

and life to the bitter in soul."—Such are the trials of the christian, that they "Long for death, but it cometh not: and dig for it more than for hid treasure." "Which rejoice exceedingly, and are glad when they can find the grave."—That is, they rejoice that the grave will end all their sorrows. Also the tried christian asks, "Why is light given to a man whose way is hid, and whom God hath hedged in? "For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." Well may it be said of this people: "These are they that have come up out of great tribulation." But remember that all your groanings are heard, your sighings are heeded, and all your tears are bottled up. Oh! dear weary soul, no matter how great or how small your trials are, nor from whence they come, Christ knows them all, and will manage them all for you in due time, and bring you off conqueror and more than conqueror through Him that loved you and gave himself for you. Then we shall be free from sin and pain, and sing, 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, who giveth us the victory, through our Lord Jesus Christ.—ED.

WILSON, N. C., Sept. 26, 1870.

DR. HOOPER—*Dear Sir*:—Yours of September 5th is before me, and contents noted. In reply, you will please be informed that the delay of public notice has been on account of ministerial duties on our part, calling us from home constantly. You state in your article that you take Elder Hassell's article in the Landmarks of September 1, to be an invitation to yourself to use our columns for your communications, for in no other way could they reach our readers, as you believe our organ does not republish your addresses to Elder Gold, &c., that have appeared in the *Biblical Recorder*. We purpose republishing your addresses, and Elder Gold's replies, as soon as the Recorder publishes Elder Gold's second reply to you. We also expect to republish yours and Elder Gold's correspondence, as long as you and he are willing to pursue the discussion. Because it brings the arguments of each denomination before them, so that the

Missionaries through the Recorder have the benefit of the discussion, and the *Baptists* have the benefit of it through the Landmarks.

So upon the same principle we open to you our columns to reply to, and discuss the Missionary movements with Elder Hassell. That is, on condition that the *Biblical Recorder* republish from the Landmarks yours and Elder Hassell's communications, so as to bring yours and his arguments fully before your people as well as before mine. We have no doubt but such discussion of principles, coming from such a source of learning and talent as yourself and Elder Hassell, would be read by thousands with interest and benefit. Our columns are ever open for the dissemination of light, and to shew the strength of truth on the one hand, and the weakness of error on the other.

EDITOR LANDMARKS.

WILSON, Sept. 5th.

Mr. Editor:—I observed in your issue of September 1, a letter from C. B. Hassell, commenting with a good deal of freedom and self-exultant spirit on the supposed advantage gained over me and my cause by Elder Gold's letter, and inviting me to renew and continue the discussion, in these terms:

"Perhaps the Dr. would like to try again—to amend his article, &c. We have no objections. He is at liberty to amend and add anything new that he thinks proper. We should be truly glad to hear from him. Truth suffers no loss from attack."

I take this as an invitation to use your columns for my communications, for in no other way could they reach your readers, as, I believe, your organ does not republish my addresses to Mr. Gold, which have appeared in the *Biblical Recorder*. Mr. Hassell seems not to read that paper or he would have known that I had already written *three* articles in reply to Elder Gold's letter.

As Mr. H's letter is very short, and contains but one point as a foundation for any reply, I will at this time only notice that passage in his letter to you which is intended and expected to be a total overthrow of my arguments and positions. The passage runs thus:

"The Dr. has no doubt ere this discovered the wide gap he left open in his argument wherever he claimed no further antiquity for his gospel than Andrew Fuller, and no further antiquity for missions than Judson and his companions. In view of this position, we might well inquire where was the church for about 1800 years after the

birth of our Saviour? Was there any church of Christ at all, or gospel or missions until Fuller and Judson arose? If so, it does not seem to appear from Dr. Hooper's letter. And we are led to infer from it that the blessed Saviour and his disciples had nothing to do with originating or propagating the gospel of the Son of God—that it was all done by Fuller, Judson and others, and that they and not the Saviour and his Apostles, are entitled to the honor and glory of it."

Now I would appeal to any fair-minded man to say if any such inference can be legitimately, much less necessarily, drawn from my praises of Fuller and his co-adjutors. Does not every body know and take for granted that the Saviour originated and that the apostles and their helpers published the gospel during the first century? And does not every body also take for granted that men of like mind, impelled by the Saviour's last command: "Go into all the world and preach the gospel to every creature," continued the sacred work thus begun, and, in progress of time, extended it over the nations till it reached and pervaded almost the whole civilized world? And how did these followers of the primitive preachers propagate the gospel? Exactly as we are doing now. By feeling the obligation to obey the Saviour's command and acting under that impulse. But although British christians, in great numbers, were actively and zealously laboring to diffuse christianity in christendom, it is undeniable that about the time Fuller and his co-laborers began their movements, the church was deplorably insensible to the duty of carrying the gospel into heathen lands, and that the first person who introduced a resolution that it was the duty of christians to send missionaries to the heathen was rebuked as officious and almost deranged. We may justly believe and say that the church is sometimes ignorant and *asleep* as to an important part of its duties. The prophet Jonah had to be awakened by the shipmaster with the rebuke:—"What meanest thou, O sleeper! Arise, call upon thy God, if so be that God will think upon us that we perish not." The five wise virgins slept as well as the five foolish ones while the bridegroom tarried, and will Mr. Hassell deny that the church collectively as well as individually may be in a state of slumber? Even in the limited sphere of his operations, does he not find it necessary to preach *awakening* sermons to rouse sluggish and cold members of the church to a suitable sense of their duty?

I meant not to say that all the credit of rousing the missionary spirit and putting in motion the missionary operations was due to Fuller and his co-workers, for there were noble devoted men at work in other parts of Europe, spending and being spent to make Christ known to the heathen. To mention no other, the *Moravians* had established missions in Labrador and Greenland and among our North American savages, with what blessed results let all history testify. Can Mr. Hassell help blessing God and his devoted ambassadors for such changes produced upon the most brutish and degraded of mankind as are described so beautifully by Cowper? Speaking of the Greenlanders before and after their conversion, he says:

What were they? What some fools are made by art,
They are by nature, atheist, head and heart;
They were what lax credulity believes
True christians are: dissemblers, drunkards,
thieves;
The full-gorged savage at his nauseous feast
Spent half the darkness and snored out the rest;
* * * * *
What are they now?
The wretch who once sang wildly, laughed and danced,
And sucked in dizzy madness with his draught
Has wept a silent flood, reversed his ways;
Is sober, meek, benevolent and prays;
Feeds sparingly, communicates his store,
Abhors the craft he boasted of before,
And he that stole, has learned to steal no more.
Well spake the prophet: Let the desert sing,
Where sprang the thorn the spiry fir shall spring;
And where unsightly and rank thistles grew,
Shall grow the myrtle and luxuriant yew.

These were the results of missionary labors when tried upon a *man-fish*, for the native Esquimaux was scarcely superior to the seal he fed upon. The same transforming effects were manifested when tried by British and American missionaries upon the *man-tigers* of North America and of Africa. The reader of these details of self-sacrificing labours for God and the gospel, unless he has eyes blinded and a heart poisoned by prejudice cannot but be filled with joy when he sees the wolf turned into a lamb and the vulture turned into a dove. If these are not "the Lord's doings and if they do not deserve to be marvellous in our eyes," then I do not see how the lame man leaping like a hart, the blind man seeing, the dumb man singing praise, and the dead man raised, can be worthy of drawing forth hallelujahs to Jehovah. Those who attribute all these things to the "man of sin" come near, in my estimation, to committing a sin like that of the man who ascribed our Saviour's miracles to Beelzebub.

WM. HOOPER.