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## Wings of a Dove.

At sunset, when the rosy light was dying  
Far down the pathway of the West,  
I saw a lovely dove in silence flying,  
To be at rest.

"Pilgrim of air," I cried, "could I but  
borrow  
The wandering wings, thy freedom  
blest,  
And find my rest."

But when the dusk a filmy veil was weav-  
ing,  
Back came the dove to seek her nest  
In the forest, where her mate was griev-  
ing—  
There was true rest.

Peace, heart of mine! no longer sigh to  
wander;  
Lose not thy life in fruitless quest,  
There are no happy islands over yonder;  
Come home and rest.

—Henry Van Dyke.

## The Folly of Going to Hell.

BY J. M. PAGE.

"In the greatness of his folly he shall go  
astray."—Prov. 5:23.

It takes a mighty big fool to go to hell. Not that a man may not successfully drive a money-making business, or rise high on the wings of political fame, or be one of the wisest of earth from a worldly point of view and then go to hell. But this world is a preparatory school for the great college of eternity, and he who neglects to prepare for that college before entering is the greatest of fools. Here is a boy who goes to school from 6 to 18 and spends all his time in pleasure and idleness. He absolutely ignores his studies. At 18 he goes to college to enter and when the examination is put up he cannot even read the questions to say nothing of answering them. Would you not pronounce him a fool? So it will be with those who come to the judgment having spent their lives in pleasure seeking and have neglected the preparation for heaven.

I wish to show you that if you are lost it will be the greatness of your own folly that sends you down to the pit of eternal woe.

### I. NOT THE SIN OF ADAM.

The sins of Adam carries no one to hell except Adam. "As in Adam all die even so in Christ shall all be made alive." When Adam sinned the world passed before God as condemned. When Christ died upon the cross the world passed back before God as redeemed. Each person stays there until he comes to the age of accountability and by his own sin passes back under condemnation. Should a person from the moment of his accountability commit absolutely no sin he would be saved, but "all have sinned and come short of the glory of God."

We inherit the sinful nature from Adam, but do not inherit the sin itself. Children of consumptives inherit a weakened constitution which is more susceptible to the disease than those of healthful parents, but they do not inherit the disease itself.

### II. NOT THE SIN OF YOUR PARENTS

I admit that the law of heredity is a powerful law and that children inherit tendencies toward certain sins from their parents. The sins of the fathers are visited upon the children unto the third and fourth generations.

There are hundreds of parents in North Carolina who are leading their children to hell. Yes, parents have a powerful influence over their children. They may lead them, but they cannot drive them to destruction. Whatever may be the influence of your home if your soul is lost it will be the greatness of your own folly that drags you down.

### III. NOT THE SIN OF YOUR NEIGHBORS.

Sometimes sinners say that they have worse neighbors than any body else. That their companions are such that they cannot live a christian life. This is a suggestion from the father of lies. He is trying to keep you from seeing how mean you are and is just trying to get you to blame some one else with your own meanness.

### IV. NOT THE ARBITRARY WILL OF GOD.

"As I live saith the Lord, I would not that any should perish, but that all should come to me and live." God wants to save every sinner, but he cannot do it honorably unless that sinner will repent and accept the Christ as his redeemer. God cannot do a dishonorable act, therefore God cannot save an unrepentant sinner. His absolute allegiance to righteousness stands above his merciful desire to save sinners. I have doubt that the governor of North Carolina would be glad to pardon every prisoner in the state, but there is a law of righteousness that stands above this desire. If, in this world of corrupted judgment that law of justice is recognized by sinful man how much more must it be recognized in a world of righteousness by a righteous God? The righteous sentiment in North Carolina has incorporated into our code of laws the law handed down on Sinai. "Thou shalt not kill," and attached to it the same penalty, "Life for life." Now if you commit murder in cold blood who or what is it that sends you to execution? Is it not the greatness of your own folly? There is a well known force in nature called the law of gravitation. This law is absolutely necessary. Without it we could not live on the earth. We would be flying about through space and as apt to locate on some other planet as on the earth. But suppose that you defy this law. You are on top of a five-story building. You know that gravitation says that if you jump off you will be broken to pieces. But, you say I am a free man and I will do as I please, so off you leap. Who is to blame for your death? The God who made the law of gravitation? The man who built the house? Or is it you in the greatness of your own folly.

O, sinner, search down deep into your own soul and see if you do not find something there that answers to this text and says, "Yes, indeed, it is the greatness of my own folly that is leading me astray." You go out in the darkness of night and you say no one sees me now, I can commit my sin here. Where is God? Can He not see in the darkness as well as in the light? But suppose that you close the eyes of God and blindfold all the angels and draw down about you the thick curtains of darkness still there is an accuser at hand—your conscience. You cannot get away from this accuser neither in time nor eternity. Many have committed suicide under the delusion that they could get away from the remorse of a guilty conscience.

There is only one place where their conscience can be purified and satisfied and that is at the cross. If your find that in the greatness of your folly you are going astray fly to Jesus and he will free you from the guilt and consequence of sin and "If the Son makes you free ye shall be free indeed."  
Southport, N. C.

## Flowing Streams.

BY PASTOR WILLIAM LUNSFORD,  
ASHEVILLE, N. C.

The beloved John is our informant, that one day, the same being the last day of a great feast, Jesus stood and cried:

How often does the words of Jesus rise to the importance of a cry.

When the disciples approached him at the close of his talk with the woman at the well of Sychar, and spoke to him about eating, his reply, "My meat is to do the will of Him that sent me," was equivalent to a cry. When surrounded by the multitude, he upbraided the cities of Bethsaida and Chorazin and then commended the Father for revealing the Gospel to the simple, he cried, "Come unto me, I ye that labor and I will give you rest." And on this day of the feast he lifted up his voice and cried: "If any man thirst let him come and drink, and out of his inner life shall flow rivers of living water."

He cried, "I am a river." Mr. F. B. Myers in the Homiletic Review says, here is the suggestion of humility. The river takes the lowest place, finds the lowest ground, and settles in pools that the aged and infirm and children and cattle may drink. So Jesus finds the lowest place in your life, and all that you have to do is to stop, drink and pass on, transmitting whatever of blessings you may have received to another.

He says that the river is "effortless." "No struggling, nor puffing, nor panting. We plan our work for the day. At night it is but half accomplished. We are weary, but we are not tired. We have made great effort. How unlike that river, of whose waters we are invited to drink that we may become a flowing river, without that effort and friction that tires and breaks down.

"The river is constant." The river flows right on through all the changes of weather and season. My home is on its banks. I wake in the night and can hear the murmur of its waters going by, and so on from day to day, from year's end to year's end.

"The river grows broader and deeper as it flows." Is there anything more pleasing than to look upon gray hairs that tell of a life that has grown stronger and richer and deeper as it flowed, reaching its highest point of grace and beauty and fullness as it reaches its end, passing out into eternity's great sea a model of completeness, just as the river reaches its climax when it reaches its end, and gives its waters into some great and boundless ocean?

The river gives life as it flows. The cattle come down from the hills to drink of its waters. The wild creatures of the forest, every living thing finds life in its waters.

"Mine," he declares, "are rivers." I am just as much a part of the great scheme to redeem this world as Christ was. He is the river of which I must drink, and I am the river of which this world must drink.

This river life is conditioned on four things.

1. Thirsting. If any man thirst, Jesus has no life-giving riches to impart to the individual who does not thirst for him. The psalmist expressed it when he said: "As the hart pants after the water brook so pants my soul after thee."

You may have seen the hounds in full cry after the tired, panting deer. Its course points straight to the river, and now we watch

the race, while fences and ditches are leaped at a bound, until the poor animal so hotly pursued reaches the coveted place, and leaps into the water, and is safe from its pursuers.

If when pursued by the hounds of sin I fly to Jesus as one who thirsts for him, I shall find protection and security. His love is deep enough, his grace broad enough, to shield and save me.

2. Coming. In Nicodemus we find one, not only thirsting but coming, not as did the Centurion that his servant might be healed, not as Jairus, who pleaded for his daughter, but as one who would in some mysterious way, have the waters of that river start in his own life a new river channel through which the love of God, and the grace of God might flow out upon the lives of others.

3. Drinking. If any man thirst let him come and drink. There must be the thirsting and the coming, and drinking. Some have thirsted and have come, and yet would not drink. The young ruler did this. Our old acquaintances are doing this now. Loved ones in our homes, who eat at our tables, and sit with us in the house of God, have seemingly taken the first two steps but will not take the third.

4. Flowing. My first drink of him who says: "I am the river," puts within me the well of life, but it is the drinking from day to day that causes the well to run over and the stream to flow out and as God's flowing river.

I look into your face and find that which I have looked into my own and found; for there I read something of what I had longed for.

Your Christian life has not been what you looked for and expected, but a sort of weary drag, and time and again you have felt like giving up the whole business. You drank once and that draught was doubtless sufficient for salvation. But of that river you have drunk so seldom since that therein I find the secret of your failure. Your life does not flow.—Biblical Recorder.

### What is Home?

Recently a London magazine sent out 1,000 inquiries on the question, "What is Home?" In selecting the classes to respond to the question it was particular to see that every one was represented. The poorest and the richest were given an equal opportunity to express their sentiment. Out of eight hundred replies received, seven gems were selected as follows:

Home—A world of strife shut out, a world of love shut in.

Home—The place where the small are great and great are small.

Home—The father's kingdom, the mother's world, and the child's paradise.

Home—The place where we grumble the most and are treated the best.

Home—The center of our affection, round which our heart's best wishes twine.

Home—The place where our stomachs get three square meals daily and our hearts a thousand.

Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.—Nashville Christian Advocate.

### Every Man a Painter.

"Paint me a picture," said great master to his favorite pupil. "Paint me a picture?" said the student; "I cannot paint a pic-

ture worthy of such a master." "But do it for my sake—for my sake," was the response. The student went to his task, and after many months of labor he returned to the master and said, "Come and see." When the curtain fell, the greatest picture of the age was before them, "The Last Supper," of Leonardo da Vinci.

"Paint Me a Picture," says the Divine Master to every Christian worker in this community. Do not say that you cannot, for His aid is promised you. Paint me a picture of consecrated service; do it for My sake. And in the coming time, when we walk the corridors of the immortal, perchance we shall see on its jasper walls our pictures of consecrated efforts, which shall be to the honor of that name which is forever best, because it shall have been "for His sake."—Selected.

### Bringing Heaven and Home Together.

Home is the best interpreter of heaven. Home is not a place or a state, but a fellowship. It is not the wall of a house that makes a home, for many who are housed well enough are yet homeless, having none of the joys of mutual kindness and help which bind men and women in the life of the home. Nor is home an internal condition of feeling, but a fellowship which takes us out of ourselves and our feelings, and makes us feel with and for others. So heaven is the perfect fellowship of those who have learned to forget self in the joys of others. And, as home finds its centre in the one who most perfectly exemplifies the love which is in life—generally in the home-making mother—so heaven finds its centre in him whose life was the perfect exemplification of the spirit of sacrifice, its charter. Under the life of man from his, "That where I am there ye may be also," either in this world or the next and you leave it to the contention and strife which constitute the misery of our human condition. With Jesus Christ as its centre, heaven becomes intelligible as the eternal fellowship of joy and peace.—Selected.

### Coin of the Heart.

Some men and women are as uneasy under a debt of gratitude as under a money obligation. They seem to keep a debit and credit account of all kindnesses done them that the sun may not go down upon a benefit unreturned. Far more tactful is it to make immediate payment in thanks alone and await a favorable opportunity to return the courtesy.

"Kind words are fairy gold" and the coin of the heart. It is well to keep a supply of this currency on hand. A basket of fresh peas from neighbor's garden may be sent back later in the form of a plate of fresh cookies, and a favor received thus unostentatiously balance with a favor be towed, but the first payment should be in coin of the heart: sometimes it is the only return that can ever be made.

In the manner of saying "thank you" lies its value. Thanks should be clear through understanding and emphatic through sincerity; radiant, but never effusive. A child truly pleased gives recompense by his quick, indrawn breath and appreciative "O!" As to the thanks should be said, so should they be received: never with a brusque, "Don't mention it," but as royal payment for favor rendered.—The Congregationalist.

Hon. Thos. M. Catman