenge!

Fourth—Its origin is not of the earth. Its birth place is in heaven. It is among the fruits of the spirit, and is worthy to stand beside the lovely graces of faith, hope, love, humility, patience, etc. What human face to us is lovely, what human memory is pleasant, if it be not that of one whose heart is ready to forgive and slow to take offense. Who of us all can find pleasure in gazing upon the face of him who is filled with anger and resentment against his enemy? All things beautiful and pleasant, and of good report, are heavenly in their origin, and so forgiveness is from heaven, and is lovely without blemish. The fallen, natural heart of man breathes

resentment and revenge when it fancies itself injured. In some cases men have considered revenge a religious duty. And the language of every unrenowned man is, "I will not allow myself to be trampled upon. I will show proper resentment." And the world at large applauds the man who "will not allow himself to be insulted, or injured," and despises the man who bears injury meekly and patiently, and is not provoked. But the things despised by the world are in the sight of heaven of great price. Which are we most anxious to please heaven or the world? To bring the question closer still, do we in this seek to please ourselves or God? *To revenge ourselves is man-like, to forgive is Christ-like.* As its origin is heavenly, if our conversation is in heaven we shall seek to be conformed to the heavenly in this also. To this end let us consider for a little, some reasons why it should be easy to forgive, and which may incite in us the spirit of forgiveness.

And so, fifth, we may consider the following things: We, as believers, have had the assurance that God has forgiven us. If the one who has trespassed against us be our brother in Christ, how can we refuse to forgive the few pence which he may owe to us, since our Master has forgiven us such a vast debt? If he be not our brother in Christ, is not his doom in the next world fearful enough without our holding resentment against him. It becomes us to pity his fate rather than to revenge ourselves upon him. O that we could feel more deeply how much we have been forgiven! Then should we learn to possess a little more of the spirit of forgiveness.

Consider, also, that we do still sin and still have need to pray "forgive me my trespasses." Can we have confidence to pray "forgive me" when, at the same time, we will not forgive? Consider, also, that we not only sin against God, but we sin against our brother, or against our fellow-man. Have we done another no ill, that we can demand such exact satisfaction from all? Are our hands clean? O, if my brother or my friend can forgive my failures toward him, certainly I can forgive what he has done amiss toward me.

Let us remember again that God, the just Judge, has forgiven our brother *all* his sins. Can we then refuse to forgive the small portion of those sins that were to our harm?

Remember, also, that as he is our brother we expect to live with him to all eternity. In that world there will be no strife nor any revenge. If we now have the spirit that is heavenly, let us begin to exhibit it while here.

And, lastly, do not fail to consider well that at the worst the injury can endure but a short time, while eternity is unending. The wrong, and the suffering caused by it, is but for a moment's space, and then it will be in our experience as though it had never been. What is the use of a long absence of a child, when journeying home, stopping to quarrel by the way? Why should he mind the selfishness of a fellow-traveler, or the rudeness of those who hate him and his father? He will soon be beyond it all at home.

Sixth—In the prayer referred to at the head of this article the expression is "forgive us our debts as we forgive our debtors." And in the comment afterwards made by our Saviour himself, he said that except we should forgive others their trespasses against us, neither would our heavenly Father forgive our trespasses. This is a matter of experience. No one of us, when we cannot forgive our brother, can possibly at the same time feel what sinners we are ourselves. Consequently, in our pride and boastful self-sufficiency, we exalt ourselves above our brother, and refuse to bow with humble confession before God. And as those only who confess their sins find Him faithful and just to forgive them their sins. This one receives no forgiveness and his soul is still in a state of alienation and opposition to God, and he experiences no joy of pardon. God forgives those who confess their sins. Only the humble in spirit ever really confess their sins. And such as these find it easy to forgive others their trespasses against them, seeing they are obliged to count their own so great. When then a man is in such a state that he can forgive others against him, he is also in a proper frame to be forgiven. So we can with encouragement and confidence, rather than with fear

pray "forgive us our debts as we forgive our debtors." If we can *really* pray for forgiveness, it is in our hearts at the same time to forgive.

Seventh—But if to forgive means to *feel* and *act* toward the offender as though he had not offended, is it not impossible to keep this command? As the Saviour once himself said, "It is impossible with men, but with God all things are possible." And this does not mean that God in his absolute power can do all things, but it means that by his grace we ourselves can do what in and of ourselves we cannot do. God gives grace to help us keep his commandments. And if it were impossible for the believer to forgive, then God would have given no such command. It is true, as Paul said, "I can do all things through Christ, which strengtheneth me." We do despite to the spirit of grace and heap the reproach of ignorance upon the All-wise, and turn the grace of God into lasciviousness when we seek to excuse our hardness and revengefulness by the plea that God has not given us grace to overcome these things. God forbid that the Christian should ever say, "God has not given me grace to forgive." On the contrary, if we realized the enormity of our offense when we do not forgive, we should be found with sighs and tears begging God for forgiveness from his throne, and to create in us a clean heart and renew within us a right spirit.

Eighth—I know as an actual fact of experience that God can strengthen us, so as that we can and do forgive in just the sense I have been presenting. I remember once when I had thought that a brother had not treated me right, I shortly afterwards heard him preach. I desired to hear him gladly and with hearty sympathy, as I had many times before, and I could not. I was conscious of a feeling of resentment within me that would not let me receive the word at his hands. I was ashamed of myself and humbled. I was grieved at my hardness of heart and lack of the spirit of forgiveness. While he was yet preaching I tried to lift up my heart in prayer for us both—for myself that I might be made to feel right, and for him that he might preach with liberty and power, and I

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was shut up from prayer. I can never tell how I was ashamed and grieved. I thought, "Is it possible that I cannot forgive?" But yet, hard and stubborn as my heart then was, in less than six hours afterwards I was softened in feeling and felt at perfect peace with that brother, and as entirely one with him as I had ever done. And this feeling lasted, and the next four days were days of happiness beyond measure. And the feeling of oneness to that brother, and of perfect forgetfulness of all the injury which I thought I had received, has never left me, and the next week I heard him preach again with all the joy that I had ever done. So that I know that forgiveness is not a grace beyond what we may feel in our daily experience, the grace of God being our helper.

I will speak of one more instance of the power of forgiveness in the heart, and then close this too lengthy letter. I had preached one Sunday somewhat upon the theme of forgiveness, and among other things had said that some would say when injured, "O I can forgive the wrong, but then I can never have confidence again. I never want to see that one; let him go his way and I will go mine," etc. I said "this was not forgiveness at all. Suppose the Lord Jesus forgave us that way, what should we do? To forgive we must have come to love and desire the fellowship of that one as much as before the wrong was done." Some three months afterwards a sister, now gone to her home, who had been baptized by me six months previous, while riding with me to meeting one day, referred to this sermon. And then she said, "I knew that you did not mean me, because you did not know the circumstances which at once came to my mind, but the sermon was a heart searching one to me." She then went on to tell me about having had a difficulty with a step-daughter a few years previous, when she had felt herself ill-treated, but that (as she supposed) she had forgiven her step-daughter, only, she had said, "I do not care for her to come here often, and when she does come I will see as little of her as possible." "But," she added, "I thought I had forgiven her, else I never

could have come to the church when I did; but your sermon has shown me that I have never known what forgiveness means." She then went on to tell me about hours of anxiety and grief over her hard heart and unforgiving spirit, and of the bitter struggle which she had to write to this step daughter and make confession of her wrong feelings toward her, and of falling upon her knees in prayer one day, and for how long a time she did not know, agonizing there for God's blessing to help her forgive really and truly, and of how God heard her and answered her, and took away all the bitterness so that she felt that she could take the step-daughter in her arms and love her without a hindrance between. And she said, "I can never tell you the perfect peace that filled me when the conflict was ended and God gave me the victory over my hard heart." And she said this step daughter had visited her since, and the day passed and she never even thought of the old trouble. This seemed to me a wonderful display of the grace of God, and I felt like praising God on her behalf. We have also a Bible example of forgiveness, in the case of Joseph toward his brethren.

But I must close this letter. May God make us willing to forgive and willing *to be forgiven*, which I have found the hardest of all, because that implies three little words that are very hard to say, "*I am wrong.*" The writing of this has been profitable, I think, to me, and if published I hope that it may prove so to others also.

As ever, I am your brother in hope of life eternal,

F. A. CHICK.

Reisterstown, Md., June 6, 1884.

BRO. W. T. JAMES, of Ware county, Ga., writes us that old Providence Church, which had nearly gone to nothing, has been greatly revived and built up under the pastorate of Eld. J. C. Williams. He has during the year baptized sixteen into her fellowship, and more or less join at every meeting.—R.

STATE ROAD, DEL., May 28, 1884.

Dear Brother Respess:—Your readers most likely remember that Bro. Mitchell, in your May number of the MESSENGER, addressed a message to *parents*, and in closing up requested others whose minds might so be led (naming my name in said request) to follow him up on the same subject. If I had no other reason for so doing, a special request from him I should regard as sufficient. I have raised quite a large family, now all grown up, but neither my experience nor my success have suggested to me the thought of attempting to counsel or admonish others. Mine own vineyard have I not kept as free from briars and thorns as might have been; still, I hope I have profited some, and have no objections to giving others the benefit of my observations and experience. What I say I shall say not merely to parents as parents, but as parents professing to be disciples of Christ. The apostle Paul is authority for the sentiment that "He that loveth another hath fulfilled the law" towards him. That is: The law of Christ is a law of love, and if we are constrained in our conduct towards others by love to them and a desire for their profit; that love will lead us to act rightly, whether it be in the church, or in our outward intercourse. I do not say that we always do, or always will, act rightly, even when we have love one to another; but, nevertheless, *love worketh no ill to his neighbor*, and it never prompts us to act wrongfully. Those who love their children and love their church, we might suppose would always see to it that their children accompanied them to their meetings. There need be no constraint, or coercion, about it. Children will always love and respect their parents, unless they have reason to do otherwise. They will respect the profession of their parents, and the church to which their parents belong, unless that respect is destroyed, or impaired, by the conduct of the parents. I think it is eminently proper for children to be taken with their parents when quite small, and so accustomed to it that they will not be likely to think of, or expect, anything else. Their acquaintances will then be there, and no social attach-

ments likely to be formed elsewhere. To this end, they should always be dressed respectably, so as to appear as well as others of their own age, and not have a commendable pride of appearance mortified. I know numbers of good brethren who attend meeting regularly, but never bring any children with them. We would never know, from their attendance at meeting, that they had any. They provide a comfortable carriage for themselves, and leave their children at home. The children are not provided with any way to go but to walk. They get no encouragement to even do that. It is thought to be too much trouble and expense to provide conveyance and suitable clothing for them. They are strangers at the meeting, and it need not be wondered at if they have no desire to go. In this section of the country, most of the churches have an extra meeting of two or three days, called an annual, or yearly, meeting; at which time it is expected that more or less strangers will be present to do the preaching, and many visitors from neighboring churches. Besides these, we have the annual session of the Association. At these meetings there are numbers from abroad to be entertained. There is room for the children and servants all to share in the work and care of providing beforehand, and at the time and during the meeting to bestow that polite, thoughtful, and kind attention upon the visiting friends that will render their visit pleasant and satisfactory to all concerned. It is desirable, on every account, that the children should feel an interest in bestowing the attentions necessary at such a time upon the visiting friends. They should feel that they have, or at least will have, their reward. As they minister to the pleasure and comfort of others now, they will the more gladly share that pleasure and comfort at some other time and place. As they become acquainted there will be attractions, and the response to these attractions will be delight and enjoyment. All this will, of course, require some sacrifice, but if we love our children and love our meetings, and would love to see our children enjoy our meetings with us, that love will make it a pleasure to fulfill all that is here

proposed. A personal acquaintance with spiritual-minded, devoted members, and also with the preachers, will have much influence with our children in awakening an anxiety to go to the meetings, and securing to them satisfaction and profit when they go. Children, if they are dutiful, and treat their parents' company with proper respect, have a right to be treated with attention and respect by such company. If preachers and church members are what they ought to be in spirit, in deportment and conversation, their presence and a personal acquaintance with them will have a salutary influence with children that preaching, be it ever so good, without this acquaintance, would fail to have. I have known not only children, but grown people also, attend Baptist meetings, and like the preaching, mainly because they loved the preacher, and had confidence in him. I once met with a work devoted to the religious instruction of children, which advised parents against a personal acquaintance with their ministers. The reason given for this singular advice was that so many faults would be discovered that the confidence of the children in them would be destroyed. I do hope we have none among us, sustained by the fellowship of the churches, that would not bear a personal acquaintance. Unbecoming conduct and conversation that would destroy the esteem and confidence of the children ought to have the same effect upon the parents. I am making these suggestions for the consideration of parents who desire their own happiness and the peace and comfort of their families, and who love their children, and would fain do what was best for them, mainly because in this country I see children in these respects much neglected. The more wealthy of our people frequently send their children to a fashionable high school. This is almost invariably under the control of some one of the popular denominations. Of course, the influence is to prejudice and poison the mind of the child against its own parents, and against their religion. It would be almost a miracle if the child did not come home with its mind filled with contempt for the religious faith of its parents. And whose fault would it be? What more

could some parents do, that they have not done, to bring about that their foes, religiously, should be the men of their own house? Some have had their children attend a denominational Sunday school almost from their cradles, providing the necessary clothing and books for them; and from that, send them to a higher school under the same influence. It is pretty difficult to reconcile all this. Are these parents sincere and honest in their profession? Can their children really believe that they are sincere? Do they really love their children, and yet place them under the influence of what they profess to believe is a false religion? I know of but one solution of such a course among Primitive Baptists: That is, that they allow themselves to think more about their children being popular in the world than they do about their being lovers of the truth. If such parents really know the truth, it has hardly yet made them free.

If we would have our children be friends, we should treat them as such. When we have good company, such as we enjoy and think profitable, the children should be invited in to share the profit, and see how christians love one another. I am aware that all this will not produce a work of grace, or be a substitute for it; nevertheless, we should act consistently, certainly in the presence and in behalf of our own children. I may appear to some to be speaking rather plainly, possibly somewhat tartly. I will confess that I am in earnest. I do not know of a single particular wherein O. S. Baptist parents have been so remiss, or where there is so much need of admonition, as in this. I know of no better advice that it would be possible for me to give to christian parents than: "Train up a child in the way he should go, and when he is old he will not depart from it." I speak to admonish only those who are in fault; but in commendation of, I trust, very many. To any who would challenge the propriety of these suggestions, I would simply say: Look about you and take note of every instance where children have turned their backs upon their parents, religiously, and see if they have so acted without cause; on the other hand, see whether it has not been

a quite general thing, if not universal, that an exemplary and consistent christian life that deserved the respect and love of the children, has not commanded it; and that the children have risen up to call their parents blessed.

In gospel bonds,

E. RITTENHOUSE.

IMPRESSION.

And thine ears shall hear a word behind ye, saying, this is the way, walk in it, when ye turn to the right hand and when ye turn to the left.—Isa. xxx. 21

I feel impressed to write something for publication on the above subject, because I think there is so much lack of teaching on the subject of impressions. I have frequently talked with persons who could tell a plain christian experience, who, when asked why they did not join the church, would answer that they never had any impressions to do so; in some cases they would say they intended to join when they were so impressed. I especially remember one who said he never intended to join the church, and gave the above reason as an excuse; still he seemed bright and gifted in the Scriptures. Now I I must simply say to such that they are mistaken, and I think I can prove to them that they have often and repeatedly been impressed to do their duty in this respect. All children have an impression to act as their parents do, especially if their parents are honest and truthful, industrious, sober, and keep good company. They have an abiding impression to follow the worthy examples and precepts of their parents, so when they turn to the right or left they feel and hear the rebukes of their own conscience, and have to suffer for every neglect of duty. Mr. A., for instance, has three sons, B., C. and D; the youngest has often heard his parents tell his older brethren to live moral and industrious. Of course he should take this instruction as much intended for himself, but no, he goes into his neighbor's watermelon patch and steals his melons, and lives immoral generally. Of course there is in him something which rebukes him, but when some one takes him to task for

it he replies, "Why father never told me to live honest and moral; 'tis true he told my brethren, but said nothing to me." Now this is the very position which our unbaptized brethren occupy. "It is true," say they, "that the apostle Peter told those Jews who were converted under the sound of his preaching to be baptized. So Phillip told the Eunuch, Paul the jailer, and Ananias Saul, but they never in so many words said to me, George, or John, go and be baptized." Now I insist that those very commands of the Holy Ghost to be baptized are just as binding on, and just as much to every unbaptized child of God as they were to Paul, the jailer, or the Eunuch. I lay out of the church about five years after I obtained hope, and for more than four years of that time I persuaded myself that the time had not come for me to join, and thought I had no impressions to do so; still I loved the brethren, feasted on the preaching, and sometimes felt the happy and blessed assurance that I was a child of God. At times I was often sorely chastened, but could not account for it. I did not consider that I was living in rebellion to the established law and command of God to all believers. The older children had obeyed their heavenly Father in this respect, but I thought I had never had any impressions and must not join lest I join too soon, whereas I could not have joined too soon after having become established. Had Saul have resisted the admonition of Ananias it would have been resisting the Holy Ghost, because this admonition was of the Holy Ghost, and he would have been chastened for it. We don't need any special impression to do what we find in the Scripture enjoined on believers. The Holy Ghost has said, forsake not the assembling of yourselves together, and we feel impressed to obey because we understand it to be binding on all saints. Again, "They that feared the Lord spake often one to another," so when we get in one another's company, and speak not of the great King's goodness and commandments, we feel rebuked. When one sows unto us spiritual things there is something in us that tells us to administer unto him of our carnal things. We need no special impres-

sion to pray in our family after it is once established that it is our duty. I don't say that this is the duty of all saints, but certainly baptism is. It is not the duty of all to preach, because all have not that gift. We are only to labor in those things in which the Holy Ghost has made us able.

Again, those who are subjects for baptism in some cases need exhortation to this thing. I heard a deacon say not long since that his advice to people after they were changed, "was to stay out of the church as long as they could." My reply was that was bad advice. If Mr. B. were to tell his son, "Go and plow to-day," and I were to advise him not to obey his father so long as he could help it, I would act the part of an enemy to the old man and son. I think I have seen brethren too eager for members, and on the slightest manifestation of what appeared to be a change would exhort them to join the church. Now this is wrong and injurious, both to the individual and the church. Don't pluck the fruit until it is ripe, but when it gets ripe don't wait for it to fall of its own account, just shake the tree a little or sufficient for it to fall; don't shake too hard lest some green or half-ripe fruit should fall. Don't open the door wide enough to receive the world into the church, neither keep it so nearly closed as to keep believers out. Be certain to keep the back door open wide enough for fornicators, drunkards, etc., to go out, and see to it that they go out. Keep your house clean, and then you can with more propriety invite the Great King, and he will be more apt to come, in fact he will never go out.

Yours in hope,

I. J. TAYLOR.

Kinston, N. C., 1882.

BEAR with us, brethren. We will try and get your letters in the MESSENGER as fast as we can. Some of them have to be transcribed, and hence are delayed. They will mellow rather than mould by delay.

Elders Respass and Mitchell—Dear Brethren:—It has been my mind for some time to write for the MESSENGER and as to-day is so blustry I can't work out-doors, I will fill the time writing. I have been undergoing a dark season and severe trials; a great warfare, in which I find the enemy is too strong for me; I have been of late very despondent. I have been reading the MESSENGER this morning, experience of different brethren and sisters, and my mind has gone back in search of some evidence of my own acceptance with God. I find now my mind has gone back to the date of 1865, when about 18 years of age; standing in a lonely bed-room, where I had taken lodging the past night, that a very strange occurrence took place with me that gave me hope that God had pardoned my sins. According to the above statement, the reader will see that I was quite young, though from the age of 14 years I was troubled relative to my sins, and what might be my future state after death. I was an orphan boy, left in early boyhood without father or mother, rambling from place to place, often feeling that I had no friend, no one to care for me, or instruct me. But to-day I can thank God for his goodness; even then he led me and took care of me; many times I have been in company with those who did mischief that had parents, when, I believe, the good Lord restrained me, and kept me out of many things that I would have gone into. Still I was a sinner, and Jesus the only Saviour; a sinner just as all others are, and the good Spirit the only guide to him; earthly parents can't control the mind of the child to believe on Jesus; the worldly religionist can't do it, and if he could, all such as I was would be overlooked by them, for they come not in low places, but to the noble and fashionable; but hath not God chosen the poor of this world rich in faith, heirs of the kingdom, etc.? Thank his holy name, its not left upon any uncertainty whatever, but they are chosen of God, redeemed by Christ, called by the spirit to a firm belief in the three but one God. Dear reader, were you never made to feel poor, lost, ruined and undone, by reason of sin? If so, we are fellow-travelers. About the

middle of May, 1865, I felt as poor as mortal man could feel, when all efforts to please God by works had failed, and I was made to feel that God would let me live no longer, but take me from time to eternity, to reap the reward of the ungodly. At this extremity, I believe the Lord revealed to me Jesus as my Saviour. It was a beautiful May morning, as I rose from the bed where I had passed the night, and when awake, lamenting over my condition, feeling so condemned, so troubled, so distressed, that I could only say, Lord, have mercy upon me, a sinner; it was then that all my troubles were moved off my mind, and I felt as innocent as if I had never sinned. I walked out in the piazza, and looked around at the trees to see if they looked different to what they formerly did; I felt so different I wanted to see if everything else did not look different; I saw they were the same trees, but they looked lovelier to me that morning than ever before; the birds sang so sweet; all seemed to praise God, yet at that time I do not remember that I thought of that being the change that people pass through to become christians; but some time after, it occurred to my mind that it was the work of the good Spirit; the love, the joy, and peace of that soul that has found Jesus precious to him or her, which ever the case may be; its indescribable and full of glory; they love them that can tell them of their troubles better than they can tell for themselves; it makes no difference how poor or ignorant as to worldly wisdom; ill-favored, male or female, they feel that they love them. My attention, for the first time, was turned to that old set of fogies, as they are styled; I wanted to see them; I wanted meeting day to come around, and when it did, I met with them, and I thought they were the loveliest people I ever saw; I wanted to be like them, and feel as they looked; they looked good to me, and I then thought they were good and perfect, soul and body, but I have long since learned better. That thought kept me away from them some time, for before their meeting came on I found that I could not live as I wanted to live, and as I thought they did; I had never heard them tell of their trials, troubles, and unworthy feelings, etc.

S. M. ANDERSON.

Garfield, Emanuel County, Ga., April 24, 1884.

(To be continued.)

THOMASTON, GA., June 23, 1884.

Dear Brethren:—I have returned from Texas, where I have had an extensive tour of preaching. As you are aware, all the appointments were not published in the MESSENGER. It took me something over four weeks, night and day, to fulfill all of them; but by the blessing of the Lord, I was enabled to meet and fill every one. I was met and conveyed by brethren from place to place, and that willingly; neither was I at any charge in the round trip. I met many true and faithful brethren and sisters. My congregations, in the main, were large, orderly and attentive. My health was fine, and my spirits all the way cheerful, to believe that each time had the spirit of preaching, and felt, and do now, that in all things the Lord was with me. The trip was so long, and connected with so many events, that to undertake to specialize would make this article too lengthy, and then it could only be interesting to those who were specialized and connected with the events.

WILDE C. CLEVELAND.

EDITORIAL.

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

TAKING TOO MANY PAPERS.

It is no uncommon thing to hear the remark, "I am taking too many papers," and doubtless it is a very truthful remark.

In our opinion it is not best to be over taxed with papers, even admitting they are all good and useful publications. When more are taken than can be carefully read and meditated upon, but little benefit is obtained from any. To scan over a large amount of even good reading matter in a brief manner, sometimes only reading a sentence or two here and there, is not doing justice either to ourselves, the writer, or the publisher. It is not justice to ourselves because our time is unprofitably employed, and besides this we are, if prompt and honorable, paying for a paper from which we derive no benefit. It is not justice to the writer, because we fail to get the full sense and substance of what is written, and however good and useful it may be we fail to appreciate it, because of the inconsiderate and hasty manner in which we have scanned over it. It is not justice to the publisher, whose mental,

physical and financial strength are often brought to bear and fully involved in his publication. When more papers are taken than can be carefully read and meditated upon without interfering with other duties in their time and place, the tendency is to bring all papers into disrepute, however good and useful they may be. And besides this there is a tendency either to entirely omit paying the subscription price or of being very slow and forgetful about it. Negligent, indifferent and inattentive readers of a paper are, as a rule, slow to pay. It is best, therefore, to take no more papers, either secular or religious, than we carefully read, unless they are taken for the benefit of others.—M.

TAKEN CAPTIVE BY THE DEVIL AT HIS WILL

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

Our views of the last clause of the above text were requested by a brother several months ago, and we now try to comply. In order that the reader may not misconstrue the words “let him be taken captive by the devil at his will,” we have given the full connection in the above three verses. In these verses the character and work of the gospel ministry, in certain cases, fully set forth both positively and negatively—what they must do and what they must not.

1. “The servant of the Lord must not strive” in a vain not carnal sense. Should he do this he does wrong, and acts in a manner unbecoming the high and responsible position to which the Lord has called him. Foolish and unlearned questions which are not taught in the Scriptures, nor experienced by Christians, are to be avoided because they gender strife among brethren.

2. In the text we are considering, the main point of the minister's work is to "instruct those that oppose themselves," by which we are to understand that ensnared and erring christians are intended. The errors of those who are born of God are against their own peace and happiness. They oppose themselves by the practice of forbidden things, and are in that sense in the "devil's snare." To instruct such poor ensnared christians properly is certainly a very important and prominent work of the gospel minister.

3. The minister of Christ must be "gentle unto all men." If he would be useful in the name of Jesus he must manifest the spirit of Christ, who came not to destroy men's lives, but to save. Gentleness is a fruit of the spirit, and is opposed to that quarrelsome, factious, vindictive spirit of our carnal nature, which would lead us to carry things by force or violence. David says of the Lord, "Thy *gentleness* hath made me great." 2 Sam. xxii. 36. And the spirit of gentleness is a wholesome ingredient to enter into and regulate the general character of every minister of Christ. It was a prominent trait in the ministerial life and labors of the apostles and other primitive ministers of the Word. Paul says, "I beseech you by the meekness and *gentleness* of Christ."—2 Cor. x. 1. There is nothing harsh in this, nor is there anything of a man-fearing or man-pleasing spirit. It is the meekness and gentleness of Christ that can bear insults, injuries and unkind treatment, and yet take it calmly so as to deal kindly and gently with weak and erring ones. "We were *gentle* among you even as a nurse cherisheth her children."—1 Thess. ii. 7. We see, therefore, that gentleness unto all men is a very important trait of character for a servant of God who labors in the ministry. His faith and patience will be sorely tried at times, till he must "suffer long" and be kind and gentle as a nurse, who has to bear with and carefully nourish and attend to an unruly, fretful or sickly child.

There is no calling upon earth, nor any official position to which men may be appointed, that is so highly, so holy and sacred, and involving such self-denial and responsibilities as

that of the humble calling of a faithful gospel minister. He is Christ's ambassador, and in Christ's stead he speaks and calls upon the people of God, "Be ye reconciled to God." This he does in a kind and gentle manner, feeling his responsibility although God did beseech you by him. (2 Cor. v. 20.) He is to give no offense in anything that the ministry be not blamed. "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses," watchings and fastings. He must watch over the flock of God as a faithful shepherd, and be kind and gentle towards them as a nurse who carefully watches a little child that it may not get hurt nor have its dress soiled by filth and dirt.

It may seem to be quite a low and humble calling to be a nurse for children, but it is a very important one for the morals, manners, health, comfort and honor of the children. It is sometimes a very trying position. Children find hurtful toys, and often want to have their own way, and will even get angry and fight against their nurse when they are opposed. But the nurse must still be gentle and kind to these ungrateful children. So with the gospel minister as a nurse to the church. His patience will often be tried by the fretting, complaining and ungrateful brethren. Yet he must be gentle towards them, and seek to get them out of their errors. "Gentle unto all men." Unto all classes, ranks, conditions and relations in life. To old or young, rich or poor, learned or unlearned, wise or ignorant, those who are strong in faith to the weak.

4. We must be apt to teach, patient. The church of God in this world is subject to many errors, both in doctrine and order. The frequent warnings of Christ and his apostles, "beware of men" and the doctrine of the Pharisees, as well as to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world," show conclusively how extremely liable Christians are to be led away with something hurtful that will spoil their peace and break their unity and fellowship in the gospel. Scholastic theology, speculative divinity and long estab-

ished customs and traditions, are powerful "snares of the devil," set to catch the unwary feet of christian churches. Those who are taken in this snare are such as in the text are said to be "opposing themselves." If they are called by grace and have an experience of its truth in their heart they are opposing their own peace and happiness in this life whenever they are holding to, or advocating any of the errors, loctrines or commandments of men. Every humanly devised institution of men, having no sanction or authority in the Scriptures claiming to be a help to the church of God, although it may be as popular as the modern Sunday-school system is, can be nothing more than the "rudiments of the world," and in that particular it is the "snare of the devil," into which when one falls, he is "taken captive by the devil at his will." He cannot be a captive at the devil's will until he gets into the devil's snare. The snare is generally made to appear very beautiful and enticing. It is covered up and the real design is kept out of sight.

The world is full of snares and nets to entangle and corrupt the christian profession, some of which are known to be openly immoral, while others are artfully disguised under some lovely name of religion, morality, benevolence or charity. It becomes all therefore, who are wise unto salvation, through faith in Christ, to heed the warning of heavenly wisdom. "If sinners entice thee, consent thou not. If they say come with us, let us lay wait for blood, let us lurk privately for the innocent without cause. We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; *let us all have one purse.* My son, walk not thou in the way with them; refrain thy foot from their path; for their feet run to evil. Surely in vain the net is spread in the sight of any bird."—Prov. i. 10-17.

The above quotations, from Proverbs, show how the real design of all who entice from the right way is kept hid, as by a secret snare, or net, that is designed to catch birds. It is kept out of view, and covered up in a way that the poor, unwary bird is enticed to it as a place of safety, but soon

(3)

finds itself in the net. It is then at the will of the fowler. It may now flutter and flounce, but it is in the snare, and cannot now be controlled and taken captive by the fowler at his will. And here is the force of the expression, "Taken captive by the devil at his will," as embraced in our text.

We are aware that our brethren frequently quote the above as applying only to those in nature's night; but why should the devil take his own subjects captive? A warrior captures the soldiers of his enemy. If he can entice or decoy them into a snare, then he can take them captive at his will.

The snares that are set to entice and decoy the Lord's people into error, are always such as appear outwardly beautiful to the fleshly mind. They are in harmony with the carnal nature of christians. It flatters their vanity, nurtures their pride, increases their popularity, and adds to their earthly gains. But it brings leanness in the soul. There is a loss of spiritual joys, and often a loss of brotherly love and fellowship in the Church of Christ. They are taken "captive by the devil at his will," and must so continue in captivity, unless the Lord shall give them repentance to the acknowledging of the truth. Until then, they will not recover themselves from the snare of the devil into which they have fallen.

As this snare and captivity is the part of the text our brother desired mostly our views upon, we have been a little tedious, and will now say that these poor, erring ones who are thus in captivity are the ones embraced in the text to whom the servant of the Lord is to be gentle, apt to teach, patient, and whom he is to instruct in meekness, if God, peradventure, will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil who are taken captive by him at his will.

5. For a gospel minister to have a peculiar *optness* to teach and instruct these ensnared christians, is a most precious gift God has given to his church "pastors and teachers," and we should very cautiously and carefully notice the development of these precious gifts, lest the work for which they are

adapted by the Spirit be committed to other and unskillful hands.

6. To be apt to teach, there must be, not only a proper gospel subject who is capable of being taught gospel truth, but there must be a peculiar readiness and adaptation of the things taught to the surrounding circumstances and condition of those whom we would teach. To be apt to teach, one must have an understanding, not only of the things which he would teach to others, but also of the peculiar surroundings and influences that may have been exerted upon them in leading them away from the simplicity of the gospel. He must be suited and fitted for the work he has to do, and be ready, quick and prompt to attend to it.

7. "In meekness instructing those that oppose themselves." By this clause of the text, we plainly see who are to be instructed. They are to be regarded as the Lord's people, though walking after the flesh and ensnared by error; they are to be taught the right way of the Lord with much patience and meekness. The gentleness of a kind nurse, and the meekness of a lamb to bear insults without anger or complaint, are very useful graces of the Spirit to him who instructs those who are opposing their own gospel peace and comfort.

8. "If God, peradventure, will give them repentance to the acknowledging of the truth." A peradventure is a mere chance, or a probability. The word is always used in reference to the knowledge or ability of men, and, therefore, with regard to their knowledge, it is only a peradventure, or bare probability. But in reference to God's works and purposes, there are no peradventures. All are settled, fixed and sure with God. "Forever, O Lord, thy word is settled in heaven." (Ps. cxix. 89.) But it is the duty of the gospel minister to instruct those that are in error, whether God shall give the increase or not. Who can tell what will be the result of faithful nursing, teaching and instruction? It is only a peradventure, so far as we can know, whether God will give these poor ensnared children repentance to the acknowledging

of the truth or not. Our ignorance, however, of what God will do in the matter does not lessen the obligation to be apt to teach, to be patient, and to instruct these disorderly christians. They are in captivity, and it may be, so far as we know, that the instruction given them in meekness and gentleness will be applied and blessed of the Lord to give them repentance to the acknowledging of the truth.

9. To believe the truth is one thing, and to have repentance given to *acknowledge* the truth, is quite another thing. Those who are ensnared in error have the truth in their heart, but do not acknowledge it in practice. But when God gives them repentance to the acknowledging of the truth, they confess and forsake their errors, and thereby recover themselves from the snare of the devil, and find a peaceful home, love and fellowship among their brethren in the Church of Christ.—M.

*Bro. C. S. Jackson, Waverly, Texas:—*Matt. vii. 6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."

To illustrate: The Shew bread under the law was hallowed bread, bread made and hallowed or set apart for the priests only, and none could eat it lawfully but the priests. It was devoted to holy or religious purposes, and to have used it for other purposes would have been to profane the hallowed things of the Lord, and to have profaned the name of the Lord, the penalty of which was to be cut off from His presence. A leper, under the law, could not eat of the holy things until he was cleansed, which, under the gospel dispensation, would be that a disorderly member of the church should be cleansed of his disorder before he could partake of church benefits and privileges. His leprosy or disorder should be healed by the remedy provided in the Word, or by church dealing as we call it. Else, as under the law the priest who touched the leper in his disorder became unclean himself, so would we be

letting disorder go unrebuked. And not only so, but we would profane the name of the Lord. As the temple of Solomon was hallowed to the Lord so is the church hallowed to the Lord, or set up for holy purposes; and to give its holy things to unclean uses or purposes would be to desecrate it, and make it no more than the world, and even worse than the world. The light in it would be great darkness. The shew bread was provided specially for the priests, as baptism and the Lord's supper and all church privileges and benefits are specially provided for believers; none others can lawfully or profitably partake of them; and to give them to unbelievers would be to desecrate them and destroy their holy character and bring them into the contempt even of the world. Dogs and swine were unclean animals and represent unregenerate persons, those not cleansed by God's grace, and as such unfit to use holy things, or do things that can only be done by faith and things that are not required of them. Because, though an unregenerate person professes godliness, he will, like the dog, go back to his vomit, and like the sow to his wallowing in the mire. Therefore holy things should not be given them, because in the long run they will reproach the church and read it. From such causes church divisions come. Again, to give gospel promises to the world is forbidden in the text before us; for example, "Come unto me all ye that labor and are heavy laden and I will give you rest," etc. This promise is specially restricted to the laboring and heavily laden; as much consecrated to that special class as the shew bread was to the priests, and it would as much profane the name of the Lord to give it to the world as to have given the shew bread to dogs and swine. Give corn and slop to swine; that is fit for them, but a pearl they have no need for, and would trample it under their unclean feet. Swine have no more appreciation of a pearl than unregenerate persons or pharisees have of Christ; the doctrine of grace, though of inestimable value and priceless to the poor helpless sinner, is but a rough stone without comeliness to the self-righteous. They hate it. Therefore we should not give our holy things, our precious things, to

those for whom God has not prepared them. The church has often taken them into her fellowship, who were but "grievous wolves," men who taught perverse things to draw away disciples after them. There are those now as in the apostolic day, it is to be feared, who love pre-eminence as Diotrophes and would set up for themselves. They turn upon the church and rend it. This is a day in which holy things are given to dogs and pearls cast to swine, insomuch that the profession of christianity in many places is looked upon with suspicion and contempt. Much of the humbug and rascality of the day is invested with a religious character. If a company of cheats in a city wish to sell watered milk, they would probably start a "Christian Milk Association." There is religious gambling and shows; politicians put on a religious garb to get office, and worldly inducements are held out to young men to profess religion, that by joining the church, so called, they can get better business positions, etc. So greatly has religion been degraded before men, and its holy things made common, that even the swine of the world, as Bob Ingersoll, have a contempt for it; trample it under their feet and turn again and rend those professing it.—R.

FLAT SHOALS, GA., June 20, 1884.

Bro. Mitchell:—In the MESSENGER for July, 1884, page 379, I notice that Bro. W. R. Grimes asks if a man and his wife, being divorced and marrying again, can join the Church of Christ. And you answer that the church cannot receive such and maintain gospel purity and order.

I wish to ask a few questions, and hope you will answer them in full.

1. If they profess a hope after their second marriage, and give the church a good reason of it, claiming to be impressed with the duty of baptism, and demanding it at the hands of the church, upon what authority in God's word can they be rejected?

2. Can the discipline of the church conflict with the teaching of the Holy Ghost, and be consistent and orderly?

3. If the second marriage of divorced persons is not an unpardonable sin by the church, why should it be held against them any more than other sins of which they were guilty before they were born of the Spirit? If God has pardoned their sin it must be a full and free pardon, not to be brought in judgment against them by the church.

Your brother,

G. W. HEAD.

REPLY.

On looking over our editorial note in reply to Bro. Grimes, on page 379 of the GOSPEL MESSENGER, we conclude that our remarks have already been more "full" than clear to Bro. Head, since after all we have said he has failed to understand us. To our mind, there is not one of his questions but what is fully answered in our short reply to Bro. Grimes; and if Bro. Head has failed to see this, we hope he will carefully examine it again, as it is not likely that we could be more clear in a second attempt than we have been in the first.

In reference to Deacon Head's first question, we will simply ask him by what authority in God's word can an adulterer or an adultress be received, or retained, in the fellowship of the Church of Christ? We do not mean by this, one who has only been guilty of the act or sin of adultery, but we mean an adulterer, or adultress, in the true scriptural sense. (See 1 Cor. v. 10-13, and vi. 9.) One might be guilty of a sin and God might, and often does, give him repentance to confess and turn away from his sin; but where one repeats the same sin day by day, and continues steadfastly to adhere to it, where is the evidence that God has given him or her repentance to the acknowledging of the truth in any practical way? The rule which God hath given in his word is the standard by which a church is to be governed as to the character and conduct of its members.

In answer, therefore, to Bro. Head's second question, we say that gospel discipline and order in the church of Christ is in perfect harmony with the teaching of the Holy Ghost, or spirit of God; and for this reason no church can maintain

its gospel purity and order by receiving and baptizing an adulterer into the fellowship of the church.

In reply to Bro. Head's third question, we say that we do not consider that the second marriage of divorced persons is any more unpardonable by the church than other disorderly sins. We think our view upon this point also is clearly set forth in our reply to Bro. Grimes, but if Bro. Head will answer our question and still fails to fully apprehend our position we will, if the Lord permit, try again.—M.

MORE APPARENT THAN REAL.

When our dear brother, Eld. Lacy, says there is no account of any one's believing in Christ since the apostolic day save by the instrumentality of preaching, or words to that effect, we understand him to mean that faith is based both upon the letter and spirit of the Word. We do not understand him to mean that the letter quickens the soul whether it be read or preached. To illustrate: The woman at the well of Samaria believed Christ when he preached to her, but it was because she had the spirit of faith before he preached to her. When he told her what was in her heart, or what she had experienced, she exclaimed, "Come, see a man which told me all things that ever I did; is not this the Christ?" She believed, and so did the eunuch to whom Philip, the evangelist, preached. The eunuch was one seeking the truth, and when he heard the letter of it he believed it because he had the witness of it in his heart. But suppose the eunuch had never heard the letter or word, could we justly say that he would have believed or had faith? Seeing that the faith of the christian is based upon both the spirit and the Word, which are two witnesses, the one confirming the other. The spirit witnesses to the truth of the letter and the letter to the truth of the spirit. Show us a man's experience, and we are, as a rule, prepared to say what his faith is. Faith is not necessary to the salvation of infants, because they have no conflicts, nor are works

of obedience required of them, but the spirit of faith is necessary to their salvation; they must be quickened by the spirit. But adult believers have conflicts, and obedience is required of them, and hence faith is necessary in their temporal salvation. Faith is really not our Saviour, but Christ is our Saviour; and if Christ has saved us he did it over 1800 years ago, and faith is given us now as the evidence of what was then done for us. Those of the elect who die in infancy do not, as we have said, need faith, but we do, and hence it is given us. If my child, whilst an infant, was captured by the Indians and reared up to manhood amongst them, and had never seen a Bible or heard of Christ, it is not at all likely that he would ever have faith, though if he was redeemed he would certainly have the spirit of faith; and if faith was necessary to him God would by some means cause that he should hear of Christ and believe as the eunuch did, and as the woman at the Well did. In this country and age all have heard of Christ, whether they ever heard a sermon preached or not, they have heard that he came into the world. This is about the way we understand Eld. Lacy, and think the difference more apparent than real. There are some other differences of the same sort we wished to speak of, but space now forbids, especially in reference to the CHILDREN of God.—R.

ELDER ROWE'S BOOK.

This is one of the very best books ever published in this country. It is the old fashion doctrine of the Bible, such as Primitive Baptists will receive. It would be a good work to circulate it extensively, and we do trust that brethren will take an interest in circulating it in this day of spiritual error and darkness. Besides it would be doing Eld. Rowe, now in years and decay from excessive ministerial labor, a good, and he is worthy of it. He has perhaps preached more than any minister of his age in this country. See his notice on cover of the MESSENGER. The book is very cheap, only 75 cents, or six for \$4.00. We will give one gratis to any one sending four new subscribers to GOSPEL MESSENGER.—R.

EVANGELISTS.

If to travel and preach constitutes an Evangelist in the true scriptural sense, then we surely have a good supply of them on hand in our time; for never since our acquaintance with the Primitive Baptists have they had so much traveling preaching among them as they now do. As a general thing these traveling preachers are comparatively young in the ministry, but few of them having been in the ministry as long as twenty years.

We are expressly told by the apostle that "There are diversities of gifts, but the same Spirit." (1 Cor. xii. 4.) The same Spirit that has given the church "Pastors and Teachers" has also given helps, exhorters and Evangelists. We should not, therefore, set at naught, despise, or treat lightly any gift which the Lord has bestowed upon his Church. All should be respected and encouraged in their proper place while great care should be exercised lest some should attempt to occupy a place for which they have no gift. "All are not prophets;" neither do all have the gifts of healing old sores, difficulties and troubles among churches. When they assume that nice and delicate work, without the gift of the Spirit specially for it, they invariably seek to do things by force, lording it over God's heritage.

We have no doubt but that God has called some men to travel mostly abroad and preach. They are peculiarly fitted and adapted for such work, because of their gifts and personal experience. They are burdened at heart with the word of the Lord and sorely tried and pressed in spirit to preach in regions beyond the limited circle of their acquaintance. They are adapted by their gifts, and by their mild and gentle deportment to be useful and instructive to both pastors and churches wherever they go. There is a desire of the churches and communities for them, and they do not have to push themselves through where they are neither known nor invited. Churches and ministers of their home acquaintance are always ready and willing to commend them favorably to churches

who may not know them. Thus they go abroad by recommendation and approval of their churches at home.

There is some reason to fear that Primitive Baptist churches are not always as careful and watchful as they should be about having appointments for strange preachers published among them. "It is not all gold that shines." And we know that in a few instances churches have been much imposed upon by strange men under the guise of Primitive Baptist preachers. Such things are hurtful and are calculated to greatly embarrass and fetter the feelings of those faithful ministers of the Word, whom the Lord has irresistibly impressed by His spirit to go and speak in His name.

It matters not what fair name or profession one may assume to himself, churches should be very particular as to giving publicity to preaching appointments among them, unless the minister is known from character, endorsed or recommended satisfactorily. Even in the apostolic days the churches of Galatia were greatly troubled, corrupted and torn asunder by suffering some to preach among them who "perverted the gospel of Christ."

The name and character of a gospel minister was very early assumed by designing men among the unsuspecting churches. But the apostle of Jesus, being inspired by the Holy Ghost, puts the churches, not only then, but in all after ages, upon their guard, by saying, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8. Some ministers need "letters of commendation," others who are already known do not. Some corrupt the word of God by forced constructions and misapplications; others "speak as God in Christ."—2 Cor. iii. 17. Some "handle the word of God deceitfully," while others have "renounced these hidden things of dishonesty."—2 Cor. iv. 2. The "Mother Church" at Jerusalem would not receive even the Apostle Paul till he had been well recommended by Barnabas, with whom they were acquainted. (Acts ix. 26.) And in every instance when a minister went forth abroad to preach he went by church

authority and commendation. Young ministers are much safer in the hands of their church and brethren at home till their gift and ministerial character is fully established, than they would be abroad in the world or among strangers. They may "run well for a time" by leaving home before they are sent, but it will only be for a time. They will soon wear out or fall into some hurtful snare. "A man's gift will make room for him" time enough. "He that will be great let him be servant to all."—Prov. xviii. 16.—M.

ELD. W. J. FLEMING, of Burleson, Texas, expects to visit Washington Territory soon, and asks that correspondents address him at Bikelton, Klickitat county, Washington Territory.

TO CHILDREN.

Dear Children:—Solomon was a very wise man; the Lord gave him more wisdom than any ever had, either before his day or since his death. He searched out and saw all the works that are done under the sun, in order that he might know by experience what real profit there was to the sons of men in all the labor and toil they should have in this life. "Behold," said he, "all is vanity and vexation of spirit." He proved his heart with mirth, and said, like many others have done, that he would enjoy worldly pleasure. "But, behold, this also is vanity." "I said of laughter, it is mad; and of mirth, what doeth it?"—Ecl. ii. 2. Seeing and feeling that all earthly things were but lightness and vanity in comparison with eternal and heavenly things, Solomon, like many others whom the Lord has taught, *hated* life and *all* the labor which he had taken under the sun, because it was all grievous unto him. "Vanity and vexation of spirit."—Ecl. ii. 17.

Now it may be, and we think it is so, that some of our young readers can find no more real pleasure in their works nor in any of the things of this world than Solomon did in his labor. The Lord is dealing with children sometimes in a very

special way when they are very young. In the third chapter of the first book of Samuel we read that the "Lord called the child." The Psalmist David says, "Thou art my hope, O Lord God; thou art my trust from *youth*; by thee have I been holden up from the womb."—Psa. lxxi. 5.

We have frequently heard persons speak of their youthful thoughts about God, death and eternity, even when they were very young. Some not more than four or five years old, some seven or eight. The Lord is not limited to age in manifesting his power and grace. We hope that if any of our dear young friends are concerned and troubled in mind about their condition before God, that they will soon be brought to know that it is the Lord's work and for their good. If you feel that you are a poor, guilty sinner in the sight of a holy and just God, there is mercy in store for you. "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." This comes as a sweet promise to those who are made to feel and know that they are sinners. Are you a sinner? A poor sinner, a needy sinner, a sinner lost and ruined? Then there is hope and mercy for you. Christ is the Saviour of sinners, even such as thou art, and such as you feel to be. Thy sins, which are many and great, will all be forgiven thee through what Christ has done for you. May the Lord comfort all such.—M.

EXTRACTS FROM LETTERS.

FRANKLIN, OHIO, 1883.—*Elders Respass and Mitchell*.—*Dear Brethren*.—Highly esteemed in love for your works' sake. We very much appreciate the GOSPEL MESSENGER, and we do sincerely desire that it may ever come, bearing the glorious message of the eternal salvation of poor sinners through the great Redeemer's blood to the exclusion of all error according to your mature judgment, which may dishonor God and beget strife, though it be from the writer's pen. It has been my happy privilege to hear twenty poor sinners, rich in faith, relate to the church their wonderful translation

from the kingdom of darkness into the kingdom of Christ, in about eighteen months past. The revelation of God is very precious to believers, for therein is a plain explanation of the regeneration of the man who is born of incorruptible seed of the causes which brought it about and of the glorious results which follow. As we are living, intelligent, thinking, acting beings, responsible to God and subjects of his law, which condemns all violators, and those only are free whom the Son makes free, how important it is that the characteristics of those delivered be clearly portrayed. Therefore revelation begins with the first emotion produced in the soul and informs us that the fear of "the Lord is the beginning of wisdom." Then the soul enlightened by the eternal life or inspiring spirit, which is God and which gives understanding, is overwhelmed with sorrow, hungers and thirsts after righteousness, and is poor in spirit; but the promise is that he shall be comforted, for he shall be filled and the kingdom of heaven is his. Godly sorrow for sin produced by love shed abroad in the heart by the Holy Ghost now works a repentance not to be repented of. This work is irresistible, for "God is the rock, his work is perfect," and he has power over all flesh. He can cleanse the heart that is desperately wicked. He can give understanding to the spirit that is grossly ignorant. There is nothing impossible with him which he purposes to perform. What he hath cleansed we should not call common. Legal hope fails and the poor man cries for mercy. Jesus is revealed all together lovely. He lays hold upon the hope which is an anchor to the soul. He is blessed with spiritual blessings, in heavenly places in Christ, for he is raised up to walk on the high way of the Lord. He is the workmanship of God's hand created in Christ Jesus unto good works. He is now come to the kingdom of heaven, for being born of God they see it and enter it. It is composed of an innumerable company of angels the spirits of just men made perfect. There is perfection in this glorious change when the soul is translated from the kingdom of darkness into the kingdom of God's dear Son. "Whosoever is born of God doth not commit sin, for his seed

remaineth in him and he cannot sin because he is born of God." By this we learn that it is not the good seed that is born, but man born of the incorruptible seed (eternal life), and that the seed or life remains in the man born who is now a new creature in Christ. It is the mind of this new man in Christ that serves the law of God. Paul speaks of this regenerated man, saying, though the outer man perish the inner man is renewed from day to day.

JOHN M. THOMPSON.

MADISONVILLE, TEXAS, May 25, 1884.—*Brother Respass*:—Allow me to say through the MESSENGER, to my private correspondents, and to brethren and sisters who have expected me to write for the MESSENGER, that being low in spirit from natural causes, financial discouragements, etc., I have not felt to do much else this spring but follow the plow, hoping to make a good crop, and so enable myself, by the Lord's will and blessing, to devote more of my time to the ministry. I admire the manner in which the question, "What is preaching for?" is being discussed in the MESSENGER. The subject is one of great importance, and one that has given me much concern, and it is my desire to pen some of my thoughts on it for publication soon. Yours to serve as God may direct,

J. C. DENTON.

ADAIRSVILLE, GA., June 10, 1884.—*Dear Brother Respass*:—I often think of you, with a great desire that you may in patience bear the cross, and "despise not the chastening of the Lord, nor faint when rebuked of him; for whom the Lord loveth he chasteneth." Ever since I first read after you I have felt that there was a special unity between us. Surely I know from experience the many sore trials that you have passed through. Often have I found myself at the waters of Marah, thirsty. yea thirsty indeed, but could not drink, for the waters were bitter. "As the hart panteth after the water brooks so panteth my soul after thee, O God; my tears have been my meat day and night, while they (the hidden enemies of my carnal nature) continually say unto me, Where is thy God."—Psa. xlii. Sometimes I have listened with much attention to these enemies, thinking they were my best friends. They would say to me, "If you were a child of God, if you were the object of his love, he would not suffer it to be thus and so with you; you read that all things

work together for good to them that love God; that the children of God are heirs of God, and joint heirs with Christ." But we fail to understand sometimes what his inheritance was in this world. Go with him from his baptism to the cross and see what he suffered, hear him saying, "My soul is exceedingly sorrowful, even unto death," and, "O Father, if it be possible for this cup to pass let it pass;" and again crying out, "My God, my God, why hast thou forsaken me." Then the servant is not greater than his Lord; and if Jesus suffered for our sins ought not we to suffer? O yes, my dear brother, I know the cause of all your suffering; it is because you hate every false way, and hate vain thoughts. "Do not I hate them, O Lord, that hate thee; and am I not grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies."—Psa. cxix. and cxxxix. Then to suffer and to rejoice, to love and to hate, to be weak and to be strong, to fear and to be fearless, to be killed all the day long and yet live, are some of the true characteristics of the children of God. Believing that his grace is sufficient for all his children, and also that sufficient unto the day is the evil thereof, I remain your brother, I hope, in Christ,

F. M. CASEY.

OBITUARIES.

FANNIE WILSON.

Died at home, in Nevada county, Arkansas, November 25th, 1883. FANNIE WILSON, daughter of Rucher T. and Susan C. Wilson, born March 23, 1866. Her fever and sickness was long and severe, of about four weeks standing. She was one of the most promising maidens, just getting into womanhood. She was lady like in her habits; an intelligent, kind-hearted and truthful, loving and affectionate girl. The time of most of her sickness she seemed to enjoy best her beloved worldly associates. Her conversation was sensible and mind good, and countenance anxious. Her mind would reach out for relief. How often did we hear from her these sad words (when the doctors would come and go without giving relief): "I don't think I will ever get well; O mercy; O me; O Lord; O what will I do?"—for she took the medicine well but in vain, for inflammation took place and vomiting set in, when her stomach had to reject both medicine and nourishment, to suffer on a few more days, in great agony, for she grew worse and worse till she found this world could not keep her. Then, on being asked: "Fannie, do you know of any one you would like to pray for you?" "No, Pa," was her reply. Afterwards Sister Wynn repeated the same question to her, and then she answered and requested: "Yes mam, I want you to pray for me." The Sister Wynn prayed, Lord have mercy on her, stating she had been praying for her. Now she kept praying out, "O Lord have mercy!" (when she could for vomiting.) I believe at that time all the dear little people of God were mourning and praying with and for her, in much trouble and sorrow, especially those around her bedside, and that the Lord provided her good fruit to

save with us, for she kept praying, "O Lord, have mercy on me!" in her much suffering (for she was vomiting every few minutes.) Then mama came entering the house, praying the "Lord to have mercy on her poor child." This was about 9 or 10 o'clock, the night of the 24th, when she fell into a stupor, a little while after she came wide awake. I will have to fail in describing here her beautiful countenance and her beautiful tone of voice in which she spake, &c. These were some of the beautiful words she spoke: "I love Jesus," and she slapped her hands together and said, "Bless God," and "What a friend we have in Jesus." And she called some of her relatives and threw her arms around their necks. She said, "Pa, I am going to rest, and I hate to leave you and Ma;" and she said to some of the family, "I want you to meet me. I am going to rest." Pa said to her, "You are not cared, are you Fannie?" "No, Pa," was her reply. I said to her, "Fannie, don't you know now that you cannot save yourself!" Then she replied to me saying, "No, you cannot save yourself." I then said, "You can give no Lord the praise, can't you, Fannie?" "Yes, O yes," was her reply. She said several more beautiful words. She also hugged Sister Wynn. She said, "I will soon be gone;" and she told us all "Good-bye," calling some by name. She told us where she believed she would rather to be buried. She, calling her sister, said "What time is it, Mary?" and Mary told her "15 minutes of 1 o'clock." She said, "I will be dead by 12 o'clock, won't I?" She said, "Good-bye, for the last time, Mary!" for she told her good-bye more than once. She said, "Hug up, my hands, Mary." The words she spoke were very plain and distinct, and in a most beautiful tone of voice. Well, sure enough, about midnight she commenced to sink fast. She said, "I am blind, can't see;" and about that time vomiting ceased, and she did lie quiet, in a weak, or comatose, sleepy state, to be no more like she was, between the hours of 9 and 12 o'clock, when we all believed that old things are passed away, and behold all things are become new with her, though in her much suffering she was enabled to rejoice; and at that time I do believe that all of God's people, those present in their much sorrow, were relieved of their burden, and were made to rejoice with her.

THOS. W. WILSON, (her brother.)

December 17, 1883.

MRS. ALABAMA HAMILTON.

Died, June 4th, 1884, at Hampton, S. C., MRS. ALABAMA HAMILTON, consort of Mr. N. H. Hamilton, in the 24th year of her age, leaving a grief-stricken husband, two little children, a beloved father, (Dr. W. G. Taylor, of Lee county, Ala.,) a step-mother, and other near relatives and friends to mourn her sad bereavement. We tender to them our warmest sympathies, and pray God that the bereaved husband and father of these now motherless children may be blessed with health, strength and courage equal to the cares and increased responsibilities now upon him, and that his "grief-stricken heart, and in-sick soul" of which he speaks in a note to us, may be healed through the merits of the atoning blood of our Lord Jesus Christ.—M.

(4)

SEABORN SUTTON.

Having heard of the death of our aged Bro. SEABORN SUTTON, of Chambers county, Ala., we have been looking for a brief notice to be given in some of our papers, but up to this writing (June 20th,) we have seen nothing. Aged and faithful brethren like Bro. Sutton, who by the grace of God have maintained an orderly walk and unblemished christian character for more than half a century, should not be forgotten a place in our obituary department. In the death of Bro. Sutton, the county of Chambers has lost an honored and good citizen, and the church at Macedonia one of its most devoted and useful members.—M.

MRS. GEORGIA ANN PIPKIN.

Died, at the residence of her father, J. F. Key, in Madison county, Texas, after a lingering and painful illness of three months, MRS. GEORGIA ANN PIPKIN. The deceased was born in Meriwether county, Georgia, August 4th, 1857, and departed this life May 14th, 1884, aged 27 years, 8 months and 10 days. Was married to Mr. Franklin Pipkin on the 4th Sunday in October, 1872.

Sister Pipkin professed a hope in Christ last fall, and was baptized by the writer on the 2nd Sunday in October. She was of a meek and humble spirit, and manifested great patience, and a resignation to the will of God, during her very severe sickness. And though at times she appeared to be somewhat out of her proper mind, having fevers, she talked much, and very comfortably to her mourning relatives and friends, in regard to death, and of being happy in heaven. On one occasion she shouted much for joy. On two other occasions, when I was present and conversed with her, she expressed herself as being "perfectly happy." But being subject, at that stage of her illness, to severe paroxysms, she would cry out, "O help me, I am sinking down;" and appealing to me said, "can't you help me? give me one more sweet prayer." Feeling very desirous to pray acceptably to God for her, I tried just then to do so, though with a deep and weighty sense, I think, of my own great need of the Lord's help, and with the impression that she must die, I plead with the Lord to enable her to speak words that would glorify his name, and to give her an easy exit from time to eternity. Having done this, I said to her, "The Lord will *help* you. Don't you think so?" To which she said, "Yes, I believe He will. I have a hope, and I am so thankful to God for it." Said I, "Are you willing to die, if it is the Lord's will you shall go?" "Yes," said she, "perfectly willing." I asked her if she "was glad she was baptized?" To which she replied, "Yes, and I love the one that baptized me, and I love all the brethren, and love to be with them." And much more did she say, but the limits of an obituary forbid further insertions. On the date above mentioned, she passed over the Jordan of death into the heavenly Canaan. And on the next day her body was laid in the grave at Oxford cemetery, after some remarks by the writer, based on the passage in Rev. xiv. 13, "Blessed are the dead which die in the Lord from henceforth:" &c. She leaves a husband and three small children.

dren, and a father, brother and sisters, to mourn their own great loss, and to cherish her memory.

“Hear what the voice from heaven proclaims
 For all the pious dead:
 Sweet is the savor of their names,
 And soft their sleeping bed.

“They die in Jesus and are blessed,
 How kind their slumbers are!
 From sufferings and from sin released,
 And freed from every snare.

“For from this world of toil and strife,
 They're present with the Lord;
 The labors of their mortal life
 End in a large reward.”

J. C. DENTON.

R. M. JOSY.

Our beloved Bro. R. M. Josy, died at his residence, in this county, on the 5th of October, 1883, in the 64th year of his age. Brother Josy died very suddenly, supposed to be heart disease. He joined the Primitive church, in Butler county, Alabama, at the age of 19, and remained in fellowship of the church where he joined until he moved to this county, in 1879, and I think in August, 1883, we received him into the fellowship of Zoar Church, by letter, in which he remained in love and fellowship until his death. He was much beloved by all the church. He was attentive to meetings and zealous for the cause of Christ, and is greatly missed in the vicinity in which he lived. He leaves to mourn his loss, a loving and devoted companion, beside many children and grand children, and many friends, who have lost a true husband and precious father, and the church a worthy member, and, being requested, the writer of this tried on the fourth Sunday in April, to speak to the comfort of the relatives and friends from these words, “For since by Man came Death, by Man came also the Resurrection of the Dead.”—1 Cor. xv. 21.

Ellisville, Miss, May 27, 1884.

S. BUSBY.

MRS. GEORGIA ANNA WARREN.

MRS. GEORGIA ANNA WARREN was born in Craven county, North Carolina, December 24th, 1818, and died at her husband's, in Beaufort county, N. C., April 21st, 1884; aged 65 years, 3 months and 27 days.

The deceased won the respect and confidence of all who knew her, by her strict integrity of character and her quiet, peaceable life. She was a considerate and dutiful wife, a tender and affectionate mother, a faithful friend, and a kind neighbor. She made a public profession of her faith in Christ by uniting with the Primitive Baptist Church, at Blount's Creek. She was admitted to the church December 17th, 1849, and was baptized on the 19th, following; of which she lived a most acceptable member, until her death,

beautifully marking the paths of a true christian. Her seat in church was never vacant, only when herself, or some of her family had been visited by afflictions; her hand was ever ready to administer to the wants of the needy and afflicted.

It can truthfully be said of her, "She hath done what she could through life." She leaves behind a husband aged 67 years, whose fast-failing steps are nearing Eternity's shore, and one who unaffectedly mourns her loss; eleven grown children, seven daughters and four sons—to whom she was ardently devoted—twelve grandchildren, one brother, and a host of friends, who mingle tears over an irreparable loss: lost to us but her gain in heaven. Mother's health had been declining fourteen years previous to her death; she was confined to her room and bed four months before the close of her earthly days. Her last illness was severe and prostrating, and when the disease was fully developed it terminated into that dreadful malady, dropsy! but she bore it with christian fortitude; often, as she drew near the gate of death, she would express a willingness to go, and would pray to the Lord to have mercy on her, and take her out of suffering. Her hopes then would seem to brighten, and looking forward to a life beyond the grave, would often quote paragraphs of God's goodness and mercy:

"Jesus can make a dying bed
Feel soft as downy pillows are."

She read with panting breath, and altered voice, a few days before the last, this passage of scripture: "I will be with thee in the sixth trouble, and in the seventh I will not forsake thee." And kneeling beside her, with throbbing heart, one sister said, "Mother, lean your head on that faithful heart." She softly whispered, "I feel it is there." But our mother is gone from us, and we miss her, O! so much, that my language cannot express it; nothing can I find to fill that vacant place; but so much as I miss her, I would not call her back again to this cold and cheerless world, to suffer over again the agonies of disease, such as I witnessed by her bedside. Now I will say, rest dear mother, thy sufferings are all ended, and thou art sleeping with the pale sleepers of the silent city, awaiting that rest that is promised to the people of God.

And dear father, brothers and sisters, we are left to battle awhile longer, while she has been called home, by the Father of heaven. Let us cherish her memory, and may we all, who now move with heavy hearts, meet you as you requested your eldest son, when folding your feeble arms around his neck, in parting, a week before the end. May we meet in heaven. And may we, as the fragments of a once happy family, meet her in heaven's bright world.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no woe shall dim that hour
That manifests the Saviour's power.

MARY A. E. WARREN.

☞ Will the *Land Mark*, please copy.

NOTICE!

All visitors coming to the Harmony Primitive Baptist Association, to be held at Macedonia Church, Terrell county, Ga., will be met at Lawson and Leesburg on Friday before the second Sunday in October.

Done by order of the Church in Conference.

J. M. WOODALL, Moderator,
H. H. DAVIS, C. C.

Editors of the Gospel Messenger:

DEAR BRETHREN—Please permit me to say through your pages, to my Brethren in the Ministry, that I desire Agents to sell my book, entitled, "**The Sovereignty of God.**" The Book contains two hundred and sixteen pages; good print, on fair book paper. God's Special Election of His People to Salvation; The Special Redemption of the Chosen Family through Christ; The Effectual Calling and Regeneration of the Redeemed; and, The Final Perseverance of the Saints through Grace, are the subjects treated of in the work. The present is the Second Edition of the Book; price, 75 cents per copy. I now propose to send half dozen copies to any Minister who may apply, by addressing me at Butlet, Ga.; and when the Books are sold, such Agents will be expected to send me \$3.50, reserving \$1.00 for their trouble. The several points discussed in the work are treated in a polemical style, each point defended by Bible testimony, and objections answered.

Very respectfully, JOHN ROWE.

Orders and Remittances for the **Gospel Messenger**, with all written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

The time and place for holding Associations in September, if desired to be published in the MESSENGER, should be sent in by the first day of August, or sooner. M.

THOS. GILBERT,

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

EXCELSIOR!
"NO SHODDY" CLOTHING
 JUST RECEIVED BY
G. E. THOMAS
 Columbus, Georgia.

I have just returned from the North, where I have purchased a large stock of **Spring & Summer Clothing**. On account of my constantly increasing business, and carrying over very little of last year's stock, I have been compelled to make heavy purchases. While I sell at a low margin, I am not one of those so-called merchants who pretend to sell cheaper than any one else, by offering old counter-worn goods that are dear at any price. My Goods are **New, Handsome, and Stylish**, and I have a **Large and Attractive Stock to Choose From**. Besides my immense Stock of Ready-made Clothing, I have several thousand Samples of New Goods that I can have made to order at short notice.

1yr

G. E. THOMAS, Columbus, Ga.

J. RHODES BROWN, Pres't.

Wm. C. COART, Secretar

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| Liabilities,..... | 180,800 |
| Surplus to Policyholders..... | \$577,675 |

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Vol. 6.

No. 9

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

SEPTEMBER, 1884.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

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Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

| READ DOWN. | | READ DOWN | | READ DOWN. | | READ DOWN | |
|--------------------|--------------------|-----------|--------------------|--------------------|----------------|--------------------|--------------------|
| No. 6. | From Columbus. | No. 20. | No. 51. | From Savannah. | No. 53. | No. 51. | From Savannah. |
| 1:00 p.m. Lv..... | Columbus | Lv..... | 10:00 a.m. Lv..... | Savannah | Lv. 8:45 p.m. | 10:00 a.m. Lv..... | Savannah |
| 3:30 p.m. Lv..... | Butler..... | Lv..... | 4:30 p.m. Ar..... | Augusta..... | Ar. 5:45 a.m. | 4:30 p.m. Ar..... | Augusta..... |
| 4:25 p.m. Lv..... | Fort Valley..... | Lv..... | 6:20 p.m. Ar..... | Macon..... | Ar. 3:50 a.m. | 6:20 p.m. Ar..... | Macon..... |
| 5:42 p.m. Ar..... | Macon..... | Ar..... |Ar..... | Fort Valley..... | Ar. 9:31 a.m. |Ar..... | Fort Valley..... |
| 11:20 p.m. Ar..... | Atlanta..... | Ar..... |Ar..... | Butler..... | Ar. 10:23 a.m. |Ar..... | Butler..... |
|Ar..... | Eufaula..... | Ar..... |Ar..... | Columbus..... | Ar. 12:32 p.m. |Ar..... | Columbus..... |
| 11:30 p.m. Ar..... | Albany..... | Ar..... | 11:20 p.m. Ar..... | Atlanta..... | Ar. 7:50 a.m. | 11:20 p.m. Ar..... | Atlanta..... |
|Ar..... | Milledgeville..... | Ar..... |Ar..... | Eufaula..... | Ar. 4:09 p.m. |Ar..... | Eufaula..... |
|Ar..... | Eatonton..... | Ar..... | 11:30 p.m. Ar..... | Albany..... | Ar. 4:05 p.m. |Ar..... | Albany..... |
|Ar..... | Augusta..... | Ar..... |Ar..... | Milledgeville..... | Ar. 10:29 a.m. |Ar..... | Milledgeville..... |
| 7:40 a.m. Ar..... | Savannah..... | Ar..... |Ar..... | Eatonton..... | Ar. 12:30 p.m. |Ar..... | Eatonton..... |

Tickets for all points on sale at Ticket Offices C. R. R.


G. A. WHITEHEAD, Gen. Pass. Agt.
J. C. SHAW, Gen. Trav. Agt.


WILLIAM ROGERS, Gen. Supt., Savannah.
W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

Editors of the Gospel Messenger:

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Very respectfully, JOHN ROWE.

 We will give one copy of Eld. GRENWOOD’S Book to any one sending us 3 new subscribers to GOSPEL MESSENGER.—R.

 **Naaman, the Syrian!** all out for the present.

ZION’S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. GOLD & CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. J. E. W. HENDERSON, Troy, Ala., at \$1.50 per annum.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1884. Vol. 6.

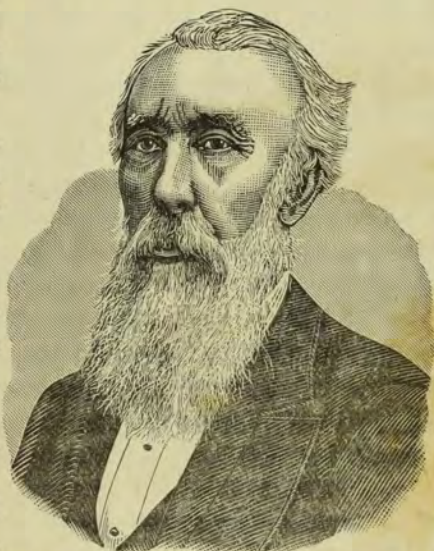
BIOGRAPHICAL.

ELD. JAMES M. TRUE.

“Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto.”

Thinking over the providences of God, and of his goodness to poor unworthy me, I seat myself to day to give a very brief sketch of my past life, and of some of the reasons why I have tried, though in great weakness, to “preach the word.”

I am the fifth son, and eleventh and youngest child of John and Mary True, who were Virginians by birth and raising, and where they lived until about the year 1803, when they moved to the then wilderness of Kentucky. There they lived and raised their large family of children, the writer, as before stated, being the youngest. I was born in Scott county, Kentucky, on the 1st October, 1823, of Baptist parents, their house always being a home for Baptist people,



especially the servants of God that "labor in word and doctrine."

When I was eleven years old my parents moved to Coles county, Illinois, where their dust now awaits the trump of God to call them forth again. Here, in my 19th year, I have reason to hope and believe the Lord showed me what I was; and in the winter of 1842-3 gave me hope of life and salvation through Jesus Christ his Son that my sins—though legion—were charged to his account. On Saturday before the third Sunday in March, 1843, I went before the Little Bethel Church of Old School Predestinarian Baptists and told them what little I had to say, and it was judged by them to be the work of grace, and in charity they received me for baptism. On the next day, being the will of God, three others and the writer were baptized by Eld. Thomas Threlkeld into the fellowship of the Little Bethel Church. In this short sketch it is not meet to go into detail of what followed. I was soon brought under serious conviction as to what my duty was in my new relation to the church. I would often try to learn whether my feelings, which were exercised about preaching, were not common to all the children of God in their early christian life, and was several times told that such was the case. This would, for a time, quiet my mind, and I succeeded in keeping my feelings from others and my thoughts on this awfully sublime subject hid from the knowledge of my brethren for many years. Thus was I tossed on billows of trouble until the spring of the year 1879, when, in March, the church where my membership then was (West Liberty, Iowa,) voted unanimously to liberate me to preach the gospel. On the next day, Sunday, March 8th, 1879, I read as a text, 1 John v. 1, 2 and 3. From that day until this I have been trying to quiet my mind, and not try to preach, but the warfare still continues, and I am still trying to preach Jesus as "the way, the truth and the life" for sinners.

At the September meeting of the church the same year they called for helps to ordain me to the gospel ministry, and on the 18th day of October, 1879, Elds. I. N. Vanmeter,

William A. Thompson and John B. Rowland, together with the pastor of the church, Eld. Elijah Ping, laid their hands upon me in solemn prayer, and there in the church fully set me apart to the solemn and important work of the ministry. It is with many doubts and terrible trials that I have traveled since then in the great work, but I hope I can say I have at times had evidences that the Lord has been with me to own and bless my feeble efforts in his work.

On the 16th day of November, two days less than one month after my ordination, I was called to lead one of the Lord's chosen ones, Sister M. E. Maddox, into the water and baptize her into the fellowship of the Greens Grove Church in the Des Moines River Association of Iowa, which church had called for my services several months previous to my ordination. I was soon after called to the pastoral care of the Des Moines Church, in Wapello county, Iowa, and others still called for my labors; so that I have found work to do, but feel that I am poorly qualified for it, but the Lord has, as I before stated, given me evidences of his acceptance of my work, and enabled me to go on; and from time to time I have had the privilege and pleasure of baptizing about thirty into the churches where I have been called to minister. Realizing now that my days are growing few on earth, I desire to do the work the Lord requires at my hands with just the ability he giveth, trusting in him for all my strength while here, and relying upon the little hope I received forty-one years ago, looking for the appearing of Christ, when he shall come to call his redeemed to himself. "So shall they ever be with him." I remain yours to serve in the gospel,

Near Seward, Neb., Jan. 1, 1884.

JAMES M. TRUE.

WE have been requested to make the sad announcement that Eld. Mullis, of Ware county, Ga., has been excluded from the church, and refuses to give up his credentials, but continues to preach.

JESUS AND THE RESURRECTION.

Dear Brethren Editors:—By request, I write upon the above subject, using this text: “Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.”—2 Cor. iv. 14. It will be observed that the resurrection of God’s people is connected always with the resurrection of Jesus, the first born from the dead; and that his resurrection is the cause and pledge of theirs. This was the grand theme of the gospel which the apostles and first ministers of Christ preached; for “they preached through Jesus the resurrection from the dead.” This grieved the Sadducees and priests. How lamentable that it should grieve any among us now.

The text affirms that the resurrection of the Lord is past, but ours is future; and that God shall raise up us also by him. So, while his resurrection *secures* ours, as the believing members of his body, the church, yet it was not our resurrection; for then the resurrection would be past already with us, as some affirm indeed, but which is not true. For Paul said, “And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”—2 Tim. ii. Therefore, when Jesus said to Martha, “I am the resurrection and the life,” he did not mean, or teach, that they who believe in him, and they who sleep in him, as her brother Lazarus then did, are resurrected already; for he said, “Thy brother *shall rise again.*” Again he said, “And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life: and I will raise him up at *the last day.*”—John vi. How clearly this shows that the resurrection of every believer is yet future. And notice who it is that shall rise again—“*Thy brother,*” the identical Lazarus, the self-same man, who had lived, died and was buried. And this the text and all the scriptures teach. “He which raised up the Lord *Jesus* shall raise up *us* also by Jesus, and

shall present *us with you.*" Now certainly Jesus was the infant son of the Virgin Mary, and grew up to the stature of a man; was nailed to the cross, died, was taken down, and buried. And his death, burial and resurrection was in the body of his flesh. And so, after he arose, he said, "Behold my hands and my feet, that it is I *myself*; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke xxiv. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus* which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. So also shall God raise up us. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi.

But let us now see why the risen Jesus, who went up into heaven, shall come again from heaven. "For since by *man* came death, by MAN came also the resurrection of the dead. For as in Adam all (that is, all in Adam) die, even so in Christ shall all (that is, all in Christ) be made alive. But *every man* in his own order: Christ the first-fruits; afterward they that are Christ's *at his coming*. Then cometh *the end.*"—1 Cor. 15. "And it doth not yet appear what we shall be: but we know that, when he shall appear, *we shall be like him*; for we shall see him as he is."—1 John 3. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear *the second time* without sin unto salvation."—Heb. 9. "As for me, I will behold thy face in righteousness: I shall be satisfied, *when I awake*, with thy likeness."—Ps. 17. Now all this testimony clearly shows, that they that are Christ's are not heavenly spirits, but *people*, the dying children of men; and that it is the dying man *himself* who shall awake, and be raised up again at the last day, at the second coming of the Lord Jesus Christ; and that it is

for *this purpose*, to raise the dead, that Jesus shall come again. And, therefore, Paul, Silas and Timothy wrote, saying, "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 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."—1 Thes. iv.

O blessed assurance! both the dead in Christ, and his saints who are alive at his second coming, shall be resurrected, and changed, and then all caught up together, to meet him in heavenly glory! And mark it well, brethren, "*the dead in Christ shall rise.*" But who would presume to say, that the spirit of the believer in Christ is dead, or dies? For death is in the flesh, and of the body; and, therefore, the resurrection of the dead embraces *the mortal body*. To the testimony, "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *quickened your mortal bodies* by his Spirit that dwelleth in you." "But ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to-wit, the redemption of *our body*." "Because the *creature itself* also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."—Rom. 8. "For this corruptible must put on incorruption and *this mortal* must put on immortality."—1 Cor. 15. "Now the body is for the Lord: and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6. "For our conversation (or walk)

in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 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 (yes, death and the grave) unto himself."—Phil. 3. "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many *bodies* of the saints which slept *arose*, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Mat. 27. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and *shall come forth*; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—John 5. So spake Jesus the Son of God, by whom God will raise the dead; and he here declares that, in this general and last resurrection, all the dead that are in the graves, the good and the evil, shall come forth out of the graves, the first to life, the last to condemnation. Therefore holy men of old, who spake as they were moved by the Holy Ghost, challenged not only death, but the grave also. Thus Hosea, personating Jesus: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hos. 13. And Paul shows when and how this shall be fulfilled, saying, "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. 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? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory (over the

boasting grave) through our Lord Jesus Christ."—1 Cor. 15. Paul, therefore, wrote to the brethren, saying, "And the very God of peace sanctify you wholly; and I pray God your *whole spirit*, and *soul*, and *body*, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thes. 5. And when our faithful God, who calleth us into the fellowship of his sons, shall do this for us, then shall the text be fulfilled, and they that are Christ's shall be raised up at his coming, in the likeness of his resurrection. And he said of them, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20.

Now in the face of all this direct and plain testimony touching the resurrection of the dead, it is no better than infidelity to deny that the dead shall be raised up out of the graves, and that the mortal bodies of the saints shall be quickened, changed, and put on immortality, at the glorious second coming of the Lord. For no doctrine in the gospel of salvation is more positively and clearly established than this. But yet there is an alarming tendency among Baptists to deny it. Our ministers should, therefore, faithfully preach "through Jesus the resurrection from the dead," as did the apostles. Believing that Jesus died, and rose again, and that them also who sleep in Jesus will God bring with him, I am in this
 hope your brother,

D. BARTLEY.

July 10, 1884.

ELECTION.

In a former article I called attention to some scriptures upon the subject of election, but the crowning instance of sovereign, eternal, unconditional and personal election is given by the great apostle of the Gentiles, recorded in the 9th of Romans; and as the enemies of the doctrine, both among the learned and the unlearned, have from time to time endeavored to wrest it from its true meaning, and to that end have used

and exhausted all their sophistry, casting the foulest reproaches upon the doctrine and its advocates to such an extent that, in some instances, I fear some are a little slow and backward in vindicating it. For this reason I wish to call special attention to apostolic teaching on the subject. The apostle introduces it by referring to an ancient oracle concerning the conception and birth of two children seemingly appointed to different destinies, as the sequel shows. "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, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." This is a plain proposition clearly stated in the language of inspiration, and the objection suggested in the language, "What shall we say then? Is there unrighteousness with God?" never could have originated with any person of sound mind, holding similar sentiments to those of the apostle. Carnal reason suggests that if God has proceeded in the distribution of his favors irrespective of the good or bad qualities of any of his subjects, and thereby renders some eternally happy and some are eternally miserable, he is unjust, which only proves that they are not reconciled to the sovereign will and right of dominion of their Creator; but the inspired apostle rejects with disdain the inference suggested in the objection, and proceeds to illustrate the propriety and truth of his proposition by appealing to the scriptures: "For he (Jehovah) saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;" and hear the logical inference of this wonderful man of God: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." In further confirmation of his subject, he refers again to the ancient scriptures as follows: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Hear again the logic of this inspired man of

God: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." The apostle suggests another objection founded on an inference of the foregoing teaching, and is very common and plausible among the opposers of divine sovereignty, which objection the apostle is equally careful to meet and dispose of by referring to the supreme dominion of him who rules in heaven and upon the earth, as follows: "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" In the following language the apostle illustrates and applies his doctrine, for he says: "What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." In the above we have a case presented to the mind, a striking display of sovereign grace in its utmost freeness, and of God's dominion in its greatest sovereignty. There are some things of the utmost importance to be observed in regard to the foregoing teaching; first, that it is an instance selected by inspiration to teach us how God proceeds in the distribution of his favors universally, as he is governed by his own sovereign will *only*, and that the objections suggested against the apostle's teaching, and the inference of injustice in the first, and the removing of man's accountability in the second instance, did not result from a misapprehension of the apostle's reasoning, but was founded upon it, as the connection shows; for in the first instance, after presenting the cases of Jacob and Esau, and showing that God chose Jacob to salvation, when in the view of eternal wisdom he was polluted with sin, and rejected Esau, when as yet he was guilty of no crime. The apostle well knew, both experimentally and by observation, that there was a principle of opposition or enmity to divine sovereignty universally prevalent, and upon this ground the objection is raised by the apostle himself.

“What shall we say then? Is there unrighteousness with God?” We have not the least ground here to conclude that the apostle was misunderstood, but what follows shows that he was not, for his language is “God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” So we see that the apostle, in answer to the objection, refers to the supreme dominion of our Great Creator, and infers the following conclusion: “That it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” After referring to the case of Pharaoh, though a wicked king, being raised up that God might shew his power and declare his name throughout all the earth, the apostle concludes and declares, “He has mercy on whom he will have mercy, and whom he will he hardeneth;” from whence is inferred another objection, and involves another consideration, for it is implied in this objection that if the will of God must take place in all cases, and that he regulates his conduct towards his religious subjects according to his sovereign will, without regard to their conduct, good or bad, how can he hold them responsible or blame their conduct, for who has resisted his will, or rendered his counsels void? This objection, too, is founded on a want of reconciliation to divine sovereignty. Here again the apostle appeals to the sovereign will and right of dominion of his Creator over his creatures in answer to this objection, and says as follows: “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?” For instance, “Hast not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” Here the apostle teaches, in this familiar illustration, that as the potter exercises a sovereignty over his clay so does God over the work of his hands, or his creatures. In the case of the potter, the apostle presents a very simple and familiar illustration, though well adapted to answer his purpose, in explanation of his subject, as the potter in making pots exercises a kind of sovereignty over

passive matter which, we suppose, contains the same properties throughout the entire mass, and is not consulted as to what kind of vessels are to be formed. So God, in election distinguishes between persons alike guilty and condemned, some of whom are elected or chosen to eternal life and happiness, while others no more guilty perish in their sins, and are eternally miserable; neither is the cause of this difference in the individuals any more than the cause of different uses or kind of pots formed is owing to a difference in passive matter. In the foregoing consecutive argumentation, the apostle certainly has evinced a depth of thought, profound and logical, reasoning peculiar to himself. Now hear the conclusion, and also application, of his teaching, as follows: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction" by giving them being, preserving them, and bearing with their sins, should finally pour out his wrath upon them to the uttermost, who has a right to complain? And that the same Majestic Sovereign, in the dispensation of his favors, "make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles," constituting the elect family of God, who will pronounce him unjust?

In what I have written, I have only aimed to refer to the case presented and treated by the apostle, which is a very striking instance of eternal, unconditional and personal election, stated and argued with all the sanctity and precision, infallibility, evincing that the apostle had no fears that anything prejudicial to the interests of his fellows would be the result of his labors, or teaching; but has not only in this instance, but through a long and eventful life displayed the higher and nobler qualities of mind and heart, showing that he fully realized the importance and blessedness of a gospel founded upon divine sovereignty, and desired that his brethren should embrace it and be assured of its salutary tendency and enjoy its blessedness. When we behold this heaven

ambassador manifesting so much ardor and Christian zeal as he has certainly done in the case before us, it is well calculated to awaken those refined and tender emotions of soul which elevate the affections and furnish every necessary incentive to a life of holiness. I have said but little of what was on my mind. If favored with an opportunity, will, in my next, try to show that the doctrine of election is according to godliness.

JAMES WAGNER.

Decherd, Tenn., February, 1884.

DAYTON, OHIO, June 17, 1883.

Brother Thompson:—As you have requested me to write my experience of grace, I will now try to do so, trusting the Lord will direct my mind and guide my pen. I must go back seven years of my past life, when in the fall of the year 1876 I attended an Association of the Primitive Baptists held with Middle Run Church, Warren county, Ohio, in company with my father, whom you are aware of being an old, and I am glad to say, an honored member of the Baptist church. During that meeting I had the privilege of hearing Elder Rupert preach, which deeply impressed me; many times during that sermon I was made to cry out, "Lord, be merciful unto me, a poor, condemned sinner in God's sight!" Previous to that time I gave little thought to the subject of religion, although from my childhood had attended Baptist, Methodist, and other religious meetings, but had never felt the need of a Saviour's love and mercy, until convicted of my sins during the meeting referred to. O, how Elder Rupert in his sermon described my feelings and seemed to me to have told my secret thoughts; but when he spoke of the believer's precious hope and of their seasons of rejoicing, he left me out; though not without the hope that sometime I should experience those things for myself. Bro. Thompson, language is inadequate to describe the sorrow and desolation that filled my poor heart. Future prospects for pleasure and happiness in this life were all blighted, and everything seemed

to be turned to darkness and gloom. The thought to be banished forever from the presence of God was indeed terrible, yet I felt my condemnation just, and many times would repeat these lines :

If my soul were sent to hell,
God's righteous law approves it well.

Returning home from the Association I felt the burden of sin and guilt growing more heavy; I thought perhaps if I would tell my feelings to my dear, kind and Christian father, whom I devotedly loved, he might speak to me words of comfort, but fearing I might be deceived and not wishing to deceive him, refrained from doing so. These thoughts were continually recurring to my mind, "Why had I lived such a sinful life?" I felt I could not ask for mercy, it would be an unpardonable sin for me to take the holy name of Jesus upon my sin polluted lips. In that frame of mind I was prostrated by the hand of affliction, and during the six weeks of my sickness the physical suffering I passed through was little compared to my mental condition. How vividly looms up in my memory one night of that time! I lay weeping and mourning over my sad fate; how I wished I had never been born, or that I had died in infancy. My sister, who kindly nursed me through my sickness, was lying beside me sleeping, and I awoke her and requested her to have father come to my room and pray for me; he did so, yet that seemed no comfort to me; my burden seemed growing heavier, until I thought I should sink into utter darkness and woe beneath the weight; I gave up all for lost and thought I should never again be restored to health, though I felt to cry out, "Lord let me know, ere long? as I cannot endure this much longer." When morning dawned sister went down stairs to prepare some refreshments for me, thinking after taking some nourishment I might feel better, having passed a very restless night; she had been gone but a very short time when it seemed to me that the ceiling in my room separated, and the Saviour appeared to me in all majesty and splendor; above

his crowned head were these words, "I am the resurrection and the life, they that believe in me shall not perish, but have everlasting life." I then felt my load of sin and guilt removed, and cried aloud, "Praise the Lord, O my soul, praise his holy name for his loving kindness to me!" I felt I could then sing with the spirit and understanding,

Amazing grace how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed.

Soon after sister came in, I told her of my joy and gladness, exclaiming, "I am so happy," and saying to her, "how true these lines":

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.

All nature seemed with me to be rejoicing, and I could not believe—

That I ever should grieve,
That I ever should suffer again.

But alas! I soon found out differently. I began improving in health, and felt when regaining it I would offer myself for membership in the old school Baptist church, for they were the people I loved, advocating the doctrine I believed, but when restored to health gloomy doubts began to arise in my mind, and my peace and joy were gone; O how I wished them back; I even wished my burden would return, but it never has. I afterward had some bright seasons and very many dark ones; I would many times, in mind, repeat these words of the poet:

If I love, why am I thus;
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never known His name.

How unworthy I now felt to ask for a home with such good christians as I esteemed the Baptists. When the past winter I was again prostrated on a bed of sickness I then had some comforting hours spiritually; I again promised myself if permitted through the divine grace of God to be restored to health, I would seek a home in some one of the Primitive Baptist churches, however great I felt my unworthiness; and dear brother, I am glad to tell you, since my uniting with Tapscott's Church, at the meeting the second Saturday and Sunday in this month, I have had such a great season of rejoicing; the past week has to me been one of the most happy in my life; such spiritual enjoyment. Thursday morning I felt, indeed, supremely happy. While attending to my household duties I could not refrain from singing these beautiful lines, feeling the words were in keeping with my mind:

Jesus, all the day long,
Was my joy and my song;
O that more his salvation might see,
Who hath loved me, I cried;
Who hath suffered and died,
To redeem even sinners like me.

Now my remnant of days,
Would I spend to his praise,
Who hath died my poor soul to redeem;
Whether many or few,
All my years are his due;
May they all be devoted to him.

I trust I have not deceived the dear people of God, for I know I love them, and my prayer is never to do anything that would cast reflection or bring reproach on the cause of which I now make a profession. How I wished many times, the past week, sister Mary had been here to rejoice with me, and so expressed my wish to my dear husband.

Fearing I shall weary you by the perusal of what I have written, that seems to me to contain so little of interest, will defer writing more. I wish to be kindly remembered to Sister Thompson, also the brothers and sisters in the church who may enquire after me. May God bless his people in every condition, both temporal and spiritual, is the prayer of your unworthy sister.

MRS. DR. KELLER.

KELLY'S CORNERS, MICHIGAN, May 27, 1884.

Dear Brother Mitchell:—Upon consideration, I afterwards regretted writing the last letter of mine, which was published in the GOSPEL MESSENGER, the subject of which is perhaps forgotten by the readers of the MESSENGER at this time. It was concerning our manner of church meeting, and the custom of sisters speaking in church meeting. I thought if one were to visit our meeting, they might have a very different view of it from what I had expressed, and I began to feel something like Paul, when he was afraid he might be made ashamed of his confident boasting which he made of his brethren, at one time. We are much like one family, and some times have dull, cold seasons, and sometimes it is possible there may arise a little unpleasantness in the family, but, as a general thing, I think we agree as well as most churches, and usually enjoy our meeting together. As for the subject of sisters speaking in church meeting, or writing for publication, it is a subject upon which I once thought I had learned a lesson to forever avoid saying anything about, and I half accused myself of being a little uncertain in mind to again attempt to write upon it, as it is a subject upon which I have had many trials and conflicts of mind, some of which are too bitter to be of any interest to others. I supposed if I were to tell my experience to the church, be baptized, live as orderly as I could, attend the appointments of the church, &c., it was all that could be required. I really hoped I would never be called upon to vote, or exercise a part in any way, more than to be a follower, thinking the least and lowest place would be too great a one for me: yet, I wished for that place, thinking my long burdened and heavy laden mind would be forever at rest. I realized but little of what it is to be a "follower" in the full sense of the word. Even while I was relating my exercises to the church, it began to dawn upon my mind, that I was only just taking the cross which I must bear through life, also an assurance that I should be sustained. But instead of the rest I expected, so many things were brought before me I found no rest nor sleep (weak as I

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was) for so long a time, it seemed strange to myself I could be sustained through all. Things passed through my mind that I have never felt liberty to tell. I thought of things the Saviour had shown the disciples, but said unto them, "See ye tell no man" until such a time. "What I do thou knowest not now but thou shalt know hereafter." And when the Elder gave me the hand of fellowship, he spoke of nothing but trials, several times it was repeated to me. I felt then it was from the Lord, and have since realized its truth, for trials and sorrows have followed me all the way. Paul says, "We preach not ourselves, but Christ Jesus the Lord, and ourselves are your servants for Jesus' sake," yet he was continually speaking of himself and of the Lord's dealings with him, which I have sometimes thought was, in reality, preaching Christ Jesus the Lord. I would not be thought as addressing the dear sisters by way of advice, for I am not the sort of person that would be found giving advice to any one, but more by way of salutation, or greeting, or in calling to mind and considering these things which are told us from the Lord. It is comparatively little that the sisters write or speak; it does not take long to read, or listen to it, yet it is of peculiar interest to me, as I am anxious to learn if they have thoughts or impressions like my own. Often I look at some dear sister with perfect health, no appearance of care, whose very life speaks more of a love for the truth than I can do; O, I wish I were like her. Again, others are constrained to speak in such a lovely way of the way the Lord is leading and teaching them, I am rejoiced and delighted to hear. When I read a letter written by some dear sister in such smooth flowing language, and told in such a meek and lovely way, I think, what a lovely sister she must be, just like her letter. But when I undertake to write, thoughts come to my mind that I try to put aside. I am so afraid they will displease or offend, often I feel I cannot write them, sometimes asking, "Lord, must I do it?" and if they are put aside at one time they will return until I grow weary with forbearing, at last glad to write them out, regardless of consequences

always feeling a great rest, until I begin to think of their being published, and it sometimes seems terrible, wondering "what will the brethren and sisters think of me now?" If the brethren sometimes think, and feel to ask, "Who is sufficient for these things;" then, how can it be with a weak, distressed woman?" Surely, the trials of the ministry must be very great indeed, yet there is one thought they can never be harassed with, of being so very much out of place, really thought so by many of the brethren. Paul, in speaking of the church at Corinth, says: "How is it, brethren, when you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying." Were there not all classes in the church at Corinth? And how could this order be carried out except it be in the order which we have our church meeting? Or unless there are many gifts in the ministry at present at one time? which would be very pleasant, and I think we would all gladly keep silence. But our dear pastor is generally alone, and always seems desirous of hearing from the brethren and sisters, and they from him, and also from each other, and we therefore gain a mutual understanding of and fellowship for each other, that perhaps would not otherwise exist. And if brethren in the ministry only were to speak, how could it be as on the day of Pentecost? when they said: "How hear we every man speak in our own tongue the wonderful works of God?" Peter said: "This is that which was spoken by the prophet Joel, 'And it shall come to pass in the last days,' " Saith God: "I will pour out my Spirit upon all flesh, and your sons and your 'daughters' shall prophesy, and on my servants and on my 'handmaidens' will I pour out my Spirit, and they shall prophesy." Yet, in Paul's letter to the church at Corinth, he says: "Let your women keep silence in the churches, for it is a shame for a woman to speak in the church." This does look as they should not be allowed to utter the first word, and again to Timothy, he writes: "Let the woman learn in silence," &c. If this be the meaning of the apostle, then why are they required to relate the reason

of their hope in order to be baptized? The only explanation I have heard is, that they would be silent in regard to the business affairs of the church. I do not know as I have any understanding of it, but if I have not there are plenty of wise brethren who can let me know: "And if they will learn anything let them ask their husbands at home." I hardly think it is to be considered that sisters in the church are to be dependent on their husbands for spiritual instruction or understanding in a literal sense, but that they are equally sons and daughters of the Lord Almighty, born of his Spirit, heirs together of the grace of life: "For ye are all children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, male nor female for ye are all one in Christ Jesus." And supposing the sister has no husband, or the husband is not a member, how could she learn? I read of one who had daughters, virgins, which did prophesy.

In this same letter to the church at Corinth, Paul says: "A woman, praying or prophesying with her head uncovered dishonoreth her head." He also says: "The head of the woman is the man. The man ought not to cover his head forasmuch as he is the image and glory of God; but the woman is the glory of the man. The head of every man is Christ." I have thought that herein is taught the relation of Christ and the church, of that of the husband and wife, that she should not be suffered to teach or usurp authority over the man (the husband), but to be in silence, "for Adam was first formed, then Eve;" that she should not have a voice in the church to try to rule, teach, usurp authority over the man (the husband), contrary to the order which the Lord has established; but they are commanded to be under obedience, as also saith the law. And to this also agree the words of Peter: "Likewise, ye wives be in subjection to your own husbands," etc., even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well and are not afraid with any amazement. Again, Paul to Titus says:

“Speak thou the things that become sound doctrine, that the aged women be *sober*, teachers of good things.” In one sense they are not to teach; but now they (the aged women) are to teach the younger 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. Their teaching is to be in exact accordance with the teaching of Paul, that the word of God be not blasphemed. When we attend to the things spoken by Paul we walk according to all the admonitions given us; that we should guide the house, not learning to be idle. Idleness, or a weak, effeminate mind that shrinks from, or disdains labor, I understand to be condemned by the apostle, and I think none will object to the admonitions being applied to the sisters; at least, I take them all, considering they are profitable for me. If I were to give all my time to reading and meditating upon the scriptures it would not be obeying them, neither would it be giving myself wholly to them, for I have to confess to a weak and wandering mind; my eyes may be upon the sacred page, and myself or my mind be to the ends of the earth. Again, when I am busy with the things which we are commanded to do, my mind may be wholly filled with thoughts of his goodness and grace; especially at night, when I so much need rest, my eyes will be held waking, and I am contemplating the glories of him who, I trust, has been pleased to reveal himself to me as my Saviour and my Lord. And are we to forbear speaking of these things? And Mary said: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” And when they brought him into the temple, Simeon, who had waited for the consolation of Israel, for it had been revealed to him that he should not see death until he had seen the Lord’s Christ, he took him in his arms and said, “Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” And there was one Anna, of a great age, who departed not from the temple day and night, but served God with fastings and prayers; and she coming in that instant gave thanks likewise unto the

Lord, and "Spake of him to all that looked for redemption in Jerusalem." So I trust there is not a dear sister who has realized that he is to them a precious Saviour, but what has at times felt to say from the heart:

"O could I speak the matchless worth,
Or could I sound the glories forth
That in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes that are divine."

But I am aware that it is not often we feel that we can do it; yet I read of Paul himself who once felt to ask his brethren to pray for him, that a door of utterance might be given him to speak the mysteries of God. It may be others have more confidence and self-reliance than I. With me it is always with weakness, and fear, and much trembling; and I can fully testify there is nothing makes one feel so much less than the least of all things as trying to speak or write a word in the name of the Lord; yet it brings the answer of a good conscience toward God. I have often thought of the woman who annointed his feet with ointment; it mattered not to her how she might appear to others, nor what the disciples might say of her; she only thought of her Saviour, whom she loved so well. She could bow at his feet and annoint them with ointment, and wipe them with the hairs of her head. This was the same Mary who sat at his feet and heard his word. And when we walk in perfect obedience to his commands, it is then we are sitting at his feet, for to hearken in the full sense of the word is to obey.

Your sister,

KATE SWARTOUT.

WE would say that our printer, Mr. Thos. Gilbert, Columbus, Ga., will print the Minutes of your Associations as cheaply, expeditiously and handsomely as you can have it done in this country. You can send the manuscript to him by mail from Texas, or any part of the country.

STOWERS, SIMPSON COUNTY, KY., Nov. 6, 1883.

“And she (Mary) shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.”

About one year ago the unworthy writer took up the gospel according to John, and it was the 16th verse of the 1st chapter, that specially attracted his thoughts: “And of his fullness have all we received, and grace for grace.” The meaning was a blank to me, and may be yet, possibly. I read and re-read carefully, as I best knew how, from the 1st verse to the 16th. “In the beginning was the word, and the word was with God, and the word was God.” Evidently referring to Christ, or Divinity, apart from the humanity: for we see the 14th verse says, “And the word was made flesh, and dwelt among us, full of grace and truth.” Rom. 1st and 3d says: “Which was made of the seed of David, according to the flesh.” “Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands.” Again, “But we see Jesus (not Christ) who was made a little lower than the angels, for the suffering of death, crowned with glory and honor.” “For verily, he took not on him the nature of angels; but he took on him the seed of Abraham.” “Wherefore, in all things it behooved him to be made like unto his brethren.” “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross” It was Jesus who was the son of Mary, it was Jesus the “Jews took council to kill,” it was Jesus who shed “his blood, that cleanseth us from all sin,” it was the Man Christ Jesus that died on the cross, the word that was made flesh, that rose from the dead the third morning. “The word was made flesh and dwelt among us, full of grace and truth, and of his fullness have all we received, and grace for grace.” It was the man of sorrows and acquainted with grief, that was full of grace and truth. And as a man, bone of our bone, and flesh of our flesh; received grace from God, and as our elder

“brother being made like unto his brethren, he imparts grace to us;” “and of his fullness have all we received, and grace for grace.” He is become mediator between God and man. He it is that is become our “Prophet, Priest and King.” “His name shall be called Wonderful, Councilor, The Mighty God, The Everlasting Father, The Prince of Peace.” “For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” “Let us come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need.” May God’s spirit reveal to his children the blessed truth that that same Jesus which was seen to go away up into heaven is now at the right hand of God, making intercession for them, and that same Jesus will come again in like manner as he was seen to go away. The Jesus I would write about to my dear brethren, is the same that said to doubting Thomas (and oh, how many doubting Thomases there are): “Behold my hands and my feet, that it is I, myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have.” But O that was a bloodless body, for he had shed his blood for his people. O thou blessed Jesus, Thou Lamb of God, that taketh away the sin of the world. “Blessed be God, for his unspeakable gift.”

After his resurrection Luke says: “And when he had thus spoken he shewed them his hands and his feet; and while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb; and he took it and did eat it before them.” Now we are accused of being “Flesh and blood resurrectionists” by certain people, while we do not believe so; but I have asked some of them, and still ask them, for evidence that Jesus put off that human body that he desired to prove to Thomas was the same he possessed before his death on the cross. Says David, “Thou wilt not suffer thine holy one to see corruption;” and it is evident our Saviour desired to sustain the prophesy of David. “And he led them out as far as Bethany, and he lifted up his hands

and blessed them. And it came to pass while he blessed them he was parted from them, and carried up into heaven." Now I would ask, where is the human body—the hands that were lifted up in conferring the blessing on that occasion? Has that same Jesus a tangible form, a material form to be comprehended by the finite mind; or can infinite wisdom only comprehend those things? Must we believe to be orthodox, that that same Jesus which was seen to go up into heaven, to all human appearance, with a tangible human form, exists only as a spirit in the common acceptation of the term spirit? Brethren, if you take from me the privilege of viewing my Saviour as Jesus, as the word made flesh, as my elder brother, the man of sorrows and acquainted with grief, you at once destroy my hope of heirship with the great God and "Christ the anointed." The word that was God is put so far away from me that my feeble sense cannot grasp him by faith, nor can I understand it any more than I can understand the mystery of Father, Son and Holy Spirit being three in one. I believe it is true, but it is only because God, in his word, has said it is true. I believe the Saviour, when he said to the Pharisees, "Before Abraham was I am." I believe "his delights were with the sons of men when there were none of them." I believe he is "the Mighty God, the Everlasting Father, the Prince of Peace;" but that thought does not bring him near to me like the thought of his humanity does. We are "brought nigh by the blood of Christ." His blood "cleanseth us from all sin." "He died the just for the unjust." And it is that Jesus who is now at the right hand of the Father "who hath, by one offering, perfected forever them that are sanctified." That enables us to come boldly to a throne of grace, "And of his fullness have all we received, and grace for grace." He it is that "Is made unto us wisdom, and righteousness, and sanctification, and redemption." Yours in hope,

J. W. STOWERS.

LULING, TEXAS, July, 1884.

Editors Gospel Messenger :—According to promise to my precious brethren, the brethren Dubose of the lately constituted church—Zion—Medina county, Texas, of which they are members, and for the satisfaction and information of others, I give herein some account of the same. The time seems to have come, and the way been opened, so that Primitive Baptist ministers can be heard proclaiming the glad news of salvation in the far west. Only a few years ago the country was inhabited by the savage Red man, but now there is law, and order and good society. Medina county lies west of the San Antonio river and city, through which county the Medina river runs. It was once a good grazing country, but farming has now, in a great measure, superseded the grazing of stock; and should seasons be regular it would be a good farming country, as the soil is good. It lies some 60 or 80 miles west of the San Marces river, on which I live. These brethren, the Duboses, moved from Gonzales county, all being members of the same church, and settled near each other in Medina, a few miles west of Devine railroad station, and are advancing their worldly interests. But their worldly interests did not cause these faithful brethren to forget their God. One of them, William Dubose, is a preacher, who preached occasionally for them and in the surrounding country, as opportunity offered. This summer they felt they were ready to be constituted into a church, whereupon they called upon the churches of their acquaintance for help, and myself and Elder John Baker and Deacon W. G. Daniell, in company with other brethren, responded to the call, and met with them 28th of June, 1884, and after service in the usual way, proceeded to constitute them into a church according to Primitive Baptist custom; after which the church went into conference, and chose Elder William Dubose their pastor. Bro. B. . . Dubose being a deacon, they deferred choosing a clerk to another time. It was composed of six members, all being Duboses, four brethren and two sisters. On Sunday two members were received by experience and baptism, Bro. Clark Cobb and his wife, thus adding, as we believe, much strength to the little vine. The prospect seemed good for others to join soon, so that we felt to hope that it is as the planting of seed in that country from which a copious crop will be gathered after a little time. Should there be Baptists in the East wishing to move West we can, with all our heart, recommend these brethren to them as Baptists of the right sort. We expect, the Lord willing, to visit these brethren again in a short time.

We hear good news from Pilgrims' Rest Church, in Lavaca county, a church constituted last fall. At their meeting in July they ordained a deacon, Bro. J. L. Newman, and received five members by experience and baptism. I had intended being at that meeting, and started, but falling into great darkness and becoming discouraged, I turned back. For two weeks I was engulfed in darkness, feeling at times that I had sunk to rise no more, almost, at times, wishing the termination of my

says, that I might know my eternal doom. The third Sunday came, and I went to Bethel Church, Caldwell county, and recovered a little at this meeting, so that I was glad I went. This church seems to be trying to do her duty of late, and one member was received by restoration. This brother had been excluded in Tennessee for joining the Free Masons, and he told him the church did right, and he seemed to think so himself, acknowledging he did wrong, and that he had had a great deal of trouble about it. After he was excluded in Tennessee the church dissolved, and as it was impracticable for him to apply to them for a letter he came to us—two sisters present confirming his statements. The church finally decided to receive him under the circumstances, as there was no other charge against him save joining the Masons, which he renounced. I have been thus particular in detailing this case, that if there should be anything wrong in it that it may be pointed out to us.—[There is nothing wrong in it, in our judgment.—R.]

J. M. BAKER.

REISTERSTOWN, BALTIMORE CO., MD., July 25, 1884.

Eld. J. R. Respass.—Dear Brother:—I received the No. of the MESSENGER for August yesterday, and am greatly pleased with some things in it. It seems to me an unusually good number. All the articles present very important matters, but especially I would speak in commendation of the article by Elder Rittenhouse, and the one by Elder I. J. Taylor. The subject of which the former treats is too lightly considered by many of our brethren. I do not presume to add anything to what has been so well said by Elder Rittenhouse, but will say that he has a right to speak upon this theme with authority, since nearly all his children are consistent members of the church; and the children of the churches which are under his pastoral care, as a rule, come to the meetings regularly, and are most kind to those visiting their parents, as I can testify by personal visits among them. I hope that all our people will read and consider this most excellent letter well. If our children be not called by grace, it is, at least, most largely for our comfort and their good that they be trained as Bro. Rittenhouse has so earnestly counseled.

Elder Taylor's letter commands my hearty approval. What is right and what is wrong, what is our duty and what is not, does not depend upon our changing frames and feelings. Is it our duty to publicly stand on the Lord's side, or not? This is the question. Our frames and feelings are just like our hearts, changeable and deceitful. It will not do to be guided by them. I have often thought it wrong that we should put the act of baptism by itself, and consider that there must be some special impression in regard to it more than in regard to any other duty. If any one is sick we are not to wait for a special impression to visit them, and nobody thinks of doing so. And yet this is no more nor no less a duty than baptism for the believer. If Bro. Taylor, or Bro. Respass, or I should wait for special impressions many times our congregations would

assemble in vain, for we should not preach. I try to preach many times from a sense of duty, when my feelings would keep me still. The truth seems to me to be that we should be under special impression that it is our duty to confess our Lord and obey him IN EVERY THING AND AT ALL TIMES. I hope Bro. Taylor will write again.

As ever your brother in hope,

F. A. CHICK.

EDITORIAL.

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

ANANIAS AND SAPPHIRA.

At the request of a friend in Mississippi, we will offer a few thoughts respecting Ananias and his wife Sapphira, as recorded in 5th chapter of Acts

The marvelous outpouring of the Holy Ghost and the gift of tongues, on the day of Pentecost, had a wonderful influence upon the primitive disciples of Jesus, and also upon those without. The Gospel Church, with its gifts and ordinances was being clearly manifested, and the Lord was adding daily to its visible members such as should be saved. Five thousand were added at one time, and three thousand at another, and so completely were they all "baptized into one" gospel spirit, and so deeply had they all drunk in the soul-cheering doctrine of Christ, that the whole multitude of believers were of "one heart and one soul." No man claimed anything as his own exclusive property. Every thing they had was cast into the common stock, and made to contribute to the general good of all the body. However poor and destitute one humble believer might have been, as to this world's goods, there was not one among them that lacked anything. And however rich one might have been, he claimed nothing above the poorest brother or sister in Christ. Houses, lands and other property were sold, and the proceeds were subject to apostolic direction, and by their decision "distribution was made to every man according as he had need." When one is under the influence of the Spirit of the gospel of the Son of God

his heart and hands are open to the wants and necessities of the suffering poor. He then thinks more of doing such things as are his duty to do, in feeding the hungry, and clothing the naked, than he does in trying to keep up with those who *pretend* to have the eternal salvation of "never dying souls" committed to them.

At that time the Gospel Church was in its infancy. Outside pressure and persecution, together with the powerful influence of the Holy Ghost, had kept these primitive worshippers in much unity, love and fellowship for each other. The chief priests, elders and rulers had sat in religious council, and straitly commanded the apostles not to preach any more in the name of Jesus; but, being filled with the Holy Ghost, they spake the word of God with boldness.

But while the church was thus suffering from outside pressure, we have no account, up to this time, of any internal commotion or strife. It was necessary, therefore, that they should know by what power they were preserved. In religious peace and prosperity we are apt to think we "shall never be moved." But we should remember that neither the church, nor individual members, are ever more in danger than when they think they are most secure. "Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10. The numerous cautions and warnings given the disciples by both Christ and his apostles, show, conclusively, the extreme liability of both churches, and members of churches, to get into sinful practices and gross disorders. "It is impossible but that offences must come, but woe unto him by whom they come." A millstone hanged about one's neck and he cast into the depth of the sea, never to rise again upon earth, would be a light calamity compared with that which shall befall the man who would dare bring division, offense or discord in the Church of the Living God.

The sin of Ananias and Sapphira, his wife, is a base, covetous, *money* sin. It is the first sin we have a record of in the church after it was fully organized at Jerusalem. It was the sin of deception, covetousness and falsehood all combined.

It was a deliberate, premeditated sin, which none but God knew. They lied unto God, as if they would tempt, and put him to the test whether he would protect his church by exposing and punishing transgressors. And as it was the first sin in the infant church, and the first case of disciplinary dealing with transgressors, the Lord manifested that he was watching over his people by executing strict discipline in a very noted, brief and summary way. Both Ananias and his wife fell down dead for their falsehood. It is a fearful thing to bring corruption and falsehood into the Church of God by keeping back part of the price. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

But what was the awful sin of those two members? It was this: they had sold their land, and wishing to have the name, and appear liberal and self-denying, like others had been doing in the church, they brought only a part of the price for which they had sold their land and told the apostle Peter that was all. But they had slyly kept back part of the price for their individual benefit. They did not seem to be aware that the Lord discerned the thoughts and intents of the heart, nor did they appear to know that the Holy Ghost had made the apostle a discerner of spirits, so that he could detect their falsehood. Both the man and his wife had deliberately agreed upon this deceptive and wicked course. Doubtless they intended, as many have since done, and now do, to make their apparent liberality as a kind of paying investment for themselves, rather than to have it contribute for the general good. If they could put in a part of their money, professing that was all they had, they could then live upon the common stock, and what they had kept back by falsehood would go on increasing, as they would not then have to draw upon it for a support. It was quite a shrewd financial arrangement. "The love of money is the root of all evil, which, while some *coveted* after, they *erred* from the faith and *pierced* themselves through with many sorrows." Religious deception to obtain money is the worst of all deception. And with church mem-

ers, even the covetous love for money, will result in two very bad things. First, they err from the faith of the gospel which they have professed to believe and love; and, second, they pierce themselves *through* with many sorrows.

In order, therefore, that the church, and each member hereof, should have some proper conception of the evils which would befall them if they were covetous, it was the more needful that some signal and brief display of God's displeasure should be visited upon this first sin of the kind that had come under the notice of the church. And doubtless it had a good effect, as the faithful and prompt execution of gospel discipline always does. It is written that "Great fear came upon *all* the church and upon as many as *heard* these things."—Acts v. 11.

It may be thought that this was very rigid discipline. It was, however, such as the Lord chose for expressing his disapproval of religious deception, covetousness and falsehood. It was a great sin of which they were guilty. It was willful and deliberate, having no excusing or extenuating circumstances. They owned a land possession. It was their own property; they were not obliged to have sold it at all. There was no law, nor any command of Christ nor his apostles requiring them to sell it and put the money in the common stock; nor was there any command forbidding them to do it. It was a voluntary thing to sell, or let it alone. No wrong done either way; and even after it was sold, the money was at their own power to put it into the common fund, or to buy other property for their individual use. It was, therefore, a sin against God and his people that had no excuse. The result shows the necessity and importance of the execution of gospel discipline in a church to preserve and maintain its purity.

Some, perhaps, will say: "Well this case of Ananias and Sapphira proves falling from grace." Church discipline and cutting off by exclusion has nothing to do with the future and eternal state of its members. Whether these characters were ever born of the Spirit or not, the discipline for their practical act would have been all the same. The dross of purious works must be burned up from the church.—M.

MANY CALLED BUT FEW CHOSEN.—MATH. XX. 16

Bro. W. H. Scarborough, Lake Butler, Fla.:—When King Ahasuerus appointed officers in all the provinces of his vast empire to gather together all the fair young virgins unto Shushan the palace, to the house of the women, in order that the maiden which pleased the king should be made queen instead of Vashti, there were many maidens called or gathered together, amongst whom was Esther, the Jewess. The qualification for the call was simply that the maiden should be young, fair and a virgin; as with Samuel when he was sent to anoint one of the sons of Jesse as king instead of Saul, all the sons of Jesse were called by Samuel to the sacrifice, but there could be only one of them chosen, and that one the only one qualified in spirit for the high position. When Samuel looked on Eliab, the first one that came before him, he said, "Surely the Lord's anointed is before me;" but the Lord said unto Samuel, "Look not on his countenance or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. xvi. So all the sons of Jesse passed before Samuel, and it was not until David, the youngest and last one passed before him, that Samuel saw the chosen of the Lord, whom he anointed with holy oil out of a horn in the midst of his brethren. Of all the fair young virgins gathered together by the officers of Ahasuerus in Shushan the palace, there could be but one chosen, and that one the only one worthy of the high position sought by all of them. As he remarked, all of these maidens were fair young virgins, so that outwardly there was no difference; they were all lovely in person, cultivated in mind and morals, and, to all human appearance, qualified for the position to which they aspired. There was no difference in their relationship to the king; they were all his subjects, protected by his laws, and apart from any aspiration to a seat with him upon his throne, they would have been honored by him in the station for which

they were capacitated. The station which they sought was one which no amount of mere physical, moral or mental training could prepare them, any more than the most thorough moral, mental and physical culture could prepare our children for the high and holy position of a union with Christ, or membership with his church. But whilst there was no difference in the outward purification, the purification of the letter, all going through the same course of twelve months, there was a great difference in the adornment of the spirit, "of 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."—1 Peter. There was one thing essential, without which all else was vain, and that was the purification of the spirit, and of all these virgins but one of them had it, and that was Esther the Jewess, and she only Jew of all of them. "For he is not a Jew which is one outwardly (the same as to say, "for he is not clean which is clean outwardly only"), but he is a Jew which is one inwardly ("but he is clean which is clean in heart"); and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God."—Rom. ii. Esther was called as the other virgins were called, that is to say, she had the same outward qualifications for the position that they had; but with that only she would never, as they could, have gone in before the king. Because with all her outward purification she had a consciousness of captivity, poverty and unworthiness of which these other fair young virgins were totally ignorant. She knew she was a stranger, a wanderer, an orphan and desolate, and felt that if the king—was the church—knew her as she knew herself, that she was a poor Jew, that he would spurn her from his presence rather than crown her with his love. But she could not resist her desires; her necessities brought her in spite of her unworthiness; with her it was an all important matter, one of life and death. Everything seemed to be against her; she had but to remember and know that had it not been for her sins she would then have been in her own land, enjoying her own

vineyards and oliveyards, instead of a poor captive, as she then was. The other virgins had no such consciousness of wanderings and captivity, for they were in the land in which they were born, had never gone astray, had never been emptied from vessel to vessel, had known no such changes, and, therefore, felt that their prospect was good to attain to the high elevation they sought; they could not see why they should not succeed unless they failed in some act of the letter, whereas Esther could see no reason why she should succeed. So if one of these fair young virgins had been chosen she would not have been humbled, but have been exalted, and have eventually played the same role that Vashti played before her, and have dishonored the king before his princes and nobles when of all times the true wife would have delighted to honor her husband. Therefore Esther, of all the fair young virgins, alone could have praised and honored the king for choosing her, and she was, therefore, chosen. The king did not prepare her for the position any more than the church prepares the penitent believer to come to her confessing her sins and faith, but the church chooses her because the Spirit has prepared her for the high position she tremblingly seeks. And so the church acts in regard to those God has called and qualified to preach. The choice in this connection is one based upon worthiness, and is not as the choice in eternal and particular election, which is one not based upon worthiness seen or foreseen in the creature, but according to the purpose and grace given in Christ before the world began. These are the ones redeemed by Christ, quickened by the Spirit and made worthy or fit meat for the Master's use, and in that sense chosen by him for spiritual places and positions. Esther was the last to go in before the king and was made first, as David was the last of Jesse's sons when called and chosen to be king. Thus she was made first and chief, chief in position, chief in loveliness of mind, morals and spirit; and in her own esteem the least of all, and thus prepared to serve all, or be queen of the great king. Therefore none should be more moral, virtuous, obedient, gentle, patient

self-denying, temperate and king-honoring than she in all the kingdom; she should be a pattern, a queen in these things to all. David was prepared for his place before he was chosen or accepted, and so is each member of the church, and by the Lord. Many are called to high positions in the world for which they are prepared, and many, because they are prepared to fill high worldly places, seek, because of these moral and mental qualifications, to fill places in the spiritual body, places for which they have no qualifications. The call does not prepare and qualify; to be fair, young and a virgin was all that was necessary to a call, as a moral and upright life is outwardly a call to serve God spiritually, that is, it is the outward qualification of those who are prepared internally to do it, but the choice rests upon the internal work. The spirit of the call in those prepared and unprepared is different, as we have tried to illustrate in the foregoing; the one is a holy or spiritual calling, the other a calling of the letter only. We have not near finished, but will close.—R.

ELD. RITTENHOUSE'S LETTER TO PARENTS.

The letter of Eld. Rittenhouse in August issue of the MESSENGER, to Christian parents, commends itself to our candid consideration. We are glad that our dear brother felt a readiness of mind to respond so cheerfully to our suggestion to write on this very important subject, and that his mind was led to present the points he did in a plain, pointed and practical way.

It is not our design at present to enlarge upon this subject, but we feel confident that if our brethren and sisters would give the subject of parental duties and obligations more thought and attention, they would find that it is one involving more consequences for good or for evil to families, churches, neighborhoods and governments than almost any other duty enjoined upon us. To have "faithful children, not accused of riot or unruly," is one of the marks given by the Holy Ghost, by which the Church and Presby-

tery are to determine who should be ordained, or set apart officially to the pastoral care of churches. Titus i, 6. If one of these marks may be overlooked, or disregarded, may not all of them be set aside by the same rule. They all rest on the same divine authority.

Christ speaks of his disciples in reference to the doctrine which he had committed to them and its influence on their deportment and says: "Ye are the *Salt* of the earth," "Ye are the *light* of the world." Wherever, therefore, the wholesome doctrine of Christ is believed and received in the heart, preached and practiced, it is salt to the earth, to preserve and maintain better morals, manners, sobriety, temperance, truth and honesty, and on better principles than can be without it. All the true moral light the world has is what it borrows or receives from the Church of God. How important therefore, that the salt do not lose its savor, and that christian parents let their light shine before men. O, "are we not all guilty in some things?"—M.

ENVY.

Among the numerous evils which lurk in the human heart none are more deceptive, base nor deadly in their effects and influence than envy. We are aware that the word is sometimes used in a mild and modified sense, when no special evil is intended against others. But in its most general sense it is "grudging, suspicion, or hatred" against some innocent and unoffending person on account of his ability, his property, his good character, influence, or fair standing in society. Whatever may be the ground of envy, it seeks to deprive others of what they possess, whether of ease, wealth, pleasure, good character or any other virtue; so that if the envious man cannot himself rise upon the downfall of others, he will at least have the satisfaction to know that by his cunning dissimulation and influence they are deprived of that which rightfully belonged to them. Could any passion be blacker or baser than this?

It would be difficult, if not impossible, to conceive of all the evils connected with, and flowing from, that of envy. It sends forth its poisonous fruits in every department of society, and corrupts every relation of life, whether in church or State. Covetousness, malice, evil-speaking, back-biting, deception and falsehood, are its intimate associates and friendly companions. And when it gathers up its combined forces for an assault upon its innocent victim, it is more to be dreaded than wrathful anger or the most outrageous passion. Hence it is written, "Wrath is cruel, anger is outrageous; but who is able to stand before envy?"—Prov. xxvii. 4. "It is rottenness to the bones," polluting and corrupting everything in its reach.—Prov. xiv. 30.

From the many strong figurative expressions and illustrations given us by inspired writers concerning envy and its practical development, we should be very careful, as much in us is not to come within its reach, nor be brought under its crushing power.

It is often the case that the prosperity which the Lord graciously gives unto some men stirs up a spirit of envy in others against them. The Lord blessed his servant Isaae with an annual increase of an hundred fold, so that he had possessions of flocks, herds and a "great store of servants," and was indeed very great. This was too much for the Philistines; "they envied him."—Gen. xxvi. 14. And we find the same unholy principle manifesting itself in the conduct of Rachel toward her sister Leah. Notwithstanding the superior love of Jacob, her husband, for Rachel, the fruitfulness of Leah compared with Rachel's barrenness, caused envy to spring up against the innocent and unoffending Leah.—Gen. xxx. 1.

Envy cannot bear the prosperity which it sees in others without an effort or desire for its destruction. Joseph's brethren envied him because of the singular dreams which the Lord had given him, and because of the childlike simplicity with which he told his dreams to them. And when he had been sent by his, and their father, to do them a kindness, see after their common welfare and return with word

again to their common home, their envy burned within them till it culminated in a murderous conspiracy, of ten older brethren, against an innocent and unsuspecting child. Joseph had the confidence and love of their father to an extent which they had not, and of which doubtless they were not worthy. They envied him for his dreams, and they envied him because his father loved him better than he did them. Was he to blame for their envy? He was not. But they were to blame, not only for their envy, but for all the other evils which resulted from it, such as cruelty, murder, deception and falsehood.

In the primitive days of the christian church the apostles and other gospel ministers suffered much from the envy of both Jews and Greeks. The envious spirit which animated the self-righteous could not bear the success which attended the gospel ministry. At one time Paul and Silas preached in Antioch, and some of the Gentiles were so interested that in answer to their request an appointment was made for the next Sabbath, when vast multitudes, "almost the whole city came together to hear the word of God." This public demonstration and approval of the doctrine of Christ was more than the Jews could bear, and being "*filled with envy,*" they boiled over, and without argument, reason or scripture they contradicted the word preached in the most impenitent and blasphemous manner.—Acts xiii. 45.

Envy knows no bounds. It does not scruple to stoop to little, mean and base things. In Thessalonica the Jews, "moved with *envy,* took unto them certain lewd fellows of the *baser sort,* and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring" Paul and Silas out to be dealt with by the mob. All this through envy against innocent and unoffending men! O, envy! what wilt thou not do!

But if the spirit of envy, base as it is, were confined alone to the ungodly world, or to the self-righteous, it need not be so much dreaded by the humble servants of God. But the fleshly nature of the children of God is no better than the

arnal nature of the world. In their flesh dwells no good thing. Envy, therefore, shows itself even among the heirs of God. And were it not that grace reigns and triumphs over their fleshly lusts, they would be destroyed by the spirit of envy.

Sometimes the spirit of envy manifests itself in the Church of Christ. It was in the church at Corinth. "Whereas there is among you *envying*, and strife, and divisions, are ye not carnal?"—1 Cor. iii. 3. Envy among church members engenders a party spirit. Each party has its favorite leader and follows its man, until it becomes a strife about men more than a "striving together by prayer" for the faith of the gospel. It is frequently a strife about words to no profit, but to the subverting of the hearer, when, indeed, there is no essential principle of faith involved.

But what is it that envy will not do? When it cannot succeed by a bold assault with a mob of lewd and base men to lay its innocent victims, it will sometimes assume the garb of extreme piety and extraordinary firmness and zeal for the truth. Its rage is levelled against faithful and aged ministers of the gospel of Christ whose faithful services and unblemished characters have given them a well-deserved influence, reputation and fair standing among their brethren. The spirit of envy in a preacher cannot bear to see even the most deserving enjoy that character and reputation which their merits require, without an effort in some way to cut them down. Like Haman, envy burns within them, and they cannot enjoy anything so long as they see Mordecai honored with a seat at the "king's gate."

Thus it was with some against the aged and faithful apostle of Christ. They assumed the garb of extraordinary devotion to the gospel, but they "preached through envy" against Paul. Their motives were not good, because they desired to injure the character and standing of an aged and afflicted minister of God, who was already in the bonds of trial and diversity for the truth's sake. Through envy they desired to add still greater affliction to his already over-burdened

heart. We do not rejoice that Paul was thus envied and afflicted, but we do rejoice and thank God that inasmuch as such things did take place, that inspiration has given us a faithful record of them for the benefit of the Church of God in "the ages to come." Here is what is said about it: "Some indeed preach Christ of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel."—Phil. i. 15. What the points of doctrine were which these envious preachers made, we do not know. It is certain, however, that they were not sincere in what they preached, and they pretended to that which they did not know, the whole design of which was to promote themselves by the distress and disrepute into which they hoped to bring the apostle.

In conclusion, we say to our brethren, that if this hateful principle of envy began thus to develop itself in the apostolic day, should we not take heed "lest there be debates, *envyings*, wraths, strifes, back-bitings, whisperings, swellings, tumults?"—2 Cor. xii. 20. "If ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. v. 15. Will we heed the warning?—M.

TO CHILDREN.

Dear Children:—In the first chapter of Ecclesiastes we are told that "All things are full of labor" and that "man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing." So it is now, so it has been, and so it must continue to be.

We are in a world of toil and labor, and however weary we may at times be, or however well we may perform our service, yet the same thing often has to be repeated day by day, or month after month, till we have "as an hireling filled our days" and go to our final resting place.

But amidst all this toil and labor we have some things to

cheer us on our way. All our work is not to be done at once. There is just so much to be done each minute, each hour, each day, month or year. If we are diligent in business and attend promptly to the demands upon us at the right time, we will generally keep up with all that is lawfully required of us.

But if we are "slothful in business" we will soon get behind with our work, and seeing the labor of many days all needing to be done in one day we become faint-hearted and discouraged.

In order to fill our promise and meet the demands and expectations of our young friends, we find it necessary month after month to write a letter for children. Sometimes the press on our time and strength is so heavy that we are tempted to let it pass, but as yet we have not felt willing to do so.

When we remember that "All things are full of labor" we know that our life should not be an exception to this well established law of nature. It is a law established by the infinite wisdom of God, that all things in the heavens above us, or in the earth beneath us, shall be in continual motion and full of labor. The fowls of the air, the fish of the sea or beasts of the field, must all be busily and cheerfully employed to fill the place and the work the Lord hath assigned them. Even little ants, flies, gnats, bugs and worms are diligently performing their daily work. It is necessary for their comfort, growth and health. To stop would be disease and death to them. Shall we as intelligent beings be more slothful and indolent than these? Are not all things full of labor? The earth, the air, the seas, rivers, creeks and little branches are all in continual motion. "All the rivers *run* into the sea; yet the sea is not full; unto the place from whence the rivers run, thither they return again," and go over the same round year after year continually. O what a putrified mass of corruption would the waters be were they not in continual motion? Exercise and motion is for their health, and not only for the health of the waters, but for the healthful growth of

everything else. Neither man, nor beast, fruits nor flowers can subsist without water. God has arranged to supply it by many very mysterious ways. The clouds above pour out water, and carry it from place to place. They too are "full of labor," sometimes bright, sometimes dark, sometimes giving gentle, refreshing showers, and then again they are black and terrific, driven by fierce winds, or pelting the earth with hail. Seeing then that it is the order established by the Creator, for the good of his creatures, that all things shall be full of labor, let us go forth to our daily work cheerfully and without murmuring.—M.

TO DELINQUENTS.—We are under the necessity of saying, brethren, that some of you are behind for 2 years and more, and that it greatly embarrasses us. We request you to make it a point, not later than October next, to send us pay for the past and in advance for a year. Please remember this. Out of 5,000 subscribers, if 2,000 withhold for a year it almost stops us. Our expenses are very heavy, several thousand dollars a year. Remember us in October—R.

EXTRACTS FROM LETTERS.

DIXON, NESHOPA COUNTY, MISS., March 2, 1884.—*Dear Bro. Respass*.:—Though we are entire strangers in the flesh, I trust we have been taught by the same Spirit; therefore I am constrained to call you brother. I was first made acquainted with you spiritually, by the kindness of a very dear brother, whilst I was living in Babylon, who kindly loaned me a production of yours, Naman, the Syrian. Although I was at that time trying to be reconciled that the Missionary Baptists were the church of Christ, 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 to a holy temple in the Lord, I could endorse the truths of the gospel, so ably set forth by your hum-

ple attempt to show to those who have eyes to see and ears to hear, that salvation was from first to last, of the Lord. Dear brother, please accept my grateful thanks for your favor in sending the GOSPEL MESSENGER for the month of February. On the 23d, after preaching and Conference, I walked up to the post office, at Dixon, Neshoba county, Mississippi, and called for my mail, and to my surprise was handed the MESSENGER, which was to me as good news from a far country. I can of truth say, I believe the sound is all right; no uncertain sound connected therewith. It does appear that our people, almost as with the voice of one man, speak one and the same thing; and I observed that whilst trying to live in Babylon it was not so, for there was confusion, as the word Babylon denotes. Dear Brother Respass I have had some impressions of mind to write some for the MESSENGER before this writing, though too timid to make the effort. But my limited education I trust, does not hinder the grace of God being shed abroad in my heart. If I thought a sketch of my experience would be beneficial or instructive to any of the dear saints of God, I would very cheerfully, at some future time, send it on for publication, submitted however, to your judgment. Dear brother, I am a man of many afflictions and troubles here below. When young, I thought the people of the living God could glide along on flowery beds of ease; but, alas! my dear people of the living God, are a poor and afflicted people; they are those who worship God in spirit and in truth, are of the circumcision, and put no confidence in the flesh; for they find when they would do good evil is present with them, that they would not they do; that they do they would not; yet it is not them, but sin that remaineth in the mortal body; and are often constrained to cry out, "O, wretched man that I am, who shall deliver me from the body of this death?" Another great trouble with me is relative to my call to the ministry; for I never could think that the giver of every good and perfect gift would require at my hand, that which I could not perform, and it does appear that I am slow of speech and of a stammering tongue. Although

people of the living God, I know that he who formed man's mouth is able to fill it, and enable his chosen vessel to feed the church which he has purchased with his own blood, over the which the Holy Ghost hath made him the overseer. My dear people, we, as a denomination, have been misrepresented in one thing particularly, relative to educating our sons and daughters for the enjoyment of good society. I do think that we, as a people, are possessed of as much of the milk of human kindness as any people; while I will confess that we, as a people, do not send our sons to college for the purpose of preparing them for the gospel ministry, we believe as strong in an educated ministry as any other denominations do, for we believe in a God-called ministry, that his preachers are taught in the school of heaven, that Christ paid the tuition, and that the Holy Ghost is the teacher; though they may complain of childhood, "then said I, ah Lord God, behold I cannot speak for I am a child." But the Lord said unto me, 'say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.'—Jer. i. 6, 7

Your little brother, in hope of a better resurrection.

JAMES A. BATES.

GROVETON, TEXAS, May, 1884.

Dear Elder Mitchell:—I will try again to write you, in my ignorant way, to let you know how highly I appreciate the monthly visits of the GOSPEL MESSENGER. I have read it with much interest, and am satisfied that it has instructed me in many things which I have long desired to know. I really did not know how it was that a child of God had always to be at war. I had thought if I was a child of God it would not be thus with me, but that I should always have rest and peace. Yet, I have found a daily warfare, and have all the time been trying to overcome it, that I might have perfect peace. I have been continually fighting against evil, but did not know that every child of God had this daily warfare until I began to read the MESSENGER. O why did I not take the MESSENGER sooner! May God bless the one who first

started it, and bless those who now send it abroad, together with those precious correspondents who write for it, that they may continue to write and instruct me and others who so much need and desire it. May the Lord bless Elds. Chick, Bartley and others by whom I have been so much comforted and instructed.

Elds. Denton and Neal, of Texas, have written me that they thought of coming to see us. O it would be such a great blessing to have the gospel of Christ preached to us hungry ones here, who never hear it.

Your friend,

S. C. DUNLAP.

SPARTA, LA., June, 1884.

Having been requested to write, I am impressed to speak of some of the Lord's dealings with me. Ever since I can remember I have been fearful of death, because I had been taught that all who died in their sins went to hell; and all would thus die if they did not do something good enough to escape such a doom.

When about 18 years old I saw myself to be a lost and condemned sinner in the sight of God. In secret prayer my tongue seemed to cleave to the roof of my mouth, so that not one word could I utter. My sins rose like mountains before me, and in reading the Bible it condemned me. I would go to meeting, and try to do the best I could for relief, but it did seem that all my works looked hateful to me. Things went along in this way for more than two years, until I felt that without relief I must surely die. O the anguish I did feel one night; I was fearful to go to sleep; and there was neither rest nor peace for me. The next day I went off to pray for forgiveness of my sins, all alone, but know not whether I said anything or not; but as I arose from my knees my burden of guilt was gone, and I knew not how. I was truly happy, happy! Every thing seemed to be joined with my happy soul in praising God. I spoke aloud:

“Keep silence all created things, and wait your Maker's nod,

My soul stands trembling while she sings the honors of her God.”

I was anxious to tell my husband, but before I saw him I was tempted with the thought that it was a delusion, and I had better not tell him. Soon after this I had a desire to be baptized, and have a home among the Lord's people, for I had a peculiar love for them that I did not have for the world. Accordingly I related to the church at Beulah what I hoped the Lord had done for me, and was received; and if the Lord will, I am to be baptized at the July meeting, 1884; also, a sister-in-law is to be baptized at the same time.

As there has been a crowded correspondence for the pages of the MESSENGER, I will here close, saying to you, dear Bro. Mitchell, that this scribble is entirely at your disposal.

Your sister in hope,

M. O. BRYAN.

CONNERSVILLE, IND., July 2, 1884.

Eld. J. R. Respass.—Esteemed Bro.:—Some two weeks ago I visited Lebanon Church, in Henry county, Ind., where I baptized a dear brother and sister. Last Sabbath I visited the same church, when three more willing ones came forward for baptism. An old brother and sister, among the last named, were near 75 years of age, and have had a hope a great many years. If the Lord will I will administer the ordinance of baptism soon to them. May the good work going on, is my prayer.

ELD. CHAS. M. REED.

MILNER, GA., June, 1884.

Bro. Mitchell:—Strange as it may be, it has got on my mind to write you and I cannot dismiss it, and so I make the attempt.

In our church at Harmony we had three years of sore trials and when that was over my temporal trials almost drove me to despair. I felt that the Lord had greatly blessed me in time past; and why it was so now with me I could not know. At times I thought surely the Lord has hid his face from us yet we have been sustained greatly, else we could not have endured as well as we have. When I heard that you were to be here in April, I was melted into tears of joy and thank-

fulness to God. I had said and felt for many years that I would go any reasonable distance to hear you preach, and did go to the Association, hoping to see you there, but the Lord works his own way, and it is always right, and you were not there, but reserved to come to our church in April last. Never, my brother, while memory lasts, will I forget the sweet words of comfort and gospel sympathy you spoke to our sick and hungry souls. One month after you were here, Bro. Hanks preached to us much to our comfort.

How terrible and wonderful are the ways of the Lord! They are high and holy; I cannot comprehend them! I hope, dear brother, that you will look with charity upon one who is weak, poor and blind, and remember me at a throne of grace; and may you have the spirit of prayer for one who feels less than nothing.

Your sister in deep affliction,

MARY J. MARTIN.

SHELBY IRON WORKS, ALA., June, 1884.

Editors of Gospel Messenger:—Please allow me room in your welcome MESSENGER for a few lines in compliance with a kind privilege which you have given orphan children, of fifteen years or less, to speak in its pages. O how I do love to get each new number, and read the kind admonitions to children. I am in my 14th year, and am the only daughter of W. S. and M. A. Williams. My father is the son of Isaac Williams, and my mother, who died when I was only 18 days old, was the daughter of J. C. Carter. I am kindly cared for by my grandmother and my uncles. I hope those good letters to children will be continued.

Affectionately, your little friend,

M. E. WILLIAMS.

UCHEE, ALA., June, 1884.

To the Church at Mt. Olive, Lee Co., Ala.—Beloved Brethren and Sisters:—I have had some hope of meeting with you all at our regular meetings ever since January. Something, however, has fallen in the way every time, but I will continue to hope that I may have the privilege in July. Something

over a week ago I felt much consoled and comforted, I hope, by the Spirit of God. For days previous my heart had been burdened with sorrow, which caused me to pray unceasingly to God, believing that is good and able to save and deliver out of trouble. I was lifted up, and felt quite a relief for many days; but my heart is sad and my mind gloomy to-day. Will the brethren and sisters pray for me?

Last week I had a letter from my dear mother in Arkansas, bringing the good tidings that she had heard some of the best preaching, to her, that she had ever heard. She had met with Eld. Landers and his family, and she had a delightful time. My heart rejoices for every comfort she has. May the Lord prepare our hearts to enjoy every blessing that he gives. Your sister in Christ, SABRINA KEY.

HOGANVILLE, GA., May 1, 1884.

Eld. Mitchell.—*Beloved Bro. in Christ:*—I am due something for the MESSENGER, and I herewith remit enough for past dues, and also for another year.

I have lamented much, since I heard that you were over here, that I did not so much as know there was to be such a meeting at Providence. We would be glad if you could come and preach at our house. We have some good neighbors who have never heard a Primitive Baptist preach, and I think they are desirous to know the right way. I am the only one bearing the name of a Primitive Baptist in this vicinity, and I often fear that I am not truly one. Yet the longer I live, the better satisfied I am that this is the only true Church of Christ.

I have greatly desired that I could have, at least, one neighbor, that we might talk face to face, and agree in our experience and views of salvation by grace, church ordinance and fellowship. My lot, however, is as good, or better, than I am worthy of, for "sin is mixed with all I do." Yet the Lord gives me moments of rejoicing, and I think why am I so doubtful? Sometimes so despondent that it does seem that I cannot live. I am sometimes comforted with the thought

that you were the first one that I ever told my experience to, and that you seemed satisfied that it was the Lord's work, and advised me to go to the church. I know that you would not advise me to do anything that you thought to be wrong. Pray for me, dear brother.

Your sister, I hope, in Christ, MRS. J. H. HAYS.

OBITUARIES.

I write this to comply with the request of my children, that I give them a brief history of my sojourn here in this world of sin and misery. I was born in the county of Augusta, in the State of Virginia, February 27th, 1802. I was married to Catherine Early May 28th, 1828, and we have lived together near 58 years. My parents were Baptists. My grandfather, George Kountz, was also a Baptist, whose brother, John Kountz, was a Baptist preacher. About the year 1824 I was brought to see myself a lost, helpless sinner. My sense of guilt was so condemning that I viewed others to be in a better condition than myself. It appeared that my burden of guilt was so heavy that I could not bear the crushing weight. One day, while engaged at work on the farm, I was lamenting over my sad state, and this scripture impressed my mind: "I came not to call the righteous but sinners to repentance." I could take that promise to myself, for I was sure that I was a sinner. My faith embraced Jesus as an all-sufficient Saviour.

The foregoing is but a short sketch of the exercises of my mind. In the fall of the year 1825, I moved my father, mother and grandfather to Montgomery county, Ohio, and on the 29th of January, 1826, I was baptized by James Mulford in the Miami river, near Franklin, Ohio, and became a member of the Church of Christ (the Primitive Baptist). The church at Tapscott Meeting-house gave me a letter of dismissal, and I returned to Virginia, and was received into the fellowship of the Salem church, of Rockingham county, Va. In the fall of the year 1829 we came to Ohio, and I became a member again of the church at Tapscott Meeting-house by letter from Salem church, Virginia. As memory serves us, Catherine, my wife, was baptized by Eld. Samuel Williams in the year 1843. We feel truly thankful to our Heavenly Father for his goodness and care over us. We have had nine children born to us, and the Lord has taken five of them to himself, we believe, and the four who are living are members of the church at Tapscott Meeting-house.

ISAAC MOSES.

ISAAC MOSES.

Our dear aged brother, ISAAC MOSES, died in the full assurance of faith about 11:30 P. M. August 29th, 1883; aged 81 years, 6 months and 2 days.

He has been an honored member of the Regular Primitive Baptist Church of Christ for near 57 years. His humble, self-sacrificing devotion to the

cause of truth is an example of christian virtue to which we will do well to give heed. He had many friends, but, we think, certainly no enemies. O how blessed to so live, and thus die the death of the righteous. Glorious end! Blissful eternity! Sister Catherine Moses, his devoted wife for 61 year past, and his affectionate children mourn, and yet rejoice by reason of a hope anchored in Jesus. To the many bereaved relatives, and to all spiritually related in Christ: We should endeavor to retain in memory his unassuming, frank, open, honorable disposition in all transactions; his kind, peace-loving disposition, and his unwavering adherence to a cause when convinced that it was just and right, and endeavor to conform to his example, following him as he followed Christ as much as in us lies. The hymns beginning with:

“How firm a foundation, ye saints of the Lord;”

and, “A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and friend,
And praise his name on high.”

and, “O land of rest, for thee I sigh,”

were chosen by him to be sung by friends who visited him during his sickness, which was unto death. He was meditating on the sentiment of the hymn:

“Why should we start and fear to die?

What timorous worms we mortals are,

and when his physician entered, he told him of his thoughts, and said, “Oh that I could go! go! go!” He has gone, and we believe that his rest is glorious.

JOHN M. THOMPSON.

CATHERINE MOSES.

Our dearly beloved sister, CATHERINE MOSES, wife of Isaac Moses, was born November 25, 1803, and died April 11, 1884, aged 80 years, 4 months and 11 days. She was an exemplary christian, manifestly of a sweet, amiable spirit, bright ornament of virtue in the church of Christ.

Bro. Moses was deacon and Sister Moses was deaconess of Tapscott Church for many years prior to his decease. He also was clerk of the church for a number of years until, admonished by age, he resigned. In all of his official labors Sister Moses was a faithful companion, wherever her heart was with duty impressed.

March 15, 1884, she requested to be raised to a reclining posture, and with great calmness remarked to her children that she thought her time had almost come to leave this world, and if it was the Lord's will to take her she felt resigned to go, that all her trust was in Jesus and his blood, although she dreaded the suffering of death. She said that she had had many dark hours in her life, especially the past winter, when many times she was afraid to go to sleep, fearing that she would not live until morning, and felt doubts of her fitness to go, but now she could put all her trust in the Lord. She then exhorted her children to try to follow in the footsteps of Jesus. She expressed her confidence that he would take care of them, and that they would all meet

n heaven. She quoted the first verse of 23d Ps., "The Lord is my shepherd, I shall not want."

The writer visited these dear saints and conversed with them in their times of affliction, and witnesseth that grace was their sufficiency, God giving faith for the dying hour. The writer spoke on the occasion of each departure to comfort and encourage the living. Relatives, neighbors and friends evidenced great esteem, for they were beloved.

JOHN M. THOMPSON.

Carlisle Station, Ohio, January 23, 1881.

J. W. HARDISON.

A good man has passed away. J. W. HARDISON died at his residence in Fort Valley, Ga., March 18, 1884. He had lived near his four-score. While there might have been some faults in him that he could have corrected—none are without them—still he was a firm, good man, a good, useful citizen, and a strong Baptist. So much energy has hardly ever been given to any man, as was shown by him all through his long and useful life, and well did he make use of it. Starting life in the humblest circumstances, by hard labor and economy he amassed a considerable fortune by the time he was forty years of age. The war between the States swept the greater part of his hard earnings away, still undaunted he accumulated, and at his death he left more than a competency for those dependent upon him. His education was limited, but he was a good business man. No one who knew him ever doubted his word. He was most strictly honest in all his dealings with his fellow-men. For more than fifty years he was a Primitive Baptist, and it is said of him that under no circumstances did he ever deny the faith, though the temptations that wealth and position always bring, were thrown around him. For success in life he seemed to look to himself and his own efforts; for salvation he most implicitly trusted and looked to Christ, for his theme was, "Neither is there salvation in any other." We find this sentiment encouched in his will, which was by his own request, expressed therein, read at the head of his grave just before his body was lowered. He was humbly charitable. Those who received of him were the only ones who ever knew of his bounty. He was strong in life, strong in sickness, and even strong in death, for he met the monster without a quiver of fear. About his last words were, "I am crossing the river," then closing his eyes he seemed to breathe his life away sweetly, and soon crossed the "River" that separates us from eternity. Life is indeed a mystery, analagous to that wonderful gulf stream, once a myth and still a mystery, the strange current of human existence three-score and ten years long, bears each and all of us with a strong, steady sweep away from the tropic lands of sunny childhood, enameled with verdure and gaudy with bloom, through the tempest regions of manhood, fruitful and harvest-hued, on to the frigid and lonely shores of dreary old age, snow-crowned and ice-veined, till dissolution drives us away into the broad, icy ocean of eternity! No more can we see the genial face of "Uncle Jimmie," or hear the ring of his merry laugh. He left a devoted, faithful wife to mourn his loss. Through the trying vicissitudes of life, with a devotion only seen in a good wife, she stood by him, comforting him in his sorrows, and whatever of faults he may have

had they were looked over by her, and with them all she loved him still. In her remaining days may she be comforted by the promised Comforter; and may we all together with our departed friend meet again, when the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads, when they shall obtain joy and gladness, and sorrowing and sighing shall flee away.

M. G. BAYNE.

Fort Valley, Ga.

MRS. E. J. ROQUEMORE.

He has "appointed the bounds of our habitation;" "numbered the years of our probation."

This dear niece, daughter of the late Thomas Chambless, near Forsyth, Ga., departed this life on the 19th of April, 1884, in the 29th year of her age. She leaves a husband, two children, a mother, three sisters and one brother to mourn her loss. Her girlhood was surrounded with all the blessings, comforts and luxuries necessary for an earthly paradise. Her devoted parents spared no pains in making life enjoyable to her in every possible way. She was gentle in disposition, obedient and affectionate. With all these favors, Lizzie was not happy. Ere she was ten years of age, mother's discerning eye noticed a restless, anxious expression about her at times. Her would-be-gay spirit was pressed, burdened; a ray of heavenly light had entered her heart, and made known to her her sinful state. This inward sin repelled her from the pure and righteous One, in whom she lived, and had her being. In vain she might try to conceal the awakening influence of the holy light. She craved to get rid of sin. She wanted the smiles of God, she felt he was angry. In this way she continued off and on for sometime. During her sixteenth year, on one special evening, her distress seemed to grow worse. Her mother thought her sick, and offered physical remedies. The next morning on inquiry how she felt? she replied, "Ma, do not offer me anything more for my unworthy body, when my poor soul is so sick of sin." Three days later those gracious words of her Saviour: "Fear not, for I have redeemed thee!" were sanctified to a saving belief in him who loved her and gave himself for her. The peace and joy that followed enabled her to crown him "Lord of all." It was not long before the dark shadows of doubt and unbelief began to mar her peace. Her dear father and mother had followed her Lord in the liquid grave; a sense of her unworthiness made her shrink from it. Four years later, in her 20th year, she heard a gospel sermon by Eld. Bassett, which was sanctified to the removing of her fears, and gave her a renewed desire for the church. She went to the church at Smyrna, near Forsyth, and told them what she hoped the Lord had done for her. She was heartily received, and baptized by Eld. Bassett.

This profession she adorned by an humble walk in health and a patient and resigned spirit in sickness. She was married to Mr. Frank Roquemore, September 2, 1880. The same grand and living principle that was underneath her whole christian life, was radiant in her every act in this important relation. The heart of her husband did safely trust in her. The illness that ended her probation lasted six weeks. The first week her bodily suffering

was extreme; during this pain and agony, her mind was tranquil and her soul feasting on the pure, sweet love and grace of God. She tried to comfort the dear ones around her by repeating the many assurances of her acceptance in the "Beloved." Those precious words, "Fear not," she often recalled. She asked her husband to love the church and not to weep for her, gave directions concerning the raising of her children, and sent love to others not there. After this her mind yielded to the intense suffering of her body. She was not delirious but more like unto a little child. In the depths of this pain and anguish there was "strength and gladness;" a gladness that broke forth in the sweetest songs, "Jesus, lover of my soul;" "Amazing grace;" "Jesus, my Saviour, I know thou art mine;" &c., and continued thus at intervals, until her spirit was liberated from its tenement of clay, to mingle in celestial song. Sister, can you not give your darling child a willing sacrifice to God? You have three children who have not professed His name. Do you not know that this bereavement can be sanctified to their good? Remember, there is a great reward in sacrifice, an "hundred fold." I know your prayer was during her sickness: "if possible, let this cup pass." Can you not now say, "not as I will, but as Thou wilt." E. JORDAN.

ABBIE TAYLOR.

ABBIE TAYLOR, fifth daughter of Bro. Daniel and Sister Rachel Taylor, departed this life at the home of her parents in this county, on the eve of June 8th, 1884, of that ever-dreaded disease, consumption. Yet the passage to her was a pleasant one, as we humbly believe she fell asleep in Jesus. Her last moments were calm and peaceful as a summer's evening, when all nature sinks into stillness and rest, so calm, so quiet, so resigned. She called the relatives around, and delivered her parting message, not as a final farewell, but as if she would go before them and welcome them to a better world. Although she had not publicly professed Christ, yet the last words she uttered, "*Glad tidings of great joy,*" continue still in the minds of the surviving relatives, and are words of comfort. The writer, in company with Eld. S. D. Harlan, tried to minister words of comfort. Her remains were interred at Lick Creek Cemetery, to await the summons of her Master, to the resurrection of the just.

CHAS. M. REED.

Connersville, Ind., July 2, 1884.

M. B. LEE.

Died, at his residence, 6 miles north-east of Farmerville, La., MARTIN BARTHOLOMEW LEE, on the 28th of March, 1884. He was born in Sampson county N. C., April 22, 1798. At an early age his father, Cato Lee, moved with him to Washington county, Ga. He married Miss Laviney Albritton, in Wilkerson county, Ga., 1818. He moved with his family to Dallas county, Ala., in 1820, and the same year was baptized into the fellowship of Cedar Creek Church, by Eld. Thomas Trouell. On the 25th day of June, 1831, he went into the constitution of Bethsaida Church, near Snow Hill, Dallas county Ala., and was chosen its first clerk, and on 12th of May following was ordained a deacon. He moved to Union Parish, La., in 1847, and the year fol-

lowing went into the constitution of Liberty Hill Church, where he remained till his death. Death claimed his companion June 12th, 1864, and January 3d, 1867, he was married again to Mrs. Ann Neygaard, in Farmerville, Union Parish, La. As a husband, father, citizen and Primitive Baptist he was beloved and respected by all that knew him. His greatest perfection consisted in knowing that he was imperfect. A Saviour's blood, righteousness, and intercession in heaven, was the objects of his faith. The merit of the creature passed for nothing. Yet as are all true believers he firmly contended for morality and good order. But he is gone the way of all the earth, his spirit to God who gave it, and his body beside that of his beloved companion in Liberty Hill Cemetery. On 28th of March a large concourse of relatives and friends assembled to witness the solemn scene. The funeral services were conducted by Eld. T. J. Foster, who had personally known the deceased for nearly fifty years. He is gone, and though we may grieve at beholding his vacant seat, we know it would be wrong to wish him back. Let us remember the words of Him who is the resurrection and the life, "Because I live, ye shall live also."

HENRY ARCHER.

Farmerville, La., July 5, 1884.

☞ *Primitive Pathway* will please copy.

EUGENIA BOWERS.

EUGENIA BOWERS, the wife of H. P. Bowers, of Hampton county, S. C. was the daughter of Bro. Miles Terry and his wife Sister Elizabeth Terry, people much beloved by the brethren and sisters and highly esteemed generally, wherever they are known. She was born February 18, 1851, and was married June 16, 1871, gave birth to three children—one boy and two girls—and departed this life May 7, 1884, aged 33 years, 2 months and 19 days. She was a woman of gentle, amiable, obliging and forgiving disposition; a woman with a temperament very agreeable. Sometime before her death she showed signs of a tendency to lung disease, having a bad cough. A few days before her death she sent for the writer, and I visited her with Bro. J. I. Roberts, we found her very low, but able to talk. She gave evidences of a change and a good confession of her hope in Christ; she also mentioned that faith was able to move mountains. After reading the 25th. Psalm, I tried to pray, when we left rejoicing at the manifestation of God's grace in the heart of one of his lambs: In a few days she fell a victim to death. The writer was called upon to speak words of comfort to the family. I tried to speak from Psalm cxvi. 7. Her husband, parents and relatives miss her and lament their loss, though they do not mourn as those who have no hope. R. N. TERRY.

Bronson, S. C., June 10, 1884.

SEABORN SUTTON.

In addition to the brief note given in the August issue of the MESSENGER of Bro. SEABORN SUTTON, we are requested to say that he was born February 4th, 1804, in Jefferson county, Ga.; was received into the fellowship of the Baptist Church at Smyrna, Butts county, Ga., in 1828, and in 1837 moved with his family to Chambers county, Ala., and united with the church at Ma-

donia, then under the pastoral care of Eld. John Blackstone. For forty-seven years Bro. Sutton was an orderly and very useful member of this church. He died April 5th, 1884, in the 81st year of his age. Though much afflicted with a sore leg for over fifty years, he was blessed otherwise with good health, and having a sound mind with good business judgment, and having the confidence and esteem of all who knew him he was very useful in both church and state.

As to the number of his surviving family we are not informed. Sister Sutton, the widow of our deceased brother, is far advanced in life and quite feeble. May the Lord bless and sustain her and comfort the bereaved everywhere.—M.

JACOB RITTER.

My dear husband, JACOB RITTER, was born March 8th, 1848. He and I (Cyntha Ann Buckles) were married January 12, 1871. He was baptized into the fellowship of the old school regular Baptist church, in Delaware county, Indiana, in December 1881, by my father, Eld. John Buckles. He was a youth of moral and temperate habits, a dutiful and loving husband, a kind and affectionate father, an obliging neighbor and social friend; the supporter of his aged father and mother together with his little family. He was a faithful, upright and orderly-walking christian, proving his faith by his works, filling his seat in the church, showing much love of the brethren and the cause of Christ. He devoted much time to reading and the study of the holy scriptures; took great pleasure in christian conversation with the brethren. He delighted in the plan of salvation by grace and grace alone; he also had a clear conception of human depravity, and his own unworthiness. His only hope of salvation was in the worthy merits of the Lord Jesus Christ. His life was exemplary, his death peaceable, and we believe his reward sure in that blessed home above, in heaven. I desire therefore not to mourn as those having no hope, although his death was unexpected and sudden. He was taken away in the vigor of life, instantly, by the bursting of a circle wood saw, while sawing wood, October 22nd, 1883; aged 35 years, 7 months and 10 days. He leaves myself, a lonely widow, with three little boys—one 12 years old, one 6 and one 4—an aged father, mother, and many friends and the church to realize their loss. May the good Lord give each of us grace to be reconciled to the dispensations of his Providence, and serve, fear and love him supremely. I desire an interest in the prayers of all God's people. Dear brethren, pray for me and my little ones, that we may have sustaining grace in this world, and live with Jesus in heaven.

CYNTHA ANN RITTER.

Dunkirk, Jay County, Indiana, May 5, 1884.

VIRGINIA BELL WEST.

Sable-robed death has again invaded our dear family circle and bereaved us of the pure soul of VIRGINIA BELL WEST, wife of B. L. West, and daughter of Benjamin and Nancy Tompkins. Sister Bell was born in Johnson county, Missouri, November 12th, 1858, died at Weatherford, Texas, April 30, 1883, at the residence of Sister E. J. Line. Sister Bell professed a hope in Christ a short time after her marriage, which was October 12, 1880. She was

at my house when the Lord in his tender mercy saw fit to reveal to her the evidence of a new-born soul. She was washing; she arose from her tub shouting and praising God, with joy unspeakable, saying, "O sister, can this be religion? can it be that the Lord has pardoned my sins?" Any language of mine would fail to portray the heavenly light that shone on her lovely face. I never saw one so happy. We sent for our mother and brothers and sisters, and it was a day of rejoicing. She said, "O Ma, will I always feel so happy?" Ma said, "Dear child, I fear you will not always feel as you do now; you will have many doubts and fears." And alas! how soon they came. The next morning she said, "I fear I have deceived you all, but my prayer is, O God, if I am deceived, undeceive me." She did not join the church then, but had a great desire to be baptized. She went along doubting and fearing one year, and then the hand of disease was laid upon her; she fell a victim to that dread disease consumption, and after suffering intensely, for many months, she became very much troubled; she said she believed the Lord was chastising her for not doing her duty, and our church meeting was coming, and she was just able to walk about a little. On Saturday she went forward and told what great things the Lord had done for her poor soul. She was received and baptized Sunday morning, by Bro. Willis Russell, it being a freezing cold, but nothing shook her firm resolve. It was sweet to see her the week following her baptism; to all appearance she seemed almost well; she had that faith which is an evidence of things not seen. But the Lord works, and none can hinder; for alas! how soon the ravages of that dread disease preyed upon her mortal body, and she was fast declining when I thought perhaps a change might help her, and took her to Weatherford. I remained with her as her nurse, but alas! the frailty of human hopes; she grew worse very fast; her mind seemed to be very much in darkness most times, until about three weeks before her death. One morning she was suffering great pain, and seemed almost in despair; I looked down on her pitiful face with sorrow which almost broke my heart. I stooped and kissed her; she raised her eyes to me, and I never can forget the sweet expression. She said, "O sister! Jesus has come! he is here with me now; I am dying but I don't fear death; I called our sister and she came to us, to whom she said, "O sister Josy, I am dying, but Jesus is with me; don't weep to me dear sisters; I feel the chill of death, but it is no terror to me; he is sweet is the presence of Jesus! O sisters, you cannot realize my happiness. I don't have any desire to remain here in this world of sorrow." She lived three weeks after this great change, and O it was sweet to see that sweet calm that rested on her peaceful face; she was perfectly resigned to all her suffering; no earthly cares seemed to trouble her mind; and when the hour of death came she passed sweetly away; for she had been taught of God to know and love her Saviour here on earth. May God, who took little infants in his arms and blessed them, preserve in health, life and righteousness, that little infant left motherless, and finally bring us all to a happy re-union in heaven, is my prayer.

MRS. M. A. BROOKS.

South Prairie, Texas.

NOTICE!

All visitors coming to the Harmony Primitive Baptist Association, to be held at Macedonia Church, Terrell county, Ga., will be met at Lawson and Leesburg on Friday before the second Sunday in October.

ASSOCIATIONAL.

Dear Brother Mitchell:—Please allow me to announce through the MESSENGER that the Primitive Western Association will convene, if the Lord will, on Friday before the 1st Sunday in October, 1884, with the Church at Flat Shoals, Troup county, Ga., ten miles west of Chipley, Ga.

Visitors coming by railroad, will be met by Brother C. Fuller, with conveyance, on Thursday, at Chipley, Ga., on the C. & R. Railroad.

Yours truly, T. J. BAZEMORE.

The Ocmulgee Association will convene with County Line Church, Wilkes county, Ga., on Friday before the 2nd Sunday in September. Those coming by Railroad will be met at Juliette on Friday and Saturday morning (E. T., Va. & Ga. R.R.) W. M. C. BUTLER.

The Oconee Association will meet, if the Lord will, on Wednesday after the 2nd Sunday in September next, at Moriah Church, Madison county, Ga. Brethren and sisters are invited to attend especially. Finishing brethren, and such as desire to come by Railroad, will please correspond with Brother W. J. Fluman, at Winterville, Ga., and he will arrange to have them met with conveyance.

Yours as ever, F. M. McLEROY,

Athens, Ga.

Clerk.

ELD. A. PARRISH'S address is now Lois, Berrien county, Ga.

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ELDER HASSELL'S HISTORY OF THE CHURCH for a club of 10 subscribers with \$10. Will be delivered when published, post-paid.

We mean we will give the person getting up a club of 10 subscribers of GOSPEL MESSENGER, one copy of the Church History.

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W. M. MITCHELL.

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G. E. THOMAS, Columbus, Ga.

J. RHODES BROWNE, Pres't.

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Vol. 6.

No. 10

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELDER MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

OCTOBER, 1884.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

Central and Southwestern Railroads

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

| READ DOWN. | | READ DOWN | | READ DOWN. | | READ DOWN | |
|------------|----------------------|-----------|--|------------|----------------------|-----------|------------|
| No. 6. | From Columbus. | No. 20. | | No. 51. | From Savannah. | No. 53. | |
| 1:00 p.m. | Lv.....Columbus | Lv..... | | 10:00 a.m. | Lv.....Savannah | Lv. | 8:45 p.m. |
| 3:30 p.m. | Lv.....Butler | Lv..... | | 4:30 p.m. | Ar.....Augusta | Ar. | 5:45 a.m. |
| 4:25 p.m. | Lv.....Fort Valley | Lv..... | | 6:20 p.m. | Ar.....Macon | Ar. | 3:50 a.m. |
| 5:42 p.m. | Ar.....Macon | Ar..... | | | Ar.....Fort Valley | Ar. | 9:31 a.m. |
| 11:20 p.m. | Ar.....Atlanta | Ar..... | | | Ar.....Butler | Ar. | 10:23 a.m. |
| | Ar.....Eufaula | Ar..... | | | Ar.....Columbus | Ar. | 12:32 p.m. |
| 11:30 p.m. | Ar.....Albany | Ar..... | | 11:20 p.m. | Ar.....Atlanta | Ar. | 7:50 a.m. |
| | Ar.....Milledgeville | Ar..... | | | Ar.....Eufaula | Ar. | 4:09 p.m. |
| | Ar.....Eatonton | Ar..... | | 11:30 p.m. | Ar.....Albany | Ar. | 4:05 p.m. |
| | Ar.....Augusta | Ar..... | | | Ar.....Milledgeville | Ar. | 10:29 a.m. |
| 7:40 a.m. | Ar.....Savannah | Ar..... | | | Ar.....Eatonton | Ar. | 12:30 p.m. |

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WILLIAM ROGERS, Gen. Supt. Savannah.
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Editors of the Gospel Messenger:

DEAR BRETHREN—Please permit me to say through your pages to my Brethren in the Ministry, that I desire Agents to sell my Book, entitled, "**The Sovereignty of God.**" The Book contains two hundred and sixteen pages; good print, on fair book paper God's Special Election of His People to Salvation; The Special Redemption of the Chosen Family through Christ; The Effectual Calling and Regeneration of the Redeemed; and, The Final Perseverance of the Saints through Grace, are the subjects treated of in the work. The present is the Second Edition of the Book; price, 75 cents per copy. I now propose to send half dozen copies to any Minister who may apply, by addressing me at Butler, Ga; and when the Books are sold, such Agents will be expected to send me \$3.50 reserving \$1.00 for their trouble. The several points discussed in the work are treated in a polemical style, each point defended by Bible testimony, and objections answered.

Very respectfully, JOHN ROWE.

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W. M. MITCHELL.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause Elders P. D. GOLD and P. G. LESTER, Editors. GOLD & CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. J. E. W. HENDERSON, Troy, Ala., at \$1.50 per annum.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1884. Vol. 6.

BIOGRAPHICAL.

ELD. ISAAC HAMBY.

I was born in Jackson county, Ga., near the Apalachee river, Sept. 20th, 1806. My father's name was Thos. Hamby, and my mother's maiden name was Esther Brooks, and both belonged to the Baptist Church. They moved from Jackson to Morgan county, Ga., then to Jasper county, and finally to Newton county, Ga., and they were among the first settlers of that county. Shortly afterwards my father died, leaving a large family of children; and as I was the second child, I had to do what I could in helping to raise the smaller children, and thus was deprived of getting but very little education. I am now living within five miles of where I was raised. Being an orphan, I tried to be moral and retain a good character, as that was all I had. Once, when my mother was lying very low, I thought, "now, if this was my condition, and I was to die, what would be my condition?" From these reflections I was induced to try



to pray for the first time. From then on until grown I was making vows and breaking them, thinking I would have to do better to be saved. My trouble and burden of sin became so heavy that I had no peace of mind. I went to a party, on the 14th of February I believe it was, in 1829, for the purpose of getting relief and ease of mind; I tried to be cheerful while I was there, but after leaving, my troubles returned with double force. I thought I had committed the unpardonable sin in going to the party. I could not see how God could remain just and save me. My troubles were very great until July, when, lying in my room, not feeling very well, and studying about my condition, I had a view of Jesus Christ standing between God and the sinner, and through him alone could the sinner be saved and God reconciled. I could not help shedding tears, but I soon thought it was not for me; that God had showed this to me to make me more miserable, and to show me how he could save others, but it was too good for me. Shortly after this I went to a night meeting, and the preacher took up my case and told it all to me, and I wondered how he knew all my thoughts; and as I went home from that meeting I felt so badly I thought I could not live until morning, and when I put up my horse and started to the house it seemed to me that I heard a voice saying, "O ye of little faith, why will ye doubt these things?" The answer seemed to say, "What things?" I then had a view of the same Saviour as my Saviour, and then my troubles were all gone, and my soul was filled with love and joy. In September following I went to the church at Mt. Zion, then Newton, now Rockdale county, Ga., and told them in substance what I have here written, and was baptized in October following by Eld. George Daniel, then pastor of that church.

Soon after this I got in great trouble, thinking I was deceived and had deceived the church, for I could not live the life that christians ought to live, and did live; I thought if I could get my troubles back again I would know how they went, but could not, and desired very much to know where the mistake was. In my troubles I went off to myself

to ask God to show me my true condition, thinking it could not be any worse by trying to pray. I went off a short distance, and I there had a view of Christ as God in wisdom, knowing all things, and as such standing as my surety in eternity; and I as a vessel of mercy chosen in Christ before the world was, and he in due time put away all my sins by the offering of himself, both past, present and to come. I was married, September 17th, 1829 (the same month that I joined the church), to Nancy Melton, daughter of Moses and Dorothy Melton, of Newton county, Ga., and the next fall we moved to ourselves and went to housekeeping. We settled in the woods, in rather an isolated place, no Baptist living near. My wife, not then being a member of the church, I got in some of the darkest places—being shut up in darkness spiritually. One day, being in the woods alone riving boards, the poetry of the song, "Mixtures of joy and sorrow," etc., was presented to my mind, and come down to the verse—

"Lord, why am I thus tossed,
Thus tossed to and fro?
Why are my hopes thus crossed
Where'er I'm called to go?
O, Lord, thou never changest,
And 'tis because I stray;
O, grant me thine assistance,
And keep me in the way."

Oh, what anguish seemed to seize upon me because I could not live as I wished to, and did feel to desire that the Lord would keep me in the way. At this moment darkness gave way and light sprang up, and I sat down upon a log, feeling assuredly to be his, and if his in reality, I desired that he would take me from this world rather than pass through such darkness and gloom again. Something seemed to speak to me and say, "I yet have a work for you to do," and I was made to inquire in mind what that work was, and was troubled very much about it until the next spring. One day while plowing in the field alone, about a half mile from home, I heard the words, "I'm going to travel to preach the gospel;" and something responded, "that is what you have got to do."

I stopped my horse and said, "Lord, I can't do that." My troubles continued. I went home at night, and I saw there was a change in my wife's countenance, as I thought, not knowing whether it was in myself or her. We lay down and were soon engaged in conversation, and my wife told me her experience, and wanted to know what I thought about it. I told her what I thought was her duty, asking her when she got a hope, and found that it was exactly the time of day the circumstance took place with me in the field. My mind was troubled for several years about preaching, and I tried to excuse myself in every way I could—being a poor man, and my wife sickly, with a number of small children—and many such things I put in for an excuse. One day while riding on a wagon, with a man driving, the horses ran away; the man turned them loose and jumped off, and seeing my danger I, too, sprang, and when I fell to the ground something said, "now I reckon you will preach." I had several dreams, one of which was that myself and wife were going up a hill in a straight path and something appeared before us, and it appeared like an evil or wicked spirit, and I thought and believed it would destroy me; and when we got to the top of the hill we came to a small house, and I unlocked the door and we both went in, and there was a light in the house, and I turned and locked the door and felt that we were safe; but behold! there it was in the house, ready to devour me. I then cried out to my wife to help me, and she said she could not do me any good; and the Lord spoke and said to me, "you shall never see any more peace until you preach." I said, "Lord, I can't;" and the answer came back saying, "you can tell what the Lord has done for you." I then awoke, and still continued in deep trouble, thinking that I could not leave my family in their afflictions; but when at meeting I would get so full I would venture to talk a little in the close. Soon the brethren and sisters were whispering that I would have to preach, and then it was that my wife began to oppose it so much; and as I could not preach any way I determined to quit trying to say anything, and would

just go to meeting enough to keep from being excluded. I then got in much trouble about it, and still with the same resolve, never to attempt such a thing again. About this time my wife was taken sick and was down for three months, and had three physicians with her, who said there was no hope for her recovery; then it was that I begged the Lord to spare her, for she could raise the children better than I in my troubled condition; and if all this affliction and trouble came for my disobedience, to take me and spare her. When my wife began to improve, and we did not have to sit up with her, and finally got well, and with the same troubles still on my mind about having to preach, one night after lying down (my wife yet feeble) I fell into a doze of sleep, and was awakened by a severe pain in my head. I got up almost crazed (it appeared) from the severity of it, and my wife heard me exclaim, "Lord, have mercy." I really believed the Lord was going to kill me right then. Believing that my time was short, and desiring not to disturb my wife in her weak condition, I resolved to walk the floor till I fell dead. About the third time going across the floor (expecting every step to be the last), all at once something came down before me with all the human family, apparently, and all of them appeared as unconcerned as though they did not have to die, and I saw them stepping out of time, and when I saw this I screamed out audibly. At this moment my wife came to my side and asked me, "what is the matter?" I could not make any reply. The Saviour appeared in the midst and said to me, "do you see the condition these people are in, and you say that you will die before you will warn them of their danger!" I said, "Lord, I cannot." It then seemed that he showed me myself, that there was nothing in me that could do it, and I said, "yes, Lord, I know that, and if I knew the Lord would always be with me I could do it;" and he said, "have I not promised to be with you and make you able, and you cannot believe my word?" I then spoke out and said, "Lord, I am willing in the spirit, but the flesh is weak;" and that which appeared to me a little while before rose up out of my sight

and I was calm as before, and the pain in the side of my head had entirely left me. I then turned to my wife and said to her, do not be uneasy but sit down, and I would tell her what was the matter. I then told her what I had passed through. Then she began and told me that her affliction was all for her opposing me in preaching, and said that she was now willing to give me up for the Lord's will to be done. And now after we had talked the matter over and expressed our humble resignation to his divine will, I said to her before we retired to bed, "let us bow and ask God to help us to do our duty." And it seemed that my wife's health began to improve immediately; and I have been trying to preach ever since. I was called to serve the churches in the fall of 1847, and the 29th day of January I was ordained by a presbytery composed of the following elders: Joel Colley, Willis C. Norris and Beaton Daniel, and have been serving four churches almost all the time until recently; am serving only two for the present year. I have been serving as Moderator in the Yellow River Association for the last 18 years. I now feel that my departure is near at hand, as I am in my 78th year, and still trust in the same God, and feel that I have kept the faith and fought a good fight. I have opposed the Missionary operations and all the institutions of men.

Yours in the bonds of the gospel of Christ.

ISAAC HAMBY.

Conyers, Rockdale Co., Ga., Feb. 18, 1884.

ORDINATION.

The church at Macedonia, of the Hillabee Association, by petition of the church at Pleasant Grove, of the same Association, proceeded, on the 13th of July, 1884, to set Bro. H. C. Harris, after due examination by the presbytery composed of Elds. Elijah Garrett and G. B. Knight, apart to the full work of the gospel ministry by prayer and imposition of hands.

G. B. KNIGHT, Moderator,

E. B. PHILLIPS, Clerk.

Ashland, Ala., August 8, 1884.

STATE ROAD, DEL., July 22, 1884.

Dear Bro. Respass:—Just at this time one of our aged and esteemed brethren is lying low from a stroke of paralysis. I speak of Bro. W. Hastings, who has for many years been principal deacon of one of the churches that I serve. As a life of usefulness and of faithful service seems to be drawing towards the termination, I find my mind running back over the past to recall and trace out as many as I can of the interesting and instructive events connected with that life, and with the early experience of a work of grace. Bro. Hastings was left an orphan, and thrown out upon the world at so early an age as to have no recollection of it. He was taken in charge by a relative who, it seems, thought only of himself, and of making the most of the boy that he could for his own advantage. The event of it was that the orphan boy grew up to manhood without education, without either moral or religious training, and when grown could neither read nor write. There were Methodists in the vicinity, and their camp-meetings and *bush meetings* were quite numerous and frequent. The young people, of course, all went to these meetings, and at times there was much religious excitement. The denomination prevailed to that extent that the great majority of the people neither saw nor heard anything else. It was a popular thing to join (that is, have the name put down) and be religious; and so our young friend went with the rest and had his name set down, and joined heartily, I presume, with them in trying to be a Methodist. Mingling more or less with the religious commotions around him, he could not long remain ignorant of the existence of such a book as the *Bible*; and, though he could not read it, he would sometimes hear others read in it. He also became acquainted with the fact that professors of religion were divided, and called by several different names. Among the names he heard of was *Baptists*, and he said he remembered to have heard Baptists spoken of in the Bible. He told me, in his own innocent way, that he could not remember of Presbyterians or Methodists in the Bible—none only Baptists; and although

he had heard of Baptist people, he had never met with any. He told me that there could be but one right way, and that he desired, if possible, to find that way, and be satisfied that he was right. There was a Baptist meeting-place not many miles distant, where there were monthly meetings, and young Mr. Hastings concluded if he could find out their preaching day to make an effort to find also the place, and see and hear for himself. One fine spring morning, he set out on horseback for the Baptist meeting. He had not reached half way before his horse stumbled and fell to the ground, throwing him over his head. He was badly hurt. Instead of further thought of the meeting, feeling sick and faint, and sad at heart, the next and only thing was to make an effort to get home. For some weeks afterwards he was obliged to be in bed. There was something mysterious about the stumbling of that horse; the road was smooth and perfectly level; but it was an important link in the chain of events. During his confinement to the house, with that indomitable perseverance that has characterized him through life, he determined upon an effort to learn to read. He was at this time married and settled upon a farm, but he had become anxious to be able to read the New Testament for himself. His anxiety, aided by a determined will, hastened him on; and by the time he was able to go out again he had read sufficiently in the Testament to find, not only the Baptist name, but the doctrine and ordinances that mark the Baptists as a distinct people. He had never until now known that there were four evangelists, or gospels. He said he wondered why there should have been this repetition. Not at all disheartened by his former failure, he is now far more anxious than before to hear Baptist preaching; but both the word and the work were ahead of the preacher. In his Bible he had found that word of God that came to John in the wilderness, and that baptism that John preached. I have been somewhat particular in tracing these events, as in them we may see displayed that wonderful providence that led this neglected, orphan boy about and instructed him, leading him in a way that he never

would have chosen, but yet a way that brought him to Zion. Why should he not have went to meeting and heard the preaching, and so been convinced by the force of argument, and by the preacher's eloquence, that the Baptists were right? But not so. He must be disappointed. He must not hear a single sermon preached until he has read the word. He must be taught by the Spirit, and find the doctrine in the word, and the experience in his own heart, before he ever hears it preached. The preaching, when he hears it, will bear witness to all the way that the Lord has led him. He was a *Baptist*, while as yet he had never seen the face of one of them. I need not tell you that he gladly received the word when he heard it, and that he sought an early opportunity to cast in his lot with that people. It is now more than forty years since these events took place. Bro. Hastings has, for most of that time, filled the office of both deacon and clerk for the church to which he belongs. He has filled them with honor to himself, and with fidelity to the sacred trust. Few men that I have ever known have been so liberal in contributing to the support of the Baptist cause, and in entertaining preachers and others at his house. He has prospered in the world and become comparatively wealthy, but it is held and enjoyed mainly for the good of others, and especially for the household of faith. The poor, who ask for employment do not ask in vain.

Bro. Hastings began his Baptist life alone. With the exception of his companion, none of his family, or his neighbors, were members with him. But in spite of all unfavorable surroundings I think he ever gloried in being a Baptist. At length his children, and his neighbors' children, have risen up to call him blessed. He has lived to see a commodious meeting-house erected and completed within sight of his own door. There are enough members in the immediate vicinity to constitute a church; and one of his sons now serves in the office so long and so well filled by the father. To all appearance now, the time of his departure is drawing very near; and we can say, *he has fought a good fight*. The

usual bounds of human life (three score and ten) is already passed; but throughout this long life he has lived peaceably with all men, loved and respected by all who have known him. With a clear understanding of gospel doctrine and order, and always zealous for the honor and glory of the redeemer, nevertheless his action as a church member has been characterized by extreme modesty and diffidence. While the Lord oftentimes works with his preachers confirming the word, he also goes before them preparing the hearts of the people to receive the word. In conclusion, I feel like adopting your expression with regard to Deacon Ben James, and say that we have reason to thank and praise the Lord that such men have ever lived on the earth.

Yours to serve in the gospel,

E. RITTENHOUSE.

LYNCHBURG, TENN., Jan. 25, 1884.

Dear Brethren Editors of the Gospel Messenger:—Having been requested by the brethren at different times to write something for the MESSENGER, I have not consented till now, feeling my inability so sensibly. My mind has been often called to the travels of National Israel, which I understand to be a type of the church.

Deut. xxxiii. 29—"Happy art thou, O Israel, who is like unto thee, O people saved by the Lord." This is the language of Moses, the leader of Israel when he had made an end of blessing them. There are a great many peculiarities about those people. We wish to notice a few of them. First, these people were the descendants of Abraham, with whom God made a covenant (Gen. xxii. 17); this covenant was made with Abraham prior to the existence of his descendants; and this covenant he promised to multiply him as the sand upon the sea-shore, and as the stars of heaven; which seems clearly to my mind to represent in the figure the covenant of peace entered into between the Father and the Son ere man was created. However, we are told by inspiration that God spake to Abraham on this wise: that his posterity should go into

strange land and be afflicted four hundred years; at the expiration of which time, God would deliver them. According to promise, they were brought, and according to the word of the Lord, they went into bondage in the land of Egypt. In the whole narration of the travels of Abraham and his posterity, is shown the providence of God in bringing about the fulfillment of the promise. We must bear in mind that in all this catalogue there is not a syllable said about Gods thus dealing with any other nation. Well might Moses say, "Happy art thou, O Israel, who is like thee; O people saved by the Lord." God, according to the covenant, at the appointed time, visited Israel in Egypt, and raised Moses to manhood in spite of the decrees of the king. What is more marvelous than all, to the man in nature, is, he was reared in the house of Pharaoh, although he was a king and bound and loosed the subjects of his kingdom at his pleasure, but God overruled, and thus Moses' life was preserved, representing in the figure the Lord Jesus Christ. Moses having been brought up and taught in all the wisdom of Egypt, the Lord appeared to him in a flame of fire in a bush in the land of Midian, where he had fled through fear of the king; Moses was made to wonder at this miraculous sight, why the bush was not consumed; just as God's servants are till yet. What is our nature more than a poor bramble ready to be burned? Well do I remember when I could not see how God could remain just and justify such a sinner as I. The Lord having thus revealed himself to Moses says to him, "I have heard the groanings of my people; I will send thee to deliver them." Moses, like all God's servants, began to complain of unworthiness. How different are God's servants to the servants of men. Moses complained of a stammering tongue and slowness of speech; but God gave him a spokesman; yes, without that spokesman God's servants would all be blank. But when He puts forth His sheep He goes before them. Moses went under the direction of God, just as his servant goes to day, if his way is made to prosper. Moses arriving in Egypt began to perform the many miracles as the Lord directed him; but we find

while the Lord had servants performing miracles, there were subjects of the king of darkness endeavoring to do the same; the magicians imitated them in many things, just as they do to-day, but Aaron's rod swallowed them up; and when it came to bringing up those in which there was life they failed; so it is to-day (spiritually); they imitate God's servants in many things but when it comes to giving life (spiritually), that is the work of God only. This is the record; God has given eternal life, and that life is in His Son; although they are teaching poor, blind human beings that if they will give them money enough they will christianize the world (give them spiritual life). The world is fuller of such teachers to-day than it was in the days of Moses. God having displayed his mighty powers in Egypt we see Israel take up their march; not by the way of the Philistines, though that was nearer; God does not lead that way but he leads them around by the way of the wilderness of the Red Sea. This I think brethren, I experimentally realized though I had a nigh way marked out to travel; I expected to bring God under obligations by a few good works that I could perform; but to my great astonishment I found that God did not lead that way. The things I thought to be unto life found to be unto death, so God leads Israel out with a high hand; the young, the old, the middle aged, not one is left in Egypt. (Is it a figure? the apostle say it is)—if figures do not cover facts they are of no use. We don't understand God to work by uncertainties; then if figures cover facts will not all Israel, spiritually, be lead out from under the bondage of sin or out of spiritual Egypt? Arminians, with all their seducing flatteries, must hide out here. We find when they were brought to the Red sea they could go no further—they had no power to divide the water—their enemies pursuing them the Red sea in front; deplorable state. In agony they cry "were there not graves in Egypt, that we might have been buried there?" They could see no way to escape death. In that critical moment God manifested His power in dividing the waters. Israel having been brought to a standstill point the last gleam of hope gone, they were enabled to see the sal-

vation of the Lord, and they passed through on dry land and ascended the banks of deliverance. They could sing a new song now "Christ, my Righteousness;" they had experimentally realized their own inability to deliver themselves, just as God's spiritual Israel. When they have been lead by the still waters of his grace to the point where they can go no further, and they see no way to escape death (eternally,) they are experimentally taught that there is no power in themselves to extricate them out of the great vortex of sin; they thus begin to cry; "O, that I had died in infancy, then I might have been saved, but alas it is too late! I have passed my day of grace, my destiny is sealed." I could not see how God could remain just and justify a wretch like me. In this extremity God appears to their relief, divides the waters of that sea of sin that was red as crimson, and sets the captivated soul at liberty. Like Israel of old, they can sing "Christ my righteousness." Arminians, with all their boasted power, have failed in this case, and the poor Israelite cries "Salvation is of the Lord." Like his prototype, he believes the Egyptians he has seen to day he will see no more; but O, how soon the poor creature finds himself in a wilderness; doubts and fears begin to arise, and he begins to cry for that spiritual manna which is an antitype of that manna that supplied national Israel in the wilderness; and again for that living water the antitype of that water supplied Israel of old at the rock in Horeb, which rock the apostle says was Christ—that is, we understand, in the figure. After forty years in the wilderness, they were brought into Canaan, the promised land, the Lord going before them in battle subduing their enemies. God had given them a High Priest to officiate for them in the Priestly office, to make atonement for their sins, bearing their names engraven on the breast plate worn by the Priest. No other people was given a High Priest, none but the twelve tribes of Israel were engraved on the breast plate. Those priests I understand, represents the Lord Jesus Christ, and this alone to my view, upsets universal atonement; there were none but the children of Israel embraced in the covenant made with

Abraham. It seems so plain I can't for the life of me see how God's children can be so far led astray by those Judaizing teachers; but we know, according to the scriptures, that God has a people in Babylon; but Israel only could experimentally cry, "saved by the Lord;" no other nation could cry as they, because God had not delivered or saved them, but destroyed them before Israel; and if we take the Bible for our guide, just what we all ought to do, we can see exactly why the societies of men (called churches,) so earnestly contend for works:—their prototypes had nothing but their own works—and figures must cover facts.

Israel being delivered and brought into Canaan according to the promise, they had diverse laws given to them not given to the nations around them—but to Israel alone—and by obeying those laws they were to enjoy the good of the land; not to make them Israelites, for they were Israelites before they received the law, but in order that they might enjoy the good of the land. This land, I understand, represents the Church in its organized state; but they being a rebellious people, began to desire a King, that they might be like other people—the nations around them. Brethren, I fear that spirit is among Israel to-day. The consequence was God gave them over to their enemies for a chastisement; but bear in mind, they are yet Israel. It is said by the prophet Isaiah, "Israel shall not be confounded, world without end, but they shall be saved in the Lord, with an everlasting salvation."

Now dear brethren, if those people were types, shadows and figures, and if figures cover facts, how can one of God's children deny the special providence of God in their salvation? If God's purpose in the salvation of one can be thwarted cannot all be? and would not the whole plan of salvation be upon precarious ground? But thanks be to God, there was not one of Israel left in Egypt. Then this is in keeping with the words of Jesus when he said, "All the Father gave unto me shall come unto me, and I will raise him up at the last day." Then, dear brethren, although we have fiery trials,

When Jesus is present in Spirit we can repeat the language of Moses: "Happy art thou, O, Isreal, who art like thee, O, people, saved by the Lord; not unto us, but unto thy name, be glory and honor forever and ever." Yours to serve in gospel bonds,

R. H. JOHNSON.

Dear Editors and Kindred in Christ:—Having to write on business, I thought I would drop a few lines for your consideration. First, would say I have read the MESSENGER with much interest, and glad to see the oneness of sentiment in all its contributors, which is evidence that they have all been taught by the same Teacher and learned the same things, by which they honor their Teacher, showing His wisdom and ability to make the simple wise. How pleasant is the meeting of those who have been taught of the Lord, although they have never seen each other in the flesh; when they speak to each other only the "things they have seen and heard," they become acquainted at once and cemented together as it were by love. The same brotherly feeling is kindled in our bosoms when we read from the pen of these little ones in giving a sketch of their experience or from the heralds of Christ, or if they instruct and comfort the lambs of Jesus they must teach and write from experience, speaking the things they have seen and heard, and not what they have learned from some wise man or sermon book; such is not food for lambs, it will satisfy only the worldly mind. It matters not how great the difference in point of worldly wisdom, God, the Teacher of all his children, brings them on a level. His wisdom so far exceeds anything they ever attained to, that the wisdom of this world becomes foolishness to them, and they become fools in themselves, and proper subjects to be instructed. Such teaching humbles and never exalts the individual. So under the direction of this blessed spirit we never see one puffed up, or, using a common phrase, having "big head," but feeling their nothingness before God, they know no wisdom or power to talk about but of God. And when a poor sinful

man is called by irresistible impressions to preach the preaching God bids him, O how little, how ignorant and weak he feels; but at last when he can no longer rest, in fear and trembling he, like all the brethren and sisters, steps forward in discharge of duty. And when he preaches Jesus a Saviour that salvation is of the Lord, the little lambs can say amen and feast upon the truths of the gospel. Jesus, a precious Saviour, is all they want, for He is the way, the truth and the life. When His beautiful character is portrayed even by an illiterate fisherman it is as powerful and effective as if preached by a learned Paul. A SAVIOUR; this term would lead us to believe that something was lost, and all the religious teachers, except Primitive Baptists, hold that all are lost and that Christ, the Saviour, came to save all; if this view is correct, universalism is right, because he, Christ, did all that he came to do, so they must teach that all are saved. To say one was lost shows a failure and disappointment, and that he is not a Saviour, but would be if he could. It is nothing but having a form of godliness but denying the power, and is in my view dishonoring to God; because he sent his Son as a Saviour, or to save all men, but all are not or could not be saved by Him. How different is the doctrine of those who have been made to see their true condition; that they were lost in sin, who believe God chose his people in Christ before the world began; that he (the Father) gave to his Son (the Saviour) a people out of every nation, kindred and tongue. As by one man sin entered into the world and death by sin, so death has passed upon all men for that all have sinned. The Saviour being provided before they (the chosen) passed under the reign of sin, they still were his by gift of his Father; he held the oldest claim, had the right of redemption being related to them, and was promised soon after sin entered into the world and preached by the servants of God long before he was born in Bethlehem of Judea. This precious Saviour was with his servants, the prophets, with his servants in the fiery furnace, in the lions' den, in the dungeon and in the raging ocean with Jonah; and all of them preached Him as a whole

Saviour, as Jonah saying, "Salvation is of the Lord." After making his advent into the world, having come to save that which was lost, the power of God was manifest in him in performing miracles, healing all manner of diseases, saying to the dead, "Arise;" and every revelation made to his people while here in the flesh proved him an all sufficient Saviour, and so they preached Him. He came to do the will of his Father, to save his people from their sins, and so he is set forth throughout the Scriptures as a Saviour, and so Primitive Baptists hold him forth from the press and pulpit, from Maine to California, from the river to the ends of the earth. And why? Because they have all been turned about as God's people have been through all ages of the world, that is God in his own way and time quickened the dead sinner into life, not to make them sons, but because they were sons. Prior to this quickening they felt no need of a Saviour. Why? Because they thought they could do some part of the saving themselves. How true the word of our Saviour, "The whole need not a physician, but they that are sick." Now the poor, quickened sinner tries to amend his ways by leaving off his greatest sins first, but as the light of divine grace shines in his poor heart the plainer he sees his true condition and the worse he seems to get until he sees himself so bad that everything he does only condemns him, realizing that he is such a great sinner, the chief of sinners; "There is a precious Saviour for others, but not for me, my doom is fixed, I am justly condemned. He has sinned all he wants to, and now if I go to hell let it be for what I have done. God will be honored in the destruction of such a sinner." He is one that needs a Saviour, could rejoice in a Saviour, in agony of soul he cries, "Lord, save or I perish!" In a moment the burden of guilt and sin is gone, a lovely Saviour revealed to the troubled soul in place of sorrow and mourning, praise to God, joy inexpressible and full of glory. All such teach that Jesus is a Saviour of poor sinners, they delight to sing his lovely name; and never, in my judgment, will we hear one of these say, by the spirit, He wants to save everybody if they will be saved,

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for they know that men in nature have no will that Christ should reign over them. But we believe from experience, the Scriptures testifying to the same, that his people shall be willing in the day of his power.

In August, 1860, I hope Christ was revealed to me as an all sufficient Saviour, in the State of North Carolina. I emigrated to Arkansas the same year. In October, 1863, was received into the fellowship of Cane Creek Church of Primitive Baptists, and for eleven years in weakness have been trying to preach Christ as the only Saviour, and God has blessed my feeble efforts in calling a goodly number of his little ones out of Babylon; and sometimes I feel he has fed his sheep and lambs through the earthen vessel.

I extended this article too far, but missed nearly all I thought to write. I wish to say to Bro. F. A. Chick, of Maryland, that he writes as I understand. I read his views on the parable of the talents some two years ago. I then felt that I wanted him to know that Arkansas saw the subject in the same light he did.

Dear Brother Respass, this is at your disposal, and if published, my love to the faithful in Christ who may look over this. I am, I hope, a little brother in Christ, a precious Saviour.

T. B. LITTLE.

Toledo, Ark., March, 23, 1884.

JUSTIFICATION.

BELFAST, TENN., December 31, 1883.

Dear Bro. Respass:—The apostle Paul said, Therefore being justified by faith we have peace with God through our Lord Jesus Christ.—Rom. v. 1. Now God justifies his people, and faith is the evidence by which they realize their justification. Christ saves his people by grace and justifies by faith. We can't realize anything without faith, nor know anything in a spiritual sense without it. Faith is the evidence of things not seen, and by it we overcome the world, and by it Christ gives peace; "my peace I give unto

you, not as the world giveth; my peace I leave with you." Faith is the fruit of the Spirit, and works by love and purifies the heart. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. God operates upon his people as no other ruler can upon his subjects. Now if faith works by love, then he who has faith has love; and all the blessings that were given us in Christ are received by faith; not only justification, but sanctification, wisdom and redemption. The Spirit itself bears witness with our spirit that we are the children of God, and if children then heirs of God and joint heirs with Jesus Christ, being heirs of the promise God made to Abraham. He that believeth is justified from all things from which he could not be justified by the deeds of the law. God is the author and finisher of this faith, and it is not, therefore, of the creature, as some say it is. It is very important, as nothing we do is acceptable with God without it, for without faith it is impossible to please God. Can we please him with it? Yes, by doing the things he has taught us in his word to do, by which we show we love God, and if we love him we also love his people. Christ loved his people, and manifested his love by *doing*, and must we not do the same, and do it in faith, that we may have the answer of a good conscience towards God? To say we have faith and have not works, those commanded, is a denial of the power of faith or the Spirit, and love of the Spirit. Some join the church, saying they love the people of God, and do not go to their meetings in five or six months; does this look like they love the Lord and his people? We are taught to deny ourselves and follow Christ; not only to say, but to do; to put on the whole armor of God, to have our feet shod with the preparation of the gospel; to have on the breast plate of righteousness and the shield of faith, and above all put on charity, which is the bond of perfection. Now these are things we must do, and in doing them we are blest. We are to join the church; that is a duty of every believer, and his privilege; but is that all he is to do? He must receive baptism, and

there is no gospel baptism without faith; he must take the Lord's supper, and wash the saints' feet—all in faith. We must see to the poor of our church, and supply their needs and be careful to maintain all good works; all must be the obedience of faith, and not the works of the flesh; the flesh says, and does not; and did not Christ warn us against such? How can we say we believe God and not believe his commandments, and how can we say we believe his commandments and not do them? In conclusion will say, that the faith that justifies is not without fruit, for it is wrought in the heart by the Holy Spirit, and God does not work in vain for he says his people shall be a willing people in the day of his power; and if he has no power over and in his people then we are in the flesh, and can't please him. Now faith is not without good words, and good works are not without faith. We can't disconnect them, as the gospel and the preaching of it; it must be preached in faith. The work of the Lord is a sure work; make the tree good and the fruit is good. It is an effectual work; he works in us both to will and *do* his good pleasure. The just shall live by faith; therefore if we are alive we must do. No church need expect prosperity that does not do her duty. The Lord said to his people of old, Return unto me and I will return unto you; draw nigh to me and I will draw nigh to you; cleanse your hands ye sinners, and purify your hearts you double-minded; be afflicted and mourn. May the Lord bless his people and his church and unite them in one, and enable them to live in a justified state, so that their light may shine that others may see their good works and glorify our father in heaven.

Your unworthy brother in Christ, if one at all,

D. K. LASATER.

TY TY, GA., August 15, 1884.

Elds. Respass and Mitchell—Beloved Brethren in the Lord:—Though my name has not appeared in the MESSENGER in a good while, I hope it is not because I do not feel interested in the cause of truth and the prosperity of the Lord's much afflicted and poor people, but because of old age, imperfe-

ions, perplexities, and inability to write in a manner edifying to them. I have grown old and infirm, my body much afflicted and racked with pain, and my eyes dim; but, dear brethren, I haven't the most distant idea that it was the eye and ear with which we see and hear natural things, alluded to when the Lord said by the prophet, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped;" again, "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken." In all cases, as in the case of Saul, it requires the opening of the eyes to enable the blind to realize their blindness, and none are able to open the blind eyes but Jesus or the Holy Spirit; so this end he came, to open the eyes of the blind and unstop the deaf ears; they see and hear condemnation; Mt. Sinai's thunders roar against them, but they see no man; the man Christ Jesus is not yet applied in the saving benefits of his grace. When Paul's eyes were opened he saw no man, but they led him by the hand, etc.—led until by faith they see Jesus as the money, the end of the law. For Christ is the end of the "Law for righteousness to every one that believes." "The light is sweet, and a pleasant thing it is for the eyes to behold the sun;" Christ is now made unto them wisdom and righteousness, sanctification and redemption. The wise man's eyes are in his head; Christ is the head, then his eyes are in Christ. He now has an ear to hear what the Spirit says. This is the eye or eyes that see and shall not be dim, and the ear that shall hearken; and in conclusion of this short piece, let me say, though I have grown old—only fifteen days more and I shall have been identified with the people called Primitive Baptists 49 years—yet the theme of salvation by grace is as pleasant and sweet, his cause and kingdom as interesting, and Christ as beautiful, as able, as full, as charming, as willing, as ready and as sure to all the seed (as the poet says), "As when I first begun." I ask Eld. Respass, and hope he will, for the satisfaction of many, give his views on Matthew xviii. 6. Yours, as I hope, in the kingdom of Christ,

E. J. WILLIAMS.

ADOPTION.

DIXON, NESHOPA Co., Miss., April 20, 1884.

Dear Brother Respass:--If it will not be considered an intrusion, I wish to send you a few thoughts, which will be at your disposal. If I am not deceived, I have a love for the household of faith, and for the cause of truth, and therefore, in connection with an impression, as I trust from the God of our salvation, whose work is perfect--whose goings forth is from everlasting, from of old, or ever the earth was. I wish to set forth some scriptural views on the important subject of Adoption, I therefore wish to reason according to the Scriptures, or a logical deduction therefrom. In Adoption, as practiced among men, an individual receives the son of another into his family and confers on him the same privileges and advantages as if he were his own son. In this sense God adopts all who believe in Jesus Christ, "For ye are all the children of God by faith in Christ Jesus."--Gal. iii. 26. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."--John iii. 1. This blessing of grace (or unmerited favor) rises higher than justification in one sense. "Though a Judge may fully acquit one who is arraigned before him on a charge of crime, he does not confer on the man so acquitted, any of the privileges or advantages which belong to a son; but the believer in Christ Jesus is permitted to regard God not only as a justifying Judge, but as a reconciled and affectionate Father. Though once afar off, he has been brought nigh by the blood of Christ, and made of the household of God."--Eph. ii. 19. Among the privileges and advantages which Adoption secures, we may enumerate the following: The love of God as a kind Father secured. The Scriptures frequently exhibit the love of God to his people, under the figure of a father's love to his children: "Like as a Father pitieth his children, so the Lord pitieth them that fear Him."--Psalms ciii. 13. "If ye then being evil, know how to give good things (or rather gifts) unto your children, how much more shall your heavenly Father give good things to

them that ask Him.”—Mat. viii. 11. “Your heavenly Father knoweth that ye have need of these things.”—Matt. vi 32. Corresponding with this encouraging and delightful exhibition of God’s love is the confidence with which the believer in Christ is inspired to approach his heavenly Father, Because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying “Abba, Father.”—Rom. viii. 15. Hence Christ habitually spoke to His disciples of God as their Father, and before he left them, said, in language full of endearment and encouragement, “I ascend to my Father and your Father”—John xx. 17; and, hence he taught them to say, in their daily prayers: “Our Father who art in Heaven,” &c.—Matt. vi. 9. Reason teaches that we must have discipline in all departments of life; hence the discipline of God, as a kind and wise Father, is secured to all who believe in Jesus, ‘For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.’—Hebrew xii. 6. “We have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much more be in subjection to the Father of Spirits and live?”—Heb. xiii. 9. “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.”—Heb. xiii. 9. Inestimably rich is this blessing of our heavenly Father’s discipline; Believers in Christ are made heirs of God; ‘If children, then heirs of God, and joint heirs with Jesus Christ.’—Rom. viii. 17. God the Creator of all things is the proprietor of all things, and his adopted children are made heirs of this vast estate, as it is written, ‘He that overcometh shall inherit all things.’—Rev. xvii. 7. All things are yours, and Christ is appointed heir of all things, and his people who are redeemed by himself, out of every division of the earth by His most precious blood, are co-heirs with Him; The inheritance of God’s children is frequently represented as a kingdom;—“Fear not little flock, it is your Father’s good pleasure to give you the kingdom.”—Luke xii. 32. “Come ye blessed of my Father, inherit the kingdom.”—Matt. xxv. 34. The adoption of God’s dear children does not take full effect in the

present life; as it is written, We are waiting for the Adoption—the redemption of our body; waiting for the manifestation of the sons of God.—Rom. viii. 23. Flesh and blood cannot inherit the kingdom, and therefore this vile body must be changed and fashioned like the glorious body of Christ before we can receive the glory and joy which God has prepared for us; yet the title to the inheritance is made sure, since we are co-heirs with Christ, and the promise and oath of God—“two immutable things in which it is impossible for God to lie,” (Heb. vi. 18) give to the heirs of promise, the strongest possible assurance that they shall receive the inheritance. “Beloved now are we, the sons of God, and it doth not appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.”—I. John iii. 2. Though now in exile, and pilgrims and strangers in the earth, perhaps despised and forsaken, we are the children of God, and heirs of an inheritance which is incorruptable, undefiled, and that fadeth not away. Even now whatever may be our poverty, affliction or reproach, we are the objects of our Father’s care, and he gives us as an earnest of the inheritance so much of it in present enjoyment as He sees to be best for us. “All things within the boundless dominion of Jehovah work together for good to them that love God.”—Rom. viii. 28. Yours in hope of a better resurrection.

JAMES A. BATES.

EXPERIENCE.

Dear Editors:—Feeling that the time of my departure is near at hand, and sometimes that I have a hope in Christ, I have felt desirous, as unworthy as I feel, to try to briefly communicate the reason of my hope, through the MESSENGER, hoping that it may be for my good and the glory of God, though I have never attempted to write a line for publication before in my life. When I was about sixteen years old, I became very much concerned about my condition as a sinner, why, I cannot tell, but my distress was so great that I tried for the first time in my life to pray, and though I felt no

relief whatever, I could not forbear trying. All I could utter was "God be merciful to me, a sinner." During this period of time I greatly desired to be a better girl, for I felt that all my troubles were in consequence of sin, for which God was angry with me, but that if I could get better, or do better, His wrath would be turned away and He would love me and hear my prayer. I continued in this condition for about five years; striving, trying, and praying to do better, and get better, but felt that I was getting worse and worse all the time, until I had given up all for lost. But while sitting by the fire one night lamenting and praying over my lost condition, suddenly I exclaimed: "Lord, save me!" Just at this moment I heard a voice saying, "Come to God or you will die!" A few moments intervened here, of which I have no recollection—or at least it appears so to me—but the next presence of mind that I had I felt that my sins were forgiven; my load of guilt and condemnation was gone, and I was rejoicing in Christ as my Saviour, and praising God for His goodness and mercy extended to such a poor, needy creature as I was. I shall never be able to describe the happy change I here felt; my soul was full of love to God and all creation, but of all others I felt that I loved christians most; I greatly desired to be baptized, and live with christians. But soon doubts and fears arose, with which I have been troubled all my life at times. I could not feel satisfied living as I was, and soon joined the Freewill Baptists and was baptized by them; but that place was no home for me, and soon afterward I joined the Primitive Baptists at New Hope Church, Taylor county, Ga., and was baptized by Eld. James Murray. I then felt to be among my own people, and with those I loved, and do till this day, but I could not see how they could love me, or feel toward me as I have and do toward them; but they have borne long with me, and have given me many evidences of their love and esteem. I hope that it is for Christ sake, for I know that in my flesh there dwelleth no good thing. I am now almost four score years—or at least 75 years old—and the Lord has been truly good and gracious to me all the way that He has led me along

through the wilderness. I am very frail and feeble, though generally able to attend my monthly meetings at Bethel, where my membership has been for many years. My Pilgrimage is almost over, and often I long to depart and be with Christ. I want to be resigned to the will of God, and at last be found in Him. My husband, two sons, each of their wives, and one daughter all have membership at Bethel. I hope to be remembered at a throne of grace.

LUCY COX.

Butler, Georgia.

ELECTION.

Mr. Noah Curlee—Dear Bro.:—Eld. Respass has requested me to reply to your late letter to him, inquiring about "Election," and other things. The Lord helping, I will do so.

I think you have mistaken the "Two-Seeders" for the Primitive Baptists, but we do not answer for their errors. But the "doctrine of election" is certainly a Bible doctrine; and as such, is as certainly held by the Primitive Baptists; indeed, it is their distinguishing feature in doctrine. But "this doctrine of election" to you, you say, "seems to predestinate one part of the human family to eternal life, and the other part to eternal destruction." And you "cannot see how one man should have a better right to be saved than another." Then you quote many passages of scripture (to which in their order I expect to reply), which "seems *good* evidence (to you) that all men have the same chance to eternal life." There is no salvation by chance. All that are saved, are saved by right; not in, or of, themselves, but in Christ; and it is *sure* for the election makes it so. (Acts xiii. 34; Ps. xlv. 25; Rom. iv. 16.) Your idea, and the universal idea opposing the doctrine of election, is, that it unjustly discriminates between those occupying the same legal position, and moral relationship to God; and that that relationship is as that of a family of children to a natural father; and that, hence, this doctrine, as we teach it, takes some—no matter how mean and impenitent—and saves them as "*the elect*;" while it

leaves or reprobates the rest—no matter how good and penitent—to eternal condemnation. From this mistaken idea your difficulties arise.

Suppose a young man of education, wealth and honor, and occupying the highest position in society, should become acquainted with a family—a man with four or five daughters—alike honorable and wealthy. Now, as mere friends, they would all occupy the same legal position, and moral relationship to the young man. Suppose each one of this family should become involved in debt to this young man, each one alike, and to their ruin; and he should give two of these daughters freedom and ten thousand dollars, while he ordered the other two to prison till the uttermost cent was paid. This would be partiality. But now, again, suppose in beholding those sisters—all good, and fair, and honorable, and wealthy alike—his heart should centre in love upon one of them, and love strong enough to make any sacrifice, and he chooses her of the four to be his bride—like you, perhaps, and all true men, first love and then choose, or elect one woman of the many to be your wife—this is election. Soon, we will say, the betrothal is completed; and by certain legal arrangements, the betrothal is approved and legalized; and by this established relationship, this man is virtually become her legal head and husband. Now suppose the whole family falls into debt, and utter poverty and disgrace. Does this whole family now alike occupy the same legal position, and bear the same relationship, to this man? Has one as good a “chance” to be restored back to wealth, honor and society, as another? Have all the same right upon this man? Must he now marry all, or none; or, marrying one, reprobate the rest? Surely not. There is but the one woman who has the “right” to be redeemed from this dishonorable position, and be restored back again, by him; and this right is not in, or of herself, but the “*election*” hath obtained it.” And thus, as a result of election, it behooves this man to marry this one woman, and lift her on a level with himself in all things—his strong love making the sacrifice a glad one. Nor is it to

leave a part of the family to starve; there was no want, no need to starve when the election was made, neither did it cause the family to fall; for it is in this sense, or as illustrating the elect of Christ, the sovereign election of love holding and demonstrating only and entirely the principle of love, that while it benefits and promotes the elect, or chosen, does no ill to its neighbor.

Redemption as the result of election, I will treat in next letter.

R. ANNA PHILLIPS.

Butler, Ga., August, 1884.

THE GOSPEL MESSENGER.

“May God bless the one who first started it, and bless those who are now sending it abroad,” &c.—*S. C. Dunlap, in Mess. for Sept.*

Under its present editorial and mechanical management, and under God, it is my humble belief that the GOSPEL MESSENGER is not excelled in this country, or Europe, as an instructive spiritual magazine, devoted to the cause of God and truth. This much I say after having been for many years a reader of almost all the periodicals devoted to our cause in this and in the Old Country. And, when I say this, I do not mean that there are not other good and well conducted Primitive Baptist papers published.

I would also say that, as far as my knowledge extends, the GOSPEL MESSENGER has attained an unprecedented circulation for a periodical of its kind and age—more than five thousand in less than seven years!

I hope I speak with reverence and in the fear of God when I say that my soul is blessed on the receipt of each number of this dear paper; because each number is a confirmation of the faith that I have, all the time hope to have, since it first started, that it is the work of the Lord. And, I feel that in the success it has attained, I am amply rewarded for my soul-travails in bringing it forth; for, after I was impressed, as I believe of the Lord, of the necessity in this country of such a periodical as the GOSPEL MESSENGER now is, and after having made known these things to Elder J. R. Respass, then an entire stranger to me in the flesh, and in a distant State, as I also hope I was impressed of the Lord to do, it was with great soul-trials, in much doubting and darkness, that the dear thing came forth. I could fill pages just here of relations of my trials that would, perhaps, be interesting to some, but will stop. Suffice it to say that no greater blessing could the poor writer desire than to know that the Lord has and will continue to bless “the one who first started the GOSPEL MESSENGER, and those who are now sending it abroad,” those who write for it, its readers, and all His afflicted saints in all the world. Amen.

J. A. CREWS.

Wilson, N. C.

THE LOWER CANOOCHEE.

Dear Bro. Respass:—According to request, I wish to give the many readers of the MESSENGER a short sketch of a recent tour in your State among the churches of the Lower Canoochee Association. I say a short sketch, because a detailed account of it would be very lengthy, and would hardly interest the general reader. I therefore propose to confine myself to matters of general interest.

The tour included twenty churches, seventeen of which belong to the Lower and three to the Upper Canoochee Association, and are situated in the counties of Bulloch, Bryan, Tattnall and Liberty. Some of these churches were constituted many years ago. I have the exact date of only one, viz., Lower Lott's Creek, which was constituted by Elds. William Cain and Henry Cook on the 13th of September, 1801, being of nearly 83 years' standing as a church. Some are newly constituted churches. I regret that I have not the exact dates of all of them, especially the oldest and the newly constituted ones. The membership of the churches of the Lower Canoochee for last year ranged from 13 to 90, making an average membership to each of the twenty churches composing the Association of 36 and a fraction over. These churches are of easy access from the line of the Georgia Central railroad, in a level, wire-grass, piney woods region, near enough to the sea coast to raise sea island cotton. The soil is well adapted to the highest improvement of a permanent nature, and when enriched by fertilizers the yield is good. The land is cheap now, and is the place for energetic, hard-working people. There they are blessed with good health. It is nothing uncommon to see old people who were born and raised there more active, and vigorous, and look younger than many of our middle-aged people in other sections of country where the land is not so good. I was told that chill and fever is a rare complaint among them. They do their own work, and I did not see a single *loafer*; the young men *work*. There is plenty of room there for a much larger population than they now have; and if its advantages were generally known, I think many a poor man could better his condition by moving there, especially where they are overrun, and are on sickly places. Some of the churches have large, comfortable, new frame houses of worship. The one at the Lake is, I believe, the largest, it being 50 feet square, and has a seating capacity for about 500 people. It may be asked, why do they have such large houses of worship? It is because they have large congregations. I met large congregations every day, unusually large, it seemed to me, but not for that section of country, I was told; and on Sundays the meeting houses, as a general thing, could not hold the assembled throng of people. At the Lake it seemed more like the gathering of an Association than for an ordinary meeting. Brethren were assembled there from about ten or twelve churches. Such a gathering of Primitive Baptists as I witnessed

at almost every appointment was encouraging and comforting to me to the highest degree, for it is something that I have not been accustomed to. My lot is cast where our brethren are few in number, and are greatly outnumbered by other denominations; so that our Sunday congregations, as a general thing, are not large. When I go, then, where the Primitive Baptists outnumber other denominations, as they do in Bulloch county, Ga., and have large congregations even on week days, it is highly encouraging. Where our people are in the minority they sometimes become timid and fearful, and want the preaching sound and as right, but at the same time they want it done in such a manner that other denominations will not be offended, if they cannot praise the preaching. I was once in such a community, when an old brother said to me in great earnestness, "Brother Purifoy, we are all glad to see you among us, and we want you to preach the truth, but don't make anybody mad." I answered, in effect, that I was compelled to preach that which was given me of God, if I am what I profess to be, and leave the result with him. I cannot speak for others on this point, but this is true concerning myself. I feel that necessity is laid upon me, and that I *must* preach that which an Overruling Power puts in me and irresistibly influences and compels me to preach, whether *anybody* will, or can believe it or not; whether anybody is pleased or not. I am greatly encouraged, therefore, and comforted when I see brethren edified under my preaching, and grieved and made sad when I do not see signs of edification, because I feel compelled to preach what I do, whether the brethren believe as I do or not. This makes the duty of preaching such a cross at times that I feel almost to sink under it often. Sometimes I leave the pulpit filled with comfort and joy of heart, especially when I see the church feasting with great reliance upon the spiritual food dispensed to them, and see the lambs bleating around the fold, so to speak, and quickened sinners requesting, in broken-hearted accents, an interest in the prayers of God's people. Such a sight as that does me more good than any other sight in this world except to see heaven-born souls taking up their cross for the first time to follow Jesus in baptism, and then to walk in his footsteps through life. Again, I leave the pulpit miserable and wretched, especially in places where it seems the candlestick of the Lord has been removed, and the gospel seed sown seem to fall almost entirely by the wayside; and the people, poisoned with the isms of the day, are the worst kind of wayside hearers. I think I am beginning to realize how the old prophet felt when he exclaimed, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" I am where there is much *form* of religion, but as to the religion of Christ it is barely visible. It is distressing, therefore, to preach to a people that do not believe one word, hardly, you say, and where even some seem to feel ashamed to be seen in a Primitive Baptist meeting. Were I to undertake to preach in such a way as to please such a people I would at once cease to be the servant of Christ. I am led thus to write, because the very same preaching that people are

ashamed of here is received with manifest joy and gladness elsewhere. Why this great difference? It is because there is such a difference in the hearers. Here I preach to an Arminian congregation, with just a few old Baptists in it. In other places, especially on a preaching tour, I preach to Primitive Baptist congregations with only a few Arminians in them. Such was the case on my recent tour.

So great was the manifest interest and feeling under the preaching at nearly every appointment that an opportunity was given for the reception of members at the close of the services, and in this way thirteen were received, all together, among the churches visited. Many others gave evidence that they are lying out of the path of duty, though they tried hard to conceal their feelings. I firmly believe that if we could have had meetings for two or three days at each church, that the number received would have been much greater. The churches all seemed to be revived. So great was my enjoyment among them, that it made the hour of parting a sad one. I shall always look upon my Canouchee tour as one of the most enjoyable I ever took. It was my happy privilege and pleasure to baptize two of the thirteen received into the churches. To the brethren and friends who so kindly entertained me at their homes, and conveyed me from place to place, I shall ever feel grateful. To the afflicted who appealed to me for medical aid or advice, I extend my heart-felt sympathy. Especially do I remember Sister Nichols, the wife of Bro. Dan Nichols, the daughter of Bro. A. Brannon, whom I found greatly afflicted with a malady that is, perhaps, beyond the reach of man. So young, too. But the Lord is able to cure her, and if it is His will He will do it. My dear sister, I have often thought of your case since I saw you, and my prayer to God is, that you may recover. I deeply sympathize with you. May the Lord greatly comfort you. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." And, there is Sister Mattox, who has been confined to her bed a long while with incurable heart disease, whom I saw and was with only a little while. The Lord bless her and her companion, Elder Mattox. She is patiently waiting for her change.

Dear brethren of the ministry, and the brethren in general of the Canouchee, I highly prize and appreciate the love and fellowship and the cordial reception extended so freely and heartily to one whom but few of you had ever seen in the flesh before. And, dear sisters, one and all, I have not forgotten your request to remember you and your loved ones at a throne of grace. The greatest blessing in this world is to be in possession of that salvation which is alone of the Lord. I saw more people concerned about their eternal welfare on this tour than I ever saw before; and numbers of young people in tears requested me to remember them in my prayers. Such mourners are already blessed of the Lord; they are blessed with the quickening power of the Spirit, by which spiritual, eternal life, has been imparted to them, and there is comfort in store for them. Jesus said of such, "Blessed are they that mourn, for they shall

be comforted." From what I could see, there is a bright future for the churches of the Lower Canoochee, and I feel sure they will realize it ere long, if they will do their duty. Speak words of comfort and encouragement to heavy laden sin-sick sinners, and find out those who have a hope and encourage them to obey the command of Jesus where he said, "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." J. H. PURIFOY.

MAYSFIELD, TEXAS, August 6, 1884.

Bro. Respass:—I left home a little over two weeks ago to attend our Association, which met with Pilgrims' Rest Church, in Bell county. The meeting was generally pronounced very pleasant and edifying. We had in attendance about fifteen ministers, and, to say nothing of myself, those who occupied the stand preached with ability; and not a discordant note was sounded. There were four accessions to the church during the meeting, and Bro. W. H. Harrell was ordained to the full work of the ministry. Bro. H. is quite a promising young minister. I am now in company with Eld. R. M. Pate, formerly of Georgia, who met me at the Association, and we are filling appointments made for us in Bell, Milam, Robertson, Brazos and Madison counties. I am happy to find that, though long separated (we once belonged to Ramah Church, in Fayette county, Ga.), we still find we are agreed in the faith.

Yours in Christ,

J. C. DENTON.

ELD. FRANK E. LACY, Shelbyville, Tenn., writes, August 18th: My poor wife is still afflicted, and am not in much health myself, but thus far have been blessed with the privilege of attending my charges. On Saturday last I was called upon to attend the funeral of a little son of J. W. Frost, who is a son of Elder J. E. Frost. I spoke to a large congregation. On Tuesday last, I preached to several hundred persons upon the funeral occasion of our Sheriff-elect, who died the fourth day after he was elected. It was a very solemn occasion, indeed. I have confidence in you, your judgment, discretion and faithfulness as a watchman, therefore, with me and mine, do as you think best.

Yours to serve in love,

FRANK E. LACY.

EDITORIAL.

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

BLASPHEMY AGAINST THE HOLY GHOST.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.—Mat. xii. 31, 32.

During the last year or two we have had three or four requests from brethren in different localities for such views as we may have of what is called the "Unpardonable sin;" but knowing that several brethren have, at various times, written upon it without giving much satisfaction to inquirers, and feeling that our ability to instruct is far less than many others, we have been reluctant to say anything less we might darken counsel by words without knowledge. If, therefore, what we may now write is found not to be in harmony with the general principles of salvation as taught in the scriptures, and experienced by each individual believer, who has the faith of God's elect, we hope that those who have clearer light will instruct us, and correct our errors.

Taking this text in its full connection, there is a clear distinction in the final results of sins against the "Son of man," and those which are against the Holy Ghost. The one class of sins are all pardonable; the other, none are forgiven, neither in this world, nor that which is to come. They remain against them forever, not because the sins are greater, nor more heinous and aggravated, but because they are against the Holy Ghost, and not imputed, nor laid upon Christ as the great Atoning Sacrifice and the only name through which forgiveness of sins can come to any sinner. *I say unto you, All manner of sin and blasphemy shall be forgiven unto men.* This is a very forcible and emphatic expression from the mouth of the Son of God himself. All

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manner of sin and all manner of blasphemy is to be forgiven unto men. This explodes the idea at once which a great many honestly entertain, that there is some particular sin that men or women may now commit that is too great to be forgiven. There could be no other sin nor any greater than that which is included in "All manner of sin," and all manner, or all kinds, of blasphemy. So far, therefore, as the kind or nature of the sin is concerned, or the greatness and magnitude of it, there can be none greater than all manner, and all kinds of sin, and yet the Lord Jesus Christ most emphatically says unto you, all these, of whatever degree or kind, "Shall be forgiven unto men."

There have been many of the redeemed of the Lord, when groaning under a feeling sense of sin, in their conviction and guilt, greatly distressed with the thought that they had been guilty of some particular sin, which would forever stand against them as unpardonable. But we wish to say here, for the comfort of every child of God who may be tempted or annoyed with this horrid thought, that there can be no sin whatever for which Christ has died and made an atonement, but what is pardonable. There seems to be a deep seated tradition among many people that Christ has atoned for, and put away all sin, except the big sin that will damn men eternally at last. If this were true, who could be benefitted by such atonement? If it does not put away all sins, especially such big sins as are supposed to damn one eternally, then it had as well not have paid any of the debt at all. If all debts are paid except one big debt for which a man shall be hung, it would have been just as well, so far as he is concerned, to have hung him at first.

Forgiveness of sin is predicated upon an atonement for that particular sin, and for the particular person who is guilty of it. No matter what the sins may be, whether many or few, great or small, unless they are specially represented in the atonement, and laid upon the victim who dies for them, no forgiveness can follow. There are thousands of people, and many professed gospel ministers, who talk much

about an atonement, and yet they seem to know nothing of the most important thing necessary to constitute an atonement. The very name *atonement* is without meaning if reconciliation and forgiveness of sins do not follow. And where there is no forgiveness, nor any evidence of it, it would be idle to talk about an atonement being made for that individual, no matter whether his sins be considered great or small. Men talk much about general atonement and universal redemption of all Adam's race, but how silly is such talk? To say that a man and all his sins are represented in Christ and an atonement made for them, and yet these sins are still charged against him, and no forgiveness for him, and that he is redeemed from the curse and condemnation of the law, and yet that same curse and death sentence, stands against him, would, indeed, be very silly talk. Silly, however, as it may be, it is the way the most learned and popular ministry of his day speak, and the doctrine that men and women generally believe. Truly the world by wisdom knows not God, nor does it know the doctrine of God. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. xiv. 12.

In the text which we are considering, it is not only said that "All manner of sin and blasphemy shall be forgiven unto men," but it is further qualified and explained as being limited to sin and blasphemy against the "*Son of man.*" We should not lose sight of this feature of the text, that "All manner of sin" is forgiven, or shall be forgiven unto men, provided such sin and blasphemy is against the Son of man, even Jesus the Saviour of sinners. And there are no sins nor blasphemies of any men against him as a Mediator and Saviour, save *the* sins of his own chosen people. He is their head and representative, their Redeemer, the Holy One of Israel. He bore their sins, whether great or small, in his own body on the tree of the cross. By virtue of the suretyship of Jesus the sins of all his elect people were laid upon him. "Surely," saith the prophet, "He hath borne our griefs and carried our sorrows; he was wounded for our

transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Healing, reconciliation, and forgiveness of all manner of sin, must follow and flow out from an atonement for sin. But where no atonement has been made for neither the man nor his sin it hath never forgiveness, neither in this world nor in that which is to come, neither in time nor in eternity, but is in danger of "eternal damnation."—Mark iii. 29.

It will be seen by the careful reader that our view of the blasphemy and sin against the Holy Ghost is, that it embraced all sins and all sinners who have sinned against God as a Spirit, having no Day's Man, nor Mediator, the Man Christ Jesus to bear their sins, nor make reconciliation for transgressors. In the great covenant of redemption Christ Jesus is the surety for the payment of the death penalty for his people alone. Their sins are laid upon, and imputed to him, and his righteousness is imputed to them. Forgiveness of sin is preached in his name, because he has made an atonement for it. Hence it is written, "Blessed is he whose transgression is forgiven, whose sin is covered." "All manner of sin and blasphemy" of Christ's people are against him, and all are "covered" in that one offering when he offered himself without spot unto God. The efficacy and virtue of this perfect offering will purge the conscience from dead works to serve the Living God. There is forgiveness. "Wherefore in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful High Priest in things pertaining to God, to make *reconciliation* for the sins of the people."—Heb. ii. 17.

The child of God who is manifested as such by the Spirit of the Lord, is still liable to sin against God as a father and Christ as a brother and law-giver, and his only hope of forgiveness for his sin, as a child, is in the efficacy of the blood of atonement for sin. "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." Here we see the apostle is speaking of such as have eternal life man-

fested to them, and who are so identified in Christ's death that his atonement cleanseth them from all sin. They have heretofore encouragement, when stung with the guilt and sorrows of sin, to pray and confess their sins, with a hope of forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness."—1 John i. 9. But he who has no marks, signs nor evidences of being begotten and born of God, nor any experience of a death unto sin, nor of forgiveness for Christ's sake, nor any very serious concern about it, cannot be regarded by any discerning christian as one of the redeemed of the Lord. There is no forgiveness of any sin, whether great or small, except through the redemption that is in our Lord Jesus Christ.—M.

ROMANS V. 13-14.

Elder J. R. Elmore, Clayton, Ind.:—"For until the law sin was in the world, but sin is not imputed when there is no law; nevertheless death reigned from Adam to Moses even over those that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

For until the law sin was in the world. The law referred to in this sentence is the law given the Israelites through Moses after their deliverance from Egyptian bondage. But sin was in the world before that law was given and before the Israelites were freed from bondage; it was the sin of Adam's disobedience by which all mankind, both Jews and Gentiles, became sinners; "By one man's disobedience many were made sinners," and "By one man's offense death reigned by one." Adam's transgression was about 1,500 years before the law was given by Moses. The law given by Moses did not involve death natural and eternal as the law given Adam did; by Adam's sin not only was Adam corrupted, but all his posterity; but a violation of Moses' law only developed the Adamic corruption, and made the man no worse in nature than he was before. As we understand it, the apostle was

teaching that it was not by the law of Moses that men became sinners, but that they were sinners before that law was given; and that it was not by obedience to that law that men were saved or justified from the sin of Adam. And that therefore the Jew was a sinner as well as the Gentile, saying, "What then, are we (Jews) better than they (the Gentiles)? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin; therefore by the deeds of the law (the law in the sentence we are considering) there shall no flesh be justified in his sight; for by the law is the knowledge of sin." (Rom.) So that the Jew with the law is upon the same level in nature with the Gentile without the law, which is the same as to say that the mere moral man, in his natural depravity, is upon the same footing as the immoral man as far as salvation is concerned; that is to say, that the moral man cannot be saved by his morality, nor is the immoral man damned for his immorality, but that the damnation of both is alike based upon the sin entailed by Adam's disobedience, and that the salvation of both alike is based upon the righteousness imputed by Christ's obedience. It may be asked then, what advantage hath the Jew over the Gentile, or what advantage is there in morality, and we would say much every way; but the advantage is one growing out of the obedience of Christ in behalf of the elect, or it is a worldly advantage or temporal salvation. We mean this, that the regenerated people of God are moral, but it is a morality based upon the principle implanted within them by the Spirit, or rather as Christ teaches, make the tree good and the fruit is made good; and is therefore unlike the outside righteousness or morality of the Pharisees, who simply make the outside clean when the inside is full of all uncleanness. The moral man, however, that is the moral man who is not a religious hypocrite, receives great benefit from morality as a member of society and also imparts by his upright life a benefit to society. He does not ascribe merit to his morality only so far as it saves him and society from the pernicious temporal consequences of immorality; as it saves the sober man from *delirium*

tremens and his family from the degradation entailed by drunkenness, the honest man from the shame of the chain-gang, the chaste woman from the shame and infamy of prostitution, and from murder and crime; and as it promotes and encourages sobriety, chastity, honesty, industry, truthfulness and economy. But christianity provides all these things upon better principles; that is, it renews the soul, so that these things are done from principle, a holy principle, and not from policy; they come as the peach grows upon the tree, from the very nature of the tree itself; so that the child of God, whether a Jew or a Gentile, "by patient continuance in well doing seeks for glory, immortality and eternal life," and does it from necessity or by the Spirit within him, as the natural man from necessity seeks for food and water.

But sin is not imputed when there is no law. There is Christ's law requiring the believer to be baptized, and it is a sin against Christ in a believer to disobey it; but only a believer can disobey it, for only the believer is under it. The unbeliever cannot obey it and obedience to it is not required of him, and therefore sin is not imputed to him for neglect of it. Because obedience to it in an unbeliever would be requiring him to confess a lie; to confess faith in Christ as his Saviour and love to Him when he was not only destitute of faith, but filled with enmity to Christ. The Israelites whilst in bondage were under law to Pharaoh as bondmen, and could not then have kept the law given them by Moses after they were freed; because it would have been confessing themselves free whilst in truth they were in bondage. In due time they were freed from Pharaoh, and it was a bitter experience they passed through in being freed, and being baptized to Moses in the cloud and the sea, becoming dead to Pharaoh and alive to Moses. So they are now prepared for the law by Moses, and hence were under it by experience as he himself was under it by suffering and experience, and thus they were of one spirit with Moses, as the christian and Christ are of one spirit. They could not, nor can we, go away from the law of our experience only by sinning against it. The world is not

under it, for they don't know Christ, and cannot therefore as we can, sin against his law. It is a law of love, a love of which the world knows nothing.

Death reigned from Adam to Moses, and all die. They died from Adam to Moses, and from Moses to this day, and will till time shall be no more. The good die and the bad die; those under Christ's law and those not under it. How dieth the wise (good) man? As thè fool (bad) dies. All die alike. The wages of sin is death. We have not sinned as Adam sinned; that is, none of us came innocent into the world as Adam did. Our sins make us no more depraved in nature than we were in infancy, but Adam's sin depraved himself and all his posterity. In him the human family was corrupted in the fountain head and the polluted stream has spread itself over the face of the earth. As it was corrupted in the fountain head, it must be cleansed in the fountain head. As by the disobedience of one man many were made sinners, so by the obedience of one (Christ) shall many be made righteous. (Rom. v.) As Adam was the head of the human family, so he is a figure of Christ the head of the elect family; and as it was by relationship to Adam that the human family became sinners by his disobedience, so it is by relationship to Christ that the elect became righteous by his obedience. As sin reigned unto death in Adam, so grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Should we find, which is impossible, a man upon the earth that had not sinned as Adam did, and who did not sin in Adam, or who had not descended from him, we would find one not under the law of death; one not related to Adam, and one whom Adam's disobedience would not effect any way, either good or bad; so should we find any not related to Christ, in like manner his obedience or atonement would effect them in no way, either good or bad. If they were sinners it would make them no worse, if not sinners it would make them no better. We have no reason or scripture to believe that the elect family, of whom Christ is the head, "Who was set up from everlasting, from the beginning, or

ever the earth was," comprises all the family of Adam; but only a part, and this remnant will be saved; those he represented, and will be made righteous by his obedience. God grant, dear readers, that we may be of that blessed number.—R.

COLORED MEMBERSHIP.

Eld. H. F. Fortner sends us a file of minutes of Mt. Enon Association (Florida), from which we learn that in 1876 Bethlehem Church sent the following "Query" to the Association: "Is it right for Mt. Enon Association to receive colored people into our church privileges?" The Association answers: "Yes, according to Primitive usage." In consequence of this answer, Bethlehem and Payne Creek churches withdrew from the Association.

In 1880, it is stated in the minutes, that after having waited and labored for three years with Bethlehem, Pine Creek and Shiloh churches, and all "efforts proving unavailing" to reclaim them, the Association withdrew from them, recommending the churches to "withdraw fellowship from them," but to receive any who went off with them who might return with a suitable confession of faith, and not otherwise in disorder; but not to receive any who have been baptized by them since the division except by experience and baptism.

While the above is not the precise wording of *all* that is contained in the minutes on this subject, we think it is a fair synopsis of every essential point upon which we are urgently requested to express our opinion, "either privately or through the GOSPEL MESSENGER."

With regard to "queries" sent by churches to Associations, answers thereto, and Associational discipline touching membership and fellowship in churches, we prefer, at this time, to have but little to say. It has been so long practiced by many Baptist Associations that we fear but little thought

is now given to know whether the practice is scripturally right, or whether it is founded upon an old tradition received from the fathers. Be this as it may, it is a noble trait of character to "search the scriptures daily to see whether those things are so" or not, before we approve or condemn. An old and gray-headed error cannot be any the less dangerous because of its age; nor is it any the less an evil because many are involved in it.

As to colored membership, we know of no distinction of church membership on account of the color of the skin, whether white or black. The gospel of Christ, which is to be preached to "every creature," makes no distinction as to nation, class, rank or color. To be born of the Spirit, and bring forth the fruits of repentance toward God and faith in our Lord Jesus Christ, are things absolutely necessary for admittance into church privileges. Where these are brought forth to the satisfaction of a gospel church "Who can forbid water," that such should not be baptized, whether white or colored?—M.

ELD. I. N. MOON, Powder Springs, Ga., August 15th, writes us that large congregations attend his meetings with marked interest, and "That at the last meeting of our home church a young man, 22 years of age, came from the Missionaries, and was liberated to preach as soon as they got to the meeting house from the water baptism; and before he was dry preached, much to the edification of the church. There is a precious gift in that boy; he had been preaching about two years with the Missionaries. We are expecting several to join to day (our yearly meeting), and amongst them another preacher. I baptized two last Sunday at our general meeting, one of whom came out from the Missionaries. Our, the Marietta Primitive Baptist Association, is to be held at Powder Springs, twenty-three miles from Atlanta, Ga., on the E. T., Va. and Ga. R. R., commencing on Saturday before the first Sunday in October. I write to request you to come."

Yours in hope,

I. N. MOON.

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. xxxiv. 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. v. 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. ii. 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 steadily 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. ii. 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 cannot, with certainty, know, but it is said they came in privately as *spies*, to bring christians into bondage.—Gal. ii. 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 cannonading 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. l. 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. iii. 13. The Lord Jesus Christ himself gave his disciples special warnings to "Beware of false prophets which come to you in sheep's clothing."—Mat. vii. 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."—Mat. x. 17. "Beware of their doctrines."—Mat. xvi. 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 xii. 15. Do not these warnings indicate danger?—M.

EXTRACTS FROM LETTERS.

ROCK CREEK, ARK., April, 1884.—*W. M. Mitchell*—*Dear Friend*:—I desire to write you a few lines. In 1872 I was brought to study much about dying, away from my parents, and at length I fell on my knees to pray. All I could say was, "Lord, help me." For some time, however, I ceased praying, until last fall I moved to Arkansas, and having much distress of mind, and seeing and feeling my sinful condition, I again tried to pray, but my troubles increased. My precious little son, Walter, was called away by death, and thus the "troubles of my heart were enlarged" until it seemed as though I could bear no more. This brought me to still continue crying unto the Lord, and to read that blessed book he has given his people. At times I seem to be at peace, and feel drawn to the church with a desire to be a member. But I have nothing to tell the church, and I do not want to deceive them. I desire your advice about such a relation as I have given. If you can instruct a poor, longing soul, now is a time of need with me. L. B. GAY.

[If you feel to be crucified to the world and drawn in love to Christ and his people, submit your case to the judgment of the church, and abide their decision.—M.]

Dear Bro. Mitchell:—For the first time in life I write you. I am this day 49 years old, and have had the name of a Baptist near 30 years. I felt very little and unworthy when I joined them, but supposed when I should get older I would not then feel so little. But the older I get the less I am. I have long felt that I needed a nurse, and now being in the far west, near the Indians, I am still more helpless and needy. I have not heard a sermon since I have been in Arkansas. The Bible and the GOSPEL MESSENGER are our only preaching. O my brother, I do feel that the MESSENGER has the right name. It is filled with so many good things from the loved ones. I read, however, of some being deprived of preaching, like myself. May the Lord send some of his

ministers to visit us! I do believe there are some little lambs here desiring to be fed by the preaching of the gospel, and doubtless our friend Gay is one of them; and I hope, as he desires so much to hear from you, that the Lord will give you a cheering word for him.

L. C. DINGLER.

EDINGBURGH, IND., August 11, 1884.—*Dear Bro. Respass*:—I have been deeply impressed for some time to write, but Satan would tell me to keep silent. O dear saints, I can see nothing but sin in myself, though I try to live humble, and desire to live more humble; but for a long time, until within the last two weeks, I have been so cold-hearted and wretched! but at our last meeting at Bethel, Elds. P. K. Parr and P. W. Sawin both preached; spoke of the church, how she must die to all legal hope; and as they described that death, O could I not go along with them! How I tried to work my way along until the last death struggle came, and I was freed to cry out, "Lord, take me as I am;" for the more I tried to make myself better the worse I grew. Yes, I could follow them, and I was given new courage by their words, to hope that I was one of that number, though the least of all, that constitutes the church, the Lamb's wife. I have just been reading Sister Betsy Quint, who had been under conviction a long time and heard a Baptist preach for the first time, and to her astonishment he told her travail till he came to the soul's deliverance, when she could go with him no further; all was dark; but O bless the Lord! my precious hope takes me beyond that awful darkness where my load of sin was taken away and I was made to rejoice. But I have lived so unworthily! but my hope seems as bright to-night as it did then; but alas! to-morrow I may be back again in darkness. Sister Quint's writing was in 1881, and she may now be rejoicing in heaven. I have not taken the *Signs* for some time, but her writing is still comforting. Cast your bread upon the waters, for it shall be gathered many days hence. Then write on, dear brethren and sisters; your comforting letters will comfort now and hereafter. Preach the true gospel, ye gospel ministers; preach on; you do not know when the Lord is comforting by your words. If you are in the dark, remember the light will come in the Lord's own good time. Pray for me, that I may live more humble.

SOPHRONIA B. THOMPSON.

BREMOND, TEXAS, August 20, 1884.—*Dear Bro. Respass*:—Many times have I been made to thank God for such able and gifted writers as yourself, Brethren Mitchell, Chick, Rittenhouse, and a host of others that I haven't space to mention; in fact, nearly all I find in the MESSENGER is edifying and instructive to me. But on page 478, September number, I found a short notice, *only eight lines*; I think it made me sadder than anything I have read in it. It was your notice to delinquent brethren.

This is not as it should be. Just hear what an old widowed sister said to me on our last meeting day: "Send this dollar to Bro. Respass. Tell him it is to renew for the MESSENGER; that I want it as long as I live, and I want to pay for it, too; that on account of poor health I have been unable to hear any other preaching." Now, brethren, there may be many others who only hear the pure gospel preached through this medium. Do not cripple it by withholding what you are justly due.

Your brother, I trust,

W. G. YELVERTON.

OBITUARIES.

MINNIE GODARD.

MILNER, PIKE COUNTY, GA., JUNE 1st, 1884.

Dear Brother:—If you can, will you please publish in the GOSPEL MESSENGER, the death of our little infant daughter, as no doubt it would be appreciated by many of your subscribers, who are our relatives and friends at a distance? Allow me to state too, dear Brother, the reason our dear little babe was named "MINNIE:" you remember that among your many distresses,—the like that attends us all, which often cause the simple prayer "Lord help me,"—you published in Vol. 5, No. 8, page 402, that your daughter "Minnie" was among the accessions to your church at Butler, in June. This was news of joy to us, and caused a thrill of joy in our poor hearts that made us realize a beauty and sweetness even in the name, and gratitude to God that the Lord could give the child to the parent in church relationship, with an humble prayer that we might be remembered with the same blessing; but ah! my Brother, our hopes often bloom but to die. Its gone, how sad are our poor hearts. O, remember us. In hope,

W. T. GODARD.

DIED,

Near Liberty Hill, Pike Co., Ga., May 30th, 1884, of bowel disease, MINNIE ARMASIA, infant daughter of Elder W. T. and M. M. Godard, after being sick only nine days; aged 3 months 19 days. The remains were interred in the County Line Cemetery May 31st, after an able, feeling, and impressive funeral sermon by Elder John E. Duke from Romans v. 21—"Reign of sin and reign of grace." May the minister's prayer be answered and realized by all our sad hearts, "that the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

FATHER.

LOO WHITLOCK.

TILLERS X ROADS, ALA., JUNE 7th, 1884.

Sister Whitlock was so afflicted that she became helpless, and had to be carried from place to place on a chair; she was born Dec. 6th, 1850; and united with the Primitive Baptist Church at Concord (Randolph Co., Ala.) Sept. 9th, 1883, and was baptized by the writer Sept. 10th; departed this life Nov. 23rd, 1883. She was perfectly resigned to the great change that

was soon to take place, giving full instruction as to the way she wanted to be buried, the kind of dressing, coffin and burial services. Her request was for her uncle, A. Lilis, and his son to make her coffin, Elder W. R. Avery to sing and pray before she was consigned to the tomb, followed by Elder Samuel Adamson (Missionary minister;) services to be closed by Brother T. Adamson. Her request was carried out as far as could be, after which she was laid in the Concord Cemetery, she selecting the ground about two months before she died. I had been acquainted with Sister L. Whitlock about five years prior to her death. She certainly bore her affliction with as much fortitude as any one I ever knew; never complaining or murmuring at the afflicting hand that God in his goodness saw fit to lay on her. She no doubt fell asleep in Jesus. She was beloved by all who knew her; she was the joy and pride of the whole family, especially her father and mother, Bro Z. and Sister B. A. Whitlock. Her stay among the people she seemed to love was short, she delighted in conversing about the Saviour and His goodness. Dear weeping parents, Brothers and Sisters, your loved one is gone; that kind and familiar voice once heard is now still in death, never to be heard by you any more. But could you now bear it, as it is employed in making the Heavenly arches ring, singing loud anthems of praise and adoration to Him who washed her robe and made it white in the blood of the Lamb, you would not want it back again to mix with the cares and afflictions of this life, but would say, "Dear Loo, with God remain."

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

"Are we not tending upward too,
As fast as time can move?
Nor would we wish the hours more slow
To keep us from our love."

As ever your Brother in gospel bonds,
Her experience in next issue.

J. H. SHIRLEY.

ISAAC FARR.

Died in Lively, Ala., June 30th, 1884, ISAAC FARR, in the 56th year of his age. Brother Farr was partly raised in Chambers county, Ala., and in 1847 he was united in holy wedlock with Miss Elizabeth Langley, who was then a child, and yet is a consistent and devoted member of the Primitive Baptist church at Mt. Pisgah, Ala. In 1875 he related the dealings of the Lord with him and the church at Sardis, Harris county, Ga., and was received as a member and baptised by Elder H. M. Higginbotham. In 1878 he was received by letter into the fellowship of the church at Mt. Pisgah, Ala., and there remained until he was called away by death.

The earthly remains of our dear Brother Farr was brought on the car from Brownville, Ala., to Opelika; thence four miles out to Mt. Olive church, where by request of the bereaved family and friends, we preached to a large congregation of sympathising relatives and friends, basing our remarks

partly on John xiv. 1—"Let not your heart be troubled," and partly on Isaiah lvii. 1—"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken from the evil to come." After these services all that is mortal of Isaac Farr was laid in the silent tomb, there to await the summons of God, who created it, to rise the dead immortal and incorruptible.—M.

JOHN H. CALDWELL.

DEACON JOHN H. CALDWELL, of Good Hope Church, Upson county, Ga., was born January 27th, 1822, and was baptized the 3rd Sunday in May, 1843; ordained a deacon in 1854, and died June 20th, 1884. Bro. Caldwell lived a christian life and his end was peace. He had a stroke of paralysis at the Echeconna Association last September (1883,) from which he never fully recovered, and which terminated his life in June last. When we say he was a good Baptist we mean all we say; he was not only a good Baptist but he was a good deacon. When we say he was a good Baptist, we mean also that he was a good father, husband, neighbor, and citizen; he was punctual to all his obligations,—moral, legal and religious. It may be truthfully said that nobody discredited his word; he was a man of great firmness and gravity, unflinchingly true to his convictions, conscientious in all he did or said, and never given to levity and jesting. He was not afraid to die. He was for many years a member of the Upatoie and Echeconna Associations. He leaves a devoted wife, the wife of his youth, who was a companion to him in all his struggles; a comforter in his trials; a ministering angel to him in his sickness, and who, though mourning his departure, does not mourn as one without hope. His children were devoted and dutiful to him, and will be to their poor stricken mother. The Baptists throughout his acquaintance lament his death, but believing that we shall all meet him again, bow submissively to the will of God, our Father.—R.

THOMAS MEGUIAR.

Died, on the 18th of May, 1884, THOMAS MEGUIAR. Brother Meguiar was born on the 5th of June, 1819. He joined the Sulphur Spring Primitive Baptist Church, in Simpson county, Ky., in October, 1871. Brother Meguiar was born and raised in Robertson county, Tenn. He was twice married; his first wife's children are all grown. His last wife, originally Mary C. McCain, is the mother of but one child, a lovely daughter, now about entering her teens. Sister Meguiar is also a member of the same church that her husband was. The writer had a long and familiar acquaintance with Bro. Meguiar, and don't think he ever knew a better man. He is greatly missed by his family, his neighbors, and especially by his church. There is no room to doubt his final felicity, yet we can't help sorrowing for our bereavement, though we know God has done right. M. HODGES.

P. S.—I have had a long and intimate acquaintance with Bro. Thomas Meguiar, and don't think I ever knew a better man. M. H.

Fountain Head, Tenn., July 12, 1884.

IN MEMORIAM OF JOHN H. CALDWELL, SR.

Death has laid his icy hand
On the brow of one we love,
But we know he is at rest
In his Father's home above.

"I am ready now to go,
For my Father calls me home;
There to join the heavenly band,
In this world no more to roam."

"Life is nothing now to me,
For my Father bids me come;
And my soul now soon shall be
Praising God, upon His throne."

Then why grieve, if he's at rest?
If his soul is now at peace?
Tho' his presence we shall miss,
His is but a sweet release.

From this world of sin and care—
From this world of toil and pain—
Let us pray to enter there,
Where with him we'll meet again.

It is no death! then O why grieve?
Only changed from mortal form;
For God's grace he had received,
And no more he's in life's storm.

Let us pray to be resigned,
Tho' we greatly feel his loss,
And may each one ever find
Comfort 'neath the Saviour's cross.

Comfort sweet can Jesus give;
Comfort holy, comfort pure;
For 'tis his, he's called to live
In his home forever more.

Pleasant Hill, Ga.

His Nephew,

JOE.

JAMES SAMUEL ADAMS.

JAMES SAMUEL ADAMS, son of John J. and Lucinda Adams, and grand-son of Elder A. Belcher, was born November 27th, 1860, and died at his father's home, in Terrel county, December 13th, 1883, of pneumonia, after twelve days of intense suffering. The family were packed up and ready to start for Texas Monday, December 3rd. Brother Adams, and the rest of the children met with us at Chickasawhatchie Church, on Sunday, the 2nd, but Sammie remained at home with his mother, complaining of cold, and was violently taken about eight o'clock. On hearing of his sickness myself and wife went to see him, and found him delirious, but after a while he revived and knew us. Sammie was a dutiful and loving son and brother. The writer was permitted to visit him every day during his sickness, and was present when the breath left him. He died without a struggle. On Thursday at noon before he died a night Mr. J. R. King came to see him, and after he started out Sammie called to him and said, "Good-by, Jeff; I am going home!" Then the family gathered around him and he took his father by the hand, and his father said, "You are going home, are you son?" he said, "Yes father;" his father said, "Are you afraid to go, son?" he said, "No, father?" "Are you willing to go, son?" "Yes, father." Then the father turned to the family and friends and said, "This child has never given me a short or cross word in his life." Sammie said, "thank you, father." We mourn, but not as those without hope. Sammie has left us evidence to believe that he is now at rest in the arms of Jesus. He was enabled to see himself a poor lost sinner, on the third Sunday in June, 1875, at the water side while Elder T. K. Pursley was administering the ordinance of Baptism at Marshall Church, Calhoun county, Ga. When the breath left him, Brother Adams said, "Brother Tom, I want you to speak words of comfort to my children;" but my tongue clave to the

roof of my mouth and my heart failed me with grief, so I could not utter a word. Our loss is great, for no one knew him but to love him; society has lost one of its best members, and the church a strong friend. Sammie was one of the sweetest singers I ever heard; but alas, Sammie is gone, and the place that once knew him will know him no more for ever. O Lord, we thank thee for the blessed hope of meeting in that bright world above. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. Believing the Lord doeth all things right, we bow with humble submission to the stroke of providence in taking from us our dearly beloved son, brother and friend. I acknowledge the loss of a near and dear friend, one in whom I have never seen a fault during my acquaintance with him. His remains were taken to Marshall Church, Calhoun county, for interment, and there placed near by a lovely sister of his who preceded him to the grave. There were present a large concourse of people to witness the sad scene. There he will rest until the morning of the resurrection.

W. T. EVERITT.

[Poetry omitted for lack of space in this issue.]

MRS. DORATHA D. UPSHAW.

DORATHA D. HAMBY, daughter of Elder Isaac Hamby, was born in Newton county, Ga., September 10th, 1840, and was married to George M. Upshaw October 12th, 1861. She joined the Primitive Baptist Church at Bald Rock, Newton county, Ga., in 1869, and was baptized by her father.

She was a kind and affectionate wife and mother, illustrating the true christian character by her daily walk and conversation. She was afflicted in 1863, and was a constant sufferer till she was released by death June 25th, 1884. During the 21 years of her severe affliction she exercised true christian patience, never murmuring, but accepting her affliction as providential, designed for her eternal good. In the year 1880 we moved to Carrollton, Ga., hoping that a change of locality would be beneficial to her health. For a short while after our removal she seemed to be benefited, but she soon relapsed. The last six months of her life she was confined to her bed. A few days before her death she called her family to her bedside, and commencing with her daughter Emma, her oldest child, she advised her how to live, saying that she wished her so to live that when she came to die she could meet her in heaven. Then addressing Tommie, the next oldest, said the same to him, and then the same to Patman, her baby; and finally, turning to her husband, said, "You have been very kind to me; you have done all you could for me; I regret to leave you, but the Lord calls me and I must go." Then thanking the neighbors for their kindness during her affliction, said she hoped to meet them all in heaven.

GEO. M. UPSHAW.

MRS. FRANCES HAYGOOD.

Mrs. FRANCES HAYGOOD, a devoted wife and affectionate mother, departed this life January 27th, 1884, at the mature age of 83 years. She had resided in Monros county, Ga., for 60 years. Her aim through life was pure, her purpose true. She cherished no ill will towards anyone, but kindness, a desire to make others happy, was the prevailing characteristic of her well-

spent life. She was born in Hancock county October 25th, 1800. The early part of her life was spent in Jones county, where she married a Mr. Johnston, who lived but a few years. March 4th, 1824, she was married to Elder Benjamin Haygood, and came to Monroe county, where she has raised a large family. She was willing and ever ready to care for the sick and afflicted, untiring in her efforts to administer to their need and wants. She was charitable to the poor, kind to the needy, a friend to all. But alas! she must go; for now she is silently sleeping in the still chamber of death. Her career as a Primitive Baptist has been a long one; she was a member 66 years, and we can safely say she has fought a good fight, she has won a great victory, and has gone to reap its reward. She leaves an aged husband to mourn her loss, but he should be consoled to know that his loss is her gain; for to pass through the shadows of death was to relieve her of earth's cares and afflictions; to join, in a more congenial clime, a holy number. Though her voyage over the sea of life has been a long one, yet she was not discouraged; though its winds have tossed her to and fro upon its troubled bosom, yet she rode triumphant over its restless waves, and has anchored in an harbor of safety, upon a bright and shining shore.

Dearest mother, thou hast left us
Here; thy loss we deeply feel;
But it is God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tears are shed.

Forsyth, Ga.

B. C. HAYGOOD.


ISAAC WILLIAMS.

BROTHER ISAAC WILLIAMS was born in Wilkes county Ga., 26th of Nov. 1805 and joined the Primitive Baptist church, at Concord, Jasper county, Ga., in 1828, and married to Miss Elizabeth Hays the 20th of Dec., 1831. The aged sister yet survives the deceased husband, who was ordained Deacon in 1860. I do not know the exact date he emigrated to this State; he died in Shelby county, Ala., on the 1st of May, 1884. I was well acquainted with him for 60 years; he was a devoted member of the Primitive Baptist church for 50 years and no one can say that he did not entertain the highest regard for truth in all the walks of life. He leaves a devoted and heart-stricken wife, and seven children—all Primitive Baptists but one—and many warm friends to mourn his loss.

He is gone; alas, he is gone forever;
His home is now beyond the sky.
Oh, 'tis hard life's to sever,
Tho' 'tis decreed we are born to die.

H. F. NORRIS

Columbiana, Shelby Co., Ala., May 25, 1884.

 *Primitive Pathway please copy.*

ROXIE C. GRADDICK.

By request, it becomes my sad duty to write the obituary of my dear aunt, ROXIE C. GRADDICK, who died at the residence of her mother, near Hickory Grove, Crawford county, Georgia, Jan. 25th, 1884. She was the daughter of T. D. and Rebecca Hammack. She was afflicted for several months, which terminated in consumption, ending her sufferings on earth. She leaves a husband, an aged mother, sisters and many relatives and friends, to mourn her death, for she was loved by all who knew her. But she begged them not to shed one tear for her, for she said our loss was her eternal gain. She was an affectionate wife, a loving daughter and a kind sister. Oh! how hard it is to stand by the bed-side of those we dearly love and see their eyes close in death and their dear voices hushed forever on earth; how we long for the power to snatch them from death's grasp. But how cheering in the midst of it all to have the assurance that her spirit is at rest with the Lord. Though never attaching herself to any church, she left all proof that she had made peace with her dear Saviour and was ready and willing to go. May the Lord bless this dispensation of his divine providence to the good of the bereaved husband and others, sustaining and bearing them up by His grace. "She is not dead, but sleepeth." Dear Sissie, sweet be thy slumbers, till Jesus bids thee arise.

DORA B. P.

Fort Valley, Ga., Feb. 9, 1884.

MRS. JENNIE DAVIS

"Fell asleep in Christ where the weary be at rest." It is heart-rending to write the death of my dear companion. To picture in a true light the scenes and feelings around the death bed of my wife the 5th day of January, 1884, I can't. She was the daughter of John and Louisa Sanders and consort of J. B. Davis, the writer, to whom she was married September 23rd, 1869, and lived happily together till her death. She was born 29th of January, 1851; died January 5th, 1884. She joined the Primitive Baptist church at Macedonia in Terrell county, the 4th Saturday in June, 1876, and lived an orderly life, ever filling her place as a member of the body, beloved by all. She often talked to me about Heaven and Heavenly things, and our condition in life. A few days before her death, we being alone at home, she talked all day to me about our temporal affairs; her condition, and hope beyond the grave; she told me that she did not believe she would get up any more. When taken she asked me not to grieve for her; stay at home, keep the children together; do the best I could with them and God would help me, and not to think they ought not to be chastised. I told her that I was obliged to thank God for her and for the day, and told her that I could not believe that God would take her from me. But true, it was as she said. In child-bed the stroke came after suffering 3 days without any relief, although I tried all the skill and strength of man to relieve her; she was relieved in death of all her suffering, which she bore with all christian fortitude, asking me to pray for her, and I tried with all my soul, asking God to spare her life, but no avail. When I saw that she had to go, I asked her if she knew me and would understand if I talked to her; she nodded

her head; I told her that I thought her case doubtful, and asked her if it was the Lord's will to take her, was she resigned, and she nodded her head again. I then took her arm and laid it around my neck and asked God, for her and myself, for grace sufficient for our day and trial, when she spoke out and said, "I am willing, the Lord's will be done," and fell asleep in Christ. She was a kind and tender mother, ever teaching by precept; as a wife she filled her mission on earth; she leaves myself, three children, a mother, father, brothers, sisters and many kind friends to mourn her loss while she sweetly sleeps with her little babe in her arms, to be awoken to everlasting joys.

I am alone with three little children, aged 4, 8 and 12 years. O, that I could say like Job, "The Lord gave, the Lord takes away; blessed be the name of the Lord." I ask all to pray for me and mine that I may look to heaven for grace divine.

JACOB B. DAVIS.

MARY G. E. DAMERIAL.

MARY GRACY EVELINE DAMERIAL, daughter of James Blake and Sarah Ann Blake, was born January 6th, 1863; was married to Henry Damerial February 24th, 1884, and died the 9th of June, 1884, being stricken by lightning about 5 o'clock in the evening. She was 21 years, 5 months and 4 days old. Her father died the 21th June, 1876, leaving his wife and four little children—2 sons and 2 daughters, Eveline being the oldest. Not long afterwards, perhaps that fall, she was at a protracted meeting and we suppose went up as a mourner; how long she was serious we don't know; she professed a hope in Jesus. Her mother was not there when she came home; her mother told me (as it was not uncommon for some one to help the mourners up and get them to profess) she asked her who helped her up; her answer was "Jesus helped me up." That satisfied her mother that if Jesus did it that it was done right. Some four years ago, if I mistake not, the Cumberland Presbyterians had an excited meeting close by, and a considerable number joined them, especially young people, and she with the rest, and remained till her death. But God has children in Babylon or they would not have been admonished to come out of her. As a moral woman she could not have been surpassed; she was an obedient daughter, a loving and affectionate sister, and as a granddaughter (the writer of this article is her grandfather) I think she could not have been surpassed. To know her was to love her, and to love her was to know her. She married a man in Moore county, about seven miles from her mother's, where God was pleased to take her from her husband and relatives and many friends, but we mourn not as those that have no hope. Her days as that of a hireling were accomplished, and in a moment she was called away without any suffering. As to the circumstances she was wonderfully pressed the over night, could not sleep, and being asked by her husband what was the matter, she could not tell; she was burdened so she could not sleep, and when her husband was about to go to sleep she would call him and beg him not to go to sleep and leave her; So they spent the night, except about one hour, in conversation. Next day, she being well and hearty, about five o'clock in the evening a heavy cloud came over and they

were standing in the south door, and she was saving ashes to make up a remnant of soap grease; the ash hopper not being covered he told her he would go and cover it; she said "don't go, you will get wet," he told her he would not, that he would run, and sprang out of the door and got about ten steps; perhaps in two seconds she was struck dead and he badly shocked.

The circumstances connected with her death so forcibly impressed my mind of the dealings of God in perfecting his purposes that I can't feel satisfied and say nothing about it. May be it will be a help to some poor soul not fully established in the sovereignty of God, and it may be a consolation to some who are more confirmed that God is immutable in his divine perfections just as much so in wisdom as any other attribute, and as such His work was before Him eternally nothing new nor old has ever taken place; He has never forgot anything nor learned anything; all the work of his hands shall praise him; the wrath of man shall praise Him, and the rest He will restrain. God made man and appointed the bounds of his habitation so he cannot pass over it; he gave his days on earth which are as the days of a hireling; now the days of a hireling are numbered, and when his time is out he has no more to do, so man will live all his appointed time and when that time comes that he has done the work that God purposed him to do, let that be what it may. God raised Pharaoh that he might shew forth His power in him; He being God, an absolute Sovereign and has the right to do as He pleases with His own, and none can rightfully say, "why or what doest thou" Eve-line had filled her time on earth, and God in the plentitude of His mercy took her without suffering the pang of death: in a moment, in the twinkling of an eye. Now they say if her husband had remained in the door two seconds longer he would have been killed too (they both were standing in the door;) so there is no doubt his days were not accomplished, and God put it into his mind to cover the ash hopper; and notwithstanding the entreaty of his wife, go he would, and in about, we suppose two seconds, she was killed in the door, falling out in the yard on her face, and he was shocked severely. His days were not accomplished, and for a wise purpose took her when her days were accomplished, and when his time is up God will take him, and God will be glorified for all His work's shall praise Him.

ALDRIDGE BROWN.

Tuhlhama, Tenn., June, 1884.

WALTER GAY.

Died, March 2nd, 1884, in Pike county, Ark, WALTER GAY, the only son of J. B. and M. F. Gay; aged 18 months.

The little son is gone to rest,
To reign with Christ, forever blest;
His little tongue will always praise
A Saviour's love and redeeming grace.

L. C. DINGLER.

JAMES HORN.

JAMES HORN was born in Anson county, N. C., the date not exactly known by his children, and the record having been lost. He was married to Miss Sarah Horn in his 19th year. They had born to them six sons and six daughters, all of whom lived to be men and women but one. His wife then died, and he was married the second time to Susan Boggon, by whom he had six sons and three daughters. He emigrated from North Carolina to Tennessee, and lived there 13 years; from there he moved to Mississippi, and in 1859 he moved to Clark county, Arkansas, where he had lived up to the time of his death, which took place June 19th, 1884, he being, as near as could be come at, 93 years old. Bro. Horn joined the Baptist Church, at Brown's Creek Meeting-house, in his 21st or 22nd year, where he, by an orderly walk, enjoyed the warmest place in the affections of his brethren wherever he lived. When the split took place amongst the Baptists he quietly but firmly took his stand with the Primitive Baptists, with whom he has lived in peace and union for about 70 years. I have known Bro. Horn since 1859; and one only had to know him to love him. His children have no recollection of ever hearing of his having a difference, or difficulty, with any person in his life. His sufferings were long and intense, from cancer on his face; but in all his suffering he did not complain. I paid him a visit a short time before his death, and he told me he longed to go, being assured that when this earthly house of his tabernacle was dissolved that he had a building not made with hands eternal in the heavens. Bro. Horn was very punctual in attending his church meetings as long as he could go; and when unable to walk would desire to be carried. He leaves 11 children and many grandchildren to mourn their loss. He was a loving husband, an affectionate father, a good citizen, and an exemplary christian. But we mourn not as others who have no hope; notwithstanding we know that our loss is great, we feel that it is his eternal gain.

It has been the happy privilege of the unworthy writer to baptize four or five of Brother Horn's children, who are walking orderly in the house of God. And may it be the pleasure of him that came from Edom with dyed garments from Bozra, to be with them in all their bereavements and comfort them, is the prayer of the unworthy writer, for Christ's sake.

D. R. LEARD.

Clark Co., Ark., Aug. 11, 1884.

ASSOCIATIONAL.

THE OLIVE ASSOCIATION convenes Friday before the third Sunday in October, 1884, with the Church at Concord, Tallapoosa county, Ala., half mile from Dadeville Depot. Those going by Railroad from Opelika will leave there a little after 12 o'clock P. M., on Thursday, October 18th. Brethren and friends near Dadeville will arrange to meet those who go by Railroad, Thursday evening. This little Association, being in its infancy, desires correspondence with other Primitive Baptist Associations, and it is hoped they will visit it, and so far as able, she will reciprocate.—M.

THE UPPER CANOOCHEE ASSOCIATION OF PRIMITIVE BAPTISTS is appointed to convene with Mount Olive Church, Emanuel county, Ga., thirty-five miles southwest of No. 6, C. R. R., on Saturday before the first Sunday in October.

The Lower Canoochee Primitive Baptist Association is also appointed to convene with Beard's Creek Church, Tatnall county, Ga., eighteen miles north of S., F. & W. R. R., on Saturday before the second Sunday in October. All lovers of truth invited.

M. F. STUBBS.

ELDER M. F. STUBBS' address is now Parrish, Bullock Co., Ga.

APPOINTMENTS.

ELDER M. F. STUBBS, the Lord's will, will leave the cars at Boston, Friday before the fourth Sunday in October, for Ocklocknee Association. On Tuesday after fourth Sunday will preach at Mount Tebo; Wednesday, at Providence; Thursday, at Hopewell; Friday, at Mount Pisgah; then to the Flint River Association.

PETER T. EVERITT.

ELDER J. E. FROST, of Tennessee, if the Lord's will, will preach at Smyrna, Monroe county, Ga., November 8th; Macon, 9th; Sardis, 10th; Pleasant Hill, 11th; Fellowship, 12th; Andersonville, 13th; Huff Spring, 14th (Ellaville at night if desired); Good Hope, 15th; Hillippi, 16th; Prosperity, 17th; Bethlehem, 18th; Bethel, 19th, Butler at night and 20th; Shiloh, 21st; Ephesus, 22nd and 23rd; Emmaus, 24th; Good Hope, 25th; Trinity, 26th.

Brethren will please meet him and convey. He is a good minister, and stands high in the esteem of brethren in Tennessee.

THOS. GILBERT,

Seam Printer, Book-Binder, and Paper Box Manufacturer,

COLUMBUS, GEORGIA.

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G. E. THOMAS, Columbus, Ga.

J. RHODES BROWNE, Pres't.

Wm. C. COART, Secretary

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ORGANIZED 1859.



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| Assets January 1st, 1884..... | \$708,478 11 |
| Liabilities..... | 180,800 00 |
| Surplus to Policyholders..... | \$577,678 11 |

Agents at all Cities, Towns and Villages in the Southern States.

Vol. 6.

No. 11

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELDER MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

NOVEMBER, 1884.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

| READ DOWN. | | READ DOWN | | READ DOWN. | | READ DOWN | |
|--------------------|---------------------------|-----------|--|--------------------|---------------------------|------------|--|
| No. 6. | From Columbus. | No. 20. | | No. 51. | From Savannah. | No. 53. | |
| 1:30 p.m. Lv..... | Columbus.....Lv..... | | | 10:00 a.m. Lv..... | Savannah.....Lv..... | 8:45 p.m. | |
| 3:30 p.m. Lv..... | Butler.....Lv..... | | | 4:30 p.m. Ar..... | Augusta.....Ar..... | 5:45 a.m. | |
| 4:25 p.m. Lv..... | Fort Valley.....Lv..... | | | 6:20 p.m. Ar..... | Macon.....Ar..... | 3:50 a.m. | |
| 5:42 p.m. Ar..... | Macon.....Ar..... | | |Ar..... | Fort Valley.....Ar..... | 9:31 a.m. | |
| 11:20 p.m. Ar..... | Atlanta.....Ar..... | | |Ar..... | Butler.....Ar..... | 10:23 a.m. | |
|Ar..... | Eufaula.....Ar..... | | |Ar..... | Columbus.....Ar..... | 12:32 p.m. | |
| 11:30 p.m. Ar..... | Albany.....Ar..... | | | 11:20 p.m. Ar..... | Atlanta.....Ar..... | 7:50 a.m. | |
|Ar..... | Milledgeville.....Ar..... | | |Ar..... | Eufaula.....Ar..... | 4:09 p.m. | |
|Ar..... | Eatonton.....Ar..... | | | 11:30 p.m. Ar..... | Albany.....Ar..... | 4:05 p.m. | |
|Ar..... | Augusta.....Ar..... | | |Ar..... | Milledgeville.....Ar..... | 10:29 a.m. | |
| 7:40 a.m. Ar..... | Savannah.....Ar..... | | |Ar..... | Eatonton.....Ar..... | 12:30 p.m. | |

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.
J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.
W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

Editors of the Gospel Messenger:

DEAR BRETHREN—Please permit me to say through your pages to my Brethren in the Ministry, that I desire Agents to sell my Book, entitled, “**The Sovereignty of God.**” The Book contains two hundred and sixteen pages; good print, on fair book paper. God’s Special Election of His People to Salvation; The Special Redemption of the Chosen Family through Christ; The Effectual Calling and Regeneration of the Redeemed; and, The Final Perseverance of the Saints through Grace, are the subjects treated of in the work. The present is the Second Edition of the Book; price, 75 cents per copy. I now propose to send half dozen copies to any Minister who may apply, by addressing me at Butler, Ga; and when the Books are sold, such Agents will be expected to send me \$3.50, reserving \$1.00 for their trouble. The several points discussed in the work are treated in a polemical style, each point defended by Bible testimony, and objections answered.

Very respectfully, JOHN ROWE.

Orders and Remittances for the **Gospel Messenger**, with full written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chamber and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

THE GOSPEL MESSENGER.

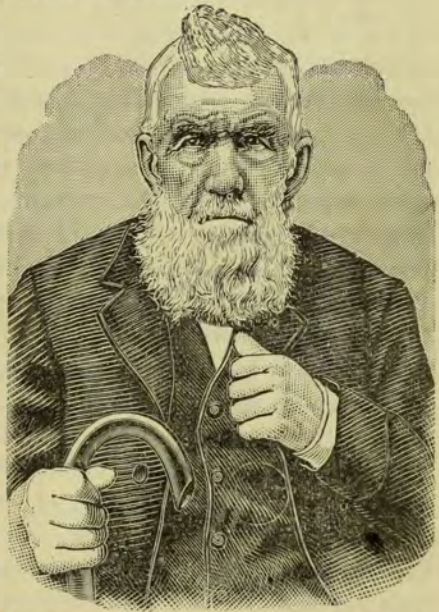
Devoted to the Primitive Baptist Cause.

No. 11. BUTLER, GA., NOVEMBER, 1884. Vol. 6.

BIOGRAPHICAL.

ELDER E. A. MEADERS.

My parents, Joseph and Ceilia Meaders, were married in South Carolina. I was born, 1806, in Spartanburgh, of that State. When I was quite small my father died, and my mother emigrated to Tennessee, remaining in Giles county until November 19th, 1824. I was married to Miss Jane McCollum. We had eleven children born unto us, two of which died in infancy, and two at more mature years. In 1867 my be-



loved wife died, and in 1868 I was married to Mrs. Mattie C. Greer, by whom four children were born unto me, one of whom died in infancy.

In early life I had but little education or religious influences, but I often thought of death and eternity, though I was not restrained from partaking of the sinful habits which

were common in that country. I sought worldly pleasures, thinking I would change my course before I died, when, I hope, in 1824 the Lord arrested me, though at first in a dream. Never before had I attempted to pray, but being now brought to feel a sense of guilt and condemnation before God I thought something must be done, and I felt that my sins were too great for the Lord to hear my prayers, yet I could not help crying for mercy. Mercy's door, however, seemed closed against me, but still I cried as best I could for about three months, when I had another vision, in which the heavy burden of condemnation left me, causing me to realize next morning a beauty and harmony in nature far beyond what I ever before had seen. Not being able to claim this as a satisfactory hope in Christ, I struggled along in prayer and much anxiety of mind until 1828. At the close of a meeting, the hymn was sung, "Am I a soldier of the cross." My heart was melted down, and while at meeting that night I became so absorbed in some way that I lost sight of everything around me. The first thing I remember they were singing the sweetest music, I thought, I had ever heard. Jesus, to me, was then the "chiefest among ten thousand and altogether lovely." My troubles were gone, and I thought I could make others see and feel as I did; and if I ever had preaching impressions it began with me that night. During that week I was greatly pressed in spirit, and on the next Sunday (2d Sunday in May, 1828) I felt that I could not live if I did not speak of Jesus the Saviour, and being at meeting I tried to speak publicly, which relieved me very much. Monday came, and with it darkness, doubts and fears, lest I had been deceived in the whole matter. But soon the Lord removed the darkness, and on Saturday before the first Sunday in June, 1828, myself and wife were received into the fellowship of the Primitive Church, and baptized by Elder Elias Deaton, Hickman county, Tenn. From that time on I continued to speak in public as the Lord gave ability.

I was ordained in 1830, at Liberty Church, by Elders E. Deaton, P. Whitwell and Isaac Pace. From that time onward

has been one continual struggle with me, the flesh warring against the Spirit and the Spirit against the flesh so that I could not do the things that I would. In the winter of 1831 I moved to Dickson county, Tenn., and remained there till 1837, I left for Mississippi and landed among the Indians. But the burden of the word of the Lord, which I had thought would leave me, with regard to preaching, if I should move, still was upon me, and in 1836 Elder Lane and myself organized a church in Oxford, Miss., and the next year four churches were organized, and the Tallahatchee Association constituted in 1838. Elder Lane was an excellent man, but being identified with the Fullerite doctrine, he went off with the Missionary Baptists in the general division, which took place about that time. I remained with the Primitive Baptists, and in the same Association till 1872, I moved to where I now live, in the bounds of the Hopewell Association.

I am now in my 79th year, and 56th of my ministry. I have traveled and preached some, feeling at times that I had rather hear others than to preach myself, but at other times it gave more relief of mind to preach myself than to hear anybody else. I am old, poor and almost blind. I desire the prayers of my brethren and sisters. The above has been written by my daughter, 14 years old, at the special request of Elder W. M. Mitchell, of Opelika, Ala., as made known to me by Elder A. B. Morris, of Mississippi.

Water Valley, Miss., 1884.

E. A. MEADERS.

DEACONS.

Elders J. R. Respass and W. M. Mitchell—Beloved in Christ Jesus:—In February number of the MESSENGER, I read an interesting article from Elder F. A. Chick, on the above named subject, with a suggestion that some one write on the subject. In hesitancy, fear and trembling, I approach this important subject. In reading the Acts of the Apostles, we find there was a regulation among the saints by mutual consent that all, of whatever kind they possessed, whether

money or land, was made to be common stock, and placed at the apostles' feet (subject to their control), and *all* drew or received their living from it, whether they had any thing to contribute to the common fund or not. Seven men were appointed to see after "this business" (distributing the bounties). They were required to have three distinct qualifications for this work, and this was the only work at that time required of them: "Honest report," that all might be satisfied with them; "full of the Holy Ghost," having a principle of right in them; and "*wise*," that a proper distribution be made. These were not denominated deacons in that day, but more than thirty years after that time Paul, in writing his first letter to Timothy, 5th chapter, gives directions, and it appears the customs and surroundings had then mutually changed. It was then required that each provide for his own; and even those who were proper subjects of charity, the apostle directs that their friends take care of them, that "the church be not chargeable" with them. True, this letter was written to Timothy, but in the 7th verse he is told "to give these things in charge," etc. All cases of charity, the temporal welfare of the ministry, and all other matters pertaining to the financial interest of the church, should be watched after and brought before the church by the deacon, and then he is only one in common with the balance of the church, to bear his proportionate part. The church, and not the deacon, is to say who shall be provided for by the church, and when the poor, the maimed, or the blind are not cared for it is the sin of the church, not of the deacon, if he has been faithful in bringing the matter before the church.

In considering this subject further, there is far weightier matter and heavier responsibilities resting on *deacons* than merely to see after the *temporal* welfare of the church. This I conclude from what I learn in 1 Tim. iii. We are not left to *guess* whether these are deacons, for they are repeatedly so-called in this, as also in Phil. i. The qualifications laid down for a deacon to possess are nearly identical with those that a bishop must have. One important qualification for a

bishop is "apt to teach," but the deacon is not required nor expected to expound the scriptures or proclaim the gospel, but he is required to "hold the mystery of the faith in a pure conscience." To do this, he must first be in the faith; must understand at least something of the *mystery* of the faith, and he must be established, rooted and grounded in the faith. He must understand something, both of the fundamental principles of salvation, as well as the order and discipline of the gospel; and then he must have an humble boldness and faithfulness to insist on true gospel principles being carried out in the church, or he cannot have a *pure conscience*. The work of a deacon, in a spiritual point of view, is embraced or implied in the qualifications required, both positive and negative, as is the case with the bishop. "Not double-tongued"—this means, not only that he must speak the truth uniformly, but, as already remarked, he must be well established in the truth. James calls it double minded. Having no *one* mind, is like a wave of the sea, and tossed. A deacon that will receive one doctrine to-day in the church and to-morrow another, is not a safe guide or eye for a church; he would *lead* into error. Let these first be proven and found blameless in these things; then, *after* that, let them use the office of a deacon. The apostle clearly teaches that they should not be set apart to that office before being proven, for he *commands* to lay hands *suddenly* on no man, lest you err in placing him where he is not qualified by the Lord; before his true character is developed. Some men's sins go before to judgment. Some they follow after, etc. I will here remark that it is evident to my mind that deacons, before entering on their duties and responsibilities, should be set apart by ordination and laying on of hands. When a brother that the Lord has qualified is thus set apart, he is a great help and strength to a church. He also has the confidence and co-operation of the church of which he is a member, and in this way he "purchases to himself a good degree and great boldness in the faith of Jesus Christ," even that humble boldness that one should possess when he "approaches a

throne of grace to obtain mercy and find grace," etc. It is required, too, that he have disciplinary ability, as well as the bishop, governing his own family, else he cannot know how to govern the Church of God. He must also have some qualifications or help in the character of his wife to aid him and the church in executing discipline. This is a work, and these are qualifications pre-requisite to the office of deacon, which were not required of those seven chosen in Acts vi.

In a very imperfect and unsatisfactory manner I have expressed in part what I understand the word of God to teach on this subject; and still, besides the written word or literal meaning of the scriptures, there is a more sure word of prophecy; something that is not of private interpretation. The weight or impression to do what is required to be done, and then when performed, to enter into the promised rest found in obedience, and then to see the proper fruit abounding, surely should be regarded as evidence of the Lord's approving smiles. The longer I live the more I see of the magnitude and importance of this office, and the less able I feel to meet its demands. In conclusion, I would exhort the brother deacons to be vigilant and active in your duties; visit the afflicted and disconsolate; minister to their spiritual and temporal comfort; search for the teachings of the word of God; stand fast and contend earnestly for *the faith*. And to the churches I would say, encourage your deacons in the discharge of their duties; sustain and hold them up in the right; don't turn the cold shoulder, for they need your help, and when they go wrong candidly and faithfully tell them so, and reclaim them from error, for we are all liable to go astray. May the Lord guide his children into all truth; give them a right understanding in his word by the reign of grace, and enable them to keep the unity of the Spirit in the bonds of peace, is my prayer, for Christ's sake. Pardon so long a letter. Your unworthy brother, JOHN N. HURST.

Salem, Ala., February 5, 1884.

THE COMFORTER.

Dear Brethren:—For the past two or three weeks my mind has been led much to think about the Holy Ghost and his work in the redemption of the church. I was led to this meditation by a conversation one morning with a dear brother in the ministry, which was itself, I believe, attended with power and the Holy Ghost, sent down from heaven for both of us. I wish that I could feel the power of that conversation as I write, for then it seems to me my words would burn instead of being the cold things that I fear they will be.

To-day I have counted up near two hundred places in the concordance where the character, office and work of the Holy Ghost is spoken of. Of how much importance it must be then that we speak of Him as well as of the Father and the Son. He is represented in the scriptures as having intimate and personal dealings with every believer. I can refer to but a few things: He is the source of the new birth.—John iii. 5, 6; 1 John v. 4. He inspires scripture.—2 Tim. iii. 16; 1 Pet. i. 21. He is the source of wisdom.—John xiv. 26; xvi. 13. Dwells in the saints.—John xiv. 17; 1 Cor. xiv. 25. Comforts the church.—Acts ix. 21; 2 Cor. i. 3. Convinces of sin, righteousness and judgment.—John xvi. 8–11. He creates and gives life.—Job xxxiii. 4. Directs ministers where to preach.—Acts viii. 29; and x. 19, 20. Instructs what to preach.—1 Cor. ii. 13. Teaches saints.—John xiv. 26. Testifies of Christ.—John xv. 26. Imparts love of God.—Rom. v. 3–5. Communicates joy to saints.—Rom. xiv. 17; Gal. v. 22. Imparts hope.—Rom. xv. 13; Gal. v. 5. Brings the words of Christ to remembrance.—John xiv. 26. Reveals the things of God.—John xvi. 14. And time would fail me to name all that He is said to do in the scriptures; besides, there are many emblems of the Holy Spirit and his work presented there. Water, fire, wind, oil, rain and dew, the dove, a voice, a seal, cloven tongues—these are all used as emblems. Looking all this over, must we not say with Job, “Lo, these are parts of his ways; but how little a portion is

heard of him? but the thunder of his power who can understand?"—Job xxvi. 14.

Of course I cannot write or speak in one letter of all that the scriptures to which I have referred teach. I only want to speak of him as the COMFORTER in such a way as I have, I trust, felt his presence from time to time with me. I think that I have been guilty of thinking of the Holy Ghost and his work very vaguely, and that I have not realized as I should my dependence upon him every moment for all that I need. Of late all this seems clearer to my mind. I have felt more deeply that he dwells with me, and is my teacher, guide, comforter—in fact, all that I need in searching the scriptures, in prayer, in singing, in preaching, in all that I do in the vineyard of the Lord. I think I have had these three weeks past a more vivid sense that He is always near me, and that without Him I can see nothing, hear nothing, understand nothing, feel nothing spiritual nor do anything aright. I hope that I may never forget it again, as I have in the past.

Some things Jesus said of Him as comforter that seems to me to be verified, if we did but see it in each believer. Perhaps some one who shall read this letter may have said—is now saying—Has the Holy Ghost ever come into my heart? Does he abide with me? Have I ever received Him? May something said here answer these questions, if it be the Lord's will. And first of all, Jesus calls him "the comforter" four times in these 14th, 15th and 16th chapters of John. He is THE COMFORTER. For the Christian there is emphatically no other. And in Acts ix. 31 the comfort of the Holy Ghost is spoken of. Now, it does not matter in what way, or by means of what outward channel the comfort may appear to be given, it is still the comfort of the Holy Ghost. It may be that the apparent source of comfort is some text, some hymn, some prayer, some word spoken in preaching or otherwise, but above and beyond all this we are to see the "Comforter" choosing the blessing and choosing the time and the way in which it shall be given to us. Three times in these chapters in John, Jesus calls the "Comforter" "The Spirit of

truth." His business is to declare the truth. He is to tell us true things about ourselves; therefore he is said to reprove the world of sin. He is to tell the truth concerning Jehovah; therefore he reproves the world of righteousness. He is to tell the truth of the standing of the sinner before God; therefore he reproves the world of judgment. We are full of falsehood. Our master, the devil, is a liar from the beginning. But while we are thus self-deceived and Satan-deceived, the Spirit of truth brings in the word of God, which is truth, and we can be deceived no longer. Now, we KNOW that we are sinners; that God is righteous; that judgment is laid to the line for all sinners. This is the testimony of the Spirit of truth. Do we know these things?

Jesus also said that this Comforter should not testify of himself, but of Jesus; and that whatsoever he should hear that should he speak. And again, He shall take of the things of mine and show them to you (John xiv. 26). The testimony of the Comforter is not divided. It is always of Jesus and of the words of Jesus. He never goes outside of this. By this we may try the Spirit that speaks whether it be of God. The Holy Ghost does not come to make a new revelation, but to shine upon and illumine the old one. Whatever speaks not according to the law and the testimony, has no light in it. It is not the Holy Ghost. By this we may know how to judge all pretended revelations which men may bring. Is that which we see and hear the testimony of Jesus? Is it such a revelation as exalts Jesus, or does it puff us up with pride? Let us remember that the testimony of the Spirit of truth is always of Jesus. Any revelation that does not exalt Him is not of God. And that which is revealed to us by the Spirit is already written of Jesus upon the sacred page. The Spirit does but take these things and show them to us.

But, we may ask, if it be the especial work of the Holy Ghost to comfort the saints, how does he perform this work? To which I answer—first, by illuminating and enlightening the mind of the believer, and also by shining upon the word of truth as we read or hear it. In the first epistle of John ii.

20, we read: "But ye have an unction from the Holy One, and ye know all things." In verse 27, we read again: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is not lie, and even as it hath taught you, ye shall abide in him." Here all understanding of the truth is ascribed to the teaching of this anointing—this unction which the Saviour, as we have seen, calls the "Comforter." It is by coming to see, or to understand the truth as it is in Jesus, that we are to be comforted. The Spirit shows us the things of Jesus, and by them we are comforted. And the things of Jesus are what we call the doctrine. They are what Jesus has done and said. If we ever get any kind of comfort out of anything but what Jesus has said or done, we may know that the Holy Ghost has not brought it, for he never comforts with any other comfort than Jesus, and what he has done for us.

There are two or three expressions in the scripture that I desire to allude to, which speak expressly of His work. And first, He is said to impart the love of God.—Rom. v. 5. The love of God is here said to be shed abroad in the heart by the Holy Ghost, which is given unto us. If, then, we have the love of God at all in our souls, we have received it in this way. And we could have received it in no other way. And we may know that we have the love of God if we have the hope that maketh us not ashamed. Love is a feeling of the heart; and if, indeed, it burns warm within us, we know what has fanned the flame; and if it burns cold, we know whence all reviving must come. Oh, let our prayer be "for the more sensible indwelling of the Holy Spirit." The Holy Ghost is also declared to be the author of joy.—Rom. xiv. 17; Gal. v. 22; 1 Thess. i. 6. He also imparts hope.—Rom. xv. 13; Gal. v. 6. And again, all these and many other graces are declared to be the fruit of the Spirit. Going back to what we have seen is the testimony of Jesus to the work of the Spirit, we see that all these things are done as the Holy Ghost takes of the truth and shows it to us. Jesus' flesh and

Jesus' blood it is that we are to eat if we grow up spiritually. And this is to have the word of truth opened to us by the Spirit of truth, and applied to our souls as we need it. Thus we become rooted and grounded in the truth, and having the roots of our faith in such good ground, we grow up into Him in all things. And this is all begun and carried on by the Holy Spirit, which dwells within us.

Many times saints are spoken of in the New Testament as having received the Holy Ghost. Sometimes they are said not to have received it; sometimes it is said they have received it with the laying on of the hands of apostles and others. At the day of Pentecost there was a visible appearance of tongues of flame and a sound as of mighty rushing wind. Upon the Saviour, at his baptism, the Spirit appeared as a dove. Now, in regard to all these instances, we must remember that it was the same Holy Ghost that works in us if we are Christians. It is true there are diversities of operations, but still it is the same Spirit. Those things which could strike the outward senses were perishable and fleeting, and their effects perishable; but the things of real importance were the coming of the hidden power into the heart, and the comforting effects which were wrought there. And these we have as well as they. The tongues of flame, the wind, the dove, were not the Spirit, but only emblems of its nature and work. Why should we want the emblems when we have the substance and the comfort in our hearts? With regard to the laying on of hands, it had no more virtue than any other religious form, in itself. But what believer does not know that when engaged in those forms of religious worship, which God has enjoined again and again, he has been blessed with special comforts and assurances? This, also, is the outpouring of the Holy Ghost. The power of working miracles is not given now as it was then, but after all it is by the same Spirit that we are blessed and strengthened and comforted. Once there were some who had not even heard that there was a Holy Ghost. At length He was preached to them, and as they now realized the source of the comfort

which had filled their heart in believing in Jesus—that it was the Holy Ghost—they were baptized in His name, confessing Him as well as the Father and the Son. And in like manner do we confess Him in our baptism. We confess Him to be our Comforter, as He is our Teacher, our Guide—the source of all our inward illumination in divine things.

One thing more I wish to mention, and then close with some general thoughts. Upon the day of Pentecost the Holy Spirit was poured out with wonderful effect. And Peter said that this was what was spoken by the prophet Joel, that God would, in the last days, pour out his Spirit upon all flesh. And Jesus had told the disciples to tarry at Jerusalem until they were endued with power from on high. And this was the time. And the Spirit has not ceased to be poured out, the power from on high still rests upon the church, including every humblest, weakest believer. That power may not show itself in all miraculous ways in which it was then seen, but still to day it is as perfectly real and effectual in its working as then. Its results, according to the word of the Lord by Joel, should be that our sons and daughters should prophesy, and our old men should dream dreams, and our young men should see visions. And there should be signs and wonders in heaven and earth, and whosoever should call upon the name of the Lord should be saved. And Peter said, "This is that which was spoken by the prophet Joel."—Acts ii. I know there is enough here for a whole sermon, but I can only make a passing remark. All these wonderful results the Holy Ghost shall produce. They upon whom He is poured shall speak (prophesy) as they never have before. They are given a new tongue; a pure language is turned to them. Both the aged and the young see visions and dream dreams—that is, they see things wonderful that they never saw before; and the signs and wonders in the earth and in the heaven are all emblems of darkness and trouble in the soul which every heart that has had dealings with his Maker has felt. And out of all this the soul comes to call upon the name of the Lord, and is saved. Now, all this is an experi-

ence common to every believer, and by all this we may know that we have received the Holy Ghost, and that this Spirit of truth abides with us as the "Comforter." How real and personal all this is as we pause for a moment to think about it!

But now I want to talk about it in a familiar way, with all my kindred in Christ, as to what our experience has been. It was the Holy Ghost that, while we were preaching the truth the other day, suddenly filled our mind with new thoughts, that burned and glowed to be uttered, and made us rejoice in heart and long to tell it to the people. It was the Holy Ghost that suddenly melted us into great tenderness the other day while we were preaching about the sufferings of Christ, when we were cold as ice as we began the theme. It was the Holy Ghost that gave us power in our words, so that we could know that they went out and did not come back to us; it was the Holy Ghost that made the work of preaching seem to us so great that we trembled, and yet strengthened us to go on with it, trusting in God. The power that he gave us, and that we felt in our whole souls and bodies, was more than eloquence, more than learning, more than zeal; it was the power of the Holy Ghost sent down from heaven. And when we felt it in the light of the great comfort it gave, we could not fail to recognize the "Comforter." There have been times when we felt barren as a waste of sand, and all our moisture has turned to the drought of summer, and we said, how can I preach? And lo! as we have come to the people our heart has felt the water flow, and with gladness have we given them the message. This, also, has been the work of the Holy Spirit. Oh, my brethren in the ministry, we live in constant dependence upon him for what we shall say, and then to make it saving in the hearts of those who hear. If our eyes were only opened we should see his working in us, and in those who hear us, a hundred times during every sermon and in every conversation. But I must not talk to the ministry alone. To you all let me say, my brethren, when you have gone to meeting dull and sleepy-hearted, saying in yourself, I am too near dead to be moved, it was the Holy

Ghost that came to you as a mighty wind, and suddenly moved and animated you as only the breath of the Almighty could do. And you said, I am glad I came. It was the Holy Ghost, as you were reading your Bible the other day, thinking it was of no use, it all seemed so void of meaning, that suddenly illumined a word or a line with such wondrous meaning, and so fitted it to the need of your poor heart, that, lo! your eyes were filled with tears of joy, and your lips strove in vain to express the gladness that filled you. It was the Holy Ghost the other day that suddenly made you abashed and ashamed of yourself when you had been indulging in a little boasting and self-exaltation, perhaps thinking that in some particular direction you were a little ahead of another brother. Or, perhaps, an ungenerous, unforgiving spirit had possession of us, when, lo! one day we were suddenly softened, and all our hardness was melted out of us, and we could only love where we had once felt hardness. This, too, was the work of the Holy Spirit. Or we had been selfish and grasping, withholding from the Lord's poor, from his cause, from the oxen that had trod out corn for us that which belonged to them, when one day we had great smiting of conscience, and then was begotten in our souls deep shame and an earnest prayer for forgiveness, and for strength to do our duty henceforward. This also, brethren, was the blessed work of the Holy Ghost. And in all these things we found that he is, indeed, the blessed and only "Comforter." Oh let us pray, if we have not prayed, "Dear Comforter, do thou come and abide with us forever!" May the power of the Comforter rest upon this poor effort, is my prayer.

Reisterstown, Md., Aug. 21, 1884.

F. A. CHICK.

ELDER SILAS H. DURAND'S address is now Southampton Bucks county, Penn.

My Father's Children—Who have been born again, of incorruptible seed, but still are in heaviness through manifold temptations, because you cannot see to “read your title clear to mansions in the skies,” I thought, if the Holy Spirit would guide my pen, I would write you a few things on Romans viii 1,—“There is therefore no condemnation to them that are in Christ Jesus who walk not after the flesh but after the Spirit.” To be in Christ is to be in his love; if he loves you now, he loved you from all eternity, and will continue to love you when time shall be no more; He loved you not because of any merit he saw in you. Though he is of purer eyes than to behold evil, and can not look upon iniquity, yet he suffers it not to intervene between him and his loved ones.—Hab. i. 13. His love is therefore sovereign, and not capricious, to be changed by the creature, however exalted or debased. He loved Jacob before he ever did any good (Rom. ix. 11–13), and the Ephesians when they were dead in sins—Eph. ii. 4–5. There can be no condemnation in Christ Jesus because condemnation is the effect of sin—the sentence of the law for transgression. Christ has put away sin by the sacrifice of himself and redeemed us from the curse of the law by being made a curse for us.—Gal. iii. 13; Heb. ix. 26. In Him are all essential blessings for time and eternity. Many poor souls who are writing bitter things against themselves say, “this is all good doctrine, and according to God’s word, but what is it all to me if I am not in Christ Jesus? I want that faith and everlasting life that shall not come into condemnation; that love shed abroad in the soul accompanied by a hope that never makes us ashamed.”—John v. 24; Rom. v. 5. The Lord never leaves his people in despair; there is sufficient consolation in his word for the most desponding soul. It is abundant in this verse, did the blessed Spirit but guide our minds to see it; the declaration is to those that walk after the Spirit. While this cuts off the carnal professor, it consoles the child of grace. Walking is the reverse of standing still or resting, and has allusion to the new man and not the old one. This walking does not mean your moral deportment, as many are apt to suppose, though that

always follows a work of grace in the soul, but has referēce to the mind and heart. You cannot say that your mind is not for Christ, nor that your heart does not pant after his mercy, love, hope, righteousness, holiness, goodness and power. Such desires in the soul is walking after the Spirit, for it is the Holy Spirit that raises up such desires in the soul and who reveals to you your absolute need of Christ and the power of his sin-atoning blood. This is not a desire of the sluggard that hath nothing.—Prov. xiii. 4. A desire to be saved is common to all men, for none desire to go down into the regions of darkness forever; but many have gone there with a desire for salvation in their hearts and a cry upon their lips. These are "the desires of the wicked that perish."—Ps. cxii. 10. Only the desires of the righteous shall be granted—the righteous are those in Christ Jesus and whom the Holy Ghost has made so.—Prov. x. 24. This he does by rising to do his work—his strange work—and bring to pass his act—his strange act—by laying judgment to the line and righteousness to the plummet in our hearts and sweeping away our refuge of lies, overflowing our hiding place, disannulling our covenant with death and our agreement with hell, making our bed shorter than we can stretch ourselves on it, and our covering narrower than we can wrap ourselves in it.—Isaiah xxviii. 16 to 21. This desire you have, but not the thing desired. Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life (Prov. xiii. 12.) and stands in the midst of the paradise of God that those may eat of it who overcome the world, hath ears to hear, bears and have patience, and for Christ's sake labors and faints not.—Rev. ii. 3-7. You may not be able to see yourself such a character, and this is what brings you into heaviness. Remember God's people are "kept by the power of God (the Holy Ghost) through faith unto salvation, ready to be revealed in the last time."—1 Peter, i. 5. God will have his grace in the soul honored; what is easily acquired is lightly esteemed. He that gives up the fight because the battle is apparently against him has never had his soul brought into the dust of death by the Spirit's quickening power.—Ps.

xxii. 15. The cry of the damned in hell will never cease, because there will be no mitigation of their sorrows; neither will the cry of a truly awakened soul, till Christ be revealed with power. For a time the conscience may be stunned, but never finally subdued, in those who "in an honest and good heart having heard the word, keep it and bring forth fruit with patience."—Luke viii. 15.

There is a great deal of preaching and writing well calculated to do this by crying peace when there is no peace, and daubing with untempered mortar.—Ez. xiii. 10. God will never suffer his work to be marred upon the wheel; that is finally overcome.—Jer. xviii. 4; read also Ez. xiii. 17 to 23. In a little wrath he may hide his face for a moment, but with everlasting kindness he will have mercy on thee.—Is. liv. 8. In due season we shall reap if we faint not.—Gal. vi. 9. You have been made to see what a fearful thing it is to fall into the hands of a living God and who is a consuming fire.—Heb. x. 31, xii. 29. It is well enough to be exercised with the darkness, impurity and wretchedness of our fallen nature, but we should remember the wisest and best of God's people have not been exempt from such a state. David said, "O, Lord God, of my salvation I have cried day and night before thee; let my prayer come before thee; incline thine ear unto my cry, for my soul is full of troubles and my life draweth nigh unto the grave."—Psalm 88. Paul said, "O, wretched man that I am; who shall deliver me from the body of this death?"—Rom. vii. 24; and he also says, "I therefore so run not as uncertainly (which word 'uncertainly' I understand to mean he was inwardly determined by the Holy Spirit not to loose the race), so fight I not as one that beateth the air, but I keep under my body and bring it into subjection lest that by any means when I preach to others I myself should be a castaway."—1 Cor. ix. 26-27. Paul knew that the world, the flesh, and the devil would leave no means untried to bring him into eternal ruin, as they have already and will continue to bring thousands. Though God's people were secured in Christ from all eternity, yet a personal knowledge of this is not at all times revealed to them; he that

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is unconcerned about these things has a sure mark that God has never loved him and has therefore given him up to the deceivableness of sin—Heb. iii. 13. Yours in hope,

Farmerville, La.

HENRY ARCHER.

BLOODWORTH'S GA., August 6, 1884.

Elder J. C. Denton—Very Dear Cousin:—After some delay, I address you again. We have had considerable affliction in our family this year. Our babe is very low at this writing. My wife has had an attack of fever, and some of the children have been sick nearly all the time.

After mature reflection, I have concluded that I cannot come to Texas this year. If I can feel to do so, may come next spring, and return with you to Georgia. It seems like my hands find more than I can do here. Have been on a tour through Oconee Association, in July, of about 22 days. Found the churches all in peace, and some prosperity. Several joined the churches on my tour. One man joined who was about 76 years old. Don't think I ever saw such feeling as was manifested on that occasion. There seems to be at this time some glorious movings of the Spirit upon the people. Some have joined at all my meetings lately, and still the work goes on. Have given my time very nearly all this year to the study of the Bible and the preaching of the word. I feel to "long after you all in the bowels of Jesus Christ." Daily I think of you all in Texas with tender emotions of love, and cry to the Master in prayer for you. O that I could be wise unto salvation, and useful in my generation. Sometimes I feel that I am not far from home, home! sweet home! eternal home! Am often trying to depict in mind what that uniting above the skies will be. The patriarchs, prophets, apostles and all the redeemed that have passed away are in those unclouded regions of glory. It doth not yet appear what we shall be, but we know we shall be like Christ, and that is enough. Then, dear cousin, try to make full proof of your ministry. If we meet no more in the shadows of time,

I believe we will meet in the light of eternity. Will now close; the tears falling blind me. Hope to hear from you again soon. In many trials, and often in tears,

A. W. PATTERSON.

MADISONVILLE, TEXAS, August 22, 1884.

Dear Bro. Respass:—Enclosed find a letter from Elder A. W. Patterson, which I wish you to publish in the MESSENGER, if you have no objection to doing so. Elder P.'s visit to Texas seemed to be blessed of God; and many of the brethren and sisters where he went preaching the things concerning the kingdom of heaven, have desired to see something from his pen through the MESSENGER, but have not. And no doubt they will rejoice to see his promise to come among us again next spring; and, should the Lord direct him here at that time, and bless me with the privilege of doing so, I will accompany him again, and on a more extensive tour than he took before, and then return with him to Georgia, and spend the months of July and August there. It seems that I must visit the land of my nativity once more, by the will of the Lord; and O! may his will in the matter be mine. Before I ever attempted to preach, and when greatly exercised in mind in regard to preaching, being unable to put the matter from me by strong resolutions, and by sin and fits of rebellion, I was brought to this one constant prayer: "Lord, send me where thou wouldst have me be; prepare me for the work thou wouldst have me do." O how true it is that, "Except the Lord build the house, they labor in vain that build it; and except the Lord keep the city, the watchmen waketh but in vain." Our labors and goingsforth are all in vain if not directed and blessed of the Lord. And if they are directed and blessed of him, all opposition to them will finally be overthrown. Just here how appropriate are the words of the apostle: "Therefore, beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." No,

it is not in vain, though it is done "in weakness, and in fear, and in much trembling." Surely shall one say, "In the Lord have I righteousness and strength." "In the Lord"—"in Christ!" O what blessed words! What an ark of safety, what a city of refuge has the poor sinner who is *in* "Christ the Lord." Yours in Christ, I humbly hope.

J. C. DENTON.

Dear Brethren:—After a long delay, I feel inclined to write again. I do think that the Lord's people ought to speak often one to another, and ever be ready to give a reason of the hope they have. Bro. Respe-s, I well remember the last night we were together; it was a pleasant time to me. I do know that I can witness with such things as you spoke of that night at Bro. Lamb's. The Lord has been good and merciful to you, dear brother, and I hope will continue to be. But as I have said, I met with the church at old Canoochee regularly for some time, wishing and desiring to be as good as I thought them to be; but I expected to get rid of sin, and live as I wanted to as far as having bad thoughts were concerned, and a great many other things that troubled me, and by all means feel worthy for the place before I went, but I have not found that out yet. It would seem so long to me from one meeting to the next that I was glad to see the time roll round, hoping by the next time I would have some better evidence that it was my duty. I don't know until this day that I am a Christian, but I do know of all people that I had ever seen I loved Old Baptist people best. It seemed to me I could not stay away from them; all they did and said drew me nearer to them. On Saturday before the first Sunday in July, 1865, I went to the church, and not with the expectation of joining, for I felt to be too unworthy. They were good in my view, but I a sinner, not fit for the church, because I could not live as I thought they did. This often leads my mind to speak of these conflicts for the benefit of others, knowing that all are in the flesh, and that in the flesh dwells

no good thing. But I hope the good Lord was in the matter leading as he leads his people, by ways they know not. And that day I offered myself to the church and was received, and was baptized the next day. After I went out of the house, and began to think of what I had done, I felt fearful that I had done wrong, and it seemed strange to me that I had done so; I did not want to deceive any one. But soon the next morning I was at the place appointed for baptism with a heavy heart, and was led down into the water by Elder D. J. Lamb, and when he raised me out of the water I felt that I left that burden; it was gone; I left it behind me and went on my way rejoicing.

“What a mercy is this;
 What a heaven of bliss;
 How unspeakably favored am I!
 Gathered into the fold:
 With believers enrolled;
 With believers to live and to die!”

I could rejoice that day and night, but not always; for soon the tempter came upon me again and asked me to do things I felt unwilling to do; I was sorely tried. I was plowing Monday after I was baptized, and it seemed that nothing worked right; everything was wrong. I was barefooted, plowing land in which there were a great many weeds, and often hurting my feet, so that something would whisper in my ear, “curse it,” “curse it.” I would bow at my plow-handles and beg God for help: “O I have now joined the church; I am deceived, and have deceived others; O Lord, have mercy.” I did not know the good Master was led up into an exceedingly high mountain—that is, in the Spirit—and tempted of the devil forty days and nights. Dear tempted ones, this is an evidence that you are following Jesus, not only in baptism but also in temptations, and as he overcome the Evil One, so, through Jesus, you’ll overcome. From that day to this, at times I have had him to contend with, and never been able to get away from him long at a time. In August after I was received into the church, if ever I was

called to the ministry it took place while pulling fodder with two negroes. The words "go and preach" sounded with such force that I looked for them to see if they had discovered that something was the matter with me, but finding they were engaged I walked off through the corn where the fodder was not pulled and bowed down and humbly asked the Lord to make known to me why such words were spoken to me! I do not mean to the natural ear, but it sounded inwardly, and it followed, "You must preach." "I can't do it; it is impossible." I could think of some young men who would do, but it was not me; I did not feel like I had good natural sense, any way, and that anybody was more fit than myself. But I am convinced that when God says anything it must be done, it takes place. If the tempest is high, and he says "be still," it obeys. This circumstance created a burden within me that I bore for nine years. I never shall be able to tell the trouble that I endured for that length of time, nor do I know that it would be interesting. I remember going to church laboring under a dreadful fear, for I did feel that judgment was waiting me, and a continual looking for of judgment and fiery indignation; that God was going to punish me for disobedience. On my return I saw a young man ride up to a house just in view of me; I knew him, and I was very certain that he had tidings for me, and bad ones, too. As I rode up he told me one of my children had been killed that evening. I was not surprised at it much, for I was looking for something dreadful. I went on, and found the child speechless, but soon roused up, as out of sleep, and is living to-day. It seemed to me it was sent on me for no other cause but for saying, in my mind, that I never intended to try to preach. Soon after, or during the next year, I met with nearly another such a trial, until finally I promised the Lord if he would give me an evidence I could not doubt I would try to preach. Some time after, I dreamed I was in a great prairie; how I got there I do not know; the earth was as level as could be; the grass thick as it could grow, and every sprig the same height, with a path through it about ten

inches wide, and I was standing in that path, all alone, was the first I knew. It was as straight as ever anything was, so I could see just as far as eyes could see, for nothing obstructed the view so far as I could see. All at once, which was the first living thing that I had seen, the most beautiful man I ever saw came to me where I stood, unable to go, and took me by the left hand, placing his right hand under my arm, and led me on that path, walking by my side, bearing me along. Finally we came to a beautiful valley, very narrow; the path led through it; he led me to the bank on the opposite side; as I stepped up on it, I stepped up to the breast of a pulpit, right across my path. The man that led me motioned his hand before me, saying, "There, now, is the congregated world; preach to it." I looked, and as far as I could see the people were seated, looking to where we were standing. I awoke, and the first thought was, "This is the evidence, it is my duty; and I promised to try if I had an evidence I could not doubt, and this is it." But I felt just as little prepared then as I ever did. The Lord said to Jeremiah, "Gird up thy loins, be strong, fear not their faces, lest I confound thee before them." He was not to fear the people; God had sent him. In the summer of 1874 I preached the first discourse that I ever did, if such it should be called. It gave me great relief, such as I never expected to find on this earth. From that day to this I have been trying to preach. At times I find it an easy task; at others, very hard. I feel very unworthy, though I must confess that I feel that the good Lord has been good to me in many ways. If I am not deceived, the intention of the unworthy writer in writing is for the comfort of others that have so often requested him to write. I hope to be excused by the brethren for writing continued communications, and lengthy ones. I could say much more, but I feel fearful I would do wrong. God bless his people everywhere, is my prayer.

S. M. ANDERSON.

Garfield, Emanuel Co., Ga., 1884.

GOGGINVILLE, GA., March, 1884.

Editors of Gospel Messenger:—I love the wholesome doctrine I find in the MESSENGER, and I herewith renew my subscription at once, and also send a short sketch of what I hope the Lord has done for me.

I was born June 15, 1823. My father, though no church member, was, I trust, an heir of God, and a warm friend of Primitive Baptists. My mother was a Baptist in both faith and practice, and I have often seen her cup run over till she would praise God aloud. She frequently had me to read the scriptures for her, and while reading of the sufferings of Jesus for sinners the tears would stream from her eyes. These things made a deep and lasting impression on my youthful mind that there was a reality in the Christian religion, and I intended before I died to secure it to myself by my own good works, by which I vainly supposed I could get God to love me. But alas! my mother died when I was 17 years old, leaving a bright testimony that she was going home to Jesus, and it occurred to me, "Where would you go were you now to die?" "You are a poor sinner." These things caused me to seek the silent grove, and there I would beg and pray and ask God that he would spare me to live until I should be grown and married, when I could keep more out of bad company, and could then seek and serve the Lord. And as my life was spared I begin to think the Lord had granted my request, and relying on myself and on my good promises of doing good in the future, I was very sinful and wicked for four years. When off to myself I would feel sad, and promise the Lord again that I would do better. Finally it pleased the Lord, as I hope, on 24th December, 1847, to show me that none of my promises nor prayers were acceptable to him. I felt that I had violated God's holy law, and that he is unchangeable.

I cannot here describe my feelings that I then had. I tried to pray the publican's prayer, "God be merciful to me a sinner." Justly condemned. But my prayers seemed to avail nothing, and as it seemed that I must die very soon, I

went for five months praying, day and night, as best I could. I felt continually to be under guilt and condemnation before God. One day as I went by my father's lot, I thought if I could exchange my condition for that of the dumb brute, or have died when I was young, it would have been better for me, but now there is no chance of salvation for me. Turning to go to the house I saw my youngest sister standing in the porch, and I heard her say, "Moses looks like something is the matter with him." I burst into a flood of tears, and went to the house crying, and my sister and the family all asked me the cause. I told them I was going to die, and it gave me some relief to talk and cry over my condition.

Two days after this I was sitting next to the back seat at Union Church in great distress, when Elijah Thompson read the hymn, "Come, humble sinner, in whose breast a thousand thoughts revolve." In a moment my feeling sense of guilt was all gone, and I felt like praising the Lord with all my heart; everything looked new and lovely, and I felt that Jesus was the Good Shepherd that giveth his life for the sheep. I felt calm, and it seemed that I loved everybody. Thinking about these things the next day I felt there had been a change in me of some sort, but I could not tell how it was, and thought if I could again feel the same condemnation and know how it left me, I would be better satisfied. But I never could get that same feeling back again. This reason of my hope in Jesus, if it be a hope, came in a different way from what I had expected. I was once blind, but now I see things differently from what I then did. Jesus is my Saviour and my all, and I hope he has done for me what I was vainly trying to do for myself. O blessed Jesus, to die for sinners such as I! O that I could love him more and serve him better.

Now, Bro. Mitchell, this is at your discretion, to punctuate, arrange and publish, or throw it aside. I was received into the fellowship of the church at Union, Monroe county, Ga., in April, 1848, and baptized by Elder D. Godard.

I hope to be prompt in paying for the GOSPEL MESSENGER, for I do love to read it for the truth's sake better than any paper I have ever taken before.

MOSES DUMAS.

Elder John Respass—Dear Bro.:—Your truth-bearing MESSENGER, laden with glad tidings, comes regularly to my habitation here on earth. I have felt greatly edified while reading its pages and learning the sorrows, trials, comforts and peace of many of those who love our Lord Jesus Christ, who only hath life and immortality, dwelling in the light. I am often compassed by doubts and fears, often feeling that the persecutions of the world are my just deserts. Because of unrighteousness I grope in the mist and gloom, in dark caverns, dense, dark forest and desert lands, and feel that I know not whither to fly. I can see nothing good that I can or ever did perform to recommend me to a throne of grace, and so I go in darkness the most of my time, not knowing whither to go to find relief or anything to disperse the gloom. I try to pray; I try to humble myself, having a desire to be submissive to my sovereign Lord, but all my performances are so sin-polluted I feel that they cannot be accepted by a holy and just God. I often find myself too much delighted with the frivolous things of this world, looking partially, if not altogether, to it for enjoyment. And I learn that these things are not characteristic of a true Christian, and, therefore, I have often thought that surely I am not one of the chosen in Christ, or I would not be thus. I often have temptations; yes, sore temptations, for I am as other men, and these things add to my sorrows. I often fear that after I have preached to others I should be a castaway. O my dear brother, a stranger in the flesh, but trust one in Jesus. If I could draw the whole picture it would be a very dark one, indeed. But when we come to examine the testimony of Jesus and his witnesses, we find that there are two men in one, if you will allow the phrase—the old man and the new man—arrayed against each other, and there is continual warfare until the new man overcomes and achieves a great and glorious victory through the blood of the Lamb that was slain, but now ever lives to make intercession for the saints according to the will of God. Paul tells us his experience, and says, “With the mind I myself serve the law of God, but with the flesh the

law of sin. When I would do good evil is present with me, for the good I would I do not, and the evil I would not I do; but its not I that do it, but sin that dwelleth in me." And again he says, "I delight in the law of God after the inward man." Here, brethren, are the delights of the children of God. And, Bro. Respass and brethren, let us thank God and take courage, and press forward to the mark for the prize of the high calling of God in Christ Jesus, who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. We have no righteousness to plead before his majestic throne, for its not for any works of righteousness which we have done, but by his sanctifying righteousness we are justified; cleansed by his blood, and sealed unto the day of redemption by his Holy Spirit. Then blessed be the God and Father of our Lord Jesus Christ, who, for the great love wherewith he loved us when dead in sin, hath quickened us together with Christ; by grace are ye saved. O blessed rock! The rock of our salvation; the corner-stone of the New Jerusalem in all our fears, and trials and straits! We find oil in this rock that is sweeter than honey and the honey comb. Then, brethren, let us praise God and thank him, and obey him while we live in this world of tribulation. He is a sure retreat, a safe deliverer, a present help in time of need. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.

Your brother in tribulation, T. J. GILBERT.

Manchester, Clay Co., Ky., Dec. 26, 1883.

FOUNTAIN HEAD, TENN., June 3, 1884.

*Dear Bro. Respass:—*For the benefit of any of the readers of the GOSPEL MESSENGER that may be so unfortunate as I am, with deafness. I have been losing my hearing 40 or 50 years, until I had become almost entirely deaf; had tried many humbug nostrums that I saw advertised, without the least benefit. By the advice of friends, and the kindness of a doctor who procured an instrument for me called a "Conversational Tube," with which I can hear common conversation and music, which I had not heard for years. The cost of the instrument is trifling. I only paid \$3.50 for mine, and delivered to me at home. M. HODGES.

P. S.—I think any person that ever could hear at all could by the use of a Conversational Tube.

BYRON, GA.—I left home the 3rd of April and spent the night with Bro. Morgan in Macon, and the next night with my son near Eastman. The next day met Bro. Sikes at Providence Church, and had a pleasant meeting Saturday and Sunday. Had meeting at night at a brother's with twenty-seven children present, and none over eight years old. Had meeting the next day at a school house and spent the night with Bro. Sikes. Meeting the next day at Macedonia, with Elders Sikes and Loard present, and had a pleasant meeting. The next day at Bulah with Elder Loard, also with him at night. The next day with Bro. Loard at Elam Church, where I was followed by Bro. Loard. I tried to preach the next day at Bro. Bagley's, on account of rain, and the next day to a large congregation at old Bro. Bennet's house, and the meeting was very encouraging. I spent three days with Bro. Bennet, and was treated like a father by his lovely father. Went with Bro. Bennet to Ramah Church, where we met Elder Thornton and a number of brethren; the next day and night with Elder J. M. Thornton, and next day in company with Elder Thornton to the Ben James' meeting house, at which place we met a host of strong brethren, and was with them Saturday and Sunday, it being their regular time. Elder Thornton and myself tried to preach both days, and it seemed to be easy and pleasant, and love seemed to abound amongst the brethren and sisters, flowing from heart to heart, and we parted, hoping to meet again at the Mansion House, never more to part. Stayed one night with Bro. Bowen, and two nights with Brother and Sister Yeoman. Bro. Bowen took me to Mount Pleasant. Went with Bro. James to New Prospect to a yearly meeting, where I met Elders Williams, James and Silas Thornton. When I grasped their hands I thought I felt like Paul did when the brethren met him at the three taverns, taking courage because they were all young and able ministers who would be here contending for the precious faith when I was sleeping in the dust. We had a most precious time, and I don't think I ever saw so large a congregation so universally affected, so that I could say in my poor old heart, "Lord, it is good to be here." The next day, at Sattillo Church, with Elder Silas Thornton, and the next at Corinth, in company with Elder Thornton, where I tried to preach my last sermon in the Alapaha Association. Here took the cars for Johnson's Station, and lodged with Mr. Fletcher, who treated me kindly. After, being about to return home on account of a seeming failure about the appointments, Bro. Stubbs said it was the regular time at Beard's Creek, and he carried me to his home, and I found him to have been neglecting his duty for several years, and talked with his wife on the same subject. On Saturday morning we went to meeting, and met Elder Jones, the pastor, and tried to preach, and it being the conference meeting, when the door of the church was opened Bro. Stubbs joined the church. His wife was a Missionary, but told me that evening that she was going with her husband, and at the water next morning she joined and was baptized with her husband. It seemed that it was my lot to be at good meetings, and it was a happy day with the

church at that place. Took leave of the brethren and sisters, many saying, "Pray for my husband, pray for my children." I don't think I ever saw so many young persons at one time manifest a desire for prayer. Next at Bethel, with Elders Jones, and Striplin and Mattox. Met Elder Patterson at Asher Branch, and many brethren, and had the pleasure of hearing him preach, being filled with love, as he usually is. The next day to a sheep-shearing at a son-in-law's of Bro. Denmark, who took me 21 miles to Bethlehem, and who, though well to do in this world's goods, are very plain, and treated me as gently and kindly as if I were a child. I tried to preach, followed by Bro. Wilson, and it was a melting time when I took leave of the brethren. Here I closed my tour. Dear brethren and sisters, with whom I had the pleasure of visiting in my declining years, I take leave of you, hoping to be remembered in your prayers in time, and if we strike hands no more in time, to meet you in the general assembly and church of the First Born, to behold the One that bought us and carried us through the sorrows of time, and hear his voice welcome us to our eternal home. Your poor old brother and comp'nion in tribulation,

A. KING.

MCGREGOR, TEXAS, August 26, 1884.

Dear Brethren:—I arrived home the 30th of May, after an absence of nine weeks on a visit to Middle Tennessee and North Alabama, and found my wife dying, my grown son having died eight days before my return. Visited five churches in North Alabama. Union Church, Jackson county, in company with Bro. Bulman, Madison county, and staid with Bro. Lawler, who married Sister Sue Crutcher; had preaching that night, and both tried to preach. Went next day to Old Flint Church, the oldest church in North Alabama; both tried to preach. I felt solemn, only meeting one or two I had ever met before, on going into the stand, the place where my uncle, William Woods, Elders Crutcher and Jacks had often occupied, having laid their armor by and gone to the other world, under whose ministry I sat from my childhood, now after an absence from that country of 30 years. On Saturday before the first Sunday in April, met at Union Church Elders Wann and Bulman and a large congregation, mostly brethren and sisters. Met again the next day, and met Elder Peter Maples, who was too old and feeble to preach, with whom I had not met for 32 years; had preaching that night by Elder Wann and myself at Bro. Parker's. Elder Maples closed the services. It was truly a time of rejoicing among the brethren and sisters. Old Bro. Maples rejoiced, saying he "had not had such a feast in a long, long time." Next morning at 9 o'clock took the train for Decherd, Tenn., and was met by Elder James Wagner, with whom I was raised, and had only seen once in 30 years, both entering the ministry about the same time. I heard him make his first effort to preach. He carried me to his home, where I remained till next evening. Time was spent in talking of the

Lord's dealings with us and his people very pleasantly, with me. Never has been any discord with Elder Wagner and myself. My nephew, G. M. Woods, coming after me, I went home with him, where I remained in the neighborhood till Friday at 12 o'clock, when and where I took the train for Bean's Creek, Franklin county, Tenn., the neighborhood in which I was born. My only sister—you Bros. Respass and Mitchell doubtless remember—was absent on a visit to her sick daughter, in consequence of which I was very sadly disappointed. Morning train bringing my cousin, J. G. Woods, wife and daughter, we went to Old Bean's Creek Church, the church I united with 38 years ago, and the day being very unlikely, we met only a few—this church being the one my grandfather and grandmother belonged to, my two great-uncles, Elders Andrew and Peter Woods, my mother's brothers and sisters, and was founded early in 1800 by these old heralds of the cross. I was in a strange frame of mind, so many of my kindred in Christ having lain their armors by, entering into that rest that awaits the children of God, only five of the old members being left with my poor frail body, suffering with a stroke of paralysis ten years. I was so overcome that I was only able to talk a little while. I was in that country two months. I visited 15 churches in all and 12 of the ministering brethren, and of that number Holman, Millhouse, Brown and Maples, the balance of the 12 entering the ministry since I left there. I will now name the old churches I used to visit when I lived there: Buckeye, Lincoln county; I met Elders J. G. Woods, the pastor; Holman, Millhouse and Johnson. Elder Millhouse and myself occupied the stand on Sunday. The next Sunday Elder Millhouse was buried. Being helped into the stand, he said he "would try to preach, feeling it would be the last time." Sure enough, it was his last effort. He, like Jacob, trusted in the God who had fed him all his days, and closed a long, eventful life; buried with his fathers, to await the great resurrection morn, when Jesus shall come to be glorified in his saints and present them to himself. Oh, may I be of that happy number! "We will have no less days to sing God's praise than when we first began." On Monday I went, in company with Elder Walker, to Mount Moriah, at which place I met Elder Brown, whom I heard preach when but a child, and Bro. Johnson, a young brother in the ministry—a very promising gift. We had a very interesting meeting, Bro. Brown closing the services. I staid that night with old Bro. Mark Whitiker. Went next day to Bethel, Moore county, at which place I met old Bro. Jack Taylor and wife, Elder Brown closing the services again. Taking my leave of Elder Brown at that place it was sad to part, he saying to me that "we had the blessed assurance that we would meet where parting would be no more." The next day at Arbor, with Elder Johnson, and had a good congregation of brethren and sisters; Bro. Johnson closing the services. That night had preaching at friend Smith's. He and his wife want to be Baptists. The next day to Shiloh, and that night staid at Bro. Ward's. The next day to Rocky Point—that night at a brother's whose name I

have forgotten. At all of the above places I met a few of the old brethren and sisters whom I once knew, very weak and frail in body, but rich in faith. I was blessed with unusual good liberty for me; it seemed that it was all I could ask or desire. I had every demonstration from the brethren and sisters of the doctrine I tried to bring, telling them I was willing to be judged by them, knowing that the saints shall judge angels. Their kindness and hospitality I can never forget. Say to Bro. Ward and daughter to excuse me for not writing to them. Next morning I took the train for Bean's Creek, again with Elder J. G. Woods and wife. We met at Old Bean's Creek Saturday and Sunday. On Sunday, after preaching by myself and Elder J. G. Woods, we united in partaking of the broken body and shed blood, and washing the saints' feet.

I will close for this time. I want to say to the brethren my wife died perfectly at herself, and perfectly resigned. The seven hours she lived after I got home she could talk but little, and tried to comfort me. Bro. Respass, she spoke often of the GOSPEL MESSENGER, how it had comforted her; that the Lord might bless you and Bro. Mitchell, that you might comfort the saints as she had been comforted. I will try to write again when my mind becomes more composed.

Your brother in tribulation,

J. H. MILLER.

EDITORIAL.

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

THE WORLD REPROVED.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—John xvi, 7-11.

Elder A. B. Morris, of *Mississippi*, calls our attention specially to the above five verses, and in compliance with his request we offer a few remarks, sensibly feeling, however, that our understanding of this, or any portion of God's word, is very limited, and can only be serviceable to others as the Lord is pleased to unfold and apply it for their good.

At the time the words of our text were spoken by the blessed Son of God to his disciples, their understanding and knowledge of the nature of his kingdom, and what was necessary for its further development, was so very vague and

dim, that they were filled with sorrow of heart when he told them of an approaching time, when "He that killeth you, will think he is doing God service, because he hath not known the Father, nor me." They were exceedingly sorrowful when he also told them of his going away from them to the Father. O how they felt disappointed, and how sadly were their hopes of earthly glory and honor blasted by these announcements. Like many young Christians of the present time, they had to learn what it was to suffer for Christ's sake, and to be disappointed in their most cherished hopes of worldly ease and pleasure. But, says Christ, "Because I have said these things sorrow hath filled your heart. Nevertheless I tell you the truth."

It is worthy of remark here that the truth of Christ will always fill the heart of his people with sorrow, when it comes in contact with, and demolishes their false theories of worldly honors. "Nevertheless" this blessed truth must be told however sorrowful even the heirs of God should be for a time. It will be for their good to get rid of erroneous and visionary anticipations, and be made sensibly to feel that they have need of an infallible guide and Teacher to guide and establish them in all truth. This Teacher will lead them gently along as they are able to bear it, by their growth in grace and in the knowledge of our Lord Jesus Christ. It is often the case that Christians suffer great trouble of mind because of their extreme ignorance of the purpose of God in his dealings with them. So when the disciples of Jesus were told that he should go away from them and they should be "hated of all men for his name's sake," sorrow filled their heart. They needed comfort, and the Saviour is ready to give it. He tells them, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." He must go away into the prison house of death and fulfill all that is written of him, to make an atonement for the sins of all whom the Father had given unto him, and should he not thus go, the comforts and joys of redemption by his blood, and salvation from sin, could never be brought

unto them. "It is expedient for you that I go away." It is fit and proper in order to secure to you the end designed of God. The Lord Jesus Christ had been with his disciples but a short time. They had received much comfort and instruction from his preaching and miracles, but in this manner he could not long abide with them, but tells them, If I go away, "I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive."

Having made these rather lengthy preliminary remarks, we now notice more specially:

First—That the Comforter of God's people is the Holy Ghost. Whatever may be the wonderful mystery in the Godhead, as the Father, Son and Holy Ghost, yet we are assured that these "Three are One."—1 John v. 7. And while we dare not claim that we are competent to explain how these Three exist in, and *are* One, yet, we receive it by faith as a revealed truth, believing that nothing further on this sublime mystery is required for the comfort of the saints than for their hearts to be "knit together in love to the *acknowledgement* of the mystery of the Father and of Christ." Col. ii. 2.

Second—Another thing of which we feel an "assurance of faith" is, that though certain things are ascribed specially to the Father, and others things to the Son, and others to the Holy Ghost, yet there is all the power, wisdom, might and omnipotence of the self-existent and eternal God embraced in the work of each. The work ascribed to the Holy Ghost is no less omnipotent than that ascribed to the Father and the Son. The same omnipotent power and infinite wisdom that created all things from nothing and gave natural life and being, is also embodied in the Holy Ghost, the great Teacher and infallible Comforter of God's people. He, the Spirit of truth, gives them spiritual life, the life of Christ, and abides with them never to go away into death.

Third—Another thing which we briefly notice is that this Omnipotent Comforter and Spirit of Truth comes specially to

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none but to the disciples of Jesus. "If I depart (says Jesus) I will send him unto you." "Whom the world *cannot* receive."—John xiv. 16. We hope this distinction, so clearly made by Christ between the "world" and his people in this text, will be carefully noted by every reader, as it will doubtless greatly assist us in understanding the proper application of the text.

Fourth—It will be seen that when the Spirit of Truth should come to the disciples of Jesus, that he, the Spirit, was to do certain specified things. He should "testify of Christ." He should teach the disciples "all things and bring all things to their remembrance *whatsoever* Christ had said to *them*." He should "show them things to come." "He shall glorify me (says Christ), for he shall receive of mine and shall show it unto you." This Comforter and Spirit of Truth comes alone in this character to those who are of the truth. "Every one that is of the truth" heareth the voice of Jesus.—John xviii. 37. No other characters hear it as they hear it. The world cannot hear it, nor can they receive the teachings and testimony of the Holy Ghost when he comes to the people of God as a Comforter and Teacher.

Fifth—We notice, next, that though the world *cannot* receive the Holy Ghost, neither in his life-giving power nor in his testimony of Christ, yet when he is come unto the disciples of Christ, he "reproves the world of sin, of righteousness and of judgment." We are aware that this part of the text is often misquoted, and the word *convince* is used instead of reprove. Convince is one thing, and reprove is quite another. If this present evil world of men and women were convinced of the reality of their condition before God and of their real necessities, their present hopes, pleasures and prospects would all wither away at once. The Holy Ghost, which comes as a Comforter, Guide and Teacher to Christians, does not convince the "world" that lieth in wickedness of its sins, nor of its spurious righteousness, nor its corrupt judgment. But in the execution of his work among, and in the saints of God, he *reproves* the world of *sin*, not in a direct

manner as operating in the heart, but in the life, testimony, doctrine and character of those unto whom he is sent, and in whom he dwells and abides. "When he is come unto *you* (says Christ) he shall reprove the world." His coming to the people of God as the Spirit of truth and as a guide by which their character is formed, is a reproof to the world of sin. To reprove is to chide, or censure as guilty and blameworthy, and this is precisely what the Spirit of truth in God's people enables them to do. It proclaims and describes the true condition of all men. When men do not believe on the Son of God their character as sinners under guilt and wrath is thereby manifested. Their unbelief does not make them sinners, but it manifests them as such.

A reproof may also be regarded as an expression of disapprobation. What we disallow, or do not approve as sound doctrine, we thereby reprove. Hence the word says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. v. 11. This present evil world cannot endure sound doctrine, and "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."—John iii. 20.

Sixth—The word world is variously used in the scriptures. There is an "evil world" and a world that "lieth in wickedness." There is a world which, in distinction from the "world to come," is called "this world"—"Cares of *this* world." There is a world for which Christ would not pray, and also a world of which he is the Saviour. There is a "world of iniquity," and a world whose friendship is enmity to God. There is a world that perished in the flood, and a "Whole World" that the "old serpent, called the devil and Satan, hath deceived."—Rev. xii. 9. This deceived world is blinded in every thing that pertains to sin or holiness, life or salvation. The world by wisdom knows not God. Yet evil, sinful, blind and deceived as it may be, it is reproved by the Spirit of truth in the doctrine, life and character of the people of God, whose character and teaching are by the teaching of the Holy Ghost. He reproveth the world in the faithful tes-

timony of all gospel ministers, and the world, in resisting their testimony, is said to "Resist the Holy Ghost."—Acts vii. 51. The faithful testimony which all true gospel ministers bear to the truth reproves the world somewhat in the sense that it is said "By faith, Noah condemned the world."—Heb. xi. 7.

We regret that our article is so lengthy, but if Elder Morris, or any other brother, should feel inclined to write upon the same text we hope he will feel free to do so, though his understanding of it may differ from what we have presented.—M.

PICTURES, ADVERTISEMENTS, AND BELLS.

Perhaps nine-tenths of our readers will be astonished to hear that we have been publicly and repeatedly charged with idolatry and leading to it, in publishing the pictures of some of our aged ministers in the MESSENGER, and the railroad schedule and two other advertisements on the cover, and for having a bell on our meeting house at Butler for the convenience of the membership. We confess that we are ashamed to write this, but so it is. But far be it from us to bring railing for railing; we would, on the contrary, do as our blessed Master and give our cheek to the smiter, charitably hoping that such charges were made in ignorance. Especially, when we know that we are so liable to get astray, and are so often puzzled to know our own motives; and, in remembering those who have gone before us, how they did under such circumstances; that David, when driven from the throne by his own son, and cursed by one of his own subjects, would not curse in return, but said, "Let him alone and let him curse, for the Lord hath bidden him; it may be that the Lord will look on mine affliction and requite me good for his cursing this day."—2 Sam xvi. Absalom, his own son, was the cause of it, and there was some cause for Absalom, and this, no doubt, David felt. Absalom had unholy aspirations, and rose up early and stood beside the way of the gate and set himself

up to rectify the errors and purify Israel, conforming himself to their prejudices and weaknesses. "O," said he, "that I were made judge in Israel, and I would do every man justice; and it was so that when any man came nigh to him he put forth his hand and took him and kissed him, so he stole the hearts of the men of Israel."—2 Sam. xv. Now, be it remembered, that all this put on of love was for his own exaltation. And, if we are the Absalom, then let us and the MESSENGER go down, and the sooner the better. But we cannot—and God forgive us if we are wrong—believe that the charges made publicly against us, and behind our back, were prompted either by love to us, the cause, the brotherhood, or Christ. If love to us had been the prompting, we would have been privately told of it, as required in Math. xviii., or love to the cause, the same course would have been pursued instead of making us a spectacle, belittling us all over rather than washing our feet, and sowing dissention amongst brethren. But it seems to be one of the curses with which Israel is cursed in this day, that some, as Elder Bartley says in the *Landmark*, "have turned aside from the blessed ministration of the spirit of the gospel to indulge in a spirit of intermeddling, fault-finding and scolding. The saints are exhorted to put on CHARITY and be clothed in humility, rather than in a cloak of censorious spiritual pride, which would drive a meek sister from the Lord's supper because she was tastefully dressed."

But, out of respect to the feelings and weak consciences of any who may have become evilly affected by those charges, or who may have objected in their feelings before, and have misjudged us, we will, as soon as our present engagements are filled, discontinue the pictures and advertisements, at least, until there is no objection. And now, in conclusion, we will say that we have never made a solitary cent out of the MESSENGER—before God we lie not—but have expended its whole income, and more, upon its enlargement and improvement. The pictures complained of have cost us about six dollars each; and by means of the advertisements on the cover,

wholly disconnected with the body of the work, we have been enabled to give the MESSENGER gratis to many, as well as Naaman, the Syrian. And by means of the railroad schedule, our aged associate, Elder Mitchell, whose life has been devoted to the cause of Christ, and whose meekness, humility and irreproachable life, for near half a century, have adorned the doctrine of God our Saviour, he is enabled by it to visit us several times a year here at Butler. Would one influenced by a spirit of love complain about it, seeing it was only on the cover, and that it enabled a poor, afflicted, and aged servant of Christ to visit his brethren. Besides, we give the MESSENGER gratis to several hundred, and alas! many besides never pay for it at all. Why any should seek by such means to injure the MESSENGER, and belittle the editors, against neither of whom has ever a word been raised by the world or church before, is a mystery to us. The MESSENGER has sought the injury of none, and if the Lord has given it favor with the household of faith, none should envy it and seek its destruction, as Joseph's brethren did him. We trust the MESSENGER may not be destroyed, but sustained and blessed to the poor, afflicted people of God everywhere.—R.

MELCHISEDEC.

For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him.—Heb. vii. 1.

In compliaace with the request of Bro. J. M. Darden, of Texas, we offer a few remarks very briefly on the above text and its connection. We do so, however, with some degree of reluctance, knowing that some of our beloved brethren, for whose ability and spiritual discernment we have a high regard, differ with us very much in their understanding and application of this subject. We have, therefore, no desire to write upon any subject unless we could edify, comfort or instruct Christians in the truth of the gospel. If the inspired apostle had many things to say about Melchisedec, and

because of the dullness of his hearers he found it hard to utter what he did have, no marvel if we should consider it almost an insurmountable obstacle in our way to speak on the subject at all.

The first notice of Melchisedec in the scriptures is given in Genesis xiv. 18, long before the nation of Israel or Levitical priesthood had been manifested in the world. All that is said of him there is, that he was a priest of the Most High God, and also king of Salem; that he blessed Abraham, and supplied him when he was weary in battle with bread and wine, and that Abraham paid tithes to him. The use made of this by the apostle is to show that instead of the priesthood of Christ being a continuance of the Levitical priesthood after the order of Aaron, it is "like unto," and "after the order of Melchisedec." The apostle does not attempt to argue that Melchisedec is Christ himself, the Son of God, as some of our esteemed brethren do, but that Christ is a priest forever after the order of Melchisedec in distinction from the order of Aaron. If our brethren will carefully notice the whole connection of this subject in Hebrews, it will be seen that when the holy apostle speaks of Melchisedec as being "without father, without mother, *without descent*, having neither beginning of days nor end of life," that he is *contrasting* the nature and order of Melchisedec's priesthood with the Levitical priesthood. We have not the shadow of a doubt upon our mind, but what Melchisedec, as a man, was born into the world like other people, having a natural father and mother, and a certain day and year when he was born and when he died. But in his official capacity, combining within himself both the office of priest and king, he had no father nor mother in the sense that the Levitical priest had, whose father before him must be a priest and his mother a priestess, because the office was entailed and hereditary in that particular tribe. In this particular it came by descent from father to son, and as the beginning of their priestly days when they could legally officiate was when they were *thirty years* old, and the end of their official life at fifty. So, in contrast with all this, Christ

was made a priest forever after the order of Melchisedec, who had none to precede him nor any to come after him in the offices of king and priest, nor were there any specified age when Melchisedec should be officially invested with his official position, nor any particular age when his official duties should stop; so in all these particulars his priesthood differed from that of Levi. But Christ is a priest after the order of Melchisedec. He combines in himself both king and priest. Of him it is written, "He shall be a priest upon his throne."—Zech. vi. 13. In his official work he is before all things, and by him all things consist, and he is the head of the body the church.—M.

UPATOIE AND ECHECONNA ASSOCIATIONS, 1884.

It has been our privilege to be at the present year's sessions of these bodies. They were pleasant meetings. The Upatoie was held with Fellowship Church, Harris county, Ga., on Tuesday, Wednesday and Thursday before the 2d Sunday in September. We were appointed to preach the introductory sermon, and was much strengthened in soul and body in the labor, as we trust, of love. In the afternoon Elder A. W. Patterson, of the Ebenezer, preached a soul-comforting sermon, closed by Elder Baxley, of the Olive Association, of Alabama. On Wednesday morning Elders E. C. Thrash and T. J. Bazemore, of the Western, preached with liberty, followed in the afternoon by Elders Baxley and Murray, with great liberty. As Elder Murray was closing, about 4 o'clock P. M., I was told that a man wished to see me, and going out from under the arbor was handed by him a telegram, saying, "One of your children is dead." I had experienced a shock of that kind once before, when my son died in Florida. It dazed me, but upon opening the telegram it was not found to be as bad as the man said; it was that my daughter, Mrs. McDowell, was dangerously sick, and wanted me at once. It was a severe shock, after two days of

spiritual comfort such as I had enjoyed. A little over a year ago I had baptized my daughter, and my greatest concern upon receiving the telegram was, be the case as it might be, that Christ would be with her, to overcome the fear of death and give her the victory in the last struggle, if it was the last one. I felt like she wanted me present to strengthen her in the struggle, having too much confidence in me, and desired that He might be with her and with me, too. On my way to her bedside, I think I must have "gone down to the sea to do business in great waters, to see the works of the Lord and his wonders in the deep; for he commandeth and raiseth the stormy wind which lifteth up the waves thereof; they mount up to the heaven, they go down again to the depths; their soul is melted because of trouble; they reel to and fro and stagger like a drunken man, and are at their wit's end; then they cry unto the Lord in their trouble and he bringeth them out of their distresses; he maketh the storm a calm so that the waves thereof are still. Then they are glad because they be quiet; so he bringeth them unto their desired haven. O that men would praise the Lord for his goodness and for his wonderful works to the children of men."—Ps. 107. I felt—well I can never tell the union I seemed to have with the Lord on my way to my sick child. I never felt so before. When I got there, she could not see me, but was perfectly conscious, and better. I knelt down and kissed her, and she put her hand on my face and whispered, hardly able to do so, and said, "I thought I was going to die, but I was not afraid to die, for I felt assured that it would be all right with me." I know at that time, whether it was spiritual or natural love I know not, but I know, or think I know it, I loved the Lord then. Behold, the Lord had gone up before me, and had driven away the fear of death.

The Echeonna Association was held on Friday, Saturday and Sunday (3d Sunday in September). The introductory was preached by Elder R. E. Story, and was indeed a most comforting sermon to the little ones of Christ. In the after-

noon Elders D. G. McCowen, of the Ocmulgee, and Samuel Bentley, of the Upatoie, preached comforting discourses. On Saturday morning Elders M. F. Stubbs, of the Lower Canoochee, and A. W. Patterson, of the Ebenezer, preached much in the Spirit. On Saturday afternoon the writer and Elder Bennet Stewart, of the Upatoie, and Elder Stewart preached a good sermon. On Sunday morning the writer and Elder Patterson preached, and in the afternoon Elders Stubbs and McCowen. It was a good meeting. I think it was as large a congregation of people as I ever saw in this State at a religious meeting. The ministers present were, Elders Thrash, Stubbs, Patterson, McCowen, Bentley, Jones, Dickey, Cleveland, Sikes, King, Bassett, Story, Grant, and if others, I have forgotten. The ministers at the Upatoie were, Elders Bussey, Patterson, Baxley, Hancks, Thrash, Bazemore, Williams, Murray, English. On Thursday, at the Upatoie, Elders Bussey and Patterson preached, and Elder English in the afternoon. Perhaps it would not be amiss to mention a little incident on my return home from the Echeonna. In changing cars I dropped my pocket-book, and did not discover it until I was several miles away on another car. It had about \$50 in it, besides one very valuable note. It distressed me no little, for I did not feel able to lose the money, and thought it would be sinful to carry such a thing to Christ, and this scripture seemed to be given me: For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. And I thought I could ask the Lord about it, after which I was resigned. I telegraphed from the first office, and received notice from a railroad official that it was recovered, and subject to my order. So much for that, whether there was anything in it or not, but I believe there was.

Since the last session of the Upatoie, Elder Stephen Terry has put his armor off and been transferred to the church triumphant. I do not now remember whether any minister of the Echeonna has been discharged from his warfare since

her last session. The Echeconna is a precious body to me; it was there I first took upon my unworthy self the name of Jesus, and where I was ordained to the ministry. May God keep them.—R.

WE ask our younger brethren in the ministry to be patient with us in publishing the Biographical sketches, as we have somewhat changed from our programme by putting in first the very aged ministers. However, we know they will appreciate our motive. We shall probably have the sketch of the late Elder McColl, of Canada, in the December issue, and Elder Vanmeter in January. Also, soon expect to have the late Elder James Montgomery. We ask our aged ministers everywhere to send us short Biographical sketches. We would be glad to have some from North Carolina, both of those dead and living. Would be glad to have the late Elder C. B. Hassell's. No matter about the pictures as we expect to discontinue them for awhile, as there have been objections made to them. We have on hand several now, and expect Elder McColl's, Montgomery's, and Hassell's, which will last for the year 1885.—R.

TO CHILDREN.

Dear Children:—Again, after some delay, we are seated to write you another letter. You must not think because there was no letter especially addressed to you in our October number of the MESSENGER, that we have forgotten you. Not at all. You were not forgotten, but by some mishap the letter to you did not reach the printer in time, or perhaps not at all. We hope, however, that you have read something in the October number that will be both useful and entertaining to you. On the very first page of that number you will see that the writer speaks of having been a poor orphan boy, and how thoughtful he was even then to help his mother to raise the "smaller children." Do you not think this was a great

comfort to the poor mother, who was then a widow, to have such a kind and good son to help her educate, feed and clothe her little children? And not only this, but the orphan boy was orderly, well behaved and moral at home or abroad, so as to have a good character and a good name. He says "that was all I had." And is not this better than gold or silver? The wise man, Solomon, says: "A good name is rather to be chosen than great riches." See Prov. xxii. 1. A good character will carry you along in the world to escape quarrels, lawsuits, prisons and many other troubles that riches could not deliver you from. If our young readers have nothing else, we hope they will have a good character and a good name.—M.

EXTRACTS FROM LETTERS.

STATE ROAD, DEL., 25 August, 1884.—*Dear Bro. Respass:*—Bro. W. Hastings, of whose life and experience I wrote you in October GOSPEL MESSENGER, has passed away. He closed his earthly pilgrimage Friday, August 22d. He had entered his 73d year, and died peacefully, surrounded by a family of devoted children and loving friends, in the triumphs of that faith in which he so long lived and so fully exemplified.

Yours to serve in the gospel, E. RITTENHOUSE.

NEWPORT, N. C., 28 August, 1884.—*Dear Bro. Respass:*—My health has been bad since coming to East North Carolina. I have had bronchitis and chills, but am better, and hope to return home next week. Elder Job Smith has been with me since last Saturday. He baptized four last Sunday. The meetings have been generally attended with comfort. At the Malmaison Church, in Virginia, the 1st Saturday and Sunday in August, six were added. At Sardis Church, N. C., an aged sister was received for baptism who had cherished a little hope in Jesus from her girlhood. At some churches a goodly number who are not members have shown a deep interest. The saints have given me many assurances on this

tour that the Lord sent me, though I have preached the word in much affliction. Dear Elder A. Davis carried me in his easy buggy a week whilst I was sick, and was much comfort to me. I was pleased to see the MESSENGER in the homes of some of the brethren, and all appreciate it. The Master bless you. My love to all the saints in Christ. Your companion in tribulation,

D. BARTLEY.

SEWARD, NEB., 9 August, 1884.—*Dear Bro. Respass:*—We had a very pleasant meeting at our church, New Hope, last Saturday and Sunday, there being two additions by letter and a good prospect of some others by experience. Elder I. Irwin was with us and preached several times, to the comfort and encouragement of the brethren. Wishing you and the MESSENGER prosperity and usefulness, I remain yours to serve,

JAMES. M. TRUE.

DECHERD, TENN., 26 August, 1884.—*Bro. Respass:*—As my sheet is not full, I will pen a few thoughts upon the Resurrection, and will refer to 1 John iii. 2: "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." This is addressed to believers, and refers to the second coming of Christ, and in his glorified state, when finite fallibility shall give way to infinite perfection, and our vile bodies be fashioned like unto his glorious body, as the saints of God will be like their adorable head; and for the first time behold him as he is, and be like him. If so, all the imperfection adhering to us as material and mortal beings will give way, being clothed upon with our house which is from heaven, immaterial and immortal. I believe in the resurrection of these old bodies that return to dust, yet not as mortal bodies, as that view would be in conflict with the text before us, and, therefore, nothing mortal can enter heaven. Flesh and bones are mortal substances, and, in my opinion, our physical man, with all its ties, connections and relations formed in this life, and the identity as such, are dissolved in death, never to be

restored, yet I believe there is a sense unknown to us in our present imperfect state, in which the saints of God will know each other, though not as in the flesh. In the life to come new scenes will open up, with changed subjects fully prepared for the enjoyment of that world.

JAMES WAGNER.

CADES COVE, TENN., 8 September, 1884.—*Dear Bro. Res-
pess:*—At our regular meeting time, 4th Saturday and Sun-
day in August, it pleased the Lord to give us a wonderful
revival, adding 28 to the church, of whom the unworthy
writer baptized 17, the others not being prepared at the time
for baptism, and more are expected. Our church now has a
membership of 100, one ordained minister and one licentiate,
and one liberated to exercise his gift, and four deacons. Your
unworthy brother in gospel bonds,

WM. H. OLIVER.

ROCKDALE, TEXAS.—*Dear Brethren:*—I feel that I can't
close my letter without adding my testimony in support of
the great and glorious truths enunciated in the MESSENGER,
and that it is what its name imports, the gospel messenger;
and may God long spare you, dear brethren, to wield the
sword of the Lord and Gideon. The little church in our
midst seems to be traveling through a drougthy time, and to
be on the verge of a spiritual famine. We are without any
stated regular pastor. If the Great Shepherd would direct
the mind of some minister of his here, I feel satisfied he
would meet with a warm reception. O that God would
revive his work in the midst of the years in order that we
may all walk worthy of the vocation wherewith we are
called, is the prayer of a polluted sinner saved by grace, if
saved at all. Dear brethren and sisters, who write for the
columns of our paper, please continue to write, for it is a
source of much comfort to me in my declining years. Your
unworthy brother in hope of eternal life,

W. J. WARD.

SHELBYVILLE, TENN., 6 August, 1884.—*Dear Bro. Res-
pess:*—We have great reason to be thankful to the glorious
King in Zion that we have peace, and have no strife. I am

of the opinion that your views expressed in a recent issue of the MESSENGER, in reference to Elder Lacy's article in a previous number, should be satisfactory to all on that subject. "It is the Spirit that quickeneth, the flesh profiteth nothing." "That which is born of the flesh is flesh, that which is born of the Spirit is Spirit."

God moves in a mysterious way
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.

Dear brother, I sometimes feel so much delighted while reading communications in the MESSENGER, that I am prompted sometimes to write myself; but then again I shrink lest some one might not see just as I do, and thus expose my weakness. Dear brethren, I have had a name amongst the poor Old Baptists for 40 years, and to say that I love these people would be but a commonplace term. They are my people, and I am, I trust, their servant. I trust God has brought about this relationship; and if I am not deceived, I belong to my brethren and they belong to me. If a servant, it is my duty and privilege to feed the flock of God which he hath purchased with his own blood; not to make the food, nor the flock. O my brethren, I can't feed a little lamb unless the Great Shepherd should give me the food; neither can they eat of it unless God should give the appetite. I have baptized five recently, and have reason to expect others.

J. E. FROST.

PITTS X ROADS, TENN., 29 August, 1884.—*Dear Bro. Res-*
pass:—Our Association—the Collins River—has just closed. It was held at Tracy City, Tenn. Elder Moffitt was Moderator and the writer Clerk, and the elders who preached were as follows: On Saturday, Elders H. W. Arlidge and James D. Jones, and the unworthy writer; on Sunday, Elder G. B. Moffitt and the writer, and on Monday Elder Arlidge, concluded by the Moderator. Bro. Respass, I do believe that the Lord met with us, for the saints rejoiced, and there were many who seemed to be sincerely mourning on account of

their sins. It was truly a melting time, and a meeting long to be remembered by those present. It was one of the most pleasant meetings I ever was at. May the Lord be praised! for his mercy endureth forever. Yours in bonds,

G. A. BARNFIELD.

FIGSBORO, VA., 26 August, 1884.—*Dear Brother*:—The Pig River Association, which I was to attend, and did attend two days, closed on the 4th Sunday. I was unable to attend on Friday (being sick), but reached the meeting Saturday and Sunday, and through strong solicitations of brethren, preached Sunday morning. When I arose to preach I did not feel like I could stand twenty minutes, but to the astonishment of myself and others I stood one hour and a quarter, and was enabled to speak loud enough to be heard by two thousand people. At the close of the forenoon service a Mr. Martin, brother of Elder Martin, of this State, came to me and urgently insisted that I should preach at the same place on Monday, saying that numbers of prominent Methodists and Campbellites had been to him to get me to preach on Monday, confessing that they were routed. So from the suggestion of many brethren I consented, and preached again on Monday to a fine congregation, with good liberty. What will be the result I know not.

JOHN ROWE.

MILLWOOD, TEXAS, August, 1884.—*Dear Bro. Mitchell*:—I have delayed writing, caused by affliction. There is a great deal of sickness in our country at this time. Our dear Samuel died 14th of last month after 60 days' affliction. He told his brother Willie he desired to live for his wife's sake, but he was reconciled for the will of God to be done. Pray for us in our troubles and sorrows, for I do desire to be reconciled to God in all things.

Where I live I seldom get to hear any preaching, and therefore, the GOSPEL MESSENGER is the more comforting to me, and after reading it I lend it out to any who may desire to read it. May the blessed doctrine the GOSPEL MESSENGER

advocates and sends forth be proclaimed throughout the whole world, is my prayer. As ever, your unworthy sister in Christ,
E. McINTOSH.

LOIS, GA., 22 September, 1884.—*Dear Bro. Respass*:—I yet hope to do more for your valuable Messenger of truth. I am yet so I can travel and preach, as I hope, the gospel. I have been present at several large and interesting meetings during this year, and have baptized four recently. Bro. Warren Battle was ordained to the ministry the present month by Elders Delk, Stallings, Rogers, Aldermand and myself. I leave for Suwannee Association this week.

As ever,

A. PARRISH.

OBITUARIES.

B. F. FLOYD.

LaFAYETTE, TEXAS, APRIL 22nd, 1884.

It has pleased an all-wise Providence to take from me my loving husband, and I wish to make known to his many friends and relatives some of the particulars of his sickness and death. We came to this State Dec, 1881, and for six or eight months he enjoyed good health; was then 41 years old, and had never been confined to his bed a day since he could remember, for which I do think he felt as humble and thankful as anyone I ever heard express themselves. Notwithstanding his good health and prosperity in almost everything he undertook in Alabama, he was not satisfied, often saying he never expected to do better financially, but there seemed to be a restlessness about him that he was not able to subdue, often saying "I want I know not what, I want my wants to see." I believe he thought the change of homes would be the means of reconciling him but to the reverse. In the summer after we came here he had his first spell of sickness, keeping him in bed 9 or 10 days, after which his health was not good only for short periods. He would have light chills accompanied with light cholera morbus, without the aid of a physician it seemed impossible for him to live. These spells would prostrate him for 2 or 3 days, after which he would appear to be in good health, until attacked with another, which continued until the last day of August 1883, when he was taken more severe than ever before. We called our family physician, and although the attack was severe he did not think Mr. Floyd would be down but a few days, but to his surprise it ran into what is termed here the malarial fever, which he was never able to subdue; with the aid of two other skilled physicians, though there were many times that all thought him in a condition to get well; fever almost entirely gone, and appetite good enough; really every indication would appear favorably; but to the hearts sorrow of all who atten-

(4)

ded with him, when we would think him better, something would suddenly spring up to throw him back farther than ever. Mr. Floyd was hopeful until the last of his sickness and would almost invariably ask the doctors, what they thought of his condition and would say as often "I do hope I will get well." His being so hopeful and my desires which were beyond description for him to get well, I could not bear to talk to him about death. No, no, I did not think I could ever give him up, so I put off everything and tried to appear cheerful, which was a hard task. I now have to regret not talking to him, but I tried to do as near like the doctor's would tell me as I could, and their advice was to keep him quiet as possible. He said to me one evening when we were alone, "I will not be here many more days." I began to encourage him all I could, by telling him not to think that way; that the doctors said he would get well. Now, I wish I had encouraged him to tell me his feelings about death, but I, like many others, thought after we lost all hope it would then be time enough.

Two weeks before he died all thought him much better. One of the doctors dismissed him by charging him to be careful about eating; that he would soon be well, which was so encouraging to Mr. Floyd and myself. He had then been confined to his bed six weeks, and how sweet to think he would soon be well. To our surprise his fever suddenly came up one evening, ran higher than ever before, and when it cooled off left him, for the first time, delirious; remained in a hopeless condition for two weeks; would only be rational a few moments at the time, and when he would recover and try to talk, his theme would be the mercies of God to him, and he yet wanted to get well and spend more of his time in praising Him who had been so merciful. He said many things that I wish I could connect and write as he spoke them, but I was so distressed I could not commit his language to memory, and while thus talking his mind would seem clear, his voice strong, and in a few moments pass off in a delirious state. One expression that fell from his precious lips I will never forget. I thought he was asleep, and I was telling a brother what I once thought it took to make a happy home, but I then felt like if he could get well we could live happy in a little log cabin. He looked up at me and said, "Yes, with true religion." Many other expressions that will be lasting I could mention, were it not through fear that my letter will consume more space than some will be willing to allow me, yet I feel like pages might be written and then not tell the half of his good deeds. As a husband, he will never be excelled; ever ready and willing to arrange for my comfort; claimed that home, with my presence, was dearer than anything on earth. His acts were such that I could always say I knew he loved me. But for all my devotedness to him in health, untiring attention while sick, with the aid of Drs. Bates, Williams and Davis, loving relatives and kind neighbors, I had to give him up, and that, too, without his being permitted to talk and tell me if he was willing to go, or advise me how and what to do. The last twenty-four hours of his life he could not speak at all so we could not understand him, but tried as hard as any one I ever saw. None, except those who have stood by the bedside of a loving companion, can tell the anguish of my poor soul! I just thought if he could only speak one word I could give

him up so much better. I even prayed that he might only be permitted to call my name—yes, I wanted to hear him say “Zou” one more time. But my feeble prayer was not answered. God had a purpose in taking him as he did, and within myself I will never be able to reconcile my sad bereavement. “God works in a mysterious way his wonders to perform.” Mr. Floyd’s conversations and business transactions were sufficient for me to know that he promised himself a long life, often saying if it was God’s will he wanted to live to a good old age, and then be perfectly resigned to death. And while I know he was called home in what we term the prime of life, I do not know whether he was willing to go or not. I would say to all who have sick companions, and feel like they want to talk to them, not to do as I did, for fear you have to live as I live—a life of regret. I never expect to see any more pleasure, only in thinking over past happy days, which were many. We were blessed with enough of this world’s goods to make us comfortable; never denied many opportunities for pleasure; would attend our meetings far and near, until we came to Texas. With sorrow I have to say I have not heard a Primitive Baptist preach since I came to the State. Mr. Floyd never heard but two sermons. No church in less than sixteen miles of me. That was one grand objection he had to this part of the country, and used all the efforts he could to get a preacher to come here, but without effect. We have a very good country, but greatly need more Primitive Baptists, especially a preacher, and trust the Lord will impress some of them to come among us.

Dear relatives, if it were possible for me to see you, I could tell you much more. No doubt many of you think I have been quite careless in not communicating sooner. He was ever ready to give a reason of his hope in Jesus. I have thought he had as bright evidence of his acceptance with God as any one I ever heard talk, yet he often said he lived so far from duty he was fearful he was deceived. He had one evidence we should rely upon—that w s he loved the brethren. I hope all will refer to *Path Way*, June 15, 1878, and read his experience. He was a firm believer in the doctrine of Christ, which made a consistent Primitive Baptist.

B. F. Floyd was the son of G. D. and Sarah Floyd, born in Talbot county, Ga., April 15, 1840; died in Lafayette, Upshur county, Texas, October 27, 1883, after an illness of fifty-seven days. He has left many friends and relatives to mourn his loss, but not as for one who had no hope. While I write in tears by my lonely fireside, I have no doubt but that his precious soul is with Jesus; and as I have nothing to court my stay, I want to go there, too. So often while he was sick he would say, “Zou, get ready and let’s go home.” O, if it had only been God’s will I would willingly have gone with him. But I am left, perhaps, to see my share of trouble, as I had never seen any. I thought I had, but I know now that I never did. I have dear ones who do all they can for my comfort, yet this is an aching void no one can fill. Let me ask an humble place in the prayers of all God’s dear children. Will some of the brethren or sisters give their views upon future recognition? It is preached here. I want to believe that I will know my dear husband, if I am so fortunate as to go to that better world.

Cousin Brooks Whatley, write to me; do not forsake me in this, my greatest distress. Speak one word of comfort, brother Enoch Phillips.

Those who are not acquainted with me can see some of my travels by referring to *Path Way*, February 15, 1880. Love to all,

ZOU FLOYD.

MARY. E. SAWYER.

[From Zion's Land Mark.]

By request, I write for publication the obituary of sister MARY E. SAWYER, wife of H. W. Sawyer, Esq., and daughter of Isaac Harrison and wife. She was born Feb. 26th, 1851, and was married June 25th, 1868, to George Harrington, by whom she had one child, a girl, who survives her.

She received a hope in Christ, and joined the church at Moratock, in Washington Co., N. C., on Saturday before the 3rd Sunday in May, 1870. She manifested her love for the brethren and sisters in being with them, unless providential prevented, at all their church meetings. She was married the second time, Jan. 16th, 1881, to H. W. Sawyer, by whom she had one child. She was afflicted most of her life, but seemed to bear it with great patience.

The 3rd Sunday in July, 1884, she was taken with a chill and severe misery throughout her entire system, then dysentery followed. A physician was called, who for twelve days did all he could, but to no purpose. A second one was called, and he sat by her a good portion of the time for nine days; still she was slowly sinking. On Friday after she was taken, her baby fell sick and died Sunday evening.

She said that if it was the Lord's will to raise her she was willing to live; if not, she was willing to die. The last night that she lived I sat by her most of the time. Her husband and brother who had been constantly at her bedside had lain down to try to sleep. Just before midnight she roused up and said to me, "Sit nearer to me." I did so, and she took hold of my hand and said, "Brother Joshua, what shall I do." I told her to trust in the Lord. She then seemed to fall asleep, but still held my hand. The next morning she seemed to be resting better and ate a little and about 10 o'clock, after taking some beef tea, which seemed to strengthen her at first, she raised both her arms, stretching them upward, and died without a struggle. Then were our hearts filled with sorrow, for the loss of a dear one who was very affectionate in all the relations of life, as a child, a sister, a mother and a neighbor; but what gives us more joy than all the rest is that she was a devoted christian. So in all these relations we feel that we are losers; yet we feel amid the greatest of our grief and loss that for her it is far better; for we believe she is with Jesus,

No more to sigh or shed a tear;
No more to suffer pain or fear;
But with her Elder Brother dwell,
And all her powers of praises swell.

JOSHUA T. ROWE.

GOSPEL MESSENGER, please copy.

MRS. MALISSA C. WARREN.

Sister MALISSA C. WARREN was born in Pendleton district, S. C., 1812 (the month and day not remembered), and died at her daughter's residence, Mr. Hand, on the 21st of May, 1884. Her parents moved from South Carolina to Georgia when she was quite young, and somewhere near her 21st year married, and soon after joined the Primitive Baptist church, and was

baptized by Elder John E. Reeves. The dear sister won the respect and love of all who knew her by her strict integrity of character and her exemplary manner of life. She was a dutiful wife, affectionate mother, a faithful friend, and a kind neighbor.

In her fireside conversation with the unworthy writer she often spoke of the "Man Christ Jesus" as a primal source of every enjoyment. As a Christian matron, she sought to lead her family into the golden paths of wisdom and virtue, a scene of practical religion worthy of emulation of every Christian "Grandma," as every one called her, had been declining in health several months previous to her death. Though confined to her room and almost helpless, yet was cheerful, and greeted her friends with a pleasant smile and a hearty welcome.

Her last illness was severe and protracted, but she bore it with Christian fortitude. Often as she drew near the gates of death she expressed herself if it was God's will she was ready to depart. She observed that her faithful old husband was shedding tears, and told him not to grieve after her; that he would soon meet her where there would be no more grief, no more sorrow, and no more trouble. She requested one of her daughters, Sister Malissa Walker, to fill her seat at Cedar Grove Church, also where lies the remains of the dear old mother in Israel, awaiting the last great call. Her dying request was that Elder A. V. Atkins, her former pastor, should preach her funeral from this text, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," and sing that old hymn, "O sing to me of heaven, when I am called to die."

Sparta, Bell county, Tex., Sept. 18.

JOHN W. SIMMONS.

ELDER G. P. DUNN.

Elder G. P. DUNN was born April 4, 1848, in Blount county, Tenn., and departed this life January 3d, 1884; aged 35 years. He professed saving faith in Christ September, 1865, and joined the Primitive Baptist Church, in Tuckaleechee, September, 1879. He was liberated to exercise his gift 1880. Was ordained to the full work of the gospel ministry January, 1881, by Elders A. Abbott, William and John B. J. Brickey. He was a man of sound, good judgment and far-seeing; and by dint of hard study and close application, made great progress in Bible knowledge, and at the same time continued to *preach*, among the churches of the Tennessee Association, with flaming *zeal* and unflinching firmness and energy, much to the building up of the churches. He, like others, had *much* to bear, but with true Christian courage, he forsook all and suffered all things for the cause he had espoused. He was greatly beloved and esteemed by his brethren *everywhere*. He was always timid and conscientious in all his Christian duties, performing them in much humility, relying upon the *promised aid* of the Holy Spirit. According to his own account, he preached 326 discourses and baptized 33 persons. He died of typho-malarial fever, after patiently suffering for five weeks, in which time he was never heard to murmur nor complain. He was a good citizen, an obliging neighbor, a kind husband and tender father, a beloved brother, an upright, firm, energetic and faithful minister of the gospel. He leaves a wife, one child, an aged father and mother, several

brothers and sisters, the Tuckaleechee Church, with all the brethren and sisters who knew him, to mourn his absence. But their loss is his eternal gain. His funeral was preached in the new church, which he so zealously helped to build, in Tuckaleechee, August, 3d Sunday, 1884, by Elder William Brickey, to a large concourse of people, from Rev. xiv. 13: "Blessed are the dead which die in the Lord: yea, saith the Spirit."

Tuckaleechee, Tenn., Aug., 1884.

JOHN B. J. BRICKEY.

TO THE MEMORY OF ELDER G. P. DUNN.

Do we miss our dearest brother?

Do we miss our Brother Dunn—

He who filled our heart with gladness

As the brightness of the sun?

Yes, we miss him; sorely miss him;

O, we miss him from his place;

No more we hear him preach the gospel,

No more we see his lovely face.

No more he joins with us in singing,

No more he kneels with us in prayer,

To the church glad tidings bringing;

O, we miss his presence there.

Yes, we miss him in our worship;

Miss him more than words can tell.

His memory, forevermore

Shrined within our hearts, shall dwell.

No more on earth he joins our worship,

No more below with us he'll meet;

Around the table we shall miss him

When we wash each other's feet.

O, we miss him! miss him ever;

But we know that he is blessed—

Know he hath a home eternal

Where the weary are at rest.

His toils and cares on earth are ended;

His labors all are done so soon;

His spirit rests with Christ forever,

His body sleeps within the tomb.

Peaceful be his silent slumber—

Calmly in that lonely home—

He no more shall join our number,

He no more to us can come.

But we'll call him back no more

To this world of hopes and fears;

His feet now tread the shining shore,

Ours still walk this vale of tears.

And we know that he is happy

There in heaven among the blessed,

And when our toils on earth are ended

There with him we all shall rest.

FRANCIS MARION BRICKEY.

FRANCIS MARION BRICKEY, son of Elder William Brickey, departed this life January 31st, 1884; aged 22 years, 7 months. He was remarkably dutiful and obedient to his parents from childhood. He had a very strong mind, and had, by diligent study and industry, obtained a good English education. On account of his moral and upright character, his brilliant, enquiring mind and social ways, he was much loved and respected by all, both young and old.

He professed saving faith in Christ, January, 1878, joined the Primitive Baptist Church in Tuckaleechee, and was baptized by the writer, in which church he lived an active, worthy member till his death. His death was a heavy stroke upon his afflicted and almost heart-broken parents and relatives, and also upon the church. But we sorrow not as those who have no hope, for Marion was resigned to the Lord's will. His faith in Christ was firm.

He died of typho-malarial fever. His sufferings were great. We all wept to give him up, but the Lord had need of him, and we desire grace to humbly submit to his holy and righteous will. In his death the parents have lost an obedient and affectionate son, the family a loving brother, the church an honored and useful member, the community an intelligent and useful young man. May the God of all grace and comfort bless this sad dispensation of his mysterious providence to the good of all, and comfort the bereaved with the comfort wherewith he doth comfort them that are distressed and cast down, is the prayer of one who greatly loved him.

Our brethren, dear, are falling round so quickly; one by one
 Their bodies laid beneath the ground; life's work with them is done.
 It grieves us sore to give them up. O, who will fill their place?
 Lord, as we drink this bitter cup, support us by thy grace.
 O Lord! their absence grieves us so—that breaks our brotherhood—
 But in thy word thou dost assure all things shall work for good
 To them who'r chosen and are called, and who thy name do love.
 Their sufferings here on earth shall work eternal joys above.
 O, help us, Lord! that we may live with thee before our face;
 That we may *there* with kindred dwell, and sing redeeming grace.

Tuckaleechee, Tenn.

JOHN B. J. BRICKEY.

JOHN PROCTOR.

By request of the bereaved family, it becomes my unpleasant duty to chronicle the death of our dear old brother, JOHN PROCTOR. He was born February 16th, 1806, in Burke county, Ga., and was partly raised there; then moved with his parents, James and Anna Proctor, to Emanuel county, Ga., where he was raised to manhood. He was a sober, moral man all his life. He was married to Miss Sarah Brack, August 5th, 1830, and he obtained a hope in Christ and joined the Primitive Baptist church on Saturday before the 2d Sunday in June, 1831, and was baptized by Elder Curtis Cobb. About the year 1845 he moved to Bullock county, Ga., and January, 1846, united with the church at Upper Black Creek by letter of recommendation. He was chosen to fill the office of a deacon in 1877, and was ordained by Elders H. Temples, M. F. Stubbs and Benjamin Acock. He faithfully discharged the duties of that office until his afflictions became so great that he could not attend his meetings. His disease being dropsy, his physical ability gradually gave way until the 19th of June, when it pleased the good Lord to relieve his bodily afflictions in death, and take his soul to immortal rest, is our hope. He has left a wife and four children, with a large circle of relatives and friends, to mourn his death. Surely the Baptists in his Association feel

the stroke. May God bless his dear wife and children, together with all who mourn for him, in my prayer, for Christ's sake, I hope.

Laston, Ga.

J. L. SMITH.

He was indeed a precious brother and Baptist; one that men may rise up and call blessed. We spent a night at his house, in company with Elder Dameron and others, at the Canoochee Association, in October, 1883.—R.

SARAH JANE RIGDON.

Our precious little daughter departed this life 31st August, 1884, in the 7th year of her age, leaving a father, mother and one little brother, and a host of friends and relatives to mourn her death. She was loved by all who knew her. She died of diphtheria. We can never forget her little ways. She was sensible to the last. She told us that she had to die, and threw her little hands out as if bidding us all farewell, and passed away without a struggle. A little while before she died I was lying on the front of her bed, about midnight, the lamp dimly shining, and she seemed to be asleep, when she turned her face to me, laying her feeble little arms around my neck, saying, "Papa, I love you," with her face on mine, when I took her in my arms, saying, "And I love my darling child." It was a most trying time, dear readers. She appeared willing to go.

I have no fear but all is well;
That with the blessed she doeth well.
It is her absence makes me weep;
That with her I can no more speak.
I miss her here, miss her there;
At home, abroad and everywhere.
Yet again we hope to meet thee,
When the day of life is fled;
And in heaven with joy to greet,
Where no farewell tear is shed.

Statesboro, Ga., 3d Sept., 1884.

DANIEL L. RIGDON.

MRS. ELIZABETH READER

Was born in Anson county, N. C., September 11th, 1820, where she remained until 13 years old, when her father, J. Helms, with his family, moved to Alabama. She was married to William Reader, November 24th, 1837, by whom she had fifteen children—eight boys and seven girls—ten of which number are yet living. Her husband died October 13th, 1867, leaving her with a large family, of which I am the youngest. She lived to see her children grown and married. She moved to Texas in 1869, where she remained until her death, which took place near Smithville, Bastrop county, Texas, March 8th, 1884, being nearly 64 years old.

Mother was a devoted Christian; none knew her but to love her. Though feeling her unworthiness, she hesitated to unite with any church until the 4th Sunday in October, 1881, when she joined the Primitive Baptists at Mount Olive Church, Lavaca county, Texas; was baptized same day by Elder J. G. Curington. She was an orderly member, ever filling her place in church when she was able to go. Mother felt that she was prepared to go, but she said if it was the Lord's will she would like to stay with her children a while longer. There is no room to doubt her final felicity, but we can't help sorrowing for our bereavement. May the God of all peace and righteousness lead us through this sinful world to the high heavens above, where parting is no more—where the wicked cease from troubling and the weary be at rest. Farewell, dear, departed one; may our end be as peaceful as thine.

Sweet Home, Texas, Sept. 18th, 1884.

LAURA E. GRANT.

APPOINTMENTS.

ELDER J. E. FROST, of Tennessee, if the Lord's will, will preach at Smyrna, Monroe county, Ga., November 8th; Macon, 9th; Sardis, 10th; Pleasant Hill, 11th; Fellowship, 12th; Andersonville, 13th; Bluff Spring, 14th (Ellaville at night if desired); Good Hope, 15th; Phillippi, 16th; Prosperity, 17th; Bethlehem, 18th; Bethel, 19th, Butler at night and 20th; Shiloh, 21st; Ephesus, 22nd and 23rd; Emmaus, 24th; Good Hope, 25th; Trinity, 26th.

Brethren will please meet him and convey. He is a good minister, and stands high in the esteem of brethren in Tennessee.

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

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. GOLD & CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. J. E. W. HENDERSON, Troy, Ala., at \$1.50 per annum.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,

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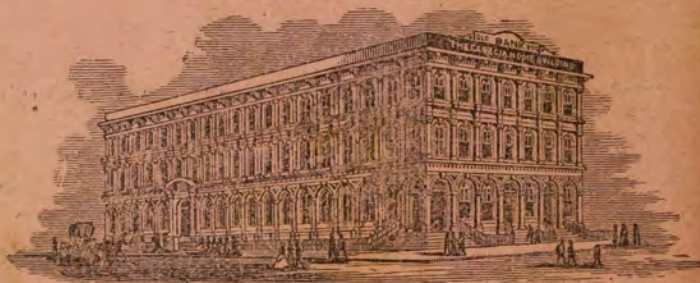
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John M. Spitham.

Vol. 6.

No. 12

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

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

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

DECEMBER, 1884.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

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Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes lower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

| READ DOWN. | | READ DOWN | | READ DOWN. | | READ DOWN | |
|------------|-------------------------|-----------|--|------------|-------------------------|-----------|------------|
| No. 6. | From Columbus. | No. 20. | | No. 51. | From Savannah. | No. 53. | |
| 1:00 p.m. | Lv.....Columbus | Lv..... | | 10:00 a.m. | Lv.....Savannah | Lv. | 8:45 p.m. |
| 3:30 p.m. | Lv.....Butler..... | Lv..... | | 4:30 p.m. | Ar.....Augusta..... | Ar. | 5:45 a.m. |
| 4:25 p.m. | Lv.....Fort Valley..... | Lv..... | | 6:20 p.m. | Ar.....Macon | Ar. | 3:50 a.m. |
| 5:42 p.m. | Ar.....Macon | Ar..... | | | Ar.....Fort Valley..... | Ar. | 9:31 a.m. |
| 11:20 p.m. | Ar.....Atlanta..... | Ar..... | | | Ar.....Butler..... | Ar. | 10:23 a.m. |
| | Ar.....Eufaula | Ar..... | | | Ar.....Columbus | Ar. | 12:32 p.m. |
| 11:30 p.m. | Ar.....Albany | Ar..... | | 11:20 p.m. | Ar.....Atlanta | Ar. | 7:50 a.m. |
| | Ar.....Milledgeville .. | Ar..... | | | Ar.....Eufaula | Ar. | 4:09 p.m. |
| | Ar.....Eatonton | Ar..... | | 11:30 p.m. | Ar.....Albany | Ar. | 4:05 p.m. |
| | Ar.....Augusta | Ar..... | | | Ar.....Milledgeville .. | Ar. | 10:29 a.m. |
| 7:40 a.m. | Ar.....Savannah | Ar..... | | | Ar.....Eatonton..... | Ar. | 12:30 p.m. |

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.
J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.
W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

Editors of the Gospel Messenger :

DEAR BRETHREN—Please permit me to say through your pages, to my Brethren in the Ministry, that I desire Agents to sell my Book, entitled, "**The Sovereignty of God.**" The Book contains two hundred and sixteen pages; good print, on fair book paper. God's Special Election of His People to Salvation; The Special Redemption of the Chosen Family through Christ; The Effectual Calling and Regeneration of the Redeemed; and, The Final Perseverance of the Saints through Grace, are the subjects treated of in the work. The present is the Second Edition of the Book; price, 75 cents per copy. I now propose to send half dozen copies to any Minister who may apply, by addressing me at Butler, Ga.; and when the Books are sold, such Agents will be expected to send me \$3.50, reserving \$1.00 for their trouble. The several points discussed in the work are treated in a polemical style, each point defended by Bible testimony, and objections answered.

Very respectfully,

JOHN ROWE.

Orders and Remittances for the **Gospel Messenger**, with full written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1884. Vol. 6.

BIOGRAPHICAL.

ELD. W. H. SMITH.

I was born in Garrard county, Ky., May 29th, 1813. My father, N. S. Smith, was born in Virginia; his ancestors were from England. My mother was born in Garrard county, Ky.; her name, Elizabeth Radcliff. Her mother was from Wales. My father came to Kentucky, and he and my mother were married in Garrard county, and there remained until I was born, the fourth child of eleven. My father was an Old School, or Primitive Baptist, preacher before he and my mother were married. My mother was a Baptist before I was born. They moved from Kentucky to Indiana in the year 1818, and settled in Washington county, in the woods; and at that time the country was thinly settled, and but few conveniences, so that it required hard labor to obtain the necessaries of life, and thus all my time was occupied laboring



to that end. In the year 1830 we moved to Illinois, and settled in Crawford county, which at that time covered a large area of country, and was only dotted here and there with an inhabitant. We settled on land with no improvement but a small house, so everything in the way of labor had to be done in order to live. I had then just turned into my 18th year, and from my earliest recollection I often had serious thoughts about death and its consequences; that the man that died in his sins would be banished from the presence of God into irretrievable woe, but the man that was a good man or a Christian, he would go to heaven and dwell in peace forever. From this fact I resolved, in my own mind, that I would be careful to get religion before death came upon me. "But there is, I thought, time enough yet; I am young, I can wait till I get old and then prepare for death; it will not take long. I am not a very bad sinner, any way; I don't swear, nor dance and gamble, so a little reformation and I will be all right." In this way I would console my mind or feelings, but once in a while one would die very suddenly, and how it would alarm me! My heart would be made to ache and mourn. O, if that had been me, I would have been gone! forever gone! O, I must prepare for death! And I would for awhile be very serious about it, and reform with all the power that I had; but my fright would begin to vanish away, then my zeal would begin to fail, and I would conclude there is no use in being afraid, and then all would be quiet again. In this way I lived till the year 1835, in the month of July. Up to this time I had heard so much conversation in regard to an experimental knowledge of grace that I thought I understood it so well that if ever that work was begun in my heart I would know just what it was; but at the time mentioned above I was at home alone, and my health was not good at that time, and perhaps my mind was pondering over my bad feelings; I know not, but something seemed to say to me, "You are going to die, and you are such an awful sinner that eternal ruin is your portion." It seemed to me that I had a full view of my past life spread out before me, and O, what an awful

volume it was! It was nothing but sin and rebellion from first to last. I then had a faint view of the goodness of God toward me all this life, and my heart had been so hard that not one thought of thanksgiving to God for his goodness and mercy had ever been uttered. I now saw a beauty in holiness that I never had before, and I desired to be holy above everything, for if I just could be holy, then God would love me; but I am too great a sinner, and God is angry with the wicked every day, hence I am one that his anger rests upon, and there must be something done, and that quick, too, for I am soon going to die; but something seemed to be whispering in my poor heart, "It is too late now!" Awful thought! but my poor heart was in a great strait struggling against sin. Here I might write a volume setting forth the travel of mind for some years, but let this suffice to say that after I had tried my own powers and all had failed—all had become as filthy rags in my own view, and I am yet a poor, condemned sinner. Lord, have mercy! Save me, or I am gone forever! O, that dark moment! I never shall forget, but I trust the Lord lifted me up and gave me ease; and at another time I hope he did manifest himself as my Saviour. The first comfort or ease of mind that I spoke of was in 1835, and a few months after, I being yet alone in the world, I returned to Kentucky; was there nine months, and then came to Indiana, and there, in 1836, I was married to a lady by the name of Elliott. She was born in North Carolina. Her parents had emigrated to Indiana when she was small. None of her people were professors, so far as I know. We were married December 8th, in the year 1836. We had but little of this world's goods, and had to labor hard, but we enjoyed it. We moved from Washington county to Orange; we had then been married some three years or more. We had often talked together about the different orders of professors, and I had learned by this means that the Old Baptist was her people among them all; but we never had said one word to each other in regard to our own interest in these important matters, until one night after we had lain down, she said: "I want you to go

with me to meeting to-morrow; I want to join the church, if they will have me." So the next day we went to meeting, and when the invitation was given my wife went forward and gave a relation of her hope in Christ, and was received, and to be baptized next morning; and at the water they continued the invitation, and I went forward and told what little I had to tell, and was received, and we both went down into the water together, and were baptized by Elder T. S. Wineteen. Then, for the space of one year, I certainly did enjoy life. I would go to meeting, and try to help attend to the order of the church, and then I could go home in peace, feeling that I had tried to perform every duty that was enjoined upon me. But this was not to continue always; my mind seemed to be pressed down, and I could not tell why. Sometimes the thought would pass through my mind that I ought to speak to the people of the goodness of God; and this impression of mind increased till I became much distressed, for it was that which I could not do, and surely God, that is all-wise, does not require an impossibility at my hand. About this time I moved to Martin county, and took a letter from French Lick Church, and joined Mount Moriah Church; but this did not take away that impression of mind. I had been a member in Mount Moriah Church but a little while till I was ordained as deacon; but all this did not relieve my mind in the least. It was not very long till some Baptists moved into the neighborhood, and we got letters and was constituted into a church. She took the name of South Fork. But all this left the same impression, to try to preach, upon my mind. I could not, with my pen, fully describe the great struggle of mind that I passed through; then, just let it suffice to say that I was made willing to be anything that the Lord willed, and commenced trying to preach in about the year 1850, and in August, 1857, I was ordained to the full function of a gospel minister; and in the year 1864 I moved to Illinois, settled in Crawford county, where I still live. I landed in Illinois the 28th day of February, and the 4th day of March my wife died. Let me just say here that she was a mother

in Israel indeed, and a mother in a family, and a mother to the sick and the needy, and though she be dead, yet she speaks where she was known. When I came to Illinois, I joined Grand Prairie Church, in which I remained some nine or ten years. It being some nine miles away, and there being several of the members of North Fork, as well as some of Grand Prairie, in this vicinity, we concluded to get letters and be constituted into a church, and did so; and the church took the name of Oblong, being situated in the town of Oblong, in the prairie of Oblong, in which my membership still remains. And after I had lived a widower some eleven years, I married again, and the lady that I married was a widow by the name of Howard. Her maiden name was Hackney. She was born in Orange county, Ind. Her parents were Primitive Baptists, and she was a member of Oblong Church when we were married, and our membership is still in Oblong Church.

Now, I will say in conclusion, that I have tried to answer the requests of some of my brethren, and I will further say that I have been trying to preach for near thirty-five years, with all honesty of heart, the gospel of God our Saviour, with the ability that God has given me, having in view the glory of God as well as the peace of Zion.

Yours in tribulation,

WM. H. SMITH.

ATONEMENT.

Dear Brethren Respass 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. v. 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 in 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 Mat. i. 21, Dan. ix. 24, Heb. ix. 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. x. 14. Is. ix. 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. xvii. 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. ix. 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 progressive 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 experimentally 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 infinite 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. v. 9. *Out of* does not embrace the *whole* or *all* of every nation. "These were redeemed from *among men*."—Rev. xiv. 4. "To take *out of them* a people for his name."—Acts xv. 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.

Now, Bro. Cook, and brethren generally, readers of our precious GOSPEL MESSENGER, if the above be published, you will see a few of my thoughts, briefly expressed, on the atonement. May the Lord bless the editors and readers of the MESSENGER, is the prayer of their brother.

Macomb, Ill., Oct. 2, 1884.

I. N. VANMETER.

THE KINGDOM OF GOD.

The kingdom of God, of heaven, and of Christ, occurs, perhaps, as often as any phrase in the scriptures, and, perhaps, has as many significations. The Father, Son and Spirit are one in essence, in sovereignty, in right of dominion, as well as in creation, providence and redemption. There is no title of sovereignty or royalty, no right of dominion, that applies to one, but that applies to all Three. Therefore, the kingdom of the one is the kingdom of the Three, and the kingdom of the three is the kingdom of the One. One is three and three is one in the unity of the Trinity. In this kingdom this one God is King of kings, and Lord of lords; his throne is forever; his kingdom is everlasting, and his dominion has no end. This king is our Lord and Saviour Jesus Christ, who says all power is given unto him, both in heaven and in earth—power over all flesh. All judgment is given unto him. He reigns in righteousness, and he must reign till all enemies—even death—is subjected unto him. At his name, every knee shall bow of things in heaven and things in earth, and every tongue shall confess that he is Lord to the glory of God the Father. He is no less infinite and eternal in his reign than in his nature and attributes. He comes up in the Bible most sublime, and from everlasting—even as the Ancient of days—before all things, by whom all things consists. All things were made by him and for him, and he is the head of all principality and power, the beginning and the end; the beginning of the creation of God, the first and the last, the Almighty. Surely such a sovereign is worthy of his infinite and universal dominion, embracing heaven, earth and hell, with infinite space and all its concomitants, embracing all eternity, with all time. Such majesty, might and dominion is ascribed to our Lord Jesus Christ. In an unlimited monarchy, a kingdom implies a sovereign, territory, subjects and laws; and the will of the sovereign is the law. There is neither constitution nor legislature, outside of the Trinity, to control our Sovereign; all his laws are laws of God; and

being perfect, are an infallible test of all that is wrong. The kingdom of God relates to the triune God in his essence, his attributes, his reign, his laws, his presence, his providence, his subjects, his judgments, his mercies innumerable in this world, its preservation, development, and its final destruction. It relates to all time and eternity in all the particulars stated, and much more. It embraces the kingdom of grace; the system of redemption and salvation; the presence of Christ and that of the Holy Spirit, with all his office work, including all his influence of life and comfort. It also includes the gospel church, Christ's visible kingdom on earth, in her organization, with each individual member, with all her rights, discipline, worship, graces, etc., through all time and all eternity. The reign of this Sovereign is confined to no one dispensation, it pertains to all. He is King of kings in the material world, and King of saints and angels in the spiritual world. He will raise the universal dead, and judge the universal world. When he will come upon the throne of his glory, and before him will be gathered all nations, he will say to his servants, "Bring hither those mine enemies, that would not that I should reign over them, and slay them before me. Then will the righteous shine forth as the sun in the kingdom of heaven forever." Heaven and earth shall pass away, and no more place be found for them, while the elements shall melt with fervent heat; the earth, also, and the things that are therein shall be burned up, and there shall be no more sea; the former things will be done away; eternity, with heaven and hell, will heave in view—heaven, with all its effulgence of glory; and hell, with all its dread realities. Here, thoughts grow weak and language lame. Thus when Christ shall have abolished death, when he shall have judged the world, when he shall have exalted all his saints to victory and crowns of glory forever, and shall have banished the wicked from the presence of the Lord and the glory of his power, then, and not till then, will he deliver up the kingdom to God even the Father, who put all things under him, that God may be all in all, while he will forever sit down on

the right hand of power. Here is an inexplicable mystery, but God is still sovereign, infinite, unchangeable and eternal, and his reign must ever continue. We have mentioned many things to which the kingdom of God appertains, but, perhaps, the half has not been told. When I think of the subject, infinitude dazzles my finite mind. We hope our vision will be clearer when, in death, the veil of flesh shall be done away, and we shall see as we are seen. In Christ our exalted king, and his reign of power, grace and glory, we find enough to enlist the admiration of men and angels forever. He certainly is the theme of time, and as certainly is, and ever will be, the theme of eternity. Oh, that our praising powers were equal to the theme. Let us wait and hope for harps immortal, with which to praise him in strains eternal.

Affectionately, though unworthy, C. A. PARKER.
Mt. Vernon, Texas.

SALTER, ALA., May 5, 1884.

*Elder W. M. Mitchell:—Dear Brother:—*I have received Naaman and the GOSPEL MESSENGER, for which I feel very thankful to you and Bro. Respass. After examining them, I was well pleased. I see nothing in them calculated to produce strife among brethren.

One reason of my not writing sooner is that I desired to get up several subscribers, but I have had poor success. The frequent controversies and strife which have been in other papers have caused some to object to taking any. But I tell the brethren that I am satisfied that the GOSPEL MESSENGER will remain, as it has been, free from such things.

I have, however, notwithstanding the objection to other papers, obtained two new subscribers for the GOSPEL MESSENGER, and expect to get more soon.

I have been told that near two years ago you requested Primitive Baptist ministers, who had been in the ministry over twenty years, to give a short biographical sketch of their lives for publication in the MESSENGER. I have felt too

ignorant and unworthy to do this, but feeling a little revived and encouraged since reading the paper, I will respond to this request soon as convenient. Yours,
J. P. SAYERS.

REMARKS.—We hope that our Aged Ministers, in writing biographical sketches, will condense as much as possible. Only a small proportion of our limited space can be given to that kind of reading without excluding many other valuable communications from the MESSENGER. It is desirable that all should have a hearing on any and every subject of gospel truth that is calculated to edify the Church of God.—M.

DISCIPLINE.

Editors Gospel Messenger—A messenger of peace, bringing glad tidings of good things:—Among the things that interest the children of God, a correct understanding of, and a close adherence to, *gospel* discipline is not the least important for the peace and welfare of the churches here in this world. Love is the foundation; without that there is no discipline in us. Love that worketh no ill to his neighbor; that perfect love that casteth out fear. Diligence and patience go together; we are not to be slothful in business, nor weary in well doing. If thy brother trespass against thee, go tell him (not the brotherhood) his fault between thyself and him alone, and if he hears you, that should be the end of the matter. No one else need to know it. But if he does not hear thee, take with thee one or two more, and go again; and while you should be diligent to do this (I mean to not let it lie over three months till communion season), you should also let patience have her perfect work, and if he will not hear you, then tell it to the church. The most important point in all this labor is to convince your erring brother that love is the prompting of all you are doing, and nothing is better calculated to do this than to see you prompt, faithful and patient, showing a spirit of meekness. Now, may I not say, brethren, that a great deal of trouble has been caused by a

neglect of this plain and simple law of discipline? I think that neglect may go on until after awhile we may have a complicated case that we cannot put up with, and we cannot get rid of, because we have not done our duty. Satan has got the advantage; we are thrown into confusion and in a bad fix. Again, we may sin against the brotherhood in a public manner. I think this, also, must be labored with according to the gospel rule, but cannot be settled privately, as in the other case, but must be done publicly. For instance: If I become mad and use bad language against my neighbor, the brother so hearing or hearing of it should labor with me (but not tell every one he sees) to come to the next conference and give satisfaction publicly. Do not wait until I commit so many crimes that you think there is no use of labor, and want to exclude me without labor. Some may think I ought to have been labored with, and in this way churches may become divided. I think this scripture will cover such cases: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." And again, "He that is an heretic, reject after the first and second admonition." Don't wait a year or more and let him preach his heresy, and poison the minds of brethren, and form parties and breed trouble and confusion in our churches and associations. If all the churches were to do their duty, our associations would be pleasant. And while we are diligent to do our duty, we should be careful that we do not cultivate a spirit of hunting evil among our brethren.

Much more might be said, but space forbids. I hope to not confuse my brethren by straining language and bringing far-fetched ideas.

J. T. JORDAN.

Near Stone Mountain, Ga.

BRETHREN, don't, we beseech you, forget to remit at once.

EXPERIENCE.

*Mrs. M. A. Harp:—My Beloved Sister:—*I seat myself this beautiful but cold morning to tell you what a happy five weeks I have just passed through. Five weeks ago yesterday, I hope the Good Spirit induced me to offer myself to the church, and the brethren and sisters received me so sweetly, I never shall forget the day. My baptism came off last Sunday, which was the fifth Sunday in December. Had an ugly day, but had a large congregation. If the day had been pretty, there would have been a great many more. All assembled at the Allen branch after preaching, and I went happily down into the water, and was baptized by young Bro. Caddy Burns, and as I came up out of the water I saw the sisters coming with eyes streaming with tears. Mattie was first one to the water's edge to kiss me. O, sister! I certainly was happy, for it certainly was something I had wanted to do many years ago. "To thee, to thee, my God, I cry." My whole desire is to serve the Lord, my God, night and day. I do not want any one to think me better than I am, and often fear I have deceived a dear people, but I know I have not deceived my God. Yes, I like to say my God; I have seen the day I had no right to claim him as my God. Yet I fear, O so much, that I have no right to claim him now. O, how I have longed to talk with the brethren and sisters, and how often I have talked with them when I have been busy at work, and have thought, Was there ever any one like me? so hypocritical I felt myself to be. I have a great desire to live the life becoming a Christian, yet I find, by experience, that there is a constant warfare between the flesh and the spirit, for when I would do good, evil is present with me. Yes, I feel unworthy, and I hear the brethren and sisters say the same thing. Surely none of them have such great reason to feel their sinfulness as I! How often it is I cannot utter prayer, only "God, be merciful to me, a poor sinner." My God and my Saviour, would that I could serve thee as I ought. How often I have met with those that met

in His name to worship, and yet did I worship? O, that I could live upright in my daily walk and conversation, and be a bright and shining light to my dear family. Sometimes I feel like if I have any light it is hid under the bushel. I feel that the brethren and sisters have the utmost confidence in me, and think me a true worshiper, and their fellowship is very sweet to me. I would not for anything have them believe that I am what I am not, but I think if they could see me as I see myself, they certainly would pity me. I very often think, surely mine is an outside case. O, how glad I am that salvation is through free and reigning grace, and not by works. It is a free gift. What a gracious God to bestow his mercies on such poor, sinful beings as we are, and if I am what I sometimes hope I am—one of the heirs of promise—he loves me; yes, he loves me, and my sins have already gone to judgment and been canceled. Some are ready to say, "If I believed that, I would enjoy the pleasures of this world, for they will not change things." If I am one of God's children, I believe I will be saved world without end. If my name is written in the Lamb's book of life, I am safe. The cares of this life often carry our minds away from heaven or heavenly things, but when the heavenly Master is pleased to draw them back we can see how unmindful we have been, and mourn because of our waywardness. I have learned my inability to be my own keeper. My feelings have been so that I feared very often that I have not been born of that incorruptible seed. My change has been so gradual, that it is impossible to set any time of change. My experience is like my growth in body; I have to look back a number of years to see that there has a change taken place, and can only say, "That whereas I was blind, I now see," yet cannot tell when it was accomplished. We know that we have passed from death unto life, because we love the brethren. Sister, this is my comfort, for I surely do love them with my whole heart, if I know anything about heart love. I know the promises to the Christian are sure. "The Lord knoweth them that are his." He draws them with cords of love; he came to die the

just for the unjust. Yes, he died to save sinners. I am very backward in doing what I know is my duty, if I am what I profess to be. It is not because I am ashamed to do it, but because I am afraid I am out of my place—afraid I have a name to live and am dead. My sister, you have sorrows and trials awaiting on every side, let the path be as smooth as it may. God is able to help us endure to the end; he has promised never to leave or forsake his little ones, but will carry them in his bosom, and I do hope we are of those little ones. My sister, I can't but feel you have had a sweet hope long ago; as poor brother Woodruff said, I have had a sweet hope for fifteen years, and this is the first time I ever told it. O, how happy I was to hear him express himself! O, sister, you have no idea the grief and joy, all mingled together, one brother ready to die and gone, and another happy in his past experience. I felt it was good for me to be there, I had been so cold and lifeless for the past two years, and then I felt that God was in it, and with us, and that he had began to revive us. Home from the burial of our dear brother Joel, then to the Association (twelve miles off), where, I thought, if a door was opened, I would offer myself to the church, and was willing and ready. The way was not passable at that time. I thought may be it was for the best, and I still hope it is; I am better satisfied. I seldom ever passed a stream of water but I thought of baptism. O, how I have desired baptism! not that I thought it would save me or any such thing. Our Saviour said, "If ye love me, keep my commandments; arise, and be baptized, and wash away your sins." I never hinted my desires to any one, fearing they might fail, knowing my weakness. No one suspected such a thing. I had made many promises to my God that if he would give me strength I would go in discharge of duty, if duty I must obey. I went; I am not sorry that I went, for I feel better in discharge of duty. I had been looking a long time for something to tell the church, and had so little to tell them, and what I had seemed so little to find a hope upon, that it seemed the worst of hypocrisy to present myself to the

church for a home. I had hoped, I suppose, for a big experience, and mine was so very small; yet I would not give it for the whole world. I had rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness. Beloved, let us love one another, for love is of God, and every one that loveth is loved of God, and knoweth God, and we know that we have passed from death unto life, because we love the brethren. I do hope I love God with all my heart. How is it with you, my sister? Tell me. 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. I fear so much, Satan will soon begin annoying me again. Sister, the last two years have been very strange ones to me. It seems as if a veil came over my eyes; I could not see anything, at times, but imperfections in every living being. I hoped it would wear off soon, but it seemed to grow thicker and thicker, until I was almost miserable. Finally, I hope the good Lord saw proper to remove it, but sometimes I fear it will return again. I love to look back over the past seven weeks. They certainly have been happy ones to me. O that I could remain in this state! yet I know trials will come. I certainly do hate sin, and never would sin again if I had strength to keep from it. Sister, these words are a great comfort to me at times; the blessed Saviour said: "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your soul. My yoke is easy and my burthen light." Now, am I really that laboring soul spoken of? Another sweet promise: "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, that where I am there you may be also." My years are fleeting by; I was fifty-one years old Christmas Eve. I have lived longer than I wished to when I was young. Sister, I mourned and wept many times because I could not see myself as great a sinner as I heard others say they were, and yet my cry was, "Lord, have mercy on me, a poor sinner," and I am still a poor

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beggar. I looked over my past life, and all my joys and sorrows, for I certainly had a little joy at times, for I could but love those I thought to be Christians, and especially the Primitive Baptists. I desired a home with them, but could not see how I could make it. What had I to tell them? So I said I will live as near the fold as I can, for I see no other chance. Now, sister, you see what a fix I was in. I kept my promise as long as it was convenient. About the time the church dissolved, I thought of offering myself to the church, and leave the event with the brethren and sisters. I felt at times I never would be satisfied until I was baptized. I had put it off until there was no church nearer than twelve miles. I studied many days how to get to the church so far away. "God works in a mysterious way his wonders to perform." The way was opened, and I went, and haven't regretted it yet. Our Saviour said, "Except a man be born again, he cannot see the kingdom of God." Yet I hope my feet have been put in that narrow way which leadeth unto life. My membership is twelve miles from home. I hope the Lord will enable you and all who are waiting without the fold to take up the cross and follow Jesus in the path he has marked out for us to walk in. My dear sister, it may be all a delusion with me, but it is a glorious one. I can trust all in His blessed hands; I have no confidence in the flesh. I know I can do nothing that will merit the least of God's favors, but if Christ is in me, the hope of glory, all is well, and will continue to the end, when he will receive me to himself in glory. O, how merciful is God to his children! He will not leave them comfortless, but will come to them again, and turn their sorrow to joy. We certainly have chastisements in disobedience. I have thought, O, so many times! of my own disobedience; it has caused me sorrow—godly sorrow, I hope. I have been shut up—yes, in an awful fix; but, blessed be His holy name, though He slay me, yet will I trust Him. He said, "Be not afraid, it is I."

My good sister, I hope you will forgive me for writing such a long letter, and, I fear, an uninteresting one. I could

not refrain from so doing. Write me a long letter, and be open with your feelings. I would love to see you all so much. Love to relatives and friends.

From your unworthy sister,

MARY E. KING.

Sabine County, Texas, Jan. 7, 1884.

EXPERIENCE.

Dear Father and Mother-in-Law:—I thought I would comply with your wish, and tell you some of the dealings of the Lord with this unworthy mortal. I was taught to go to meeting, for my parents were Old Baptists. I always went with them out of respect for them, but cared but little for the preaching until after I was married a few years. In the winter of 1867 I was engaged hauling logs for a barn, and one day as I was coming home I met Evan McCrary, who asked what I was hauling logs for? I said, "for a barn," for I thought I needed a barn worse than anything else. I had not gone far till something said, "Thinkest thou it is all thou needest?" It came with such force that I came very near falling off the sled. Then I saw that I needed a new heart, for God's goodness had followed me all my life time. Oh, what my feelings were I cannot tell, nor can pen describe; for my sins were like a mountain. I kept this to myself. Sometimes I would try to pray, but my words would not go higher than my head. Time rolled on till the carpenters came to work on the barn. Sometimes I would joke with them to relieve my trouble, but it added to it, for I would turn and leave them to hide my feelings. Then I would go to some secret place to pour out my prayer to God for mercy, but could not utter a word; so I turned to go, and I could not move a hand or foot for some time or move a muscle; how long I was there I cannot tell, but darkness was about me then, and I trying all the time to work it off, and, if possible, to hide it from my companion, until one day we were up home with her folks I caught her crying, and I

asked her what was the matter. She told me "it was her sins." I turned away to hide my feelings from her, for I could not speak a word. Coming home she talked some to me about her trouble. I could see a hope for her, but none for me; my case was an outside one. Time rolled on, and one day while hoeing potatoes I worked till I gave out, and laid down to rest, and a little bird came and lit on the fence and sang the sweetest song I ever heard; something said, the "foxes have holes, the birds have nests, but the Son of man hath not where to lay his head." Surely, I thought, I will not see home again, for the Lord will not suffer me to live long; but when I got home my companion commenced to talk to me, and tried to comfort me; I told her there was hope for her, but for me there was none. Often have we talked together and shed tears of anguish and sorrow. One day when I came to the house I heard her singing; I went to find her, and she said, "Oh, how happy I am!" I started to leave; and O how I felt, if the floor would open and swallow me up and hide me forever, for I was not fit to live or die, or stay in her presence. I could not stay in the house; so I went to the barn, and thought I would try once more to pray; but when I got to the barn, and went up the steps, I tried to kneel down, but could not bend a joint or move a muscle, but stood like a monument, cold and rigid; all I could say was, "Lord, be merciful!" I turned to go and harness my team, and got my harness tangled, for I hardly knew what I was about; finally I got them on some way, and started after a load of wood to haul to Delaware. I had to go by the house, and when I went by something seemed to say, "There goes the wicked wretch!" I never expected to get back again. How the team went I cannot tell, but when about half-way to Delaware, while sitting on the wagon, the words came to me, "Take my yoke and learn of me, for my yoke is easy, and you shall find rest." Oh, what a beautiful sight! even the trees were praising his holy name. Then I could say, "Praise his holy name!" I felt like going home to tell that lovely one what I had seen, but business called me to Dela-

ware. When there I went to the Sulphur spring, and there I saw his goodness boiling up in that spring; water never tasted more delicious; but before I got home something said, "Maybe you are wrong;" but when I got home my companion met me at the gate and I told her how I felt; she spoke, "Praise his holy name." I caught her in my arms and said, "Praise him above." Oh, what joy we took talking together; then my soul was full of praise to him for his goodness to one so unworthy as I felt myself to be. But since that time I have passed many hours of darkness, for I am so unworthy in and of myself; for when I would do good evil is present. But the command was to "Take my yoke and learn of me." The next inquiry was, "Lord, whither shall I go to perform that duty enjoined upon me?" for there were two Baptist churches near. One night while lying on the bed I saw Elder John H. Biggs pass by the window near the bed, and his garments were white as snow, and he was the first member to talk with me after I was delivered, if I ever was; that is for you to say. The next morning I told my companion where my mind was to go; she said she was not satisfied yet. Time rolled on, and near the time of the meeting I was very tired one evening and retired, leaving her sitting up doing some work. I fell asleep. She came to the bed and awaked me, saying, "Henry, I am ready to go with you." I arose up in bed and said, "Praise the Lord above!" We talked a long time that night before we could sleep. So on the first Saturday in October, 1867, we went to the church then called Marlboro, but now Pleasant Hill, and told what we hoped the Lord had done for us, and were received and baptized the following day by Elder John H. Biggs. Her daily walk was an honor to the church whilst she lived, but mine is ever crooked and wayward. Not long after we joined I was chosen clerk of the church; I fought it to the last, but they put it on me. I served the church for several years till my father died; then my name was mentioned to fill the vacancy in the church. My frame shook as if I had a chill, for I knew I was not worthy to fill the office. I told

the church to be very careful what they did, for there were members far better than I was, but the church moved on and called for my ordination the next meeting. I fought it till the last, it seeming as if I could not give up. A few days before the time of the meeting something spoke to me and said, "Be still and know that I am God! for he does all things well." I felt very calm and submissive to the wish of the church, for I was in their hands. So when the morning came I felt very calm, but my prayer was to God that it might be done in Order and love to the Order of God's house; and that the Lord would keep me from bringing a reproach upon the church; and it is still my prayer that I may be kept from following the lo, here's and there's, for many will come in my name, saying we have done many wonderful works in thy name, but he will say, "Depart, I never knew you." Now, Pa and Ma, pray for me, that I may be kept humble and at his feet, and be resigned to his will; for you know what I have had to wade through these long days and nights. Sometimes I hear that lovely voice call my name, and think I must find her in the house; sometimes in my sleep I feel that soft hand smooth my face, and saying, "Don't be so sad." This is the way that I pass the time. So good-bye for this time.

Yours in love,

H. W. MAIN.

Delaware, O.

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 we 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 respect 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. i. 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 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 conceptions 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."

JOHN ROWE.

Butler, Ga.

CRAWFORDSVILLE, IND., June 16, 1884.

Dear Brother Respass:—Feeling my entire dependence upon the Lord our God, knowing that he alone can save me, and realizing that he *is a present* help in time of trouble; feeling destitute and helpless, and desiring to praise the precious name of my God, who has done so much, and has promised to do more, for such an unworthy worm of the dust, I penned these few lines, and will enclose them to you, to cast aside or publish in our comforting GOSPEL MESSENGER, using your own judgment, of course.

This leaves us in moderate health, although my dear husband has not been so well since his return. He unites with me in love to you all. Your little sister,

SALLIE M. BARTLEY.

“I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust.”

My hope is in the Lord,
In him alone I trust,
Believing his eternal word
Is righteous, true and just.

With him is plenteous grace,
To be bestowed on me;
He will not hide his face
When to his side I flee.

His hand is open still
To scatter mercies down,
My soul with joy to fill,
And praises all his own.

What time I am afraid
I'll venture near his side,
Till angry waves are laid
And stormy billows hide.

I fear thee not, rough sea!
My Father's at the helm;
His love will shelter me
Should sorrow overwhelm.

Not e'en the shades of death
Can hide me from his view;
His mighty arm placed underneath
Will bear me safely through.

SALLIE M. BARTLEY.

REISTERTOWN, BALTIMORE CO., MD., Oct. 17, 1884.

Elds. Respass and Mitchell—*Dear Brethren in Christ*:—I reached home to-day from North Carolina, where I have been attending the sessions of the Kehukee and Contentua associations. Of them, I will only stop to say that the preaching which I heard, and the friends whom I met, and the conversations in which I took part, were sources of unmingled delight to me. I found the MESSENGER for November waiting for me, and to-night have been reading it. It seems to me an unusually good number, and I believe that many will find instruction and comfort in it.

I am glad that Bro. John N. Hurst has acted upon my wish that others would write upon the subject of Deacons. And I desire to commend his article to the careful perusal of all the brotherhood. As a pastor has not performed but one part of his duty when he has stood up in his pulpit and preached to his people, so it is but a very small part of the work of a deacon to wait upon the church upon the occasions when the Lord's supper is administered.

But the chief object of my writing this note, was to express my hearty sympathy with you in the charges which have so ungenerously been made against you in the conduct of the MESSENGER. I was pained and astonished that such things should have been said, or even thought. I suppose those who find fault in this way, could themselves conduct a paper without any flaws or imperfections. It is easy to criticise. For my part, I know so little about what must be the perplexities and difficulties attending an editor's position, that it would be presumptuous in me to point out faults, even if I fancied that I saw any. When a man casts stones, the presumption is that he deems himself without sin. I want to say that, to advertise time tables of railroads is a useful thing to all who travel—ministers and others. To advertise good medicines is useful to all the sick. And both these things are helps to many; and, therefore, it is a good work to advertise them. As for the bell used in your house of worship, I think that those who object to it should also object to clocks

and watches, as the object of all is alike—that is, to tell the time. And it would be good if a bell, or something else, could be rung in the ears of all who come late to the meetings of the church.

But I was most deeply surprised that any should charge it as idolatry to print the photographs of our ministers in the paper. I enjoy reading these biographical sketches twice as well when I have looked upon the faces of the writers. I don't like to hear a man preach unless I can look into his face. And in reading many articles in our papers I have wished I could see the writers, or their likeness. I certainly enjoyed reading the biography of Elder E. A. Meaders in this number of the MESSENGER, far better after looking at his strong, rugged face, wrinkled and fringed with his grey hair and beard. What there is idolatrous about it, is more than I am able to see. There are many in this world who never put their shoulder to the wheel to lift an ounce, but can stand off and criticise the way that others labor who are doing all the work. I never knew faultfinders to be doing anything useful yet. If they were it would employ their hearts and hands so much that they would not have time to pick out the flaws in others.

Brethren Respass and Mitchell, do not be moved by these things. Do what you believe to be right, and God will stand by and guide you.

As ever, with heartfelt sympathy, your brother,

F. A. CHICK.

GREENVILLE, ALA., May 30, 1884.

Elder Respass:—Your views upon the gift and altar was a feast to me. I will not offer any apology for again trespassing upon the feelings of some of your readers, trusting that the Lord has given me the spirit of offering this little mite; if so, it will be an offering upon the altar of the Lord. I would be glad if this little MESSENGER of love could find its way to the home of every Primitive Baptist in the country—

not only Baptists, but all that love the truth for Christ's sake. I wish to be brief, so I will not tell you so much of my troubles, for I've something better, for the dear Lord has appeared once more in this part of his vineyard. The humble writer was blessed in hearing one more gospel sermon in life. It was at Mt. Zion Church, a few miles of this place, on Saturday and Sunday last, Bro. W. W. Lewis preached with great liberty. I will not stop to tell you how much I felt like shouting aloud, for you know some are opposed to Primitives shouting. Well, I am glad I did not give vent to my feelings, for I am such a poor, sinful worm, all the time doing something I should not, and leaving off that I feel to be my duty to do. We often hear nominal professors say it is as easy to do right as wrong, but I find that, like all the rest of their teachings, just to the contrary. Well, as it is upon my mind, I will tell you a little of a conversation between a man and wife not long since—the wife taking the advantage of a turn of conversation to deliver a little Armenian sermon. I had been telling them that we had a man to lecture the people upon temperance. The man is Bro. Wm. Harrison; I met him at Mt. Zion; as he had been gone for some time, he was telling me that I could draw no idea what effect whisky and tobacco had upon the human family, unless I could go to the Hot Springs and see the effects demonstrated. It was a perfect feast to me to hear him talk of what he had experienced, for I told him that it was what I had believed for a long time with all my heart. Bro. Harrison is no prohibitionist, but advocates temperance. Now, if I can get his consent, I will send you his experience to publish, for I think the Primitive Baptists have no use for much whisky and tobacco in their houses. We should keep our houses clean, cast out the household gods; raise our children up in the fear and nurture of the Lord. Can we teach our children that whisky, tobacco, morphine, and all other stimulants are not good for their health, when we are continually swallowing them down for our own. Oh! let us present our bodies a living sacrifice unto the Lord. Physician, heal thyself.

Now for the wife's little Armenian sermon. She believed that if a man drank whisky until it killed him, that it would be the unpardonable sin. For, said she, God has put good and evil before you to choose. Now, I heard the husband argue this with the zealous wife. Said he, "I do not believe you; God does not put good and evil before man to get an excuse to send him to hell." I feel like I wanted to say a few words in behalf of the poor drunken father and husband; for I do not charge them so much as the Armenians do—repent and believe the gospel. I often think if the poor crushed wives would go oftener to hear the gospel preached, they would be better prepared to teach in their own province, which is *Home*. I ask the question; "What use is it for the wife to seek advantage to rule her husband by signing a petition to prohibit him from drinking whisky?"—poor, weak vessel of the earth. I have thought a better plan for you to substitute for your temperance lectures at home—that is *prayer*. If your husband drinks, do not sign a paper that would prohibit him, and then tell him that he will die and go to hell if he does not quit sinning. It only adds fuel to fire. You tell him that God has put good and evil before him, and he can, if he will, be saved. Now, perhaps, the poor creature knows by experience, that you are lying. A woman was not made to rule man. Then, who can be at the head of the ring that has made so many poor women believe prohibition will ensure them sober husbands, but the devil. Let me tell them all a little secret. The grace of God shed abroad in the heart of the poor drunkard, is the only thing that will make him a sober man. Christ is the greatest physician. Let us seek him; knock and he will open unto us. I do not believe he will ever turn a poor sinner away from him empty that goes to him. I have not time to dwell longer here, so I will quit.

I intended telling you that two joined Mt. Zion Church on Saturday last, and were baptized by Bro. W. W. Lewis. As that was his first work, I feel thankful to say that it was done decently and in order—hoping that in all of his labors of

love, he may ever be so highly favored of the Lord. Now, I could tell you of my weakness, doubts, fears and hope, but time and space forbid. Fearing I have been too lengthy already, I humbly ask the prayers of the saints.

L. E. SELLERS.

EDITORIAL.

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

PROPITIATION FOR SINS.

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.—1 John ii. 2.

In giving our understanding of the above text, in answer to the request of Bro. A. J. Taylor, of Louisiana, we wish it distinctly understood that neither our views nor that of any other uninspired man are to be regarded as the standard of either the faith or practice of the Lord's people, except as sustained clearly and fully by the infallible standard of God's word as set forth in the Scriptures. By this standard alone we must determine what is truth and what is error; what is right and what is wrong; and by it we, with our doctrine and practice, must stand or fall, be justified or condemned.

It can avail us nothing to theorize and speculate upon unrevealed things, nor to put strained or forced constructions upon the word of God in order to carry our point and establish our favorite theories. God will sweep away such a refuge of lies, and destroy the hiding place of all who seek to shelter under them.

We are aware that thousands of persons, in reading, meditating or commenting upon the scriptures, are governed more by the mere sound of a word or phrase for its meaning than by the united testimony of the scriptures, or by the connection in which it stands. For instance, when one is naturally inclined to believe in the doctrine of universal atonement, as most men naturally do, it is easy for him to be

persuaded that he has strong scriptural support for such a belief when he finds it written that the "Lamb of God taketh away the sin of the *world*;" "God is in Christ reconciling the *world* unto himself, not imputing their trespasses unto them," and that "He is the Propitiation for the sins of the *whole world*." He does not seem to regard the word "world," nor the phrase "whole world," in other sense than setting forth and including the whole human race collectively, and every one of them individually.

If this is the true application of the words "world" and "whole world" in the texts quoted above, and in all other places where the same or similar words are used, then the scriptures, instead of being one unbroken chain of revealed truth, would become to us as a jumble of absurdities and contradictions.

The apostle of Christ says the saints shall "Judge the world."—1 Cor. vi. 2. And yet they themselves are a part of Adam's race, chosen of God, and redeemed from among men. It is also written that "All the world wondered after the beast."—Rev. xiii. 8. If the phrase "all the world," in this text, means all the human family, collectively and individually, then of what race are those men and women who are represented by that terrible beast? Of what race of men and women are those whom the world are said to hate for the truth's sake? What world and "whole world" is it, in distinction from the Church of God, that is deceived by Satan, and which the saints have overcome by the blood of the Lamb and by their testimony?—Rev. xii. What "whole world" is that "lieth in wickedness," and yet there are other persons mentioned in distinction from it?—1 John v. 19. The decree that "Went out from Cæsar Augustus that *all* the world should be taxed," embraced but a very small part of the human family. This decree extended only to the Roman government, and yet it is to "all the world." So, also, in the scriptures, unbelievers, heathens or Gentiles, are called the world, in distinction from the Jews, or from the saints of God, even as we now say the "church and the

world." Having made these remarks, we will now come a little more directly to what we consider the true application of the text.

"He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Propitiation signifies to pacify, reconcile, or atone. And when the apostle presents Christ Jesus as the propitiation or atoning sacrifice for "our sins" in the above text, none but Jewish disciples, or those manifested by a spiritual birth, were included. So, also, at any age or period of the world, all who are called by grace and manifested as the Lord's people, may very justly say in truth, that He is the propitiation for our sins. They know of no other name under heaven nor among men whereby they must be saved. The Lord has so dealt with them, in giving them a discovery of their vileness as contrasted with his holiness, that they are bound "Always to give thanks unto God, because he has chosen them unto salvation through sanctification of the Spirit and a belief of the truth." They know of a truth that their eternal salvation and eternal glory is not by works of righteousness which they have done, but according to God's mercy he hath saved them by the washing of regeneration and renewing power of the Holy Ghost. Christ Jesus, in his holy offering of himself, without spot, unto God, is the Propitiation for our sins. No part of the work of atonement for sins is left for the sinner to do, else he would, in that part, be the propitiation for his own sins.

But it is also written that He is the propitiation, not for our sins only, but also for the sins of the whole world. The reader will please notice here that it is not said He has *propitiated* for the sins of the whole world, but that "He is the propitiation." Even if we should regard the words "whole world" here in the broadest sense, as applying to all the human family, they would not then necessarily teach universal deliverance of all sinners from eternal death. For whether all sinners are saved eternally or only a few, neither the world of mankind nor their sins can possibly have any

other propitiation or atonement for sin than that which is in the Lord Jesus Christ.

But we regard the clause, "Sins of the whole world," as applying to all God's chosen and redeemed people throughout the world, especially those "other sheep" among the Gentile nations, who had not yet been called by grace to a knowledge of the truth, nor to a knowledge of their inheritance in Christ. The Lord has but one system of salvation for sinners in any age, kingdom or country. He is the God of the whole earth—of the Gentiles as well as the Jews; and all sinners, whether Greeks or Jews, old or young, who are saved from their sins, are "Saved and called of God, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began."—2 Tim. i. 9. And the blessed Son of God, according to this purpose and grace of God that was in him, said of unborn millions of Gentile sinners: "Other sheep I have, which are not of this (Jewish) fold: them *also* I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John x. 16. This last quoted text is in perfect harmony with the one heading this article. It embraces the same people and the same number. The Lord Jesus is the propitiation for their sins, and claims them as his own sheep, for whom he, as the Good Shepherd, lays down his life. He not only propitiates and satisfies divine justice for their sins, but he brings them to the fold—"They *shall* hear my voice." There are no conditional offers of mercy or of salvation in this. It is all of grace.

The sins of the whole world, for which Jesus is the propitiation in a special and peculiar sense, embraces all that "great multitude" that John saw standing before the throne of God and before the Lamb, which no man could number—of all nations, kindred, and tongues, and people—"Clothed with white robes, and palms in their hands, crying with a loud voice, Salvation to our God which sitteth upon the throne, and to the Lamb."—Rev. vii. 9.

We submit what we have written upon the text to the

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consideration of Bro. Taylor, and all others who may feel interested therein, knowing that it will stand or fall according as it is sustained or condemned by the word of God.—M.

R U T H .

Bro. J. D. McMullen, of Anona, Fla., asks us to write upon the book of Ruth, and as he has designated no particular part of it, we suppose he means the book generally. We have in time past preached from certain parts of, though we do not profess to understand the whole of it, even if we do any of it. The first text we ever had in the book were the words of Naomi to Ruth, "Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest until he have finished the thing this day."—iii. 18. It is a very interesting book even in the letter, as giving an account of a family of Jews (spiritual people) forsaking Bethlehem (the house of bread) for a temporary sojourn in Moab during a famine. The family consisted of four persons: Elimelech, the father and husband; Naomi, the wife and mother; and Mahlon and Chilion, the two sons. The famine and hard times caused them to forsake the Lord, or Bethlehem, and go to Moab, which was jumping, as it always is for the people of God, out of the frying pan into the fire. It was as if a Christian in trials should forsake the Lord and his promises, his duty as a Christian and his trust in the Lord and resort to man and worldly expedients to help him and do that which the Lord alone could do, to forsake the Lord and go down to Egypt for help. All the Jews of Bethlehem did not go to Moab, though the famine affected all more or less, but upon this family it seemed to have a more direful effect than upon any other. They did not seem able to endure the trials that others endured, and there was some reason for it. It was either because the disorders of Israel were too great for them to bear, or because their own worldliness was too great to endure their own trials. But had it been for the disorders

of others they would have remained with them, bad as they were, rather than have gone to Moab, a people who knew not God at all. It is nothing but a worldly spirit that would prompt a Christian to forsake the church and go to the world, or a worldly church, upon the plea of the worldliness of the church. We should endure and try to remedy these things, for thereby God designs good to us and others. But it was their own worldliness that led them to Moab, whilst others whom they thought more disorderly remained in Bethlehem and endured the trials. It is probable they were self-righteous, which is spiritual feebleness and effeminacy, and being feeble they, like people naturally feeble, fell the first prey to the famine. People who have lived in excess and gluttony, which is living upon their own goodness as one may live upon his own promptness in duty, honesty, temperance, chastity, charity, etc., until he becomes inflated and puffed up; and though these things are good in themselves and necessary, they, if lived upon in a way to fatten or exalt self, are in excess, and become gluttony and intemperance, and enfeeble rather than strengthen, bloating up with self-conceit and self-righteousness, and making him short-winded and incapable of trials, fatigue and patience in trials or tribulation. Thus they become signs of spiritual decay, as much so as other grades of spiritual decay, and even more so. Because whilst the negligent, indolent, idle, slothful and disobedient will certainly suffer famine, and "beg in harvest and have nothing," the famine itself will eventually correct it and put them to useful work from necessity. But in the class of such as Elimelech it would require even more than the famine to do it; they will be humbled by a departure in addition to the famine, and in that sense were further from the kingdom than publicans and harlots, and hence would have to be brought further to be on an equality with the least of all. The Christian who feeds his self-importance, his superior intelligence and advantages, his unspotted life and character above others, has got to suffer more than others to be brought upon an equality with them. As the Jews, God's peculiar

family, and blessed with special favors above any other family of earth, became, through a perverse spirit, exalted when they should have been humbled and have felt to be the least of all people, as God told them they were by his word and by his Spirit in their hearts, they became disobedient and departed, as the family of Elimelech did, from God and a trust in him, to the world, the flesh, self-righteousness and self-dependence. Thus we have shadowed forth in this family the fall of the Jews and bringing in of Ruth or the Gentiles. "I say, then, have they stumbled that they should fall? God forbid! (that is, God forbid that the remnant, the elect in natural Israel, should be lost,) but rather through their fall salvation is come to the Gentiles. Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fullness" (Rom. xi. 11, 12), which we will see as the history is further opened up. Thus the family departed to sojourn in Moab, and they were all cut off by death save Naomi, the wife and mother. The two sons married women of Moab, and they died, leaving Naomi stripped of all she had; a poor widow in a strange land. She went out full but she came back empty. After all she was blessed, but not in the way she expected nor in a way congenial to the flesh; she was brought on an equality not only with the poor in Bethlehem but even with the poor Gentile sinner Ruth, as the elect Jews were with the elect Gentiles, and thus Ruth and Naomi and the poor in Bethlehem were made "fellow citizens with the saints and of the household of God"—or Bethlehem.—Eph. ii. 19. Nothing less than their fall would have effected this. Thus the self-righteous, the wise and prudent, the cultured in mind and morals, are brought to an equality and into union and fellowship in the Spirit with the lowly and ignorant in the kingdom of grace.

Naomi heard in Moab—she now had ears to hear—that the Lord had visited his people in Bethlehem in giving them bread, and she set about to return. She was poor enough now, and dependent enough, to go back to Bethlehem. There was now no tie to bind her to Moab; she was emptied

of self-righteousness and self-dependence, and hence could no longer live in Moab. Only the self-righteous and self-dependent can live there. When she set about to return, Ruth and Orpah both started with her. They both thought they could no longer live in Moab, for both of them had been bereaved; they had lost their husbands, and were widows. But Orpah was mistaken about it. She had been stricken, but it was fleshly; she had not been killed to Moab. Though her husband was a Jew, she only knew him in the letter. She could live in Moab (by her works), but Ruth could not. When Naomi told them how it was, when she went forth out of the place or condition in which she was, and said unto them, "Go, return each to your mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that you may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice and wept, and said, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? are there any more sons in my womb that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have an husband to-night, and should also bear sons, would you tarry for them till they were grown? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me. And they wept again; and Orpah kissed her mother-in-law, but Ruth clave unto her. And Naomi said, Behold, thy sister-in-law is gone back unto her people and her gods: return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me. So they two went until they came to Bethlehem." Now, these two women were both equally related to Naomi; had married

her sons, and were widows; had been good wives and dutiful daughters-in-law, so that outwardly there was no difference between them in mind or morals; but there was an affinity in Spirit between Ruth and Naomi that did not exist between Orpah and Naomi. This was not caused by the law (Jewish marriage), for in that they were both the same; both the widows of Jews, both daughters-in-law, but only one, Ruth, a daughter in Spirit. So Ruth went with her, or was one in Spirit with her; poor like she was, bereaved as she was in Spirit, cut off as she was from all she loved in Moab. Of course this was of necessity in both of them; for of their own fleshly wills neither would have seen her husband expire before her eyes; they both wept around their husband's graves. But Naomi's grief was more bitter than Ruth's, for she buried her sons as well as her husband. But Ruth's had this that Naomi's did not: she was leaving all she had hitherto known to go to a people unknown to her. So they journeyed, these poor ones, until they came to Bethlehem, the house of bread. It was the beginning of barley harvest. The seed had been sown in the earth softened by the former rain and broken by the ploughshare, and had sprung forth—first the blade, then the stalk, then the latter rain, all whilst they were in Moab; and when they got to Bethlehem the ripened harvest was on hand for these destitute, hungry ones. God never says to the "Seed of Jacob, Seek ye me in vain." It is always harvest time to the poor, penitent sinner when he gets to the field of his great Kinsman, the Lord Jesus. But as we can't finish this book in one article, without appropriating more space to ourself than is right, we will stop, hoping to conclude it in one or more articles in the next numbers.—R.

The rose is a fragrant flower, though it be surrounded with piercing thorns. The passover was a feast, though the Israelites ate it with bitter herbs.

WE make the sad announcement that Elder Alfred King, of Byron, Ga., departed this life at his home, near Byron, Houston county, Ga., on 20th October, 1884. He had been in the ministry about fifty-three years, and fell asleep in Jesus with a name untarnished with a spot during all these years. He was born in Guilford county, N. C., 10th June, 1804. He was of one of the oldest and most distinguished families of the United States, his mother being the sister of the celebrated Henry Lee, and aunt of the late Gen. Robert E. Lee. The last sermon we ever heard him preach was at the Marietta Association, on Sunday morning, 5th October, 1884, from the text, Psa. xc. 1: "Lord, thou hast been our dwelling place in all generations." He preached an excellent sermon. For further particulars of his life, we refer our readers to his autobiographical sketch in December GOSPEL MESSENGER, 1883.—R.

OLIVE ASSOCIATION.

This little Association of nine small churches held its second annual session with the church at Concord, in Tallapoosa county, Ala., one mile from the court house in Dadeville, commencing on Friday, October 17th, and closing Sunday. The churches were all represented, and the correspondence from sister associations was better and more extensive than had been anticipated, though by some means correspondents had generally failed to bring the minutes of their respective associations.

Quite a large crowd of people were in attendance from day to day, and the preaching, we hope, was good and profitable. The Methodist and Missionary Baptist ministers, in charge of their respective congregations, kindly tendered the use of their houses, and services were held in Dadeville each night.

The kindness and hospitality of the citizens of Dadeville and vicinity, in caring for and entertaining all who would stop with them, will long be remembered and appreciated,

not only by the little church at Concord, but by the whole Association and its correspondents.

The ministers present were Elders W. S. Montgomery, J. E. W. Henderson, H. Bussey, W. Y. Norman, J. T. Satterwhite, J. English, J. S. Baxley, M. F. Hurst, Z. T. Thomas, and W. M. Mitchell. The next session is appointed to be held with the church at Mount Gilead, Lee county, Ala., 12 miles west of Columbus, Ga. M.

CLOSE OF THE YEAR.

This issue closes the sixth volume of the GOSPEL MESSENGER. It has been a year, doubtless, like many that have gone before it, and like many that will follow after it. The food crops have generally been good, and though the times are said to be hard, we have great cause of thankfulness to God. We have food and raiment, and are told therewith to be content. In the prayer taught his disciples by Christ, "There is only one petition for personal worldly good, and that is a singularly simple and modest one, 'Give us this day our daily bread,' and even that expresses dependence far rather than anxiety or desire." He will take care of us whilst it is His will that we shall live. Let us trust Him and do our duty, and all will be well. Let us live unto the Lord, and this we do by living unto one another. Many of our brethren have been released from their warfare, and have entered into rest, and so it shall be done unto us when our work is done. There is so much appointed us to do and suffer, and then we shall enter into glory. There is no reason that we should do each other harm, but abundant reason why we should do each other good. It is our lot to suffer—to suffer not only as men, but to suffer as Christians. We are thereunto appointed, and it is good for us to bear this in mind. Let us, therefore, "Lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that we may grow thereby: if so be

that we have tasted that the Lord is gracious."—1 Pet. ii. It may be still said of us—the Primitive Baptists—as it was said of the primitive saints, "As concerning this sect, we know that everywhere it is spoken against."—Acts xxviii. And as it was said of them by their enemies over 2,500 years ago, "Their laws are diverse from all people," and therefore the world hated them. We are not of the world, but should be the light of the world. Ours is a high and solemn responsibility; there is much committed to us, and therefore much required of us. What, therefore, our hands find to do, we should do with our might, for the night cometh when no man can work. If we work, we get our penny in this life; it is sure. We have great cause of thankfulness to our God that he has given our work in the GOSPEL MESSENGER great favor with his people. There has been nothing in its pages to sow discord amongst brethren, but rather to edify in the Lord. We have not departed in its pages from the simplicity of the gospel of Christ, and are thankful to God for the ability he has given our contributors in the simple truths of the gospel. We ask brethren to aid us in the circulation of the GOSPEL MESSENGER, and to pay us promptly, so we can send it forth to thousands yet who do not take it. We will try to be content if it will pay its expenses, but would, of course, be glad for it to pay us something. We issue now between five and six thousand copies monthly, more, perhaps, than any paper published amongst our people. We believe the Lord is with us, and have, therefore, but little fear of what man, by envy or jealousy, can do us. The blessing of the Lord be upon the Israel of God, world without end.

R.

DURANGO, TEXAS, Oct. 8, 1884.—Bro. Respass, if you know of any Primitive Baptist preacher who wants to come West, give him our address. Tell him we are in great need of some one who can tell us the truth as it is in Jesus. Help us to pray the Lord to send laborers into the harvest here.

Yours truly,

F. B. BUSTER.

EXTRACTS FROM LETTERS.

The Cumberland Association, Tenn., met with the Church at Mt. Pleasant, Rutherford county, on Saturday, the 27th of September. Elder J. Stephens preached the Introductory, and B. E. Mullens was elected Moderator. A goodly number of ministers from other Associations were present, and among them Elders E. H. Burnam, of St. Louis; Dr. Bunyan Stephens, of Nashville; J. E. Frost, and James Wagner, of Bedford county, and P. M. Lancaster, of DeKalb county. The assemblies were large each day, and the preaching in power and demonstration of the Spirit. It was really a feast of fat things to our souls, and we could but exclaim, "O how pleasant it is for brethren to dwell together in unity."

Since our return home we have the sad intelligence of Elder Jerry Stephens' death, which occurred Tuesday, the day after the Association adjourned on Monday. We know not the particulars, save that Bro. Frost preached the funeral, and that he was buried to-day, 1st October, in Mt. Olivet cemetery, at Nashville. On last Monday, in the closing exercises, after his son, Dr. J. B. Stephens, had preached from the words, "For I am now ready to be offered, and the time of my departure is at hand," he arose and said, with feeble voice, "I'm glad that Bunyan preached from that text, for I feel that I am now ready to be offered, and the time of my departure is at hand, and I want to shake hands with every Christian on the ground." These, with a few other brief remarks, constitute the last words of his public life. He was a faithful soldier for over fifty years, but the warfare is now over; he has crossed over the stream of time which is fast bringing us all to our eternal homes. When we have such blessed assurances of the better life as we have in the character of this man, we can and should rejoice that the struggle is over, and the fitful dream of life is ended. Blessed are the dead that die in the Lord. Yea, saith the Spirit, they rest from their labors, and their works do follow them.

Franklin, Tenn.

WILL HARVEY.

Obituary in next issue.—ED.

NOTICE.—Old Sister Dryden, widow of Elder John Dryden, is yet living, and in health as good as most of her age, and upon the mercy chiefly of the world and brethren. She desires very much to hear of her people in Georgia, and any of them who may chance to see this will please write her at Cairo, Jasper county, Texas. Her husband, Elder John Dryden, was thrown from a horse and killed. He came to Texas about 14 years ago.

D. RICHARDSON.

WEBB CITY, MO., October 1, 1884.—*Dear Bro. in Christ:*—I feel that you are indeed my brother in the patience and trials of the saints for the truth's sake. Since I have been so afflicted I have given up the cares of this world and the things thereof, and my great desire is to hear and speak of the glories of Zion's King and his endless kingdom according to the eternal purpose of God through Christ in the salvation of his people; and to try to help them that believe to do their duty, and make manifest in their mortal flesh the life of Christ. These things mostly fill my mind these latter years, and hence I try to scatter our periodicals and books, and have been the means of scattering yours more than you are aware of. God has blessed me with opportunities of going much amongst precious brethren who helped me on my way, so that I have more calls than I can fill, though it seems to me that what I say would be of but little comfort. I think you should say in every number to your subscribers that you wish them to send the pay for another year just before their paid year is out. Some do not understand it. As ever, yours in hope through Christ, JACOB CLOUD.

We ask our subscribers to remit as Bro. Cloud suggests, or if they wish the MESSENGER stopped, to pay up and notify us to stop it. It does seem to us that if Primitive Baptists, and especially ministers, would think for a moment the great means of disseminating the truth and comforting hundreds of the people of God they have by the GOSPEL MESSENGER, that they would take an interest in circulating it; not for our sakes, but for the truth's sake, and the com-

fort of the children of God. 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, Ga., 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 fast that God has chosen, to feed the hungry and clothe the naked—spiritually? We were told that a lady, an invalid, in Macon county, Ga., 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.—R.

CARTERSVILLE, GA., Oct. 22, 1884.—*Dear Bro. Respass:—*
 I want you to go on with the MESSENGER as best suits your ideas of propriety. I don't see how it can be improved—certainly not by leaving out any feature that it now contains. I want you to put in as many good advertisements as you can get that will help such grand old ministers as Bro. Mitchell, and if you put a few dollars in your own pocket thereby, all right. Editors and preachers cannot live without money any more than can other brethren. One thing I do know, and that is that Old Baptist preachers can live on as little as any set of people I am acquainted with. I am at a loss to see how any one can object to the publication of pictures and biographical sketches of our aged ministers. There is no feature in the MESSENGER that is more interesting and

instructive. Why, it's the first thing I read when I get the paper. I want a sketch and picture of every old minister in the United States.

Now, dear brother, if I succeed in impressing on your mind that *you* are the editor of the MESSENGER, I shall be compensated for the trouble, and I hope you will not be injured by my taking up so much of your time reading this letter. I beseech you not to let such foolish accusations as I have referred to trouble your mind for a moment.

Yours unworthily,

F. M. DURHAM.

P. S.—I get the MESSENGER regularly. Each number is worth the price for a year.

F. M. D.

BARNARDSVILLE, TENN., Oct. 5, 1884.—*Dear Bro. Respass*:—Our Association came off last Friday, Saturday and Sunday. I attended on Sunday, when the stand was occupied by a minister from the West Union Association and by one from the Stockton Valley Association, and they preached, in my judgment, the doctrine as taught in the word of God, and as we sometimes say, they rung the old bell and declared the whole counsel of God, feeding and comforting the little flock of God. May the Lord bless all his chosen servants to go and declare the truth as it is in Christ Jesus; and, may the Lord bless you and Bro. Mitchell, and the many dear and faithful brethren who write for the GOSPEL MESSENGER, that the truth may be set forth in purity, and Zion be built up, and the little ones fed with the heavenly manna.

Dear brethren, pray for me when it is well with you.

F. WOOLSEY.

TEMPLE, BELL CO., TEXAS, October 20th, 1884.—*Dear Brother Respass*:—Sister Huckbee wants her subscription to begin with the November number, in order to get Elder E. A. Meaders' biography and picture, having formerly known him in Mississippi. The dear old sister is not afraid of pictures. Now, as to the pictures: I like them; I love to look at the dear old soldiers of the cross. I feel like I would have

to be very much displeased indeed to accuse a dear and faithful servant of idolatry. As to the advertisements and bell, they are matters of convenience, and do not concern any but yourselves. I am surprised at such, and think all would do well to heed the blessed Master's rebuke to Peter, when he said, "What must this man do?" and try to do what the Lord commands them to do, and not meddle with others, to mar their peace and wound them. Now, dear brother, may the good Shepherd enable you to bear hardness like a valiant soldier; and O, may you find the Friend of sinners ever near to help in each time of need, and finally come off conquerer, through Him that loved us, and gave Himself for us, is the prayer of this poor sinner.

G. M. HALBERT.

ALTOONA, FLA., Sept. 24, 1884.—*Dear Bro. Respass:*—Brethren A. R. Story, J. W. Murray, R. L. Hopson and myself, commenced building a house of worship in July last, and we were constituted into a church Saturday before the fourth Sunday in the same month, with seven members. We have had one addition since by letter. Our church is named Antioch, one mile east of Altoona. J. W. Murray is our deacon. Bro. Respass, we feel to be poor, and God has verified his promise to us, for we do have the gospel preached to us by Elder U. M. Bennett the third Sunday and Saturday before in each month. Your unworthy brother, if one at all,

R. L. KIRKLAND.

OBITUARIES.

MRS. BETTIE TYLER.

It is my desire for you to publish an obituary of my dear and only daughter, BETTIE TYLER. She was born October 27th, 1860; married, February 4th, 1879, to Joseph S. Daniel, and died August 27th, 1884. She was the mother of two little girls; the first one has gone before, and one survives her. She never made any outward profession of religion, but I have strong evidence that she was an humble follower of Jesus. From her early childhood she always was kind and gentle, and seemed to feel that she was a sinner. I don't think she ever did anything in her life that she thought would give me

trouble. She suffered fourteen long months, but bore it with Christian fortitude. In sickness and in health her song was, "Come, ye that love the Lord." And one more evidence I have that her soul is at rest is this: As I looked at her in her coffin, these sweet words came to my mind:

"God's own hand shall wipe the tear from every weeping eye,

And death and hell, and groans and sighs, and death itself shall die."

That is a great consolation to me, to think that the second death has no power over her. I feel that the Spirit is willing, but the flesh is weak, therefore I ask the prayers of God's people in my sad bereavement.

I remain, as I hope, your humble sister in Christ,

Wilson, N. C., October 17, 1884.

FANNIE BRANCH.

MRS. SUSAN WARREN.

My beloved companion, SUSAN WARREN, departed this life the 2d day of September, 1884, aged 35 years, 7 months and 9 days.

She was the daughter of Jonathan and Ruth Summers, and was raised without any religious training, as her parents were non-professors. She was, however, noted from early childhood for her calm, quiet disposition; obedient to her parents, teachers, and all with whom she became associated. I boarded at her father's, and I carried her to the first school she ever attended, and surely for kindness, obedience and perseverance, she was never excelled.

At about the age of 19 years she became troubled about her future welfare, which was in the year 1868, and in 1870 I learned she desired to converse with me on the subject of religion, we being intimately acquainted, and I at the time a member of the Primitive Baptist church. I learned from her that her troubles followed upon the death of a little brother, that she thought would subside and pass off in time, as all her former troubles in her youthful days had done; but in this she was mistaken, for her troubles and anxiety of mind increased all the time until she gave up to die in her then exposed condition, when the Lord, in his great mercy, revealed himself to her, the chiefest among ten thousand, and altogether lovely.

In this interview, I told her she ought to go to the church; that she was raised right in the settlement of the same, and all the members thereof had the utmost confidence in her Christian integrity; and accordingly, on the 15th day of July, 1871, she presented herself before Antioch Church, and upon a plain declaration of her faith in Christ, was cheerfully and heartily received into the fellowship of the same, and the next day was baptized by Elder J. G. Creelius. In this church she remained an exemplary Christian the remainder of her days upon earth. I do think she filled the measure of a Christian in every sense of the word, "Walking in all the commandments and ordinances of the Lord blameless."

It was a great pleasure to her to fill her seat in the house of God. She was so lovely, so cheerful, and so kind, that a poor old sister said "She was an ornament to the church of her membership."

We lived together in holy wedlock 8 years, 7 months, 15 days, and during all these years her will was so swallowed up in mine I never heard a dissenting sentence from her lips. But she is gone from the church militant to the

church triumphant, and I am left to mourn the irreparable loss of my loving wife, not, however, as those without hope, for she left the strongest possible assurances that she was going to that house whose maker and builder is God, and where the wicked cease from troubling and the weary are at rest.

When I accompanied her to the grave she left with me four little children, and in six days thereafter a little boy, next to the youngest child, followed its mother to the grave.

I respectfully and mournfully ask the Primitive Baptists everywhere to remember me kindly at the throne of Grace

Forest, Scott County, Miss.

S. M. WARREN.

W. H. SPELL,

W. H. SPELL, son of W. H. and M. C. Spell, was born February 11, 1863, in Brooks county, Ga., and died in Madison county, Texas, July 27th, 1884.

The subject of this notice was just entered into the fullness of manhood, and seemed to be looking forward with cheerfulness and fond anticipations as to life's future. He was industrious and economical; and though he had met with the misfortune of losing one of his arms, he labored regularly on the farm, and thus made a support. It is to his credit that his step-father (Bro. W. S. Wallace) says of him, that "he was a dutiful son." The sickness that ended his earthly existence was very sudden and severe. He was taken with a congestive chill on Saturday, July 26th, at 12 o'clock, and died the next day at 5 o'clock P. M., having not spoken intelligently during that time. He never made any public profession of religion, but his mother, who should know more of his hidden thoughts and soul experience than any one else, says she has some comforting assurances that "for him to die was gain" to him, though her grief at *her* loss is very great. Hope is an anchor to the soul when based upon proper reasons, and blessed are they who have it. The exchange of earth for heaven is a blessed exchange, let it be made at any period in life. Mr. Spell's body was interred in the cemetery at Fellowship Primitive Baptist Church on Monday, July 29th, there to await the resurrection morn.

"When the last trumpet's awful voice

This rending earth shall shake;

When opening graves shall yield their charge,

And dust to life awake."

J. C. DENTON.

JAMES SHELTON CALDWELL.

"To every thing there is a season, and a time to every purpose under the heaven. A time to be born and a time to die."—Solomon. And thus JAMES S. CALDWELL, infant son of Mr. and Mrs. M. J. Caldwell, was born October 3, 1882, and died September 15, 1884. We say he is dead. Yes, he is dead to all that is terrestrial—to all sorrows, trials, sufferings and afflictions of this present evil world; but is alive to all that is celestial—joy, peace, comfort and pleasures forever more. Jesus blessed little children, and none can reverse his blessings. "I know that whatsoever God doeth it shall be for-

ever; nothing can be put to it, nor anything taken from it." Little James was much beloved by his parents, brothers and sisters; but he is not, for the Lord has taken him; and the dear parents must bow, and learn to know that the God of the whole earth will do right. Then cease to mourn for your dead, but weep for yourselves and your living children. And may we all hope in his mercy.

F. M. CASEY.

MRS. MARY HUGULEY

Departed this life on the 31st day of August, 1884, at her home, after having been confined to her bed about 45 days. Friends, relatives and physician did all in their power for her recovery, but it was the will of the Lord for her to die. She died happy. She joined the Primitive Baptist Church at New Hope in 1881, and remained a member of said church up to her death. She was a consistent Christian, and all that knew her loved her dearly. She lived for the glory of God; her walk and talk was that becoming a Christian. In her death New Hope has lost one of its brightest lights. She was the daughter of R. S. Holloway, deceased. She was married to Mr. James Huguley on the 14th day of November, 1883. She was about 20 years old when she died. She leaves a bereaved husband and many relatives and friends to mourn her death. We all that knew her believe that she fell asleep in Jesus. We hope to meet her where there will be no more parting; we hope to meet our sister and friend in the better land.

There is a land mine eye hath seen,
In visions of enraptured thought;
So bright that all which spreads between,
Is with its radiant glory fraught.

A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.

My prayer is that the Lord may bless the bereaved husband and relatives and friends.

Yours in hope,

September 14, 1884.

JAMES P. LYON.

ELDER ELIJAH PING.

Dear Brothers Respass and Mitchell:—At the request of sister Sarah V. Ping, I write and send you the obituary notice of her husband, our dear brother, Elder ELIJAH PING, who died at his late residence near Mediapolis, Iowa, on Wednesday, October 1st, 1884, aged 62 years. Elder Ping was born in Pulaski County, Kentucky, Nov. 28th, 1822; removed with his parents to Indiana in 1831, and to Iowa in 1839, settling in Des Moines County where he lived for forty-five years. He was married to Sarah V. Cocayne, Feb. 1, 1849. He was received into the Primitive Baptist Church, called West Liberty, in Des

(4)

Moines county, Iowa, in 1851, where his membership remained until removed by death.

Bro. Ping was licensed by the church to preach in 1866, and ordained to the full work of the gospel ministry in 1869, and at the same time called to the pastoral care of his church, which duty he faithfully and earnestly discharged until his death. He was called at various times to the care of other churches, which he served acceptably and profitably to the cause of Christ. The writer of this can truly sympathize with his widow, our dear sister Ping, having been with them and enjoyed their truly christian conversation and hospitality often when living near them in Iowa. Elder Ping was the moderator of the church, and one of the four Elders that laid hands on the writer when ordained. Words fail me when I attempt to speak of his true merit and Christian graces. He was as Paul was to Timothy, to me. When I learned of his departure it was so trying to my feelings that tears flowed from my eyes. I feel that I cannot do so godly, and so humble a man justice in a short obituary note. He will not only be mourned by his widow and children, but greatly missed in the Des Moines River Association, and her correspondence; and the church to which he had always belonged, and had so faithfully served for the last fifteen years, will almost seem broken up without him. He was truly their servant, and it may well be said, their main earthly support.

I send with this an extract from a paper published in the town near where he lived, which I hope you will find space to insert with this. It shows in what great esteem his neighbors held him. Feeling confident that his change is a glorious one to him, I desire to say to his widow and children, "grieve not as those that have no hope," but consider him as now wearing the crown of righteousness which the Lord, the righteous Judge, has given him, and may we all bow in humble submission to the will of God.

Near Seward, Neb., Oct. 14, 1884.

JAMES M. TRUE.

[*Signs of the Times, and Messenger of Peace*, please copy at the request of sister Ping.—J. M. T.]

"Elder Ping was a man of excellent spirit and character; an affectionate husband and father, a sincere friend, and a most worthy citizen. He was universally respected and esteemed in the community. He was widely known in the county, and had hosts of warm personal friends, whom he had endeared to himself by his social and hospitable bearing. He ever sought to live at peace with all men; he rejoiced in the privilege of preaching Christ and him crucified; he loved the worship and the songs of Zion; he loved the church of God, and rejoiced to fellowship with God's people of every name and order. He has been smitten down in the midst of his years and his usefulness. All that loving affection and medical skill could do, was done to save life, but in vain. He was anxious to depart and be at rest in Christ. He had the testimony of a good conscience, and the love of God shed abroad in his heart. His faith was triumphant, his hope sure and steadfast; he had fought the good fight, had finished his lifework in fidelity, and he knew the conqueror's crown awaited him. His end was peace. The funeral services were held on Friday morning at the stone church in Franklin township, and were attended by a

very large concourse of relatives, friends and neighbors, many being unable to gain admission to the church. The sermon was preached by Rev. A. G. Martyn, of the Presbyterian church, from Prov. iv. 8—'But the path of the just is as a shining light that shineth more and more unto the perfect day,' after which this servant of God was laid to rest in the tomb, to await the resurrection of the just, in the midst of the people whom he had loved, and for whose spiritual benefit he had labored for so many years.

"Four brothers and four sisters still survive him, while his deeply bereaved wife, daughter and two sons have the heartfelt sympathy of the entire community, in their great irreparable loss. May they find the God of their husband and father 'a refuge and strength, a very present help in their time of need.'"

MINERVA MAIN.

Our dear sister, MINERVA MAIN, departed this life Jan. 23rd, 1884, in the 44th year of her age. She was only confined to her bed eleven days, with that dread disease, typhoid fever. She bore her sufferings with patience. She said she had a kind husband, good children, and a good home, but it was far better to go and be with her dear Savior. She leaves a kind husband, three children, an aged father and mother, three brothers and three sisters to mourn her loss, but we feel that our great loss is her eternal gain. May we all be prepared to meet her where kindred ties will ne'er be broken is the desire of her heart stricken relatives.

Ashley, Ohio.

Yours in love,

E. A. BISHOP.

DELAWARE Co., Ohio, April 3, 1871.

Dear Brother Beebe:—I have been a reader of the "Signs of the Times" for some time, and have received a great deal of comfort from it. My father-in-law takes it and we have it to read when we want it, he living near by. I feel incompetent to address you, you being so much my superior in the wisdom and knowledge of God, and also a stranger in the flesh, but I trust not a stranger in spirit.

I have for some time been impressed to write and tell you some of the Lord's dealings with me, or what I hope and trust he has done for my poor soul. I had very serious impressions when quite young, but they would wear away, and I would forget them; until the spring of 1867, I dreamed that I started to go to some place, and all at once I thought I was in deep water; thought I wandered about a long time, and did not see how I ever could get out of the water. At last I looked and saw a very steep bank on one side, and thought if I only could climb up that bank I would be safe. I started, and Oh! what a time I had to climb. I thought I never would reach the top; it seemed at times I would go down, down and perish, and would catch hold of every thing I could to support myself and keep me from falling. I would catch hold of small shrubs, and would pull up turf that grew on the sides of the bank, but all would give away, and I would feel that I was falling and was going to be lost in the deep water below. O! I thought if I only could reach the top of

the bank I would be so thankful. At last I grew so tired I could scarcely climb at all; when quite unexpected I reached the top, and thought I was so glad. I remarked to people that stood around that I was so glad to think I was safe. I thought I could look over the water now and it looked clear and bright. I told my husband the next morning that I had a curious dream; I thought I was so tired I could hardly live. The next day or two my two sisters-in-law came to our house, and I told a part of the dream in a light way, and said I had a terrible time in my dream. A day or two after I was out alone; it seemed to me that something seemed to say to me, "Why did you tell that dream in such a way?" It seemed to me there was something in the dream; it would keep coming up in my mind, I could not forget it as I had other dreams. I saw myself a great sinner against God. I would try to drive these feelings out of my mind, but could not; I felt gloomy and oppressed; I felt like I was afar off from God by wicked works. I sometimes wondered why I felt so; I could not feel cheerful or encouraged about anything. Surely I felt like I was in deep trouble or deep water, and saw no way of escape. It seemed like the Lord was frowning upon me; I thought I should soon hear the sentence, "Depart, ye cursed," &c. I would read the scriptures: could see nothing there but condemnation; all the promises were for some one else, not for me, I thought. I wondered at times what ailed me; I took no pleasure in anything: thought I should soon die, and O, what would become of such a sinner as I was? Time passed on until June. Our little niece died quite suddenly, which made me feel awful. Indeed I thought what if I should be taken away so unexpectedly how awful would be my condition. I tried to pray, but it seemed like mockery; I felt often after arising to my feet like my words had not ascended any higher than my head; I felt like one solitary forever. One Sunday we went up to my father's, he living north of here about six miles. I did not feel quite so bad that morning, until I had been there a while. My sisters were showing some of their new fine clothes, and I took some notice of them. Then it came into my mind very forcibly, what vanity! and I exclaimed, vanity! After that sister and I were conversing some on religion. I asked her if I had ever told her my dream. She said not. I commenced telling it, but could not; I could not conceal my feelings any longer. I went off alone into another part of the house; I did not want any one to know how I felt. My sisters saw that I felt very bad, and said no more about what we had been talking about. My mother noticed that I felt very bad about something when we went to eat dinner, and asked me what was the matter. I would not make much of an answer, until after dinner we walked out together. She wanted to know what made me feel so bad. I then told her some of my feelings. She tried to comfort me, but I felt like there was no comfort for me. O, I thought if I were only as good as I believed my parents were, I would give anything in this world if I possessed it. After a while mother and I went into the house, and my husband noticed I had been weeping, and he made some inquiry. I then told him; I had not before. He seemed very much affected, I thought. I did not know that he was troubled about his own sins until that night; he then told me that he had felt very bad the most of the time since the winter before.

I thought there was hope for him, but none for me; it seemed he was so much better than I was. Time passed on some days. I thought I could not live another day. One day I was going out to the well, which was but a little way from the house; it seemed like I must perish, and I exclaimed, "What shall I do to be saved?" These words came into my mind, "It is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy." I saw that it was nothing that I could do; that it was only owing to God's goodness and mercy if I were saved at all. I saw that if my soul were sent to hell, God's righteous law approved it well; but I thought, "O, if it should be possible that he would relieve me of my trouble. So time passed. We sometimes went to meeting, but it seemed as though it made me feel worse, if that could be. It seemed at times as though the minister was pointing me out to the congregation; I felt like I could scarcely hold up my head. The first part of August we went up to my father's again. Mother asked me if I felt any better. I said I did not know as I felt much better, and told her words that had come into my mind quite forcibly a few evenings before. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I cannot say that I felt quite as bad as I had before, yet I felt gloomy and oppressed, and did not think that those precious words were for me. We went down to see a sick cousin about two miles south of here that evening. We did not think she could live but a little while when we got there, so we staid all night. I felt dreadful indeed; she lay there so calm and composed. I thought, O, if I only could feel so; it seemed like death was no terror to her. We returned home the next forenoon. I still felt very bad, and got my sewing and sat down to work. There was not any one in the house. Then all at once these words came to my mind, "O, daughter of Zion, be of good cheer, thy sins are forgiven." O, the joy I then felt I never can describe; I walked to one door and then another, and looked out; everything looked different. I could now sing, my trouble was all gone, I felt as light as a feather. I went into another room and took the bible and opened it. How beautiful the words then looked; it seemed like a new book. While I was sitting there my husband came in; he looked at me and said, "Aren't you relieved of your trouble?" I told him I was. He sat there and wept like a child; it seemed like he felt worse than ever. I felt almost sorry I had told him, yet I could not be still; I tried to comfort him, and told him I thought he would feel better. Ah, no, he said, I am afraid I never shall. I will here say that he was made to rejoice the next day while going to Delaware. When he came home he came right into the house; I saw that he felt relieved as soon as he came in; he appeared so cheerful. I thought I must go and tell what a dear Savior I had found. I went down to my father-in-law's, and thought as I was going, surely "God has taken me up out of a horrible pit, and has placed my feet upon a rock, and has put a new song in my mouth, and has established my goings." These and other passages of scripture kept rolling through my mind. When I got down there he (my father-in-law) was not at home. I could not keep still till he came; I had to tell it before he got home. When he came I told him I had good news to tell. He seemed to rejoice very much, and began to converse. He could tell my feelings better than I could myself. I thought surely this

is the happiest day in all my life. The next day we thought we must go up to my father's, so that evening we went; it looked very much like rain, but we thought that was nothing. When we got up there they had gone to see our sick cousin, and we then turned around and went down there. O, never shall I forget that ride; it appeared like everything was praising God. I soon began to feel like it was my duty to be baptized, and thought I would like to have a name and a place with the people of God. But O, I was afraid I was not a fit subject; felt that I was to unworthy to follow the Savior. O, I was sorely tried sometimes. The Baptist church, that I became convinced was the true church of God, was everywhere spoken against. These words came to my mind very forcibly one day: "Blessed are ye when men shall revile you," &c. On the first Saturday in October, I went with my husband to the Church, and told, or tried to tell, what the Lord had done for my soul. We were received, and baptized on the following day by brother John H. Biggs. I thought as I was going out of the water that I never would have any more trouble; but ah! trouble soon came. I feel so much of my time so unworthy, that I am afraid I am not fit to belong to the church. I so often find myself out of the way, my mind taken up so much with the vain and foolish things of this world, that I sometimes think, can it be possible that I am a child of God? If I am saved it is only owing to his goodness and mercy, if a child at all saved by grace.

Brother Beebe, I have delayed sending this some time, having written a part of it last April, fearing it was not worthy a place in your paper. I have concluded to send it, and if you think it will not crowd out better matter, please publish it, if it will, throw it aside, and all will be right.

From your little sister if one at all,

MINERVA MAIN.

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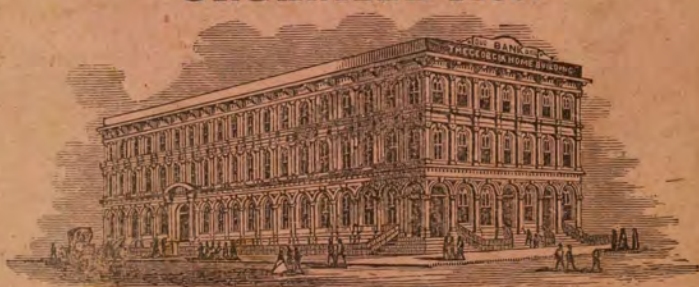
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