

The Primitive Baptist

Tarborough, N.C. : G. Howard, 1835-

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THE PRIMITIVE BAPTIST.

Presented to Elder Jos. Biggs Senr.
as a tribute of gratitude for his
active exertions in behalf of this
publication - and as a testimonial
of respect and esteem, by his
sincere friend and well-wisher
Geo. Howard.
Pub. Prim. Bap.

Presented to the Hon. Secy. of the
as a tribute of gratitude
active operations in behalf of the
Publication - and as a
of respect and esteem, of his
sincere friend and well wisher
Geo. Howard
Prof. Penn. Coll.

THE PRIMITIVE BAPTIST.

A SEMI-MONTHLY PERIODICAL,

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

8489

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A SEMI-MONTHLY PERIODICAL

EDITED BY MARK BENTLEY.

Printed and published by George Horrold,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my people."

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EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

Vol. I.

SATURDAY, OCTOBER 3, 1835.

No. 1.

PROPOSALS,

For publishing in the town of Tarborough,
N. C. a semi-monthly paper,

ENTITLED

The Primitive Baptist.

EDITED BY MARK BENNETT.

Printed and Published by George Howard.

THIS publication is principally intended to defend the old school United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies, and the making a “craft” of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of “lucre” than of “good-will towards men,” we are opposed to them.

Some of the children of God, surrounded with, and interspersed amongst, the advocates of Missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions

of the doctrine and practice of the Gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

TERMS.

The Primitive Baptist will be published in super-royal octavo form of 16 pages (similar to this specimen) on the second and fourth Saturdays in each month, commencing in January next—at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post-Office or neighborhood for Five Dollars.

Communications must be *post paid*, and directed to the Publisher.

Persons holding Subscription papers will please send them to *Geo. Howard, Tarboro'*, by the middle of *December next*.

October 3, 1835.

To the old fashioned United Baptists in the United States.

The United Baptists of the old stamp, composing the Kehukee, Contentnea, Little River, Abbott's Creek Union, Mayho, and Country Line Associations, with others, have long borne the calumnies and reproaches of the Missionary Baptists and all those Baptists who advocate the new schemes of the day—who traffic and sell religious services, Balaam like, for reward, and run from place to place for money—

and are, Balaam like, a curse to our Israel. And we have borne their sneers and calumniating publications, and defamation of some of our worthy ministers and members, until we consider forbearance no longer a virtue. We, therefore, take this method to defend ourselves and all the Baptists of the old stamp in the United States, from the unjust aspersions against their doctrines, ordinances, or practices according with the New Testament. For we do believe that the Missionary Baptists have deviated from the good old way in which the apostles and our old Baptist fathers trod, when compared with the New Testament, both in doctrine and ministerial practice; making money the main-spring of ministerial motion, instead of love to Christ and souls—which we consider a great corruption. For God has founded his religion in love, but the devil has founded his upon money; as the whole tenor of the Bible shows in the character of his men that preach for hire, from Sechem who would be circumcised for Jacob's cattle, to Judas who sold his master for thirty pieces of silver; or the popish priests who sell absolutions from sin, or indulgences in sin, or deliverance from purgatory, for gold. We are sorry to say that the Missionary Baptists have pushed us with head, hoof, and horns, and often belied us as we do know in many of their publications, asserting downright falsehoods. We do not blame the printers, but the editors of such papers; for they often receive from their correspondents absolute falsehoods and publish them for facts, not knowing whether the thing be true or false—this is wrong. Do us justice by the bible and our character, and this is all we ask even at the hands of an enemy. And we still further are sorry to say, that such has been the pushing, and driving, and calumniating of Missionary Baptists against all the Baptists of the old stamp, in all the States, to make money for their ministers, that they have produced a schism in the Baptist church that never will be healed in time; and they are the cause, as we abide on the same old ground on which the Philadelphia, F. bukee, and Charleston Associations were first founded in the United States. Then we charge the Missionary Baptists with all the discord, disunion, division and weakness that results to the Baptist cause, for they are

the guilty in this matter; they have left us and not we them, and gone astray after other gods and schemes to make money, not known nor practised by our fathers nor provable by the New Testament. Nevertheless, we were fully content that they should preach, and pray, and go to heaven in their own way—and if they missed, all must own they alone must bear the blame. If they would have let us alone, and not condemned us by wholesale for not seeing out of their eyes, and running with them greedily, like Balaam, to make money, we should not have set up this defender of ourselves.

Thus you can see that opposition presses are fair proofs that there is a division among the Baptists, and we say the Missionaries are the cause of this breach and curse to our Zion, and that money-making has been the ground work of the whole. And as we understand there are seven Associations in Georgia of the old stamp, that have been equally calumniated by the Missionary Baptists, we invite their co-operation with us in self defence, and all others of the old stamp throughout the States and territories, to maintain the old truth in doctrine, ordinance and discipline. And thus for the old Baptists to form a General Union again, and a general acquaintance throughout the States, that they thereby may be the better able to withstand the attacks of their adversaries, and thus bring the division at once to issue, as we are already divided and have long been so in principle in opposition to all the moneyed schemes of the day. Then let the line of division be at once drawn and let us be separate, that union and peace may be among ourselves as of old time, as we have no fellowship for them nor their unscriptural notions of a trade and gain by godliness; but condemn in toto church traffic and merchandizing in religion as unscriptural, as begun and carried on by Anti-Christ and the Babylonish whore. Then let us come out from among them and be separate, and touch not the unclean thing of making merchandize of the saints of God by our religion; but leave the begging system to those who are too lazy to work, and choose to aggrandize themselves by begging and living on other men's labors, and thus violate the old Gospel law, if any man would not work he should not eat—and Paul's law, ye yourselves know

these hands have ministered to my necessities and them that were with me—and the laborer is worthy of his meat—without begging, and teasing, and devising plans to get it out of other men's pockets that an honest gentleman would blush at. How much more should Gospel ministers blush at picking other people's pockets by promising to convert the world by money, and yet put a great part in their own pockets; and form a trade of begging for hired beggars to live by, to fleece mankind of their earnings by teasing beggars—and thus annex to the Gospel of Christ an abominable, low life, selfish, speculative trade, for a set of hirelings to live by, that have been and are now a curse to the Baptist society. Such a mean, defrauding practice and begging trade, is not warranted by the New Testament nor provable therefrom; and is worse than the Church of Rome, which annexed to the Gospel a trade of sale for her ministers to fleece the people by. But now the Baptists have instituted the trade of begging, which in our esteem is equally abominable in the sight of God, thus to make a trade of begging under the color of Gospel requirement, when Christ has said the laborer is worthy of his meat, and that our Father feeds the fowls and clothes the lillies—how much more them. But these men had rather trust Boards and Conventions for their hire than God, and live by being hired to beg in other people's names and a rule of their own make, than by the Gospel rule laid down by Christ and his apostles.

Then let all the Baptists of the old stamp throughout the States and Territories come forward to our help, and let us all unite to bear a faithful testimony against their craft, and cast from us those that sell doves and memberships into societies, and beg for a livelihood who are able to work, and carry on a religious traffic in the church, the temple of God, by the aid of hired beggars and subscription runners—and from this day let the bands of union be broken and severed asunder, lest we be partakers of their sins and sharers of their plagues, for adding these new crafts to make money to the Gospel and word of God—not known in the New Testament, nor practised by our predecessors.

JOSHUA LAWRENCE.

October 1, 1835.

Extract from the "Minutes of the North Carolina Baptist Society for Foreign and Domestic Missions, convened at Haywood's meeting house, Franklin county, May 22, 1824." Page 8 "Total amount paid into the Treasury, \$2088 72½." In the Minutes of the ensuing year, page 5, we find the following:—

"Saturday, July 23.—The Board of Managers met: Present, Rev. George Roberts, President; Col. C. McAllister, Vice President; Wm. Lightfoot, Recording Secretary; Rev. John Purity, Auditor; Rev. J. Campbell, T. Crocker, P. W. Dowd, Brethren Merit, Wells and House.

1. On motion, *Resolved*, That the Treasurer be, and he is hereby authorised and directed to pay the following brethren the sums attached to their names:—

To the Administrator of Rev.

Daniel White,	\$140
Adm'r of Rev. Adam Moffit,	90
Rev. Armistead Lilly,	129
Rev. William Q. Beattie,	255
Rev. William W. Farthing,	420
Rev. Reuben Coffee,	106
Rev. John Purity,	88
Rev. James Morphis,	84
Rev. Robert T. Daniel, (Agent)	540 21½

Being the several sums allowed them for travelling as Missionaries the past year—the number of dollars answering to the number of days they served the Board, except the Agent, who is entitled to \$40 per month."

[If all the Missionaries throughout the United States pocket the contributions to missions funds in the way above stated, we think they are at a good money-making business—and that there will not be much left to convert the heathen, as they have purposed to do.]

Money! Money!! Money!!!—The Christian Index of July 21st, contains an article from the Charleston Observer, headed Bible effort in Washington, in which it is stated, that, at a meeting of the Bible Society of that city, "\$17,000 were collected in aid of the dissemination of the Scriptures throughout the world." The informant says, this was *action, glorious action*. The Editor of the Index echoes, "*action, glorious action* in a glorious cause." The informant remarks, "There was a very pleasing revival of the spirit of benevolence amongst us last winter. Recently it has been directed to the Bible Society." He avers the above named meeting was such "As Earth saw never:

Such as Heaven stoops down to see." He continues: "during every evening of the preceding week, we held a meeting in our Lecture room, to pray that God would be with us in the contemplated meeting. *And he was with us.*" [Surely \$17,000 may be taken as an evidence of the divine presence.]

From the Signs of the Times.

Ministerial Support.—It has been supposed by some of our readers that we are opposed to a minister's receiving any remuneration from the people of his charge, for his time and services in the gospel ministry; this error has probably grown out of our known aversion to the Missionary system. We wish to correct the wrong impression by giving a statement of our views on the subject.

We wish in this, as in every other respect, the churches and preachers to be conformed to the word of God—and we believe the word is as clear and pointed on this point as on any other involved in the relation existing between churches and preachers. The obligations devolving on preachers and churches towards each other are reciprocal; and both parties are viewed in the New Testament as *Stewards*: "For a Bishop, (Pastor, or Elder,) must be as blameless as the steward of God." Titus i. 7. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. iv. 1. And Peter writes to the Elect, to "Use hospitality one to another, without grudging, as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter iv. 9, 10. Here we see that both the ministers and brethren are stewards of God; and as stewards are servants who are entrusted with their master's property, to deal it out according to his direction, so the minister of Jesus receives in trust the mysteries of God; these mysteries then they are bound to deal out or explain to the people of God, and this according to the gift which they have received of the Lord. Now this is the preacher's business: he must preach the word, be instant in season, out of season, &c. and feed the flock of God which he has purchased with his own blood; nor is he permitted to take thought for the morrow, what he shall eat, what he shall drink, or

wherewithal he shall be clothed. This is not his concern; and if he should take thought, what can he do? he cannot add to his stature one cubit, or make one hair black or white; hence it is unnecessary for God's stewards or ministers, to bargain with the mission boards or with the churches, by the day, month or year, to preach for a stipulated sum, and hold them bound to raise for him just that amount. There are good reasons why our Lord has otherwise ordered this matter: in the first place, the ministers are not so capable of calculating and providing for themselves as the Lord is for them, and besides their time is to be occupied in other matters; hence our Lord in the order of his kingdom, has kindly freed them from that distracting charge, and by this divine arrangement, the minister is more immediately called to trust in the Lord for all he needs, both spiritual and temporal. The minister whose living is secured to him by the obligations of responsible men, whose sermons are written down and prayers committed to memory, no more trust in God for qualifications to preach the gospel, than they can in sincerity say, "*Give us this day our daily bread.*" Again, by making no provisions for stipulated salaries, there is less temptation to those who say, "Put me I pray thee into one of the priest's offices, that I may eat a piece of bread," 1 Sam. ii. 36. As it has pleased the Lord to enjoin upon his ministers that they should, "Seek first the kingdom of God, and his righteousness, and has given them the assurance that all these things shall be added unto them." Math. vi. 33; so he has also enjoined upon his church to provide for those who labor in word and doctrine. As stewards, they are intrusted with temporal things; and as they receive from the stewards of the word, of their spiritual things, they are required to administer to them of their temporal things. This requires no bargaining, between the churches and preachers for a stipulated sum of money for a given term of service; the church has a right to expect the labors of the minister of Christ, and the minister has a right to expect from his flock a competent support; neither are they to look for these things on the ground of legal obligation or contract, but from the nature of the relation which they stand in one to the other. No minister of Christ will refuse to do the

best, and all he can to feed the flock of God; so we think no church or individual, (in gospel order) will refuse to make their minister as comfortable as themselves are.

We wish not to forget that there is a vast difference in the circumstances of those whom God has called to preach. Although God's ministers are generally poor, yet there are evidently cases where one minister is more in want of help than another; some have large and expensive families—others have none; some few are wealthy and need nothing from their flock—others are entirely dependent, and *are to live of the gospel*; some again, are not so closely occupied in the labors of the gospel, as to prevent their laboring some part of their time, and thus, in part, minister to their own necessities; yet generally speaking it seems highly desirable that the ministers should be so far liberated from the distracting cares of this world, at this particular time of trial to the church of Christ, as to spend every moment in the labor of the gospel. There was a time in the primitive church, when the ministers of Christ could and did attend to the widows, but there also came another time when *it was not meet, that they should leave the preaching of the word and serve tables*. Acts vi. 1, 4; and so it appears at the present moment, that the few who remain firm in the old track, should be encouraged to go among the scattered sheep and lambs, and confirm them in the truth by preaching the unsearchable riches of Christ. Our object in writing on this subject, is not to complain of any deficiency in the support of the Old School preachers; we hear none of them complain. Their savory meat, like that of Jacob, in a temporal as well as spiritual sense, is often made ready to their hand, while Esau's party are penetrating the wilds of mission boards; for the former, and theological schools for the latter. But we wish to correct the wrong impression—that we are opposed to the idea of ministers receiving from the churches a competent support; when such a support is afforded them, in a scriptural manner, we do not oppose it; but believe on the other hand that the obligation on the church to impart to the comfortable support of those whom God has thrust into his vineyard to labor, is as imperious as is that on the minister of Christ to preach the preaching which

Jehovah bids him. We would pursue the subject farther, but our limits will not permit us. We hope that some of our correspondents will more fully present this subject in its scriptural light.

FOR THE PRIMITIVE BAPTIST.

The Two Covenants—Behold, the days come, saith the Lord, when I will make a new Covenant with the house of Israel and the house of Judah.—In that he saith, a new Covenant, he hath made the first old. Jer. xxxi. 31—Heb. viii. 8 and 13.

A covenant, strictly speaking, is a contract or bargain between two or more parties, including the idea of condition on the part of both. A distinction therefore, is carefully to be made between it and law. The ten commandments are called a Covenant, only in regard to Israel's promise to keep them. For a law is a rule of action imposed with authority, absolute and without choice on the part of the receiver. Such was the first injunction delivered to man. Made in the image of God, a creature perfectly subject to his control, he received in substance the moral law, namely: Of the trees, &c. thou *mayest freely eat*; but of the tree, &c. thou shalt *not eat*. Not so in the Covenant made with Israel. They were admitted to hear the Covenant read, and to answer whether they would keep it or not. For the righteousness of keeping this Covenant they were promised and rewarded with temporal blessings; and for breach thereof, were threatened and punished with temporal curses. Their government was a Theocracy, both in their religion and their civil polity. Obedience constituted them righteous, and disobedience was considered sin, transgression, iniquity. That their righteousness and justification, their guilt and punishment,

considered of the old Covenant, did not look beyond the present life, we must recollect that by transgression of the law they had already incurred guilt and condemnation of soul and body; and that this was their condition at the time of receiving the Covenant alluded to. Proof: In the day thou eatest thereof thou shalt surely die. Gen. ii. 17. Sin is the transgression of the law. 1 John, iii. 4. By one man sin entered into the world and death by sin—By one man's offence death reigned by one—By one man's disobedience many were made sinners—By the offence of one judgment came upon all men to condemnation. Rom. v. 12, 17, 19, 18. The wages of sin is death. Rom. vi. 23. Ye shall die in your sins—whither I go, ye cannot come. John, viii. 21. The scripture hath concluded all under sin. Gal. iii. 22. Again: that the righteousness and unrighteousness of the old Covenant were only external, and the rewards and punishments thereof only temporal, Proof: If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. But if ye will not hearken unto me, and will not do all these commandments; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. Lev. xxvi. 3, 4, 14, 15. See, I have set before you this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest

live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. Therefore choose life, that thou and thy seed may live. These are the words of the Covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab. Deut. xxx. 15, 16, 17, 18—xxix. 1. Return unto me, and I will return unto you, saith the Lord of hosts. Mal. iii. 7. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. lv. 6, 7. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves, and live ye. Ezek. xviii. 30, 32. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel! Ezek. xxxiii. 11. Preserve my soul, for I am holy. Psa. lxxxvi. 2. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. Isa. i. 19, 20. The righteousness of the righteous shall

be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Ezek. xviii. 20, 21. By examining the foregoing passages we find that, the life and death, righteousness and unrighteousness, rewards and punishments, are all temporal. And such is the whole tenor of the old Covenant. The righteousness of it, which was of works, being insufficient for justification and happiness beyond the grave, even the keepers of that Covenant had to be saved by faith, as the xi. chapter of Hebrews doth most plainly show. It is in this sense that the apostle calls it faulty. For if that first Covenant had been faultless, then should no place have been sought for the second. Heb. viii. 7. But it was meet that this should be abolished, and a better established. He taketh away the first that he may establish the second. Heb. x. 9. The misfortune is, that many misunderstand and blend the two, so as to offer new Covenant promises as the reward of obedience to the old; and old Covenant threats as the punishment for disobedience to the Gospel or new Covenant. Great care should be used to distinguish properly; "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for unto this day remaineth the same veil untaken away in the reading of the Old Testament: which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. iii. 13, 14, 15.

A vast difference appears between

the old Covenant and the new, of which the following are the chief points: 1. The old was made in time; the new before time. According to his own purposes and grace, which was given us in Christ Jesus before the world began. 2 Tim. 3, 9.

2. To the first, man was a party; the second was concluded between the sacred Trinity: And not as Witsius supposes, who says that "man was a party concerned in both." God's people were *concerned* in the second,—their happiness being the object of the covenant; but not as a party. He (man) could not be a party without being a contractor. Christ was the purchaser, and God's people the thing purchased. In the first, the thing purchased was temporal happiness; the price or condition man's own righteousness: This price he agreed to pay. To the second he could not be a party, without stipulating to pay, either his own, or Christ's righteousness, for eternal repose; and this is forever impossible; since He offered himself, and not that they offered Him. Man could not be both, a bargainer, and the thing bargained for. Gal. iii. 17.—1 Cor. xii. 11.—Eph. i. 13.

3. The old was to be removed; the new is to continue. Psa. 89, 28.—Heb. 13, 20.

4. The one is called old, because it went before: The other, new, because it followed in order of time.

5. The old had human righteousness as a condition of living and happiness: Rom. 10, 5. the new has the righteousness of Jesus Christ by faith for life and salvation. Acts, 13, 39.—Philip, 3—8, 9.

6. The blessings of the old were of debt, by works: the blessings of the new, are by grace, thro' faith. Rom. 4—4, 5.

7. The seal of the old was human blood: [circumcision:] The seal of the new was the blood of Christ. Heb. 12—24.

8. The subjects of the old are under the law, and in bondage: Those of the new are free, and heirs of eternal life. Gal. 3, 10.—John, 14, 17.

9. The old was written on tables of stone: The new is written on the heart. Heb. 8, 10.

10. The High Priest was mediator of the old: Jesus Christ is mediator of the new. Heb. 8, 6.

(to be continued.)

PRIMITIVE BAPTIST.

TARBORO', OCT. 3, 1835.

☞ Please circulate freely among the brethren of our sentiments, as this is intended as a specimen copy. Any persons wishing to subscribe for the paper, will please forward us their names.

☞ The Brethren of the Old School generally will confer a favor, by forwarding any intelligence or matter connected with our cause, which they deem interesting or useful, with their proper names subscribed.

☞ The Little River Association will meet in session at Salem M. H. Johnston county, Friday before 3d Sunday in the present month.

The Contentnea Association will meet at Pleasant Plains M. H. Friday before 4th Sunday in the present month.

☞ Six Associations in North Carolina, namely, Kehukee, Contentnea, Little River, Country Line, Abbot's Creek Union, and Mayho, have washed their hands of the new inventions; have commanded the m not to "lodge about the wall," by declining any correspondence with them; and

have "cast forth all the household stuff of Tobiah out of the chamber."

We are informed by a brother living in Georgia, that a majority of seven Associations in that State, namely, Flint River, Oakmulgee, Ebenezer, Echoconnee, Columbus, Western, and Yellow, "have not bowed the knee to the modern Baal." We rejoice at this intelligence; believing, that when fellowship is broken by a departure from the apostles' doctrine, disquietude and distress will be endured, until a line of separation be drawn.

☞ The following we copy from the Signs of the Times, as according well with our own views, as speaking the truth at once, and as worthy of good heed. For we sincerely believe that every material point in the faith and practice of the church of God should be supported by plain positive scripture sanction; and that any point which cannot be attested by two or three scripture proofs that need no explanation, is not worth contending for. If scripture must be explained to prove a matter in controversy, the evidence elicited will be nothing better than warped opinion; since a dozen men might place as many different constructions on the meaning of the same passage. This kind of evidence of their correctness is all the "popular institutions" have. The scriptures contain, plainly expressed, all things necessary for our conduct and belief. Any thing implied added thereto, is an incumbrance, and a reflection upon divine wisdom and goodness; and cannot but prove a departure from the faith. The advocates of the "benevolent institutions of the day," declare they are not only great and good things, but according to the word of God. It is ours to challenge express proof from the Bible. In the absence of such proof we are not bound to believe them: Nay, we are bound not to believe them.

The New Testament furnishes no record of any true religious society except the church of God. The societies of the day are not the church. They are superadditions. They are adventitious. They are not made up of the church of Christ. Their action is not the action of the church. If they are not the church, they are of the world. Their titles are worldly, their rules worldly, their organization worldly, their support worldly; their means and doctrines often unscriptural, sen-

suul, devilish; and consequently, antichristian. The church of the living God is the pillar and ground of the truth. 1 Tim. iii. 15. Any religious body differing in its nature and constitution from the church cannot, will not support the truth. They will not pretend to say these benevolent societies are so many churches. Then they must be something else; the requisites and essentials of the church are gone; and said societies stand as so many plants not planted by our heavenly Father. The church alone is qualified and intended to support the ordinances thereof. It is theirs to maintain the truth and to spread the Gospel. Aid called in from any other quarter betrays something adverse to the church and the spirit of the Gospel. We believe some have engaged in these things with pure intentions. But this does not change the nature, tendency, nor even the design of the institutions themselves. It has only decoyed more to follow their pernicious ways. Upon the whole, money is the main spring to all the machinery; and the love of money, appears to be the root of this sore evil to the church of God.

Reasons for roundly asserting that the popular institutions are Anti-Christian—Reply to Bro. R. Reese of Ga. &c—Our Brethren in Georgia are right in asking of us scriptural authority for the position we have taken in regard to the religious inventions of the day; we only regret that any who have read our paper should have overlooked those scriptural references which have been constantly urged by our correspondents and ourselves, as our reasons for denouncing as anti-christian, Theological and Sunday Schools, Mission Tract, Bible and all other professedly religious societies, except the Church of God, together with the *anxious-bench and submission-chair* system of getting up revivals and converting sinners. We hold ourselves bound to give on all occasions, when demanded, scriptural authority for our faith and practice; and when we fail in finding scripture to sustain us, we shall feel ourselves bound to abandon every point.

In all matters of debate, whether civil or religious, it is uniformly admitted that the weight of proof devolves upon the affirmative party; the negative is always established where the affirmative cannot be sustained. By this universal rule of order, the laboring oar is placed in the hand of those who affirm that the institutions in

question are of God, and in accordance with his word; but it does not belong to us to prove the negative. Yet the affirmative party have been frequently challenged to produce authority from the Bible for these institutions, yet, they have not only utterly failed to do so, but have published to the world that they could find no such authority in the Bible. We copied into 2nd Vol. of the Signs, the Report adopted by a general Convention in Ohio, some 18 months or 2 years ago, in which they say: "*Hence, we shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined.*" * * * * * *It will instantly be perceived that the question is not whether the New Testament has anywhere expressly directed the establishment of a Tract Society, designated the year, day and hour when it shall be organized, the number of its officers, and given a schedule of their names—all will admit that NO SUCH INSTRUCTIONS ARE GIVEN!*" And again, in the same report, they use these words: "Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament," &c.

The Report of which the above is an extract, was adopted at the General Meeting in Ohio, and at the time published in the *Baptist Weekly Journal*, and in various other religious periodicals throughout the U. States. Hence for us to continue to challenge from them Bible testimony, when they frankly tell us they have none, would avail nothing; and as they consider themselves safe in proceeding in these things without Bible authority, and as we have no right or disposition to forbid them, our only course is to denounce their unscriptural inventions as anti-christian, and to withdraw our fellowship from them as disorderly walkers.

Our first, and principal reason then, for *roundly* calling these inventions anti-christian, is, that by their own confession they are unscriptural. Our second reason is, that these institutions are evidently hostile to the scriptures; this will appear by comparing them with the word of God. We will begin with—not the Bible,

but the *Bible Society*, so called; this institution professes to be the efficient cause of the salvation of many souls—whereas the Bible assures us that there is salvation in no other name than that of our Lord Jesus Christ, Acts, iv. 12.

The Bible Society, claiming to be a religious institution, requires money as the sole qualification for membership, and have officially solicited, through their Secretary, a successful horse-racer with a part of his gambling gain, to constitute himself a Life Member—which we are informed he has done by the payment of the requisite sum.

The Scripture requires repentance towards God, and faith towards our Lord Jesus Christ, Acts xx. 21. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God, John iii. 5. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned, Mark, xvi. 16. In short the Bible requires that the saints should be separate from the world—that they should not be unequally yoked together with unbelievers, 2nd Cor. vi. 14, 18. The Bible Society requires an amalgamation;—the Bible forbids the giving of flattering titles to men, Job, xxxvii. 22; 1 Thess. ii. 5. But the Bible Society gives, or rather sells for a stipulated sum, *flattering titles* to men. The Bible holds the love of money to be the root of all evil, 1 Tim. vi. 10;—but the Society holds that it is the root of great good.

Theological Seminaries in attempting to qualify men to preach the Gospel, virtually profess to hold at their disposal the gifts of the Holy Ghost, and to impart them to men for money, this is anti-christian—as it was fully demonstrated by the Apostle Peter in the case of one Simon, see Acts viii. 20. The limits of this article will not admit of a full view of our objections to all the institutions of the day. It is sufficient for us in this place to say, that the entire mass of all the humanly contrived institutions of the day do profess to have in view the salvation of souls; and men are taught to regard them as possessing a power to convert the heathen to God—to evangelize the world, and to “*save some, yea many from the quenchless fires of hell.*” These institutions are got up by men and supported by men and money, and as they are looked to for the salva-

tion of immortal souls, they are esteemed as gods. As gods they are looked up to for the extension of the Gospel—multiplying the number of the ministry—for the support of the Gospel and for the conversion of sinners, and finally they are hailed as the indispensable machines of executing the decrees of God.

That these institutions are regarded by many as an instituted means of salvation, is not doubted, nor do we impugn the motives of all who have enlisted in their support; but the very moment they are looked to as a way or means of salvation, they are to those who so look to them gods. The jewels which the children of Israel borrowed from the Egyptians and carried with them through the wilderness, were harmless things, until they were by their Priest cast into the fire, when lo! out came this Calf! As soon as the daughters of Israel stripped off their jewelry, and their trinkets had assumed the form of a calf, it became a god, or an idol to Israel; and immediately a protracted Campmeeting was got up, and the people were told that these were their gods which had brought them out of Egypt. Even so a share of the good things of this world, when held in the hands of the saints, or distributed among them as every man has need, are good, and to be received with thanksgiving, and used as not abusing them, knowing that their fashion passeth away; but the moment their property, or any part of it, is appropriated to be used by the *Priests* in the production of a Mission, Tract, or any other society having in view the salvation of souls, it becomes an idol. Such is indeed the case at this day with the Baptists—they have given their gold, silver, *necklaces, rings, &c.* to the priests, to support as they supposed the gospel, but to the astonishment of many, out has come these calves! And the shout is raised by the devoted priests, or agents of these *calves* or societies, “*These be the instituted means of salvation which have brought you out of the land of spiritual Sodom and Egypt.*” and men are called upon to sacrifice unto them, and to ascribe to them the honor of “*saving some, yea many precious souls from the quenchless fires of hell!* (See Judson’s Letter.) Hence they are a snare unto the saints, and an abomination in Israel. We are called upon to show that they are Anti-christian, and to make it appear by the word of God. By the term Anti-

Christ or Anti-Christian, we would be understood to mean *the man of sin*, the *son of perdition* spoken of by the Apostle, 2 Thess. ii. 3. *Anti* signifies *against*; hence whatever is in its nature in opposition to Christ is anti-christian. We have already shown that the institutions against which we contend are idolatrous in their nature, and are regarded by their worshippers as possessing a power not only commensurate with that employed by Jehovah in the salvation of souls, but even superior; for it professes to convert such souls as the Holy Ghost has been striving in vain for years to convert, and which, but for these idols, must have gone down to hell at last. A power is ascribed to these inventions of greater facility in the work, than in the ordinary work of the Holy Ghost; they are represented as possessing a governing influence over the Holy Ghost—so much so that they can appoint seasons of pentecost, revivals, &c. and by an exercise of the power of these inventions, they will influence the Holy Ghost to come down and help them in converting sinners. For testimony as to the correctness of our representations, we refer our Georgia Brethren to the popular publications of those institutions.

Having then as we believe proved to the satisfaction of the honest enquirer after truth, that the institutions in question are idolatrous, we will enquire with the Apostles, 'What agreement hath the temple of God with idols?' 2 Cor. vi. 16. Evidently no more than Christ hath with Belial, or the believer with an infidel. Should any further testimony be wanted on this point, let the reader carefully compare the rise and progress of these institutions with the description which the Apostle gives us of the coming of the *man of sin*, 2 Thess. ii. First the coming of the man of sin was to be accompanied by a *falling away*, and that this falling away should take place in the latter times, 1 Tim. iv. 1. Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c.

First, The coming of the man of sin was to be marked by the apostacy of some from the faith, 2 Thess. ii. 3; also 2 Tim. iv. 1. Is there not evidently a falling away from the faith of the gospel manifested by those Baptists who have gone into the new measures of the day?

Professor Eaton in his Inaugural Address, page 20, assures us that he cannot withhold the expression of his gratification *at the change of views and action* which have taken place among the Baptists. Certainly none can be so blind, who have any spiritual light, as not to see that the doctrine of sovereign grace has ceased to ring from the pulpits of all those who have adopted the new order.

The second mark by which the man of sin should be known in his coming, is, that he *opposeth and exalteth himself above all that is called God*, &c. 2 Thess. ii. 4. The institutions in question bear this mark enstamped most legibly upon their frontlet. They oppose God by reviling and deriding his doctrine; 2d by making void his commandments by their traditions; 3d, by teaching for doctrines the commandments of men; 4th, by persecuting his ministers, and making a theological education the indispensable prerequisite to efficiency in the Gospel ministry, and by their general opposition to the saints who refuse to go with them in their wicked pursuits; and they exalt themselves above all that is called God, by claiming the power to give their preachers greater or more efficient gifts than those bestowed by the Holy Ghost on those who preach the gospel of Christ—by professing to wield the destiny of immortal souls—by issuing commissions to preach the gospel, to their hirelings, and by professing to possess the means by which they can readily convert such souls as they tell us the Holy Ghost has been striving for years to convert, but to no purpose. From all which, it is sufficiently clear, that the modern institutions of the day *oppose and exalt themselves above all that is called God*.

A third mark of the man of sin, is embraced in the same chapter, 9th and 10th verses, Whose coming is after the working of Satan, *with all power*. This they manifest in their exaltation as above noticed—all power to call, qualify, send forth and sustain what they profanely call ministers of the Gospel—all power to exert in the production of revivals of religion, the conversion of sinners, and the conversion of the world to God. And *Signs*—the signs which they present, by which they wish to be recognized as the approved of God, are not such as the word of God authorize us to look for, viz: that they are hated of all men for Christ's

name sake, or that they are the poor of this world, but rich in faith, &c. No, these are not the signs: But rather Come and see, our zeal for the Lord of Hosts! see how we prosper—see how the world loves and unites with us in building up the Kingdom of God; look at our numbers!—*legions*, for we are many—we are wealthy—we are popular—we are learned and esteemed of all men; and *lying wonders*—thousands of converts to their faith—fire from heaven in the sight of men, &c. See Rev. *And with all deceivableness of unrighteousness in them that perish*. Their facilities for deceiving them that perish, are many and various. Their specious pretensions to circulate the Bible without note or comment—without money or price, to the needy and destitute, while they are enriching themselves by this system of mendicancy; their pretensions of circulating Evangelical Truth, through Tracts, Sunday Schools, Missionaries, &c.—when in reality they are themselves ignorant of the gospel and destitute of its spirit—are all admirably calculated to deceive them that perish. *Because they receive not of the love of the truth*. Those who possess the love of the truth are not to be deceived, because God hath chosen them to salvation through sanctification of the spirit and belief of the truth; but they that are finally deceived by them are those unto whom God will send strong delusion that they should believe a life, that they all might be damned who believe not the truth, but had pleasure in unrighteousness: Verses 11 & 12.

But time would fail us to pursue the comparison of the institutions of the day with the marks of anti-christ given us in the New Testament. They shall be lovers of their own selves, *covetous*, (coveting and grasping all that they can hoax the people out of,) *boasters*, *proud blasphemers*, *false accusers*, *incontinent*, *fierce*, *despisers of those that are good*. Traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof—of the sort which creep into widows' houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, but *never able* to come to the knowledge of the truth, men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 1, 8. Unruly and vain talkers and deceivers, whose mouths must

be stopped, who subvert whole houses, teaching things which they ought not, *for filthy lucre's sake*, Titus 10, 11. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken off, and through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Peter ii. 3, 4. Wo unto them! for they have gone astray in the way of Cain, and run *greedily* after the error of Balaam for reward, These are spots in your feasts of charity when they feast with you; feeding themselves without fear: clouds without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame—wandering stars, to whom is reserved the blackness of darkness for ever—walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Jude, 11, 16.

In thus comparing the rising inventions of men with the predictions going before, how sensibly the mind is struck with the minute exactness with which the pencil of divine inspiration has portrayed these *filthy dreamers*, and the productions of their hands. Well may the heavens stand in astonishment and the earth be horribly afraid, and very desolate at this. The professed people of the Lord have committed two evils; they have forsaken God, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 12, 13. Can the Baptists who have followed the daughters of the Old Mother of Harlots into all this iniquity, evade the just rebuke of him who says, I have nourished and brought up children, and they have rebelled against me. Ah, sinful nations, a people laden with iniquity, a seed of evil doers, children that are corruptors: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isa. i. 2, 4.

Believing what we have written on this subject is amply sufficient to show our Brethren at the south, and all others who are prepared to judge candidly, that we are fully sustained by the Word of God in our opposition to the religious institutions of modern inventions. We close with the Apostolic exhortation to

such of our brethren as have been decoyed by seducing spirits, and doctrines of devils, viz: "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17, 18.

FOR THE PRIMITIVE BAPTIST.

The Grace of God.—Grace is a word, which, in its true Gospel sense, is by many, little understood. It is in its signification of so transcendent and infinite excellence as to admit no word in our language that can add to its quality. Consequently, any word added to increase its excellence, is a detraction or an incumbrance. As it respects gifts and qualifications by grace, words are prefixed or added in the New Testament to distinguish the measure or quantity; such as, "full of grace and truth," "great grace," "abundant grace," "more grace," "manifold grace of God," "true grace of God wherein ye stand." We would explain grace to be, *the favor of God bestowed upon sinners, without their deserving it for their own sakes, and without their asking it.* The term "free," prefixed to "grace," ("free grace,") is not only an incumbrance, but a forgery; since neither Christ nor the apostles used this phrase, nor any other, to convey the idea intended by it; and as grace is bestowed without human merit, it perfectly embraces the idea of its being free on God's part. It is therefore as inconsistent to say "free grace," as it would be to say free liberty, or a bound bondman. But the idea intended by some men, is, universal grace, grace possible, and, grace offered to all mankind. Whether it be universal, possible, or offered to all men, one question will deter-

mine, namely: Is it offered to any? We answer, it is never offered; but always bestowed. For love cannot exist without an object. Love cannot be offered: If it falls short of its object, it is not love. If the love of God exists in Deity, it extends already to its object, [the sinner,] and cannot be offered; but will be bestowed and made known sooner or later. If it does not exist in the Trinity, it cannot be offered to men; for to offer a thing that does not exist, is a paradox. Grace offered, would be no grace; since that cannot be grace, which does not extend in its sensible effects to the object of it. Hence, if grace be not offered, it is not possible, but certain; and if not possible, it cannot be universal; unless all mankind universally, and every individual in particular, be the objects of it. Nor do we find in the Scriptures a single instance of "grace offered," "free grace," nor any clause that conveys the idea. Mercy is an act of love, rescuing the sinner from deserved punishment. This also is subject to the same restrictions with grace:—never offered; but, in all cases, sovereignly and divinely bestowed; since that cannot be mercy, which is not experienced.

Grace can under no circumstances, be deserved, for our own sakes; for *favor merited, is justice rendered.* If we have any concern in the terms of it, whether it be *our obedience*, or *our asking* for it, this becomes the price of favor, and the favor itself a debt. Proof: "Now to him that worketh is the *reward* not reckoned of grace, but of *debt.*" Rom. iv. 4. Whether law-works, or works of the gospel,—of tongue, hands, or mind; the reward is of debt. It is grace bestowed, that brings us to feel the need of grace. It is mercy bestowed, that leads us to ask for mercy. The guilt and

condemnation felt under conviction, are the offspring of the gracious leadings of the spirit of grace.

In its greater latitude it embraces, God's love eternal,—His foreknowledge distinguishing—His purpose unalterable,—His election particular,—His predestination well-pleasing,—His covenant triune,—Christ's obedience righteous,—His death atoning,—to us, His wisdom divine,—His righteousness godly,—His sanctification holy,—His redemption complete,—His call irresistible, by His power sweet subduing,—His forgiveness of all sin,—His justification from all guilt,—His faithfulness never failing,—His adoption fatherly,—His glorification of all his chosen.

FOR THE PRIMITIVE BAPTIST.

On visiting the Sick.—"Pure religion and undefiled before God and Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James, i. 27.

Besides keeping one's self unspotted from the world, visiting the fatherless and widows in their affliction, is perhaps the touch-stone, or trying point of practical religion; as charity, or love to God and saints, is the test of internal or vital religion. Although the word *visit*, in the text, is comprehensive in its meaning, yet the mere act of *going to see* the above characters is attended with circumstances so irksome to the pleasures and interests of human nature, that nothing short of true Christian fortitude is able habitually to perform it. If we visit the widow of a minister of the Gospel who is suffering affliction for the loss of her husband, we lose to ourselves the pleasure and comfort we received from his company. And so, in visiting the widow of any

saint. The loss of the satisfaction or other advantages derived to ourselves from the non-professor during his life, stands in our way of visiting his afflicted widow. The fatherless, if they are small or poor, cannot add to our enjoyment; if they are grown, they are too young to instruct, or afford us much gratification. In the above instances, we do not visit the "fatherless and widows," because it would conflict with *our own pleasure*. But if we explain "visit," to signify, *to minister to their wants*, it presents such a host of oppositions to carnal interest, that we have not space to record them. But when we are in health and tranquility, we forget the afflicted who are suffering in body and in mind. Their groans are out of our hearing; and we do not feel their pains. The wish breathed by the sick, "that I could see somebody, and hear him talk," is unknown to us. Freely to visit the *fatherless* and the *afflicted widow*, to let them see us, when they cannot talk; to let them hear us when they can speak; to minister to them in their sufferings, and to do good to them when they can do no good to us; this is "the spirit of Christ,"—this is a mark of a Christian.

Sunday School Celebration.—We glean from the valuable "Signs of the Times," the following resolution as noticed by a correspondent:—

"At a Sunday School celebration in Rockaway, N. J. Resolved: 'It is *our* solemn duty to bring all within our influence to a knowledge of the truth as it is in Jesus.'"

We do not notice it because we are surprised at hearing such a sentiment; for we think it in keeping with the institution itself: but to show its corruptness. Do they indeed believe that this work is as-

signed them? If not, why resolve that it is their *duty* to perform it? It is written, "But ye have not so learned Christ; if so be that ye have *heard* him, and have been *taught by him*, as the truth is in Jesus." Eph. iv. 20, 21. If they believe *they* can do it, they may make their pupils believe it too; and make themselves and pupils believe they *have done* it. There is too much reason to fear that they themselves "have never heard and been taught the truth as it is in Jesus," else they would not resolve to do what is alone the work of the Holy Ghost. "Howbeit when he the spirit of truth is come, he will guide you into all truth." John, xvi. 13.

Tract Meeting.—We find in the Christian Index of July 21st, an article, headed Tract Meeting, which appears to have been copied from the Religious Herald, in which is noticed the following item: "On motion of Elder Pratt, of N. H. the following resolution was passed:—

Resolved, that efforts to assist the Baptist General Tract Society, are contributions towards the conversion of the world."

Does the Tract Society believe the *world* will be converted? And this by *contributions*?—"He doeth great wonders." This is why we say, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

☞ However vauntingly men may bear themselves in the hour of prosperous villany, proofs enough have existed of the fears of guilt, when the hour of calamity approaches. Why did our first parents hide themselves after their sin, when they heard the voice of the Lord in the garden? Why did Cain alarm himself at being pursued by the people of the earth? Why shrunk

Belshazzar from the hand-writing on the wall? Adam had before heard the voice of the Lord, and trembled not: Cain knew that no witness of the murder of his brother existed: Belshazzar understood not the meaning of the writing upon the wall:—and yet they all, after the commission of their several deeds of sin, trembled at the voices that were heard, and the signs that were seen. Whence, then, was this? It was because conscience told them, that there is an Eye to which all hearts are open, and whispered the important truth, which has since been proclaimed aloud to all the world, that, "doubtless there is a God, that judgeth the earth."

Mathew.

☞ Just before his death, Locke thus addressed a friend: May you live and be happy, in the enjoyment of health and freedom, and those blessings which Providence has bestowed upon you. You loved me living, and will preserve my memory when I am dead. All the use to be made of it is, that this life is a scene of vanity, which soon passeth away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what you will find to be true, when you come to make up the account.

Death.—The frequent contemplation of death, as it shows the vanity of all human good, discovers likewise the lightness of all terrestrial evil, which certainly can last no longer than the subject upon which it acts; and according to the old observation, must be shorter, as it is more violent. The most cruel calamity which misfortune can produce, must, by the necessity of nature, be quickly at an end.

POETRY.

Evening Time—Zach. xiv. 7.

BY JAMES MONTGOMERY.

At evening time let there be light!
 Life's little day draws near its close;
 Around me fall the shades of night,—
 The night of death, the grave's repose;
 To crown my joys, to end my woes,
 At evening time let there be light!

At evening time let there be light!
 Stormy and dark hath been my day;
 Yet rose the morn benignly bright,
 Leaves, birds & flowers cheer'd all my way;
 Oh for one sweet, one parting ray!
 At evening time let there be light!

At evening time *there shall* be light.—
 For God hath said, "So let it be:"
 Fear, doubt, and anguish, take their flight
 His glory now is ris'n on me;
 Mine eyes shall his salvation see,
 'Tis evening time, and there IS light."

From the Hartford Mirror.

[The annexed feeling and beautiful lines are said to have been written by a young English lady, who had experienced much affliction. There is a devotedness, a spirit of religion running through it, which cannot fail to touch the most obdurate heart.]

Jesus—I my cross have taken,
 All to leave, and follow thee;
 Naked, poor, despised, forsaken—
 Thou, from hence my all shall be!
 Perish, every fond ambition—
 All I've sought, or hoped, or known;
 Yet how rich is my condition—
 God and heaven are all my own—

Let the world despise and leave me—
 They have left my Saviour too;
 Human hopes and looks deceive me,
 Thou art not like them, untrue;
 And whilst thou shalt smile upon me,
 God of wisdom, love and might,
 Friends may hate and foes may scorn me—
 Show thy face and all is right.

Go, then, earthly fame and treasure—
 Come disaster, scorn and pain;
 In thy service, pain is pleasure,
 With thy favor, loss is gain:
 I have called thee, Abba Father—
 I have set my heart on thee;
 Storms may howl, and clouds may gather—
 All must work for good to me!

Soul! then know thy full salvation—
 Rise o'er sin, and fear and care:
 Joy to find in every station,
 Something still to do or bear!
 Think what spirit dwells within thee—
 Think what heavenly bliss is thine;
 Think that Jesus died to save thee—
 Child of Heaven can'st thou repine.

Haste thee on; from grace to glory
 Armed by faith and winged by prayer—

Heaven's eternal day's before thee—
 God's own hand shall guide thee there;
 Soon shall close thy earthly mission,
 Soon shall pass thy pilgrim days,
 Hope shall change to glad fruition—
 Faith to sight, and prayer to praise!

"LET THERE BE LIGHT!"

God said, "Let there be light!"
 Grim darkness felt his might,
 And fled away;
 Then, startled seas, and mountains cold
 Shone forth, all bright in blue and gold,
 And cried, "'Tis day! 'tis day!"
 "Hail, holy Light!" exclaimed
 The thund'rous cloud that flamed
 O'er daisies white;
 And lo, the rose, in crimson dress'd,
 Lean'd sweetly on the lily's breast,
 And, blushing, murmur'd, "Light!"
 Then was the skylark born;
 Then rose the embattled corn;
 Then floods of praise
 Flow'd o'er the sunny hills of noon;
 And then, in stillest night, the moon
 Pour'd forth her pensive lays.
 Lo, heav'n's bright bow is glad!
 Lo, trees and flowers, are clad
 In glory, bloom!
 And shall the mortal sons of God
 Be senseless as the trodden clod,
 And darker than the tomb?
 No, by the *mind* of man!
 By the swart artisan,
 By God, our sire!
 Our souls have holy light within,
 And every form of grief and sin
 Shall see and feel its fire.
 By earth, and hell, and heav'n,
 The shroud of souls is riven!
 Mind, mind alone,
 Is light, and hope, and life, and power!
 Earth's deepest night, from this bless'd hour,
 The night of minds, is gone!

HYMN—THE CONTRAST.

"This world's" not "all a fleeting show,
 For man's illusion given;"
 He that hath sooth'd a widow's woe,
 Or wiped an orphan's tear doth know,
 There's something here of Heaven.

And he that walks life's thorny way,
 With feelings calm and even;
 Whose path is lit, from day to day,
 By virtue's bright and steady ray,
 Hath something felt of Heaven.

He that the Christian's course has run,
 And all his foes forgiven;
 Who measure's out life's little span,
 In love to God and love to man,
 On earth has tasted Heaven.

INTERNAL EVIDENCE.

A man of subtle reasoning asked
 A Peasant if he knew
 Where was the *internal evidence*
 That proved his Bible true?
 The terms of disputative art
 Had never reach'd his ear;
 He laid his hand upon his heart
 And only answered—"Here!"

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. I.

SATURDAY, JANUARY 9, 1856.

No. 1.

PROPOSALS,

For publishing in the town of Tarborough,
N. C. a semi-monthly paper,

ENTITLED

The Primitive Baptist,

EDITED BY MARK BENNETT,

Printed and Published by George Howard.

THIS publication is principally intended to defend the old school United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies, and the making a “craft” of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of “lucre” than of “good will towards men,” we are opposed to them.

Some of the children of God, surrounded with, and interspersed amongst, the advocates of Missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions

of the doctrine and practice of the Gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars.

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FOR THE PRIMITIVE BAPTIST.

Brother Editor: By candle light, as is my common way of writing, I send you this for insertion into your paper; which paper, I hope, will in all its course be to the world a lamp of light to enable them to discover the intrigues, hypocrisy, deceit, covetousness and deformity of Missions, with all its attendant train of evils, and duping schemes of Baptist priests to make gain by godliness, and sell their Jesus Christ, in their preaching him to sinners, for bank notes. For as yet, in being a bit of a preacher for thirty-four years, I

cannot see for my life, nor with all my study, what is the difference between a preacher's selling his preaching of Jesus Christ to sinners for bank notes, and Judas's selling him in person to the chief priest for thirty pieces of silver. If there is any difference, I hope some missionary will tell me, for as yet my head is not long enough to see the difference between those acts, equally base and contrary to the Christian spirit of love to Christ and our brethren, and mankind in general.

Brother Editor, having had opportunity to know, from the beginning of missions in North Carolina, or at least in the Kehukee Association, all its bad effects on the Baptist churches composing that body, and also of the Neuse, Raleigh, and Chowan Associations, I will detail in a short way some of the evils and pernicious effects of a mission spirit and moneyed schemes on these bodies of churches for public information, that they may make a judgment of a mission spirit as they severally may determine.

In June 1801, I became a Baptist, and straightway like Paul I preached Jesus Christ was the Son of God, and very God; and that there never was, is not now, nor never will be, any other God but him—and through grace given, I remain steadfast and immovable to this day in the same opinion.

In 1803, the church of which I was a member, sent me as a delegate to the Association held at Log Chapel, Martin county. Here, at this Association, was the first time I ever smelt that Christian-dividing, moneyed spirit of missions.

To the Association in 1804, held at Parker's meeting house, near Murfreesborough, I was again sent as a delegate. There, in this Association, that worthy old Elder Martin Ross introduced the following:—

Query. Is not the Kehukee Association, with her numerous and respectable friends, called on in Providence in some way to step forward in support of that Missionary spirit which the great God is so wonderfully reviving amongst different denominations of good men in various parts of the world?

Thus, brother Editor, you can see what I have lived to see, either the good or evil of missions and moneyed schemes for 31 years among the Baptists in this State; in which time I have mingled with the Baptist churches and Associations, &c. less or more, and have been an observer of the fruits of these new schemes among

the Baptists to this day—the result of which you shall have in a short way, to lay before the public for their consideration and discussion, as their judgments may dictate.

As I profess to be a witness for Christ, I will speak the truth from observation and lie not, if I know it. And first, Elder Martin Ross had heard of Cary and his Indian mission; and second, of the Moravian mission to Greenland, &c. &c. which fired his zealous soul with a spirit to be like others. I presume to say this, because I was in the Association when he introduced the Query, and heard his remarks on its introduction; and so ought to know, since his remarks at that time on missions were like thorns in my bosom, for I had not so learned Christ, although I held my peace, being but a child in grace. And as thorns and a curse to my soul and to the churches in general, has missions remained to this day, as is but too well known to thousands of Baptists. And I do not believe that all the toils, labors and services of that great and good man, Elder Ross, rendered to the churches and Kehukee Association for their good, during a long, zealous and devoted life, bears in comparison the weight of a feather when contrasted with this one wrong step; so as by his influence seducing her to step out of the good old way in which the Association had walked for forty or fifty years in love, peace and harmony. This should be a caution to all other old and venerable ministers, how they act as stewards of God, and never go beyond nor fall short of coming up to, thus saith the Lord in his good book. For this one wrong step has produced in the Kehukee Association error, division, strife, contention, misery, discord, and a train of other evils that my own eyes have witnessed and my heart felt with pain and grief.

2d. In the Association, when it was introduced by Elder Ross, and he and others zealously went into an eloquent and pathetic description of the advantages of missions to spread the gospel, build up the churches, convert and save the world, Indians as well as others, with many other then hopeful anticipated advantages to the world and churches, all the time of the discussion of the Query, its odour was to me offensive—there was something in my heart saying, not so; and that not so, has remained in me to this day, although little

did I think then that I ever should become a writer against missions. And it is that same not so, to this day, that induces me to write my observations on the cursed fruits of a mission spirit to this day. And I challenge the whole world, from north to south and from east to west, and all missionaries under the sun, to show me from the New Testament, which is the alone law for the gospel church without addition or subtraction, that ever John the Baptist, Jesus Christ or his apostles, sent out subscription runners, or formed begging or working societies, or hired men to go about to beg for money at \$20 or \$40 per month, or sell memberships into various societies from \$2 to \$50, or create offices in religious societies and then sell these offices to men, from membership to life-membership, from \$2 to \$50 a piece. Say, can such things be found in the New Testament? You know they cannot there be found in precept nor example, to support the preaching of the gospel. But some missionary may say, the New Testament don't say we shall not do those things to support the gospel. I say it is not so, sir; for the New Testament says, Matthew, x. 9 and 10: "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.)" And at the most Jesus says, let him that hath a purse take it. But here you say in effect, let him that's got no purse beg one; let him that's got no purse hire beggars to get one and fill it; let him that's got no gold in his purse form societies and sell memberships, and create titles and sell them to mankind to fill his purse while preaching. In the name of God, are mankind so blind as not to see, after so many tricks played upon them by priests to get their money to fill their purses, that all this money scheming are the devices and inventions of the priests, the cunning of the devil, and contrary to express directions given by Jesus Christ to his ministers, in sending them out to preach? For he said, the laborer is worthy of his meat, but the missionary scheme says, a beggar is worthy of \$20 per month, and an agent of \$40 per month, and that the honorable title of director for life is worth \$50, and membership \$2. What a men and devilish piece of priestcraft is all this sale and trade and merchandising of the saints! one word of which is not to be found in

the New Testament—if there can, come forth, harnessed with shield and sword. But a certain missionary said, our object in view is great and good, our design is to convert and save the world by the money we beg. Plausible, indeed. So said the priests of Rome—give us money, and we will pray your father out of purgatory; give us money, and we will say prayers or mass for the dead; give us money, and we will grant you indulgence in sin; give us money, and we will absolve you from the curse of your sins; give us money, and we will send missionaries to South America to amass gold, get their cows, sheep, and horses by thousands, and leave these poor creatures at last to die and be damned, so we get their cows, &c.—give the Pope money, and the Pope's power and pardon is sufficient to pardon any man, although he had deflowered the Virgin Mary. Say, sir, were not all these great and good objects in view, as well as yours, if they could be done? Yes, sir, plausible indeed in their day, as yours is now. But as theirs was never done but to get money, so with yours—yours will never be done but to get money. Theirs was the device of the priests, so is yours, I know. The priests promised to do things then to get money that only God could do, thus by lying get the people's money—so with mission priests, they say the conversion of sinners, which is a work of God, and thus by craft got the people's money. This I say is true, in my opinion, from my observation of facts and documents of their own. But I must not dwell longer in argument, but come to my object to point out the evils of a mission spirit, as manifested in the Kehukee Association with others, in a short way, for it would fill volumes to tell all the evils I have seen produced by this wicked, moneyed, Christian-dividing, and peace-destroying spirit of missions in the course of 31 years.

3d. The first evil produced in the Kehukee Association, by the introduction of this mission Query, was that of contention—this commenced immediately. Some was for, some against it; some hummed and hawed, some said nothing but thought for themselves, of which number I was one. But the Query was answered by appointing delegates to meet with the delegates from other Associations at Cashie meeting house in 1805, for the purpose of devising the first step how the Kehukee Association should come forward to sup-

port missions; for the influence and eloquence of the old Elders, that were for this new scheme of the priests making money by missions, bore down all before them. So they met and consulted, and laid the foundation stone of missions, which was on money. Now if the churches and people of North Carolina would only remove this stone, or in other words, withhold their money from missionary preachers, I will warrant down tumbles the whole structure into a heap of ruins; for on this silver sandy foundation these wise Elders built the temple of missions. One question here—Did John the Baptist, Christ, or his apostles, build the temple of preaching the gospel, or the church, on silver? Say, you have read the New Testament. Say no, for you know they did not. Let us hear Peter—gold and silver have I none, but such as I have give I unto thee. Hear Paul—for whom I have suffered the loss of all things, and so count them as dung. Hear Christ—the foxes have holes and the birds of the air have nests, but the Son of Man has not where to lay his head. John the Baptist was clothed with camel's hair and a leathern girdle—coarse stuff. No, sirs, the spread of the gospel and the conversion of souls were never by them founded on silver, but on their love to God and the souls of men, and their sense of duty to Christ as being chosen and called of him to preach his gospel to dying men. Thus there was as much difference in the foundations laid by our wise Elders, and God's foundation, for the spread and preaching of the gospel, as there is between bank notes and love. He that hath eyes and can make the great estimate of difference let him do so, my short limits won't admit it. Here I wish you fairly to understand, that this Query on missions was the egg in the Kehukee Association, laid there by Elder Ross and set upon by the Convention at Cashie, that has hatched the viper of contention in the Kehukee, Neuse, Chowan, Raleigh, and many other Associations, to the dividing of brethren, churches and Associations. Proof enough is at hand, if needed. This was the original egg of all the missionary distress in the Baptist churches of North Carolina—that has torn Associations in two, torn up some churches by the roots, divided others, and produced ten thousand evils, of which I am a witness for 31 years of the contentious and discordant principles of the spirit of missions.

4th. Now had this Query, this missionary egg, been marked by Elder Ross when it came into the Kehukee Association, with the mark of the Beast, which is money—but this he left for the Convention at Cashie to do, for this egg neither he nor the Kehukee Association marked with the mark of the Beast—had the mark of money at that time been seen on this egg, I have no doubt the shell would have been broken and it been thrown out of the Kehukee Association; for the Baptists in general are a close fisted set to their own preachers; this I write to their shame, not caring what they may say of me, so I speak the truth—and if they deny it, I will prove it upon them, to their shame. 'This mark money,' by religion, is the mark of the popish priests; it is the devil's mark on all his prophets, his ministers, and plans of religion, from Sechem to this day. Witness Balaam, Micah's priest, Judas, Simon Magus, Mahomet and his train of priests for money by the sword. For the devil has nothing to pay his priests with but money, or the good things of this world, and wanted to pay the preacher Christ with the glories of this world for one bend of the knee.

5th. Here again let it be fairly understood, that neither Elder Ross nor the Kehukee Association, founded missions on money. This was the work of the delegates sent from the Portsmouth, Neuse, and Kehukee Associations, four from each, if my memory serves me. These twelve men, less or more, met at Cashie meeting house in 1805, and there laid the foundation stone for missions in North Carolina—money. The proceedings of this Convention was never reported to the Kehukee Association, so as to have a place in her Minutes, if my memory serves me. Thus the churches, brethren, and the Kehukee Association have been groaning and suffering sorrows, miseries, and troubles, more than my pen can write, for thirty years, from the bad device and advice of these twelve delegates, in the step they devised for the Kehukee Association to step forward in the support of missions. And although these worthy old Elders are for the most part gone to eternity, whose names I revere and venerate, yet God has permitted me to live to see the evils, and feel the curse, and hear the sad effects of their mistaken counsel, in founding missions on money and thereby dividing the Baptist society in North Carolina. I

speak truth, don't be mad—for the bad device and advice of this Convention at Cashie, have produced more trouble to the Baptist churches in North Carolina, than all the other things that have befel them since their foundation as United Baptists, history and my own observation being judges. Now do let me pry a little into the dark original of missions in this case—first, what right had the Association to listen to Elder Ross's Query—it did not respect the affairs of the churches? No. What right had the Association to appoint delegates to the Cashie meeting—it was not by the advice nor consent of the churches? No. What right had this Convention to found missions on money? Not by the word of God nor the authority of the churches, but only from the pattern of the Pope in his propaganda. What right had the churches to receive their advice on missions, or a preached gospel by money? No authority to do so from the scriptures, as I have ever read. What right had the Association, churches, or priests, to open subscriptions, form societies, sell memberships for money, and impose them on brethren and stigmatise them with the names of ignorant, want of information, cold hearted Christians, fools, &c. because they would not come into their measures, when not one sentence of authority in the scriptures could be found for such conduct? Thus Elder Ross was wrong in introducing the Query, for no man can show me in the scriptures where any set of churches are called upon to form begging societies to beg for money to support a preached gospel; and the Association was wrong to receive such a Query, as it was not a matter of difficulty appertaining to the churches; and the churches were wrong to hearken to such advice, seeing it was not founded in the scriptures, which was published for their guide into all truth. Thus this one wrong step has led to a thousand evils to the Baptist churches, of which I am a witness. Thus, as I said in my first piece against missions, one step off of gospel ground forces another on the churches, until down they go sprawling. So let all missionary churches step back, as the Kehukee Association has done, and these evils will cease among them. If they do not, they will fall into a whirlpool of destruction at last, if you will take my word for it; if not, pass on from one wrong step to another, until you feel when too late your inevitable fate.

6th. Thus from small beginnings, and this one wrong step of our wise Elders, the churches and Associations have got to what they are at—divided, distressed, torn asunder, backbiting and contending, and reproaching and envying each other, in parties and party spirit to the destruction of some churches and to the misery of all, on all sides that are Christians; while the determined perseverance of money making priests, by the craft of missions, has been and still continues to be, the cause and sole curse of all these evils, of contention, discord, division, distress, backbiting, reproaching, party spirit, whispering, evil surmising—and worse, evil speaking, hatred and shyness, and a keeper up of the strife among brethren, churches and Associations to this day. This I say as a witness of facts from 31 years observation. And the party spirit that missions has produced, has entered not only into churches, but descended into civil society, in politics, and even to families and neighbors children; strife, prejudice and shyness has been the fatal effect. And well it may, for the love of money is an evil root, and when the priests take plans to get it that a Christian should blush at, surely their love of it is manifest. Then no wonder so many evils are the result of this moneyed scheme of beggars and sale traders of memberships, who as Peter said, should make merchandize of the saints.

7th. Now let it be remembered, that the Association appointed me to sit in these missionary boards, which I did at first when a child, in obedience to my aged fathers. And in the board held at the Falls of Tar River I sat, and the list to pay up \$2 for membership was called; a thing I had never read of, nor heard of, among the Baptists before. Well, said I to two brothers sitting by me, pay up or they will turn you out of the mission society, because you don't give them money. My mind fell into a short train of reflections—what is this society selling? not goods nor chattles, wares nor merchandize, nor titles of honor from which the poor are excluded among God's people. This, said I, is a devilish scheme, for Christ said the poor had the gospel preached to them, the widow's mite was accepted, and the poor are entitled to all the privileges of God's house; and the gospel humbles the proud and rich, and exalts the poor. So, said I, the gospel is

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a levelling principle, and a one-making principle in Christ Jesus, whether Jew or Gentile, bond or free, male or female. But this principle of missions is for the rich, is for their money, is for society-honor from which the poor are excluded, for want of \$2 to spare of their necessity and wants; and because they can't spare \$2, they can't sit in these chief seats of this honorable society. Then, said I, this is the invention of the priests and devil, and I will have no more to do with it. And further, said I, what are they selling at \$2? I see nothing. What are these men buying? they before had all the privileges of Baptists, and as members of a Baptist church; but now, I suppose, they are buying a seat in the mission board for \$2. Good heaven, said I, what a cunning and intriguing scheme to make money for priests! The New Testament speaks not one word of all this, in the councils of the first Christians. And so I went out, and have remained to this day an opposer of missions; for it is unscripturally founded on many a curse to the churches, a trampler on the poor, an exalter of the rich—founded in the guile of priests, and kept up by money loving priests, lest they lose their loaves and fishes. For in all the schemes of the day, money blows the horn and bestows the palm of honor, and fixes the seat of pre-eminence, crowns the object with laurels of fame, and cries, great is Diana of Ephesus, missions came down from God as she did from Jupiter—when the Pope and Church of Rome were the great grandfather and mother and maker of this mission goddess, for the Baptist churches and all the world to worship.

8th. Brother Editor, knowing you wish every piece inserted in your paper to be as short as possible, so as to comprehend the subject written upon, I tell you my mind is so crowded with the many hundred evils of missions, that it would fill a volume; I, therefore, must submit them in miniature.

9th. The first evil was a spirit of contention. This has raged in the Kehukee, Neuse, Chowan and Raleigh Associations, and many others, to the destruction of the peace, love, fellowship, and harmony of the churches; and made destructive work by dividing churches, Associations, and brethren.

10th. Missions has corrupted the pulpit, from pure gospel to—go ye into all the world and preach money to every crea-

ture; he that giveth shall help save the world, and he that giveth not, in effect, helps to damn the world—and has corrupted the old Baptist doctrine, and set the pulpit as a desk of controversy, declamation and Arminianism.

11th. Missions has divided the Baptist society, and this has produced weakness to their cause; for union is strength, division weakness.

12th. I will particularize, as having transpired under my own eyes for 31 years, that the spirit of missions in its fruits has been and produced contention, division and strife; it has been over bearing, dogmatising, proud, high minded, and self willed—discordant, backbiting, and whispering—prejudicial and destructive to the union, peace, fellowship, love and harmony of brethren; produced envy, shyness and hatred; error in doctrine and coldness in churches; a curse in religion, in politics, and families. To these baneful effects I set my seal, as true from facts; yea, many facts to my grief have proved this to me.

Now things did not of old time use to be so among the Baptists, after being called the United Baptists; no, all was peace, union, love and harmony, and oneness of doctrine, ordinance and discipline, from New Hampshire to Georgia, no matter in what State or Association they met. I remember when I was a boy, to have seen those old gray headed Elders give each other the hand of love and the kiss of charity over each other's shoulders; and tho' a boy, I could see how these old Christians loved each other. Ask old father Leland, who is perhaps the oldest Baptist preacher in the United States, if I don't speak truth—and if this should meet his eye I hope he will give you an answer. And if there was nothing else to prove to me, that missions and the moneyed schemes of the day were of men and the devil, and an offensive bundle of priestcraft, the baneful effects of a mission spirit is enough for me; for I know the priests invented the scheme, and not Jesus nor his apostles. And I know that it is thro' the influence of the priests the base moneyed schemes are kept going; and I know that the priests get the money, and therefore they cry, great are the moneyed schemes of the day—that their boots, broadcloth, and rich wives and idleness may be coming. For I know that the priests laid the egg of missions in North

Carolina, and I know that the priests warmed and hatched it, and I know that the priests fed the chicken, and I know that then the priests eat the chicken and barely left the gizzard and bones for other priests to pick at. Don't be mad—for I speak the truth, and truth hypocrites, deceivers, and liars never loved.

God's people by their new nature are like a flock of sheep, naturally desire to keep together and congregate, and feed and lie down in the same pasture, and at all times and in all places be in union and peace, and if one gets strayed off, he is never contented until he finds the fold. How then is this that the Baptist society is so divided, and become more like a fold of wolves than sheep, in biting and devouring one another, until many hundred churches are divided, and the visibility of some destroyed, and Associations torn asunder in several parts, one for Paul, another for Christ, &c. and no bleating, no overtures made on either side for peace and union again? This augurs badly, as if wolves were the cause and were still about, to keep the sheep in a fright and scattered, that they might prey the more easily on them. The reason is, by this one wrong step of our worthy fathers the wolves have entered the fold and thus scattered the sheep; and it is their desire to keep them scattered and from old Baptist ground; for then they see their loaves and fishes would be lost, if the churches were to get back to old Baptist ground. And I assure all the churches that are now called missionary churches, although they may now be in peace, that it is and has long been my opinion, that a fermentation will sooner or later take place in them all; for there is so much filth and rotten particles in the scheme of missions, that those churches must spew forth the filth. As proof of which, missions has divided the churches of the Raleigh Association, the Chowan Association, and the Neuse Association in three parts; and the Kehukee churches have it is hoped, spewed out most of the filth of missions, for our last was held with more love, peace, and harmony, than any since missions began to trouble and break her peace and union—besides mentioning as proofs the division of a great number of other churches and Associations throughout the United States. And as proof, that many churches which were once in peace on the subject of missions are

now in ferment, and many shifted on Kehukee ground, although the Kehukee Association has been a target for the shot of money-begging priests for a long time, yet as a mother in North Carolina she will not, it is to be hoped, but chide her wandering daughters hereafter, and set before them good example as well as precepts.

Brother Editor, my fourth candle is now nearly out, and I must close. There is in my opinion a kind of affinity, or half-brotherhood between missions and abolitionism. It is for this, I suppose, that abolitionists think to find friends in missionaries to circulate their incendiary pieces in the Southern States. But I do fondly hope, southern missionaries have not yet so far forgot their duty of man to man as that; however, it is clear, in my opinion, that missionaries are for freeing the souls of men by money, tracts, and human exertion—and that abolitionists are for freeing their bodies by human agency and incendiary publications. And I hardly know which of the two is worst, in my esteem; for the missionaries have broken the fellowship, peace, union, and love of the Baptist society—and that the abolitionists are trying to endanger the lives and break the peace of civil society, no man can doubt that has read their incendiary publications. And I think it is dog eat dog, about tit for tat—for I have a mean opinion of both, and both in my esteem are busy bodies in other men's matters. Let abolition fanatics keep their own consciences clean from slavery, and leave it to others to do the same; and then they would act as they should do, since another man's sin will not lie at their door, if they don't meddle with it and carry it there by their own foolish meddling conceit—then I fear it will be blood for blood.

I will now, brother Editor, conclude this piece by saying, that I have not pointed out to you one half, nay not one tenth, of the evils that I have seen missions produce in 31 years. And as I have here pointed out some of the evils of missions, my next shall be, when the spirit of writing comes on me, to show the churches the remedies, and how to get rid of these evils.

JOSHUA LAWRENCE.

Who has not a good tongue, ought to have good hands.

PRIMITIVE BAPTIST.

FARBORO', JANUARY 9, 1836.

The Editor takes this early opportunity to request of those who may favor him with their correspondence, to abstain from abuse and ridicule of every kind; as ill comporting with the design of this paper, and altogether unbecoming the Christian character. He hopes this request will not be construed into a propensity on his part to conceal truth or wink at error. He trusts that no friend of truth and of correct principles will be ashamed to express them, for want of universally approved terms to represent them by; and that no favorer of this humble organ will suffer himself to fall in with the almost general practice of sacrificing principles for persons. Remember St. Jude's warning sign: "having men's persons in admiration." We should be mindful at the same time, not to have men's persons in derision. Every religious subject that is worthy of remark, merits a grave discussion. Error can be exposed, and all the truth told, in a sober manner.

We received a few days ago a communication from Elder J. Culpepper, of Oxford, N. C. the design of which, probably is, to deter us from our duty, or to flatter us into suppression or concealment. He "desires" that "we may publish all that may be useful to our friends." This we will do to the utmost of our ability. He informs us that there are, in North Carolina, 25 Baptist Associations, 20 of which he says, are missionary Baptists. This would leave but 5 anti-missionary. According to information worthy of credit, together with our own knowledge, there are 8 Baptist Associations in the State opposed to the spurious institutions of the day.

He expresses "no doubt" but that we shall "pursue a course different from what he approves;" and if we "act conscientiously he has no objection." We are not accustomed to shrink from the frowns of men, nor to deviate to either hand for their applause; consequently, Elder Culpepper's disapprobation to our course weighs in our scale, not a grain. As it regards our conscience, it stands well approved and clear; yet we have a safer monitor than this to direct our course,— "a more sure word of prophecy," whereunto we take heed, and hope that our conscience is regulated by that. He who departs from it, (i. e. the scripture,) though he act conscientiously,

yet he needs a friend in all haste. For this is the religion of Saul before his conversion. Mark it: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things I did." As he declares he found the way he was then pursuing, to be unto death, all who are governed by conscience alone in religion, must equally be in the way to death.

Elder Culpepper states, that in their missionary churches, they have for a few years past, baptized from 3000 to 4500 persons, while the anti-missionary brethren have baptized from 180 to 200:—that these results afford ground to hope God is with them. This reminds us of a certain passage of prophecy: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Mic. iii. 11. It is one characteristic of false religion, to boast of its correctness from numbers, and taunt others for their paucity. Elder Culpepper bids us, if we are certain we are on the Lord's side, to "go ahead;" [This is from another language.] that they "shall press forward." We have every reason to expect perseverance, where money is the constant supporter and incentive. He concludes with what we cannot but consider a religious threat: "And although you may consider us heretics, and our institutions a curse; yet if when we all meet at the bar of God, he should pronounce us good and faithful servants, and our numerous followers should be permitted to sit down with Abraham, Isaac and Jacob in the kingdom of God, you may then feel very different emotions from what you now feel." It is very true that none of us know beyond all contradiction, that we are the saints of God. For faith, which is the substance of things only yet hoped for, and the evidence of things out of sight, is the highest knowledge of our gracious state. As for our poor self, we never could claim this great honor, "well done thou good and faithful servant." We hope we shall enter into rest, but not as a reward of our own goodness and faithfulness—if we ever shall, it will show what great things grace can do,—it will be upon the same principle the malefactor from the cross got there; and we feel that we could willingly give him our hand.

Wake Forest Institute.—By a communication from the Institute to the Editor of the *Biblical Recorder*, dated Sep. 10,

1835, we perceive that a church is constituted at the Forest, which has called to the pastoral care "President Wait, associated with Professor Armstrong." The writer of said communication uses the following: "while beholding seventy young men from different parts of the State, young men of mind and intelligence, young men who perhaps in a few years will hold the reins of government, raising a united shout to God." It appears to us, (to treat the subject gravely,) to have been a singular, if not an extraordinary religious exercise, to associate the thought of the reins of government at the same moment, with the transport of a united shout of seventy souls to God. We confess, however, that the thought is not very unnatural, when we reflect, that legislative patronage has been sought and obtained for the Institute. Nor is the constitution of a church at that place, very contrary to what might reasonably have been expected. We have no objection to any officers, from constable up to President, on account of their Christianity. Would to God they were all Christians indeed. But no individual, body, or community of religious people, has ever, when influenced by a truly Christian spirit, sought legislative patronage in our country, beyond what the Constitution guarantees to every denomination. The spirit which seeks it under the cloak of piety or benevolence, when revealed, will show itself, stern, rugged, and ghastly—cruel, unfeeling, and oppressive. We desire, (and we imagine all Christians do the same,) that ourselves and all the followers of Christ be strictly obedient to the laws of our country. We as a Christian are a royalist, as we hope, under the King of Kings; discarding all gentile dominion, pharisaic anarchy, and legislative patronage. We frankly own that President and Professor, attached to the pastoral care of the church of Christ, to us, sound odd enough. What will be the end of these titles?—*Ed.*

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FOR THE PRIMITIVE BAPTIST.
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Brother Editor:—Lately there fell into my hands the specimen of a periodical, under the above title, which I was highly pleased with, as it purposed to support and vindicate the ancient doctrine and practice of the old Baptists of

the New Testament days, and our Baptist fathers of these United States, and elsewhere. The reason why (in part) it was pleasing to me was, because so many upstarts latterly have arisen, many of them calling themselves Baptists, whose principles and practice are derogatory to the ancient Baptists, some of them in one point and some in another. And I being now in the seventieth year of my age, and having been about forty years a member of the Kehukee Baptist Association, and about thirty her clerk; which Association has been for some years past a target for vain puffers to shoot at, and no paper established for her to vindicate herself through; and as now a prospect is offering, for her to vindicate her doctrine and practice through, it gave me much joy in my old age, to find there would be a stand taken from the press as well as the pulpit against the prevailing errors of the day. For surely there never were more errors spreading abroad than in these last years; some from persons calling themselves Baptists, from some authors among them, and some they have borrowed from other societies or sects; some as to doctrine, and some as to practice, which are derogatory to the scriptures of truth, and the experience and faith of our predecessors. In doctrine, from Dr. Fuller, over the water; and Mr. Campbell, in the western States; and Mr. Clark, in the eastern counties of North Carolina—and many other upstart ministers, of the Arminian brood. In practice, they have done the same, in borrowing from other sects of religionists, when they could not hatch them fast enough themselves; and did not look into the scriptures for them, or desire to take them from the scriptures. No, for the scriptures are all fair and of a piece, and therefore will not admit of an amalgamation of law and grace; and is opposed to the schemes of man, and checks human pride; therefore, men in nature hate the plan that is calculated to lay low their pride and self importance. They have borrowed the practice of camp meetings, (this is why we hear of Baptist camp meetings,) and also marking some of their benches or seats, even in the meeting houses, with a large M, and calling them the mourner's seats; and others, a large A, and calling them the anxious seats or benches; and also set up something which they call

altars. These they have taken from the Columbian Presbyterians and the Methodists; to those they are beholden, and not to Christ nor his apostles, nor any of the ancient saints. And by these machineries they pretend they can help God to convert the sinners; hence when their main spring (money) has in their estimation prepared a young man to work the machine, you may hear the cry, if you want to get religion come to the mourner's seat, and you will find Christ there; while another is crying, lo, he is at the anxious seat, come and get converted; but a third is saying, he is in the altar, come into it, and we will give Jesus information thereof, and you will get religion. This I do not dispute, but it will not be genuine religion, but only the religion of the world, and not Christianity. These are the steps that men take to make Christians, differing from God's way, which is by his spirit's working on the immortal soul to inform the judgment, and not the firing of the natural passions. This is why we see so vast a difference in after life; some holding on their way, and some turning back to the weak and beggarly elements of this world. The one sort of professors constitute the Zion of God, and the others are barely nominal professors; the one established on the doctrine of the apostles and prophets, and Christ the chief corner stone; the others on a sandy foundation, hence why the gates of hell prevail. Many of these men made ministers would better suit the ball room than the pulpit; and while they are crying, lo, here is Christ, and lo, there—we remember what Christ told us about it, eighteen hundred years ago, and advised us not to follow them.

Now, brother Editor, if your little (despised piece, as I expect it will be to the pride of vain man,) can, and will be able to bring to fair view the difference between Christianity and the religion of the world, (with the aid of your correspondents,) I bid you God speed in that good cause; and may some of you be enabled to speak a word in due season to the poor saints of Christ, which are the butt of satan's envy, and his emissaries, in the bounds of the old Kehukee Association, (which was the third one established in these United States,) and to all saints, or children of God by grace. For many of them are weak, and faint, and well they may, for the arrows

of sarcasm and error, are levelled at them continually; and they will be pushed, shoved, hooked and horned by these wild beasts of the forest, until they come forward and defend themselves, by supporting truth and detecting error and exposing it. You may expect by so doing they will call you every thing but a clever fellow, or Christian, because you have taken a stand against the errors of the day; but I would wish you to remember what Christ for your encouragement said: greater is he that is with you, than he that is with the world. I suppose they will wish you were out of their way, (and perhaps out of the world,) rather than to be exposed by you, and the shame of their nakedness openly appear.

In my youthful days of Christianity God's ministers preached and prayed, and left the event with God. But of late years, (with many,) God is not to be trusted, without their having a finger in the pie, in converting sinners to God. Well may we say, as Paul said to the Galatians in his day: O, foolish Galatians, who hath bewitched you, that you should not obey the truth? The truth is what they hate and despise, and error that which they love. I long in my aged days to see the mouth of gainsayers stopped. It is the ardent wish of your unworthy brother in the bonds of the gospel.

JOS. BIGGS, Sen'r.

Williamston, N. C. 1836.

FOR THE PRIMITIVE BAPTIST.

THE TWO COVENANTS.

(continued.)

Additional remarks on the nature of the New Covenant.—We have remarked that the new or second covenant was concluded between the sacred trinity. This covenant, upon which the promise to Abraham rested, was confirmed before of God in Christ. Gal. iii. 17. The promise of inheritance made to him was by faith and not by the law, and consequently was a confirmation of the covenant which was made before of God in Christ. The gifts for the profit of church and ministry are according to the will of the Holy Spirit. But all these worketh that one and the self same spirit, dividing to every man severally as he will. 1 Cor. xii. 11. The will of the spirit is but the will of God; and the dispensation of his gifts is only a

regular course of fulfilment according to eternal arrangement. If the sovereign disposal of gifts be denied to the Holy Ghost, so that he must wait to receive instructions, this at once destroys the divine trinity; it leaves the Holy Ghost a mere subordinate—an under agent, strictly speaking, without any will of his own. He is called that Holy Spirit of promise, Eph. i. 13, which he could be without a covenant—understanding between the trinity, upon which he was promised. The angel announced to the shepherds, (concerning Jesus,) He shall save his people from their sins. As this could not have been proclaimed without a covenant between the Father and the Son; neither could our Lord have declared before his departure, concerning the Holy Ghost, he shall take of mine and shall shew it unto you, unless he had authority founded in the same covenant to say, “he shall.”

We remarked also in our specimen copy, that the old covenant had human righteousness as a condition of living and of happiness: the new has the righteousness of Jesus Christ by faith for life and salvation. Respecting the old it is written, For Moses describeth the righteousness which is of the law, that the man that doeth these things shall live by them. Rom. x. 5. As it respects the new, the imputed righteousness of Christ is that, and that above which ever has, in every age and country, justified any sinner before God. The sum of our creed is this: *Our salvation is wholly of God.* The pride of the human heart is not fond to acknowledge this; it will not own that we are absolutely dependent on God for salvation. Hence it has been assiduously employed to form a system of doctrine which will admit merit in human righteousness. This gave rise to the doctrine of the Pharisees, of the Ebionites, the Arians, Socinians, Arminians, Presbyterians, Quakers, Wesleyan Methodists, Free willers, and others, who insist upon the merit of works of our own; maintaining that unregenerate men are able of themselves, by the proper exercise of their own free will, to render themselves fit objects of divine favor. Christ's own obedience to the law of God constituted that righteousness which is imputed to men by faith, or through faith. As it is written, By the obedience of one many shall be made righteous.

Rom. v. 19. By the obedience of one, not by the obedience of many;—shall be made righteous; not make themselves righteous. Again: That I may be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Eph. iii. 9. Again: This is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Jer. xxiii. 6. From the above passages and many others of like import, it is evident that all human righteousness, as accounted either preparatory to a gracious state, or meritorious of divine favor, is abomination in the sight of God.

We also declared the new covenant is written on the heart. For it is written, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:—For I will be merciful to their unrighteousness, and their sins and their iniquities, will I remember no more. Heb. v. 10, 12. This is the very thing all the saints of God need,—that he should be merciful to their unrighteousness: for poor things, they feel they have no righteousness of their own. Instead of asking God to remember their holy principles and good conduct, they would rather pray God to forget it all,—to forgive it all. Upon no other principle than that of the covenant of grace could God be, or promise to be, merciful to their unrighteousness. His laws written in their hearts, with faith and joy and love is what, amidst frailty and tremblings, gives them good hope through grace. Inclosed in this glorious covenant shall the saints of God on earth in hope lean heavenward, taste sweetness in their tribulations, feel their feeble hands gain strength as they cast themselves humbly in trust upon the righteousness of the Lord Jesus; and in this dress quit earth arrayed for heaven, to be forever with their Lord at home.

(to be continued.)

[Circular Letter from the Little River Association of 1834, addressed to the churches composing that body.]

CLOSE COMMUNION.

“Ought we not, in the present age, to be acquainted with Church history?”

“That which has been may be again.”

When Christ Jesus was on the earth actually engaged in accomplishing the never-failing scheme of redemption for his people, and to unite them together in a band of vital union, by revealing himself to them, he first called a little band which he styled Apostles. To these twelve, he added seventy others. These eighty-two he called disciples, whom he sent out to bear the tidings of God's method of salvation abroad to the world. The form of church government, principles of faith, and the ordinances of the Gospel, were settled and established by Christ while on the earth, and was left to none other (however high their station,) to change at pleasure to suit the times. But the whole power was invested in Christ as an infallible head; for thus saith the prophet, "Unto us a child is born;" "the government shall be upon his shoulder;" "and his name shall be called Wonderful Counsellor;" and this same Jesus says, "All power in heaven and on earth is given into my hand." And knowing that he was not to stay long on the earth with his little band, but must leave them and return to the Father from whom he proceeded, he taught them all things necessary for them to know; both as regards the principles of faith, and the rules by which his church was to be governed to the end of the world. And with a view to establish and perpetuate harmony in the church, he gave them a rule which placed them on a level as brethren and sisters, without any offices of distinction, as may be seen by the following: "Ye know that the princes of the Gentiles exercise authority upon them; but it shall not be so with you." "Be not ye of men called Rabbi; for one is your Master, even Christ;" and thus takes his leave of them with these heavenly injunc-

tions, "teaching them to observe all things whatsoever I have commanded you."

After the resurrection of the Saviour, it seems the Apostles understood the instructions of their Master far better than those who, in after times, tell us, that neither Christ, nor his Apostles, gave a definite rule of church government, principles of faith, or mode of administering his ordinances; and for this reason they smoothly tell us, it makes no difference which way—let us all commune together. If it be admitted that the Apostles acted by Divine inspiration, (and this, it would seem, no christian man would deny,) it then follows, that the faith and practice of the primitive churches, which were established by the Apostles, was also of Divine origin.

In those early times, the church consisted first of members (for without which there could be no church;) secondly, of deacons and elders: The members were first in authority; and this the Apostles shewed by their examples, that nothing of importance was to be transacted but by their unanimous consent. Acts i. 15, vi. 3, &c. And such proceedings were both scriptural and necessary, in order to preserve a union among themselves. It therefore was the church which chose her own teachers; received in their fellowship those, though weak in the faith, who were able to give a reason of their hope: And this they had a right to demand of all those who asked communion with them. It was the church who excluded unworthy members; restored the penitent to their forfeited privileges; passed judgment on all subjects of controversy; no titles of distinction; no uppermost seats; a perfect equality. And this produced an amiable harmony: The elders were servants of the church—both

church and elders servants of Christ as their head. All were brethren—all were sisters, and all unite with the Apostle in this soul-cheering truth, that Christ "is the head of the body, (the church,) who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. Behold how good and how pleasant it is for brethren to dwell together in unity."

But the Apostles were scarcely cold in their graves, before the Spirit that began to work in the days of St. John, shewed itself openly in the changes that were made. The elders who had formerly labored in the church stood in no need of superior or President to maintain union and order. But now the number of the elders increasing with that of the church, one of those elders or prebyters was appointed to preside over the rest, whose business it was to distribute among his brethren their several tasks, and be (as they supposed) a centre of union to the whole society. This was the first departure from the Apostolic rule: But, said they, don't be hurt with us; we have the good of the whole society at heart; let us all peaceably commune together. This President continued, in the second century, to have the care of our Christian Assembly, possessing quite limited powers. But the power and jurisdiction of these Presidents were not long confined to these narrow bounds, but soon extended themselves, as may be seen by the following events: For by the united labours of the elders and presidents, new churches were collected in the neighboring towns and villages, which grew into a kind of circuits, or ecclesiastical provinces, which the Greeks in those days called dioceses; so that the presidents of the

cities could not extend their inspection to all the churches, scattered abroad as they were. Assistants or deputies were appointed, who were distinguished by the titles of county bishops, who held the middle rank between the presidents and elders, being above the one, and below the other. This was the second departure from the Apostolic rule. But, say they, be in peace; we have done it for the spread of the Gospel; don't you see how the church flourishes? Let us all commune together. In primitive times the churches were independent; no assembling of councils by which to enact laws or canons for their government; neither has such proceedings the least shadow of proof in the New Testament; nor was such a thing in the church during the first century. It was in the second century, that the custom of holding councils began: First, in Greece; and then spread through other parts of the world. These councils, which took their rise about the middle of the second century, soon changed the whole face of church government; which did much injury to the feelings, and diminished the privileges of the church, yet vastly increased the power of the presidents. This was the third departure from the primitive rule. Yet, said they, don't you see us busily engaged in making regulations for the church, and to advance the cause? Let there be no strife; let us all commune together. One effect of these councils was, the unscriptural promotion of one minister over another; for, under the pretence of keeping order in these Assemblies, some one must preside; and this appointment generally fell on one of the former presidents, who was conducted to the chair under the title of Bishop. And here we may date the rise of bishops, in the manner in

which the Papal Church now understand it. This was the fourth departure from the primitive rule. For these bishops soon forgot their once humble tone, and began to assert their authority, turn their influence into dominion, and their councils into laws, and prescribed rules of faith and modes of government. But, said they, let us all commune together. The church now began to assume the form of a creature of the state; and as such, had a very great increase spreading through different provinces of the earth, which gave rise to an additional set of officers, styled Patriarchs. These were to take something like a general oversight, and see that the movement of the machinery went well on; for error had not yet arrived to its highest period—this being the fifth departure from the Apostolic rule. But, say they, let us all commune together.

These patriarchs, having no superior among them, the Bishop of Rome was therefore invested with the title of Prince of the Patriarchs, which was the sixth departure from the Apostolic rule. But, say they we are gaining ground, let us all commune together. This opened a new field of honors and profits. The Bishop of Rome, (now Prince of the Patriarchs,) became proud of his station, and cast an underserved reproach on the holy religion. But by the church imitating the world, in conferring these high sounding titles, their numbers increased, but not their joy. Error, however, not having yet arrived at its most insolent height, as will be seen by noticing the events which took place under the reign of Constantine, the Christian Emperor, so called, he pursued the same policy that the Popes and Kings of England had long since exercised. By establishing his religion, he made it as

part of the state; and to make it respectable in the eyes of man, he provided sumptuously for those who should work the machine; and from thence religion became a trade: And he was probably the first who made religion a state engine, and hired men (said to be ministers of Christ) to be his workmen. The splendid churches and princely livings of the clergy, induced them to maintain such a religion as this, at all hazards. This opened a door for a flood of errors, (like swarms of Egyptian locusts in the days of Pharaoh.) But, say they, wonderful change which has converted Rome from Pagan to Christian: so let us all commune together. We find religion now advanced to a station where it received the hot-bed protection of civil power, while the primitive authority of both church and elders, was withdrawn from them, and placed in the hands of the bishops, with a view to rid themselves of all opposition or influence from the church or inferior clergy, that they might peaceably divide or dispose of the revenues of the church without any to control them. Strange revolution! A few years ago the minister of the church of Rome was a poor, humble, despised and persecuted man; but by this new change, he is elevated to the Jewish title of Patriarch. From this lofty eminence he looks down and beholds Arch-bishops, Bishops, Elders, Deacons, Sub-deacons, Readers, Exorcists, and people moving under him, yet called himself a servant of Him who said "Be not many masters;" "it shall not be so with you." The patriarch of Rome exceeded all his brethren in the splendor of his church and the riches of his revenues. Many were the deep groans that escaped the bosoms of humble christians. But the tone was now about to change:

It was now, submit and commune with us, or seek your protection in some distant mountains, dens or caves of the earth. I have no doubt but that God was preparing the distant valleys of Piedmont to receive those sufferers, where they might enjoy communion together. This wide departure caused Priceo, an elder, in the fifth century, to excite divisions in Armenia, Panticos, and Capadocia, who boldly asserted that there was no distinction among ministers in primitive times. But what could valor do against such fearful odds, having to contend against the arm of civil power, and priestly despotism? But the mystery of iniquity had not yet shown his entire deformity; for by the division of the Greek and Roman church, which event was the result of a strife between the patriarchs which should be the greatest, the patriarch of some was raised to the title of Universal Bishop; so that by the beginning of the sixth century, scarcely a vestige of the ancient rights remained. Now what say you? Are you prepared to commune with such a ghastly monster as this? No, said the Waldenses; for after these strange acts, probably in the seventh century, they resolved to take a long farewell of their homes, country and kindred, and made their graves in some distant forest. See them exposed to chilling damps on bare freezing ground—dropping many a tear by the way of their lonesome march to the distant valleys of Piedmont, that they might hold communion with the Father and with his son Jesus Christ, and also with one another. See what a christian man will do for conscience sake! Not long after these events, in consequence of the most part of the humble followers of Christ withdrawing to distant quarters of the earth, it gave the bishops

a more unbounded sway, as they had less resistance. The Universal Bishop was soon made a Temporal Prince, and from thence a Pope. After which, the world was welcomed in the church to the exclusion of the humble christian. The reading of the Scriptures was forbidden by the Pope; which left all the world to wonder after the Beast, whose names were not written in the Lamb's Book of Life from the foundation of the world.

And now what say you? Is there any christian, with all these facts before his eyes, who is ready to throw open the doors of communion of sufficient width to admit in this scarlet-coloured Beast, with a host of Popes and Priests sitting thereon, as one who is drunken with the blood of the martyrs of Jesus? Yet you see this is a fair conclusion on the principles of a general communion. Some, however, may say, that the errors of this enlightened day, are very small; and as such, should be no bar. But have we not seen, in ages past departures from the faith were small at first, yet tamely submitted to by some, and not resisted by others, (lest it should be known on which side they were,) until at last they made a Pope? And what has been, may be again. Since the days of Luther and Calvin, (which was in the fifteenth century,) the church has been wading out by divisions and sub-divisions, agreeably to the admonition: "Come out of her, my people." And when God's servants come out, they leave the greater number behind. Therefore, brethren, be not dejected. Although you are a feeble band, travel on towards the Philadelphian Church State, whom God declared to be without blame. And if any should ask, saying, Are there no christians except among you? An-

swer! Yes—probably thousands; whose Pastors have caused them to err, by instilling into their minds the doctrines of men: such as the doctrine, that all are born in a state of justification, universal atonement, works to merit grace, falling from grace, with many others of the like kind—while those who preach them, say, free grace—free grace. Strange inconsistency! From such iron & clay, may the Lord deliver us.

POETRY.

FOR THE PRIMITIVE BAPTIST.

THE JOURNEY OF LIFE.

Through earth, a maze, enwrap'd in mists
and shade,
Pass countless throngs, in haste to reach
their bourn;
Nor, still or on, the tide of time is staid,
Till moor'd beyond whence passengers re-
turn.
Some, lost in dreaming, reckless, urge their
way;
Some catch a glimmering taper's twilight
dim;
To some but nature's light's delusive way;
A few advance by sacred light sublime.
From the dark lonely waste is sometimes
heard
Reflection's whisper, "'s'this the road to
rest?"
Response falls back, "the way is broad and
clear'd,
"So many vow 'tis right, I'll sure be bless'd."
"With nature's lore, in reason's path I'll run;
"These tell me doing well will merit heav'n,
"Will cancel past offences,—will atone,—
"Will purchase rest, when I with God am
ev'n."
With this false hope one moves along at ease,
Till earth recedes and judgment is descried,
The Lamb in wrath:—dire horrors on him
seize;
When rocks refuse to crush, or mountains
hide.
A chosen few with eyes before, behind,
Keen piercing deep beyond inceptive time;
Explore God's love, his purpose, ever kind,
Predestin'd, bought, and born of God sub-
lime.
Wash'd by the spirit, freed from sin and seal'd,
They seal with grateful heart, God's word as
true,
Believe, adore, and love it, as reveal'd,
In frailty live on earth, above it too.
Their mind, attun'd, conforms to God's blest
law,

Their flesh, unchang'd, pursues the law of
sin;
I would do only good, say they, but ah!
Evil is present as if sworn to reign.
From tears to sin, from sin to tears again,
Lame, limping slowly on in sorrow's road
With bleeding feet; and hearts oft pierc'd
with pain,
They groan in earthly tents, but lean to God.
Death comes to their relief; their tears are
dried,
Their feet are heal'd, their hearts are eas'd,
their groans
Are hush'd: (beyond the grave sin makes no
stride;)
Nay more they fall and rise with broken
bones.
Some but now setting out, some midway on;
And some are breathing now the last weak
sigh,
While some are gather'd round the glorious
throne,
Their journey's ended, their distress laid by.
Grace sav'd the part that now in glory rest,
Grace sav'd the part that suffer now below;
And through eternity which cannot waste,
The saints in heav'n will sing what grace
can do. *Ed*

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston*.
Joshua Robertson, *Gardner's Bridge*.
George H. Alexander, *Columbia*.
R. M. G. Moore, *Germanton*.
Benjamin Briley, Jun. *Greenville*.
James Southerland, *Warrenton*.
Stephen J. Chandler, *McMurray's Store*.
John A. Atkinson, *Bensboro'*.
Jesse Gully, *Averasboro'*.
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington*.
Benjamin Bynum, *Speight's Bridge*.
James Wilder, *Anderson's Store*.
Parham Pucket, *South Washington*.
William Exum, *Waynesboro'*.
Francis Fletcher, *Elizabeth City*.
Wilson W. Mizell, *Plymouth*.
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnorsville*.

GEORGIA.

William Moseley, *Bear Creek*.
Robert Gillum, *Fayetteville*.
A. Cleaveland, *McDonough*.
James Henderson, *Monticello*.

ALABAMA.

L. B. Moseley, *Cahawba*.

RECEIPTS.

[To save the trouble and expense of remit-
ting receipts, we will note in each paper the
money previously received for it.]

Aaron Atkinson,	\$1	Wm. Moseley,	\$10
Benjamin Bynum,	1	Frances Fletcher,	5
Chas. W. Knight,	1	John Lamb,	5
Robt. D. Hart,	1	A. Keaton,	1
Thomas Godwin,	1		

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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“Come out of her, my People.”

VOL. I.

SATURDAY, JANUARY 23, 1836.

No. 2.

FOR THE PRIMITIVE BAPTIST.

Brother Editor: I now intend to comply with my promise in my last, which was, as I had in that pointed out the evils of a mission spirit, so in this, to point out to the churches of the United States how to get rid of those evils—which is now the subject before you, should you see cause to publish it.

And first. It is well known to all well read historians of church history, that the preaching of the gospel founded on begging, or soliciting money for its spread, began with the church and Babylonish whore of Rome, and not with Jesus Christ nor his apostles, nor their successors for the first 300 years of the Christian church. They never laid money as the nest egg, nor as the stimulus to the spread of the gospel, nor its preaching to the church or world—any man that can disprove it, will do me a favor to do so. If my memory serves me, Loyalla and the Pope's propaganda for the spread of the gospel by the aid of money, are the two first nest eggs laid of this sort; they were the first that made the basis of the spread of the gospel to rest on money. And thus began the mission-moneyed spirit, if my memory serves me; but I acknowledge it in some measure fails me, and I am glad I know it. Yet I am sure of this, that neither Christ nor his apostles (who should be the examples for after ministers) founded the spread nor preaching of the gospel on money. And I am equally sure, that the founding the spread of what missionaries call gospel, and the preaching of their gospel by the aid of money-begging societies, are the inventions of the priests and the artifice of the devil—of the priests to make money, and

of the devil to corrupt the truth and divide God's people, and set them to devouring and reproaching one another. For salary or money has never failed to corrupt the ministry, because an hireling cannot preach the truth; for the truth has in all ages and in all countries been offensive to carnal men; therefore, the hireling must preach something beside truth to please, or of course he will not be hired more by them that had hired him heretofore. Add the bait money to the ministry and it opens a door for the devil's corrupt ministers in sheep's clothing to enter the fold and ministry, and devour and scatter the flock. For I tell you, again and again, that the whole tenor of the Old and New Testament shows that the mark of a devil minister is gain by godliness, money by his religion, and that he loves the fleece more than the flock, and wants pay to serve God. Strange indeed that I must pay a man wages for doing his duty or serving his God. So that whenever you find a man that cannot preach without pay, and won't preach but for pay, or goes where he can get most pay, or takes methods to make money by his preaching, say Balaam, say Judas, say Simon Magus; say this man has the foot of Micah's priest, who ran after the Danites for higher wages, and was a thieving priest also, for he stole Mica's gods. These are devil priests, I tell you, according to the scriptures, find them where you will and in what sect you will. And to convince yourself of this fact, try the prophets, John the Baptist, Christ and his apostles, and their successors for three hundred years—add the Waldensian and Hugonot preachers of old time, and see if you can find this mark on one single one of them, to lay plans and devise schemes to make money by their several ministrys or mis-

sions in preaching—if you can, I am yet a fool in Christian politics.

2d. Then I set it down as truth that cannot be overturned, that all men-made, all self-made, and all devil-made ministers go for the bag, Judas like; for he was the first devil gospel minister, although the Old Testament shows very plainly, that there had been many prophets of the same cursed bag-breed before him. And this same bag-breed are now to be found in the world, without lighting a candle to look for them. And the reason is, that the devil has neither love, grace, nor glory to pay his ministers with; but is under the necessity of stimulating and paying them with the bag—or in other words, he pays his preachers with a full belly, praise and a lazy life, or the honors, profits and glory of this world—for Paul says, they serve their own belly and mind earthly things—he wanted to pay Christ the glories of this world to worship him, a black devil. And suppose gain is godliness, now none of these base views and doings is a mark of a God minister, nor can't be found among God's prophets or apostles, nor his ministers of any age of his church. They preach like a woman who has a young child and full breast, she is under the necessity of suckling it for her own ease and not for pay. Would you not think that woman a brute, who would charge the son of her womb for sucking her breast, that the God of nature has freely bestowed and filled for the nourishment of her children? Yes, sir, such a woman is worse than the brutes—so is such a minister of God. God has filled his heart with the sincere milk of the word for his children, and I say he is worse than a brute if he don't freely give it them. Yet the mother must eat, or no milk for the children; so all churches should feed God's ministers, that they may give milk. This is the law and the gospel—so starve the mother, so starve the children; hence said Paul, he had fed with milk, &c. But the devil's, and men-made, and self-made ministers are hired nurses. They have no milk in their breast for God's children, they serve for pay and so feed God's children on the pot-liquor of morality and self doings, on which all God's children will starve and become leaner than Pharaoh's kine. God's ministers have always preached, if they got nothing, or reproach instead of praise, loss for gain, death for life—persecution, affliction, and

poverty hinders them not, for the necessity of a full-breasted mother is laid on them, and woe is them if they preach not; and this woe, like a full-breasted mother, they feel less or more, to suckle the children of God. Suckle the children, and the minister of God feels ease and loses nothing but that which pains him as a mother to keep. Then minister and church are both benefited, he by preaching and they by hearing, as the mother's pain in the breast is relieved and the hunger of the child is satisfied. So, I say, are the feelings of a minister of God, find him in any sect or in any age of the church; and it is strange to me, that the churches with the scriptures in their hands can't see that God has laid his ministers under the necessity of freely preaching the gospel to them, and laid the churches equally under the same necessity of freely giving their minister support, bountifully, and not by begging, constraint, or grudgingly. I say, surely the churches are either blind or exceedingly covetous, not knowing that God has laid his ministers under necessity, and that the churches bountifully bestowing on them freely, lays God's ministers under double obligations to serve them. Then all ministerial support, according to the New Testament, is, the minister is to preach as freely as a mother suckles her child, and the churches are as freely to support him, as obedient children to the divine command—let him that is taught in the word, communicate to him in all good things. Then it is for the covetousness of the churches that God has suffered all this hirelingship and begging to come on them to divide them, and prove the greatest curse to the Baptist society of any thing that has befallen them since their forming churches in the United States. So there is no constraint to be used on either side, on minister nor church—this you will find to be New Testament law. Begging is a constraint, therefore I condemn by the New Testament the whole present machinery of money schemes.

3d. God's ministers are the churches servants, for Jesus' sake—but devil, men-made, and self-made ministers are the churches servants, for the bag's sake; or they must go to work like other home folks, or lose their fine coats, praise, and honor, and high station as they think to be a preacher is—when I had rather be a dung roller, and would think it higher honor, than to be a preacher of the devil's

and men's make. And many there are in this dark day, that prove themselves, because they hire themselves, Judas like, for the bag--such men the devil hires to preach, like Balaak hired Balaam to curse Israel for silver and honor--and thus Peter says they run greedily after the error of Balaam. And if this mark don't fit the new scheme preachers, and some others, my spectacles can't be good. Let the churches weigh their preachers by this standard--does he serve you for your money or not? Do you really believe he would not serve you if you did not pay him? Have you hired him to preach for you? Take care if he should marry a rich wife--farewell, bright eyes--motto, no pay no preacher:--

Pay me well,
And I'll help save your souls from hell;
Or, like the swan,
When winter is coming on,
I to warmer climes must go,
For God has call'd me there to preach, I will
let you know;

And before I on my journey wag,
I must the reason let you know, it is because I
do not get the bag.

For to work I am too grand,
Then in the pulpit I will take my stand.
And there he speaks with artful guile,
The reason is he wants his pot his neighbor's
meat to boil.

Histable richly clad and spread,
With the honest delver's bread;
And whether he wears coat or gown,
His preaching is for money down.
But money down men cannot always pay,
Then promises from church or Boards will do
a future day.

Pray at this do not start,
For if I beg for you I must share a part.
And if I choose to foreign climes to go,
Whether God has call'd me there or no,
Money in my bag I must have,
To help me the people's souls to save.
Tho' Peter thro' Jewish cities took his tour,
And Paul the Asiatic coast did scour;
Yet for the bag these never went,
For God had these apostles sent.

Yet Judas, never call'd of God, to the eleven
himself did join,
And this you know was bad, and thus his theft
in manner clandestine,
His bargain, sale trade, and death, proves he
went for the bag.

So men who hire out themselves to teach,
Prove to all around that it is for the bag
they preach.

Judas the bag did carry, we are told,
And it was this that kept him in the fold;
But when greater gain of others he could make,
He did the Saviour and his cause and his people
all forsake.

So let it be once to the old Baptist churches
told,

That in my esteem the missionaries have the
old Baptist cause for money sold;

And because they can by missions more money
make,
Therefore they do the old Baptist cause and
their brethren all forsake.
For had not the mission scheme of money in-
vented been, the hireling for to pay,
The United Baptist churches would have re-
mained in union to this day.

4th. To the churches I would write--
have you hired a missionary preacher to
preach for you? If so, stop paying him
seven years and see what he will do--he
is gone, he is gone, I warrant you, swan
like.

5th. Have you a preacher that has
promised to serve you for so much a year?
Then hold back your money, and you
soon will see whether he serves you for
Jesus' sake or money's sake.

6th. Missions and all the religious
schemes of the day are founded on money.
Then let the churches and all mankind
give their money to the poor, the naked
clothe, feed the hungry, the fatherless,
widow and sick relieve--and then they
will act as God has commanded. For the
whole tenor of the New Testament shows
that donations from the churches were for
the poor and necessitous, and necessary
uses; and not for young gallants in the
finest black. Take this plan, and not give
one cent to missions nor any moneyed
scheme of the priests, and I will warrant
you, down fall all their Dagon's with bro-
ken hands and heads. For by money
they live, without it they die as dead as
old Jupiter. For if the foundation of mo-
ney be removed, what shall the missiona-
ry do? to work in broadcloth and boots
they won't, but to beg in some society's
name they are not ashamed, because they
can thereby play the hypocrite and share
the fleece with the society--I will beg for
you for a dollar a day, for I am ashamed
to beg in my own name--or for forty dol-
lars per month, if you will let me do it un-
der the color of some society; then the
people won't know but it is all for the so-
ciety, for I shall be behind the curtain;
but in shearing time I must have my part
of the wool, be sure. Thus hirelings are
not known in begging time, but in shear-
ing time they get most part of the wool,
as some documents before me show.

7th. Not so at first with the apostles
and cause of Christ. Unaided by money-
begging societies, unbacked by law or
power, without theological schools (that
source of error and devilism.) or scholas-
tic divines, unsupported by subscription

runners, or a set of money-scheming priests, or salaries in hand paid to beggars by the day—the first apostolic preachers overthrew the worship of idols, broke down the superstition of the nations that had been the pride of ages, planted Baptist churches in populous cities and countries, and reformed the nations that had long groped in heathenish darkness, to the praise and the glory of God and his rich grace, and not to the praise of money or money beggars. And although the heathen raged, and Herod, and Pontius Pilate, and the Jewish Priests and the kings of the earth stood up against the Lord and his following fishermen, backed by the prejudice of the long standing religions of the nations, yet the weapons of their warfare, without the aid of money beggars or theological schools, was mighty through God to pull down these strong holds of the devil among the nations, and set captives sinners free. But now the thing is changed: the former means used by the apostles are set at naught by our moneyed divines, and money is made the sum and bonus of the conversion of the world. What a farce! It is enough to make the devil laugh to see the priests galloping, with whip and spur, over the world to convert the world by the aid of money.

8th. Are you a church half missionary and half not, then split asunder; for no peace will you have while you are thus situated. For I well know that the mission spirit is an overbearing, dogmatizing spirit. But, say you, our preacher is a missionary, and what shall we do for a preacher? Why let him go after the bag, and you come out from among them and be ye separate, and touch not the unclean thing of missions, and take Christ's directions to get a preacher: pray ye the Lord of the harvest to send you a laborer, and he will be worth having although the world and missionaries may despise him. Yet take my advice, and rather pray Christ and wait on him for one than buy one for money; for when you have bought and hired him to preach for you, I would not give an August racoon skin for him with all his scholastic divinity. For you may search history and this you will find to be true, that almost all the errors in religious matters that have been broached in the world, or a great part of them, have come into the church through school men or scholastic divines. And I would as soon

trust Judas as them; for they by the lump go for the bag.

9th. Are you a church where there are three, five, or ten, in opposition to the moneyed schemes of the day, and the majority missionaries; then come out from among them, and demand of them one scripture as proof that the gospel is to be spread and preached by money-begging societies, or a gang of money-begging agents, or by selling memberships to various societies; and if they give you one and you cannot answer it, send it to me and I will answer it for you; and try to clear away all this cursed rubbish of money speculation, that is a stigma to Christ and his gospel. For he told his disciples that they had freely received it, so freely give it. But in this day it is now sold by priests, from a dollar a day to \$86,000 a year. Thus the gospel is made a speculation of by priests, which was the favor of God to sinners entirely without money or price.

10th. So that all this money speculation by the gospel, is nothing but a cursed and a damnable speculation and imposition of the priests on the churches and world of mankind, not warranted by the New Testament, the alone law for the church of God in all matters of religion. And although there be but five of you, form yourselves into a church and claim the meeting house if it belonged to the church; and I think you may justly excommunicate all the rest, and claim the meeting house, because you have abided by the principles on which you were first constituted, and they have gone into heresy; for what is heresy but doctrines not according to the scriptures. And so I say in my esteem there never was a more damnable and church peace-destroying heresy broached in any age of the church, than that of missions and the moneyed schemes of the day, from history and my own observations for 31 years. And you had better meet together in love, and sing and pray with and for one another, and part in love, union and peace, than live among those where your feelings are harrowed up and trampled upon by a proud dogmatical spirit. And if there be but five of you, form yourselves into a church and you will I presume be recognised as the old Baptist church in that place, by all the old Baptist churches throughout the United States.

11th. Are you a church where the majority are in opposition to missions and the schemes of the day, and the others break the peace of the church by being in favor of missions? If so, give them letters of dismission and let them go to birds of their own feather; but if they will not, then excommunicate every one of them for breaking the peace and union of the church. For Paul says, mark them that cause divisions among you; and missionaries, I know, are of this class among the Baptist churches; for they have caused more division among the Baptists, than all other things I have seen among them in my day. It is much better to excommunicate them than to live in a contentious hell together; for I tell you that the old Baptist spirit and the moneyed mission spirit cannot live together in peace; and the reason is, one is a spirit of love Christ and men, and therefore serve them; the other is a money covetous spirit, pay me well and I will serve my God and you for money. And you know that money never did, cannot now, nor never will buy love, and therefore war and division is the consequence among the old Baptists. For the lust of money has often been the cause and basis of war, from time immemorial; but love worketh no ill to his neighbor, therefore the old Baptists used to be in peace. But since the introduction of money, as the cause of service to God instead of love, among the Baptists, war, strife, contention, reproach, and division are the results of money schemes, it is clear. So let the old Baptists take the whole armor of God, and prepare for battle in self-defence and for truth.

12th. Are you a Baptist church of the old sort, but have not got, nor do not know that you can get, a preacher of the old sort, but are forced to get a missionary preacher or one in favor of the schemes of the day? If so, let me ask you a few questions: Does he charge you for preaching? Do you pay him what you think ought to satisfy him? Does he grumble at this? Does he think you ought to give him more? Or, do you know he has left one church or neighborhood and gone to another for the sake of higher wages? Or, do you think in reality he would not serve you, if it was not for your money? If so, for heaven's sake dismiss him, and let him go where he can get great hominy and peas,

for these are too good to feed such a preacher with. And fast and pray, and beseech the great God to send you one of his make, who will serve you for Jesus' sake, or is ready to say, thy money perish with thee; or, I am ready to preach the gospel to you at Rome also—and not for money's sake. For the popish priests had vice wives, and you as a church might as well have a vice husband; for bad husbands make bad wives, and scolding wives make fractious husbands. Take care—but I spare you further.

13th. Are you a missionary church, who are forced from necessity to get an old sort of Baptist preacher to preach for you or go without preaching, remember Christ and Baal never could be worshipped in the same temple, no more than Dagon and the Ark; one or the other must come to the ground with a broken head. The better way would be for Dagon to have his own temple and worshippers; and the symbol Ark, Christ, his temple and worshippers; and then peace, or otherwise the missionary Philistines will have, sooner or later, to send Christ back to the old Baptists; take my word for it if you will. But if an old Baptist church has a mind to play the whore with missionaries, they can do so; but I tell you two cannot walk together except they be agreed, how much less church and preacher of opposite opinions. Don't be mad—I tell you in such a case both church and preacher play the hypocrite in full bloom; for either side must be for or against. But, say you, we as a church receive the good and cast the bad away; but let me tell you as a minister of God, missions are all bad, from Loyalla and the Pope's propaganda, through South America and all the countries of Europe, Asia, Africa, and North America not excepted. In every country they have been obnoxious to the well being of man, so I say, from the study of the histories of those countries. Now let me ask you a few questions: Does he hold back from preaching against missions when it comes in his way, for fear of offending the church or his hearers? Does he hold in old Baptist doctrine, ordinance and practice, and soften the truth or rather cover it up in his preaching, for fear his hearers won't like him so well as a preacher? Does he appear to be most fond of rich folks and flatter them than the poor? Or, does he

seem designed to be a go-between missionaries and the old sort of Baptists? I tell you a man of this character is a man of no confidence, in my esteem. Such men are like refugees of the Revolution, that were neither whig nor tory, but were friends to the British when with the British, and a pretended friend to the Americans when with them; but there was one trait in their character I despise, and that was they never failed to plunder both when they could. So with this kind of two coat men, they are for gain on both sides. Take them, missionaries, the old Baptists don't want these middle men in their ranks.

14th. And I rejoice to find that there are yet alive some as firm spirits as my own in opposition to the cursed heresy of missions, in the Contentnea Association; who in the seventeenth article of their Constitution have said they will not fellowship missionaries, nor those that do fellowship them. This is as it should be among all the old sort of Baptist churches, for it is these middle men that do the most harm; and therefore I am highly pleased that the Contentnea Association has cut this link in the chain as with a broad axe, that the old Baptists and missionaries may fall entirely apart; then, and not until then, will peace ensue to both. These can preach on both sides, these run with the hare and guide the hound off the track, these we find on both sides and friends to none—beware of such men, missionaries, we disown such as belonging to our ranks. Don't be mad for my telling the truth, for truth is good in a witness at all times.

15th. Are you an old primitive Baptist church, and have got an old school preacher—a word to you. Support your own minister, bountifully, is the law of God; and receive not a new school preacher into your meeting houses. For I testify before God and you, that they have broken the peace, union and fellowship of more churches, than all other things that have come to my knowledge in 31 years. And further, I say unto you, not even give a missionary a hearing; if you do, honey and pancake for you, the bag for him—Don't be mad at the truth.

16th. Are you a missionary church and got a missionary preacher? I say, pay him well in all good things bountifully, and that not by his begging nor constraint

of law or church, but as a duty required of you at the hand of your God, and not as a debt you owe the preacher; for it is his duty to preach; as laid upon him from God; and your duty to communicate to him, as one that teaches you, as a duty required of you of God. Thus all begging societies and trade in memberships are a devilish piece of priestcraft, and I can make it appear from the New Testament. So I say, do all the good you can; do what your consciences dictate for you to do from the word of God, and I pray you will leave others to do the same, without stigmatising them as many of your cast have done me, and forced me thus in self defence. And pray and preach, and go to heaven in your own way; and whoever will may pay your ministerial tool for going to heaven by your road, if he chooses so to do, as I neither want nor wish control over your will or purses. Do what you please with your bag, and if you miss heaven don't blame me, for I tell you the truth. But know you for all this, that you must soon fall out by the way; for the mission spirit is a church-dividing spirit—a church-peace, union and fellowship destroying spirit—a money-coveting spirit—and what is more than all, it is a contentious, Christian reproaching spirit; among the churches of these things I am a witness. Give your money to whom you please, and for heaven's sake leave us to do the same, without pressing and begging men out of countenance; which I esteem little short of swindling men and women out of their money. Trade is trade, whether men trade in needles and fish hooks, or silks and broadcloths; and I can't see by my spectacles what is the difference now in the church, and in the days of the priests of Rome—for trade is trade, and the balance in both cases is on the side of the priests. Then I never shall bow down to the Baal of missions set up at Cashie. Take care you don't meet with Elijahs, for digging down the old Baptist churches, as did Baal's prophets—and trying to kill the characters of God's ministers who testify the deeds of evil of those fed at Jezebel's table.

Brother Editor, my candle is almost out but my matter is in a full gust. I have just got under sail. I wish I had room, but knowing your limits I stop. My next, when I get ready, shall be on a new

studied science—which I shall call for the present *Frogery*.

JOSHUA LAWRENCE.

But I have lit a candle to give you the following:—the new scheme preachers are like a certain man I heard of, who was travelling the road and found a sheep in the mire; he got down to help the sheep out and took hold of the wool, but alas the wool all came out. So he continued grip after grip until he fleeced the poor creature to his bare hide, then went off with the wool and left the poor sheep still in the mire, to look for other mired sheep to get the wool. So some new scheme preachers have done. They have gone to some churches where they were in the mire, having no preacher; they have got the wool and then off, to look for other churches in the mire that they might get more wool. Can any man be so blind as not to see that wool and not mutton is the aim of these men. Mire and be damned, sheep, so I get the wool. J. L.

FOR THE PRIMITIVE BAPTIST.

On determining religious Truth.

—Taking a survey of the human world, we behold eight or nine hundred millions of persons, mostly under the influence of some religious propensity, and the major part employed in some religious exercise. Allowing all to be honest and sincere, each is equally confident of the reality of what he believes, and the divine correctness of what he practices. The traditions of the Pagan, the Alcoran of the Mussulman, the Old Testament of the Jew, and the New Testament of the Christian, are all sacred respectively to each; and must not to him be disputed. To prove the fallacy and corruption of the three former, and establish the divine authenticity of the latter, is not the object of this article. Suffice it to say, the New Testament concurs with universal experience in declaring that, human nature, as we now find it, is not capable of perfect happiness;

that the joys of heaven are derived from a different source than that which affords sensual delight; and that man must be fitted to their fruition before he can be happy. Holding the scriptures as the word of God, and true beyond all contradiction, we shall proceed to the subject proposed by noticing first, several incorrect methods now in practice of determining religious truth. Among nearly a hundred sects and denominations of Christians so called, all professing to found their faith and practice in the scriptures, we see as many conflicting and contradictory tenets. Many leave it with their preacher to determine. Confiding in his honesty, and trusting in his knowledge of the truth, they receive his declarations as infallible, and give themselves no further trouble. Their faith receives its direction from his ministry, and by him they determine truth.

Others decide by reason. Every proposition incapable of being resolved by reason, they are sworn to exclude from their creed; unluckily forgetting that it is only a guide to natural science. It is but the highest exercise of a frail judgment; and that wisdom which is the greatest strength of the same judgment, if the stock of all the world were combined, is "foolishness with God."

Others again determine by prejudiced opinion. To opinions accidentally formed, they have attached the idea of truth, and by habit have become partial to them; until every counter sentiment becomes offensive, and unworthy of investigation. If these search the scriptures, it is to find such passages as by separation and construction may confirm them in their forestalled and erroneous opinions. Others determine by religious education. Whatever their parsons, their sponsors, or

their parents have taught them they have accustomed themselves to consider as true; hence people so frequently unite with the favorite sect of their parents or ancestors. We shall proceed to the true rules,—which are:

1. Admit nothing as true, without scripture proof.

2. Admit no proof with less than two or three texts.

3. Admit no text as evidence in point, which needs construction or inference in order to become evidence: in other words, the text must affirm the very thing in question. Without adherence to the first of these rules, any action or practice dubbed with the epithet of religious, which the feigned sanctity of the self-righteous, the deceit of the artful, the blindness of the superstitious, the wildness of fancy, the arrogance of reason, or the voluptuousness of appetite, may approve, can be adopted and maintained without hesitation or restriction. The second is established by the double confirmation of Old and New Testament authority. Under the Mosaic or Jewish polity, no culprit charged with a capital offence could be convicted by one witness. "The murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die." Num. xxxv. 30. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Deut. xvii. 6. "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. xix. 15. The same rule is applied

by our Lord, to the gospel. "It is also written in your law that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." St. John, viii. 17, 18. "That in the mouth of two or three witnesses every word may be established." St. Matt. xviii. 16.

Unless we confine ourselves to the third rule, we shall be bound to admit mere opinion as evidence in matters of faith and practice. Again: A dozen men may put as many different constructions upon the same passage of scripture; and but one of the twelve be right. Nay, they may all be wrong. If a text be adduced as testimony which needs to be explained, the explanation becomes the proof, and not the text itself: and the explanation or construction is in all cases mere matter of opinion. When a point finds two or three plain affirmatives, or negatives in scripture, these need no explanation, nor argument. Any proposition which cannot be established by two or three such texts is to be considered doubtful, and not worth contending for. One more rule might be added, which is this: take up one point at a time, and never leave it till it be determined. By this rule we shall avoid confusion. We need not fear being thwarted by other texts of scripture; for when we find two or three passages or texts affirm the same thing, we shall search the whole inspired volume in vain to find another that denies the thing before affirmed.—*Ed.*

☞ A just and honest man is never dismayed in the pursuit of justice and defence of truth; and tho' the world fall upon him, he will maintain his integrity. Our chief object should be to adhere strictly to the truth.—*Maxims.*

PRIMITIVE BAPTIST.

TARBORO', JANUARY 23, 1836.

From the Signs of the Times.

"We expect at the close of this volume to lose from our list many subscribers, who from various causes, will not wish to have their papers continued; and if the paper which our North Carolina Brethren propose to publish, should go on, the probability is that it will considerably retard our progress at this time, as the principal part of the last years increase of subscribers has been from south of that State; yet if the early circulation of another paper devoted to the same object, does not ultimately prove to be more than the Old S. Baptists are at present able to sustain, and by a too early competition finally overthrow both, we will not fail to rejoice. We do not wish to throw an impediment in the way of our Brethren at the South.— We had, however, previously to our knowledge of their having in contemplation the publication of the "Primitive Baptist," made expensive arrangements for improving our paper upon the anticipation of enjoying the same liberal patronage from our Brethren throughout the States with which we have been favored. It has been and still is our design as fast as the patronage of our paper will allow, to apply the profits of our work, after deducting a reasonable compensation for our labors, to its improvement; thus, as by a former number, it will be seen that we have not only so arranged our business for the next volume as to publish a much greater quantity of matter, but instead of a proportionate increase in the price, the price is reduced to those who send us in advance Five Dollars or more—on every \$5, sent us or paid into the hands of our authorized agents, in advance, in current money, a sixth copy."

Remark.—We have been a careful, and we hope, a profited peruser of the 3d volume of the Signs of the Times; and we believe it to be the best religious newspaper that has been published in the United States for years. We hope the character of the Signs is so well known, and its value so truly estimated, that another paper established for the same object, and maintaining the same glorious doctrine, will not much retard its progress: that on the other hand, it will create facilities for a more

general acquaintance among our suffering brethren in the United States, combine more strength, comfort and edification, and that by an interchange, our brother Editor of the Signs and ourself will strengthen each others hands. The spirit of inquiry is on the march, derelictions from the new school are becoming more general, if not more frequent; and the desire for information touching the orthodox and faithful in Christ, is increasing; consequently we flatter ourself that both will be amply sustained. And if neither should receive the patronage which one alone would realize, yet, should the Lord smile on our efforts, we shall feel more than compensated in reflecting upon the additional advantages to our brethren. We desire that our esteemed brother of the Signs will noi consider ours in the light of a competition, but that it is intended as sincere aid in the same cause which is so sacred and so precious to him and ourself. The situation of our brethren in North Carolina, together with the wishes of our brethren in Georgia for such a publication, are the principal causes which gave birth to ours. We have engaged in it, hesitatingly, because of our feeble means, and the heavy pecuniary sacrifices which we shall be compelled unavoidably to make. But the much injured cause of truth, and the crying of God's dear children have prepared me to say, "I will very gladly spend and be spent for" them. We yet look forward with hopeful expectation to see both our papers flourishing, our brethren all rejoicing, and our own hearts greatly comforted.

By a letter to Elder Wm. Hyman from a brother in Tennessee, and from other sources, we learn that rumor is going the rounds in that quarter, and busily giving out that Elder Joshua Lawrence published false statements concerning the "North Carolina Baptist Society for Foreign and Domestic Missions;" that he [Elder Lawrence] is dead, having died drunk and ravingly distracted; and that during his life he was intemperate and dissipated.

To any reproach and defamation which do not involve the cause of God and of truth, we shall pay no attention. But we believe that the cause of Christ and the honor of religion, are intimately connected with Elder Lawrence's character. It is well known that he has, from the introduction of the unscriptural and superstitious institutions of the day into North Carolina, steadily confronted them; and we confidently believe that every charge of impiety against him has emanated from the advocates of the aforementioned institutions. We

have known him twenty years; a familiar acquaintance has subsisted between him and ourself most of that time; yet we have not known him to be guilty of disorder. We know some of the churches of which he is pastor are strict and able in discipline; yet no complaint of his doctrine or moral character has been heard from them. As it respects his publications concerning the North Carolina Missionary Society, we presume that no person with their Minutes of '24 and '25, and his publication, both in their hands, will charge him with false statements. He drinks spirits, but not intemperately. He has not yet gone down to the grave, that change is yet to come. We have reason to hope from the fruit which he bears, that he has died unto sin once, and lives unto God now: that he is dead to the law, and alive to the gospel; dead to conference with flesh and blood, and alive to the call of God by his grace. Besides the tribulations incident to the Christian and the minister of Jesus Christ, considering the exertions made to reproach his character and to circumscribe his influence, his gray hairs cannot descend the hill of old age without sorrow; yet we hope he will come to his grave in a full age, like as a shock of corn cometh in his season.

These, however, are but reiterations of the rumors respecting Elder Lawrence circulated three or four years since, part of which were contradicted as follows in the Tarboro' Free Press, of Dec. 4, 1832, and unsuccessfully requested to be inserted in the Christian Index.

"The Patriotic Discourse.—We have suffered to pass unnoticed, the misstatements and misrepresentations which have occasionally appeared respecting a publication issued from this office, under the impression that "truth is mighty and will prevail," and with a fixed determination to avoid religious controversies—but we feel it a duty we owe to the cause of truth, to the citizens of this place, and to the respected author of the publication referred to, to correct some of the many inaccuracies abounding in a letter in the Christian Index of Sept. last, addressed to the Editor by the Rev. OBADIAH ECHOLS, of Jasper county, Georgia. It seems that Mr. Echols has been informed and believes, that the Rev. JOSHUA LAWRENCE, author of the Patriotic Discourse delivered in this place on the 4th July, 1830, combines much of the Solomon and of the Sampson, and that on the delivery of this Discourse

he had armed men around him, who would have shot any man who molested him—that Mr. Lawrence lost preferment in the Missionary line, and here lies the whole secret of his hate---that after denouncing five or six societies, he tried to establish one of formidable size and shape, and presented himself as the chieftain of that society. Doubtless our citizens, as well as Mr. Lawrence, will be more amused than enraged at this gross caricature—but, that the truth may be known to Mr. Echols and all others, we will state that Mr. Lawrence was requested to deliver a Patriotic Discourse on the day above mentioned, by the committee of arrangements appointed by the citizens of this place—that an unusually large and attentive congregation was present, and so far as our observation extended, not a single deadly weapon was to be seen, nor any intimation given of hostility towards Mr. Lawrence or his doctrines—that a copy of the Discourse was solicited for publication, but being too lengthy for insertion in this paper, at the urgent solicitations of numerous respectable individuals it was issued in pamphlet form from this office, at the Editor's expense and risk, the first edition was rapidly disposed of, and a second printed also for the benefit of the Editor. As regards Mr. Lawrence, we will merely observe, that he has been a preacher of the gospel upwards of thirty years—has never expressed a desire nor evinced any anxiety, so far as we have heard, for political preferment—is extensively known and universally esteemed, and stands second to no man in the performance of moral and religious duties, nor in the social relations of life as a husband, father and neighbor—and although "a Sampson" in stature, exercises nought but his mental powers in contests with his opponents."

¶ We hope Brother Mosely will not feel injured with us for publishing the following letter, as it contains information which we think will be refreshing to our brethren generally:—

*Hopewell, Henry Co. }
July the 6th, 1835. }*

Venerable and dear Brother: You will perhaps think it strange that an entire stranger should address a note to you; but this will inform you, that notwithstanding we are not personally acquainted, if I

know myself and have evinced any education, we were educated at the same school. I judge from the productions I have seen, or the fruit you have borne. The object of this letter is to inform you that a part of the seven thousand that have not bowed the knee to the modern Baal, reside in Georgia; and are attached to the Flint River, Oakmulgee, Ebenezer, Echoconnee, Columbus, Western and Yellow River Associations; all of which have a large majority of that class of persons, and a minority in all the rest in the State. Indeed, I think there are seven thousand in Georgia that never will bow the knee. But the particular seat of war has been in the Flint and Oakmulgee Associations. It commenced about doctrine, which of course called for discipline, which has been used, and the prophecy has terminated unfavorably to the new school; and they not having the power to imprison, have determined to feed us on the bread of affliction and water of affliction till a change in things takes place; which they do by misrepresenting things and forestalling public opinion through the medium of their public prints. We have so far borne it with some degree of patience, but they seem to have a gift of continuance, and endeavor to take advantage of our silence. We have, therefore, concluded that silence is no longer a virtue; accordingly we have had a meeting on the subject, and have determined to establish a press devoted entirely to old school principles, provided we can procure a suitable Editor. We feel confident that we can commence operation with two thousand subscribers at two dollars each in advance, with rapid increase. We the Executive Committee are willing to furnish the outfit and give liberal wages for an Editor, or let him and the printer take the establishment, which if well conducted will be a money making business. And now, dear brother, if you would remove to Georgia and take charge yourself, or if you know of a brother that is a man of the necessary abilities and entirely devoted to old school principles, please let me know immediately. Direct to McDonough, Henry county. Dear brother, I should be gratified to see you, and feel like I could write a volume on the subject, but my limits forbid me. I must therefor conclude by subscribing myself yours in the bonds

of the gospel of a dear Redeemer.

WILLIAM MOSELEY.

Elder JOSHUA LAWRENCE.

— We have taken the liberty to publish the following letter, hoping it will afford the same pleasure to others which it has imparted to us: and that this consideration will be sufficient apology to its author.

*Monroe County, Georgia, }
January 3d, 1836. }*

Dear Sir: Some little time since there fell into my hands the specimen number of the "Primitive Baptist." I was so much pleased with its contents that I at once determined on patronizing it. This is the very thing we want. To this publication the old Baptists will rally with cheerful hearts, and willing minds. I have myself been a subscriber to the "Signs of the Times," for the last eighteen months, and have been much strengthened in reading it; but the "Primitive Baptist" comes home to us—it is Southern, and will be the rallying point for the old Baptists here.

I live in the bounds of the Flint River Association, with which Association, the new-school (in this section) have had some hard tugs. We therefore stand as a body disconnected with all the new inventions of the day, though there are some amongst us that have a strong leaning while others are in connection with them. I am truly pleased that so many in No. Carolina have come out openly, like men who are sure enough earnestly contending for not only the faith which was once delivered to the saints, but also the practice given for their observance. There are many sound Baptists in Georgia, who stand pointedly opposed to the new school system, yet are afraid to come out openly and take a decided stand against them. They seem still to live in hope of a reconciliation with some, and with an expectation that they will be enabled to reclaim others.

I am clearly of opinion, that this never will take place to any extent. We might as well undertake to unite oil and water, for we are not only a different people in practice but we also differ in principle. I therefore long to see the time come when the line will be distinctly drawn between us, not to make us a divided people, for we are already that; but that every one may go where they belong, and that all

the churches may be in peace once more. I could write you many things, but will forbear. I do not know whether you will want any agents for your paper or not. If you do, and you wish it, I will act as one. Yours in peace.

A. B. REID.

☞ The Christian Index, as copied from the New York Weekly Messenger, on the subject of Duty, and headed, "Go preach the gospel to every creature—Lo! I am with you"—says:

"If it were so, would there be any difficulty in inducing churches to be in earnest in carrying into effect their public prayers for the conversion of the world? Not as sole agents, but as co-workers with God."

It is in vain for the missionaries to deny, that they have assumed the office of the Holy Spirit, for we see in the above, the churches are almost reproved for not "carrying into effect their public prayers for the conversion of the world." They modify this language by adding.—"Not as sole agents, but as co-workers with God." This is little or no better. For our Lord saith, "I will build my church." Matt. xvi. 18. The church is God's building: "Ye [the church] are God's husbandry, ye are God's building." 1 Cor. iii. 9. "Except the Lord build the house, they labor in vain that build it." Psa. cxvii. 1. The New Testament no where acknowledges the churches as co-workers with God. Again, they say, "Let the world once be persuaded that Christians are in earnest, and do sincerely desire the conversion of the world, and the mountain of difficulty, now more lofty than the Andes, shall become a plain." What mountain of difficulty? We suppose, that of converting the world. Then if the world can be persuaded that Christians really wish their conversion, the work will be done. Again they affirm, "When the day arrives in which the most prominent of our ministers, merchants and mechanics are found willing to go to any part of the earth where they are most needed, in evangelizing the world, some reasonable ground of hope may be entertained that its redemption draweth nigh!" Merchants,—mechanics, going to evangelize the world! And this, they deem, will give ground to hope for the world's redemption! This passage of scripture forces its way upon our mind: "Who opposeth and exalteth

himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." 2. Thess. ii. 4. We have no scriptural ground on which to believe that the world will be evangelized or converted by the living God. Those, therefore, who propose to accomplish this great work, exalt themselves above God himself. And this is to be effected too, by men who require the churches only to be "in earnest" to "carry their public prayers into effect." Do not missions "deceive them that dwell on the earth." Will Christians worship this image!

☞ The Contentnea Baptist Association at its late session adopted as a part of her Constitution, the following resolution:—

"We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union, Societies, nor advocates of Theological Schools, nor any person who does fellowship them; nor will we hold any such in our churches."

This we believe is, as it should be. The advocates, and opposers, of the new enterprize, cannot dwell together in peace; and there can be no final separation until the above position be taken. We may have formed tender connexions which it becomes painful to sever. But if they have deviated from the Written Rule, in faith or practice, we cannot continue fellowship without a sacrifice of principle and of truth. This sacrifice there has always been danger of making, "through having men's persons in admiration." If we cannot fellowship the members, we cannot consistently fellowship those who do fellowship them. If we would not be guilty of abominations, we must not take pleasure in those who commit them.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

The Golden Rule to measure Christians by.

Some Christians, or professors, measure themselves by themselves; these, Paul

says, are not wise. Some measure themselves by other professors; these are equally unwise, for other professors being wrong, they may be wrong also. Some measure themselves by their false zeal, as did Jehu. Some by their fasting, praying, number of prayers and gifts of alms, as did the Pharisees. Some by the measure of the Sadducees—there is no resurrection of the dead, no hell nor hereafter. Some by their moral character, as never having been guilty of any gross sins. Some by their honor, honesty and just dealings towards mankind. Some by this: because they can preach and pray, and the people and church think very highly of their preaching and religion. Some by their conviction and sorrow for sin; as Judas, Cain and Esau. Some by their sorrow for sin, and great extacy of joy; as the stony ground hearers. Some by their profession of religion, and being members of the church, and can say, Lord we have eaten and drunk in thy name. Some by their knowledge in the scriptures and the mystery of salvation. Some because they have got good hearts and never did any body any harm. All these and a hundred others, are measures by which men measure themselves; and form their hopes therefrom for heaven and glory, and think they stand as fair a chance for heaven as any body else. But these all are false measures—and measuring themselves by a false measure, their conclusions and hopes are false also. But the Golden Rule and unchangeable measure, in all ages and in all countries to try Christians by, and for a man to measure his religion by, is love to God, love to Christ, and love to saints. This is the undeviating rule, the infallible measure, that never was nor never can be counterfeited, by men or devils. Devils may tremble, weep, and howl; but devils cannot love God, Christ, nor saints. Natural men may weep and repent, like Esau; or confess sins, like Judas and Cain; or preach and pray, sing and give alms—but natural men cannot love God, Christ, nor saints; for the carnal mind is enmity against God. And marvel not that the world hate you, my apostles, says Christ; you know it hated me before it hated you. Then love is the quintessence of true religion, the heavenly mark of a Christian, that never was nor never can be counterfeited by all devils in hell, or men and hypocrites on earth.

Then let all men measure their religion by their love to God, Christ, and saints, for this mark never faileth in no age nor in no country, of being the true Christian measure. Let us read: "to love the Lord thy God with all thy heart, and thy neighbor as thyself; on these two hang all the law and the prophets." "Love is the fulfilling of the law." "Love worketh no ill to his neighbor." "If any man love not our Lord Jesus Christ, let him be accursed." "By this shall all men know ye are my disciples, if you have love one towards another." "By this we know we have passed from death to life, because we love the brethren." "He that saith he loveth God and hateth his brother, is a liar." "He that loveth God loveth his brother also." Now abideth faith, hope, charity; but the greatest of these three is charity—charity, or love to God, Christ and saints, never faileth—faith to remove mountains may fail; prophecy, tongues, and knowledge of all mystery may fail; goods to feed the poor, and zeal to give the body to be burned, may fail—if all these were to exist, without charity the measure would fail, and the man be as a tinkling cymbal, a dead man giving sound, and he nothing and not a spark of religion with all his preaching, prayers, fasting, alms and zeal; but, like the Pharisees, to receive the greater damnation for his hypocrisy.

Then let all men measure their religion by their love to God, Christ, and saints. He that is void of these has not one spark of true religion. "He that saith he loves God and keepeth not his commandments, is a liar." "By this we know we love God, if we keep his commandments." "He that loveth me (saith Christ) keepeth my commandments, and shall be loved of my Father." Now try by this measure how many Christians you can find. The love of Christ, says Paul, constraineth us—that is, to obedience to him. Now try yourselves by these texts, and you may say of thousands, tekellah, found wanting. "He that seeth his brother need this world's goods, and gives him not those things he needs, how dwelleth the love of God in that man?" "Dearly beloved, if God so loved us, we ought also to love one another." "We ought to lay down our lives for the brethren." These texts are the true Christian never-failing measure. Come to these and try your religion, and the religion of others, and then

you may say as one said in old time, Lord, are there few that shall be saved? Yes, add, though the children of America and the ten thousand professors be as the sand of the sea, it is but a remnant that shall be saved; for the Lord will finish the work and cut it short in righteousness, because a short work will the Lord make on the earth.

But how shall I know I love God? Answer. He that loveth God, the same is known of him. Do you think a man can love and not know it? No, sir, such a thing cannot be. He that loveth God keepeth his commandments. This is the way you are to know whether you love God or not. How shall I know I love Christ? Answer. If you feel a constraining influence to yield obedience to each and every one of his commandments; for Christ says, he that loveth me keepeth my commandments. How shall I know I love saints? By giving them such things as they need, for then your love is not in word, but as the scripture saith, but in deed and truth—by choosing and preferring their company; by living in peace, union and fellowship with them; by forgiving them all offences against you; by covering their failings with the mantle of charity; by delighting to worship God with them; by feeling they are your choice companions on earth; by feeling their conversation about heavenly things is pleasing and refreshing and strengthening to your soul—in a word, by feelings of love sometimes in the heart, that endears them to you as precious objects of your affection, that sweetens the heart and perfumes all the place where you have met, and makes you loth to part with objects so dear.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

THE TWO COVENANTS.

(concluded.)

In this number we shall show what characters may be ranked under the old covenant,* and what under the new. In order to do this we shall begin with the Pharisees. These were a religious sect of the Jews. The Jews were the only

*We mean not its form, but its principles.

people whom the old covenant ever concerned. The Pharisees are among that portion of them who denied the divinity of the Lord of glory. Counting their traditions to be of higher authority than the words, or even the works, of Christ, they trusted in righteousness of their own; and claimed, under works chiefly of the old covenant, a title to heaven.

The Ebionites, a sect that rose in the first age of the church, maintained that Christ was born after the manner of other men: In doing this they denied not only Christ's divinity, but also the atonement by him. For if he were a mere man, he was bound to obey God for himself while his obedience could avail nothing for others; and his death would have been due to his own crimes without the least satisfaction for other sinners. Yet they professed religion, and doubtless hoped for heaven. The meritorious cause of their going to heaven was their own righteousness; and these also may be ranged under the old covenant, falsely gospelized.

The Arians, which sect sprung up in the beginning of the fourth century, held the same tenets in substance; that is, they denied the godhead of Christ, declaring he was created by the Father, and inferior to the Father in nature and dignity; and that the Holy Ghost was created by the Son. This leaves the system of salvation dependent on human works, (as do all doctrines which deny the divinity of Christ,) and places the Arians upon the principle of the old covenant.

The Socinians, who took their rise about the close of the sixteenth century, insisted that Christ had no existence prior to his birth; and that he is called God only as a deputed title. The Unitarians and

Deists are only Socinians, known by another name. If any of these look for righteousness it must be in human merit; for according to their creed the obedience and atonement of Christ are worthless things, and cannot possibly benefit any human being. To be short, all who hold the doctrine of self-sufficiency, [by which we mean, the doctrine that unregenerate men are capable of changing or controlling their will, choosing good in preference to evil, and of becoming righteous themselves,] are of the works of the law, under the old covenant, and vainly trusting human strength and human righteousness. All such, in effect, deny the divinity of Jesus Christ. For if he is God, grace reigns by him as much in the sinner's new birth, regeneration, or being made alive, as it reigned in his redemption.

All the elect of God are included in the new covenant, bearing date before time. But, our object at present, is to speak of the professors of religion now living, and to give the signs which in any age denotes a person to be under the new. One sign is repentance towards God. This necessarily includes being made alive. Being born of God the Holy Spirit, gives divine life. Divine life is attended with, and gives the sinner a godly principle. A godly principle produces godly sorrow. "Godly sorrow worketh repentance unto salvation not to be repented of." The truly penitent soul feels from the heart deeply guilty before God; and covered with shame and swallowed up in sorrow, it seeks and makes its communications with Him in secret. This repentance is accompanied with hatred to sin. The relish for it is destroyed forever. Another token of new covenant embrace is,

faith in our Lord Jesus Christ. That faith which gives hope,—“the substance of things hoped for;” that faith which bears witness of our gracious state,—“the evidence of things not seen;” that faith which gives peace with God,—“being justified by faith we have peace with God;” that faith which purifies the heart,—filling it with a pure and holy disposition while it removes all guilt, and becomes an earnest of everlasting remission of sins; that faith which works by love,—not of feigned love, but of involuntary, sincere, true and never-failing love, to God and to saints. This love is tested by keeping Christ's commandments. Another sign of the new covenant state, is a faithful and affectionate adherence to the word of God. They who are reconciled to God, are reconciled to his word. He who denies any part thereof, takes away from the prophecy of God's book; and he who takes away from its prophecy, has no part in its blessings. The sanctified person receives it as truth,—“Sanctify them through thy truth; thy word is truth.” That which sanctifies him, gives him a seal through the word that God is true. The whole volume is sacred to him; and it grieves him to hear it wrested or handled deceitfully. He takes it as a sufficient rule of faith and practice; he extends not the Christian's duty beyond its precepts, but mourns under the thought of falling short of them. In a word, such as believe that Christ is God,—that the Holy Ghost is God,—that our salvation is wholly of God, by grace through faith,—that nothing but Christ's righteousness can justify the sinner,—that his obedience is our righteousness, and his death our redemption and our atonement,—that men cannot save themselves nor

others, nor enlarge nor diminish the church of God, who nevertheless willingly attend to the ordinances and commandments of the Lord: Such are under the new, the glorious covenant of grace,—are in the hand of the Father,—in the hand of the Son, led by the Spirit; the Father is dwelling in them and walking in them, Christ is in them the hope of glory, the Holy Ghost has made them his temple. With the godhead thus reigning in their souls, and steadily leading them on to glory, sin and trouble shall end in a day; and soon from tribulation, frailty, fear and much trembling, shall they be borne away to the shore of deliverance. The shining raiment of angels and the countenance of the Son of God shall light their way home, and welcome their tired spirits to their rest.—*Ed.*

☞ The sting of reproach is the truth of it.

POETRY.

(SELECTED.)

Art thou a Christian! Though thy cot
Be small, and poverty thy lot?
Rejoice; thy Saviour bent to know
The ills of want, the cares of woe:
And to the faithful poor hath given,
The rich inheritance of heaven.

Art thou a Christian! doomed to roam
Far from thy friends and native home?
Look round on valley, hill, and plain,
Cliff's crowned with trees, and fields with
grain.

View nature's charms, and busy man,
And tell me, 'midst the varied plan,
What hast thou marked, or what surveyed,
That God thy father hath not made?
Then love his works, and love to trace
His semblance in a stranger's face.
Call each sweet spot a home to thee,
And every man God's family.

Art thou a Christian! 'mid the strife
Of years mature, and busy life?
Be active; for thy race is short,
Thy bark is hastening to the port.
Be cheerful! holy angels bear
An antidote for all thy care;
And let no pangs disturb a breast,
Prepared for everlasting rest.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore, *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averashoro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Wagneshoro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Flymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnersville.*

GEORGIA.

William Moseley, *Bear Creek.*
Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
James Henderson, *Monticello.*
A. B. Reid, *Brownsville.*
John McKenney, *Forsyth.*
Anthony Holtway, *Lagrange.*
Patrick M. Calhoun, *Knoxville.*

ALABAMA.

L. B. Moseley, *Cahawba.*

RECEIPTS.

[To save the trouble and expense of remitting receipts, we will note in each paper the money previously received for it.]

Jas. Barron,	\$1	Alfred Partin,	\$5
Jos. Ino. Phippen,	1	Blount Cooper,	1
Wm. R. Long,	1	Richard Harrison,	1

PAMPHLETS,

Written by Elder Joshua Lawrence, and published and for sale at this Office.

A Patriotic Discourse, delivered in Tarborough, N. C. on the 4th of July, 1830.

The North Carolina Whig's Apology for the Kehukee Association. [Embracing "A Reply to Nehemiah, of Georgia."]

A Basket of Fragments, for the Children.
The Mouse trying to gnaw out of the Catholic Trap.
And, No other than Baptist churches have a right to be called Christian churches.

[The price for the Basket of Fragments is 25 cents single, or \$2 50 per dozen—all the others, 10 cents single, or \$1 per dozen.]

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars.

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EDITED BY MARK BENNETT.

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“Come out of her, my People.”

VOL. I.

SATURDAY, FEBRUARY 13, 1836.

No. 3.

FOR THE PRIMITIVE BAPTIST.

Brother Editor: You no doubt have been looking for my new piece on what I called the science of Frogger; but I must tell you, I have been killing hogs, picking and packing cotton, attending a wedding, &c. &c. so that I have not had time to write it. Nor am I yet ready, as it has been about twelve months ago since I commenced studying Frogger, by dissecting one. I have lately offered one of my negro boys five cents for a frog, because I have somewhat forgotten my former anatomical parts of a frog, in its dissection. For I tell you, frogs are not easily found in winter; yet it is not because they are all dead, but because they lie torpid and hid in winter. Let summer come, with a wet spell, and I warrant your ears are stunned with wide mouthed frogs. So you must let me off until I can get a frog and time—then you shall have it in fair colors.

I see in your last that the missionaries have been foul of my character, and that you have been trying to defend it. Let me tell you for once, that I have never sought for either moral, civil, or official distinction in my life; but have just walked the road that the scriptures and my own conscience dictated to me to be right. And if the missionaries are mad at it, they may help themselves with all the lying abuses they can heap on me; they are no more than a puff of money-loving priests, that are mad, like Demetrius of old, because their craft is in danger from my writings. I have founded independence on industry, and not on the begging and craft business; and if I am wanted, I can be found in Corn Neck, where four or five missionary preachers have found me lately, to get something to eat and have their

horses fed and turn in for a night. And I generally give them some old apple and hog, feed their horses, and send them off in peace with some of the precious stuff they are in quest of, if I think they need it to pay their way. And I find they love apple and hog as well as I do, although they cry wolf. And you can tell them whenever they pass this way, that my cellar, corn and meat house are open for their present supply; but that I will not publish their appointments, hear them preach, nor believe their priestcraft until God sends me a new testament from heaven. For in my opinion, a more damnable pack of priestcraft has never been invented in any age of the church, than the new moneyed schemes of the day; which are not to be found in the New Testament I now have.

A few days back one found his way from Connecticut to my humble dwelling, to stay all night and see the world's wonder and the target for missionaries from north to south; but alas, the man seemed astonished, from what he had heard of me abroad, that I furnished him with all his wants, treated him kindly and sent him off in peace gratuitously, save only his saddle bags appeared to be bloated like a sullen frog when you put a stick on his back. Next morning I desired to know if he had any abolition papers aboard; he positively denied it, shewing me many tracts. So I gave him good advice if he had any abolition papers to burn them, lest he got into Jack's house in passing south.

Brother Editor, we have been trying to make money by farming to support our families some time. Now if you will have a cage built and put me in it, and carry me through the United States and show me for 25 cents a sight and 50 cents a sermon; I tell you I think we will make as much money by it as the missionary

priests do by carrying their Jesus to market. And I cannot see why this would not be as laudable a way for us to make money, as their schemes of the day in carrying Hindoos to show them; for I think I am as likely a fellow as a Hindoo, make the worst of me, with a long nose and a gray head. But the missionaries have dressed me up in their lyings and some of their publications, for telling the truth on them, as the priests of old times, when they had to wander in sheep skins and goat skins and caves of the earth, were afflicted and tormented, of whom the world was not worthy. So I for telling what is truth on the moneyed priests of this day, have to wander through this world with a bespattered character, by this band of money lovers. So let it be. I am independent of the whole gang, from north to south, earn my bread by the sweat of my brow, and condemn by wholesale all moneyed schemes in religion, by law or otherwise, as made by priests to put money in their own pockets. For the poor of the church may starve and be thrown on the charity of the country for what they care, so their pot boils.

And of all the mean men that God Almighty suffers to live on earth, a moneyed priest is the meanest, who for money will teach lies and divine falsehood for pay; deceive the sinner, and be a means by his lying to lead the sinner's soul as far as in him lies for money into eternal damnation. For a faithful ministry is one among the greatest blessings ever bestowed on a nation, but a moneyed priesthood the greatest curse. So I say, after the study of the history of nations for years. As proof, witness the oppressed state of Ireland and England, paying millions to a cursed band of money hunters, a priesthood that are like the locusts of Egypt, that eat up every green herb and bring nothing into the public treasury for the good and welfare of their country. What broke the yoke of moneyed priests in the United States? Ask old John Leland and Gano, and these old fathers in Israel will tell you, it was the sword of Washington and his companions in suffering that broke the galling yoke of moneyed priestcraft by law in the American Revolution. But now we have got a new kind of moneyed priestcraft, not by law but by subscription runners and hired beggars at a dollar per day and at \$40 per month. And pray tell me, some missionary, what is the dif-

ference between distraining a man's money to support the priests by law, and pressing upon and begging men out of all countenance to support the priests? There is no free will in either, so no offering to God, take my word for it if you will. For religion in all its parts must be voluntary and not coercive, not by begging and promising heaven as a reward to givers; for the gifts of God are not to be purchased with money. Pray tell me what broke moneyed priestcraft in France? Was it not the revolution under Buonaparte, and the last under the Duke of Orleans? What broke it in South America in a good degree, but the revolution? What broke it in Spain but the revolution, when Joseph Buonaparte was placed on the throne; but since the restoration of the Bourbons the chains are mended. So it is easily seen, that priestcraft is a yoke and strong chain that never could be broken but by a revolution in government; and thus Ireland and England have got, not many years hence, to break the chains of this cursed oppressed moneyed priestcraft. Parliament may retrench tithes and soothe the oppressed grievances of the people under a moneyed priesthood, but like smothered fire in a sheaf, it will on the first breeze blow into a flame. Then all the difference between a missionary priesthood and an English oppressive priesthood is, that one is founded in law and the other in begging; now, reader, which is the worst? The subjects of law priesthood know how much they have to pay money priests to clear out the road to heaven by the year; but the subjects of begging priests must be dunned, if their purse is empty, or at every call the begging priests choose to make—and they put good part of what they beg into their own empty purses, and then run off and leave you the road to heaven to find and clear out, when they have got your money to live and appear in style on.

Take notice of my conclusion—the wide difference that there is between missionary and apostolic priests. Missionary priests go for trading in begging societies and sale of memberships, so that their church may well be called a trading church and money the priests ends, and whatever enlightens the people mars the market of these priests; for they know by the ignorance of the people, by this their craft they have their wealth in the sale of memberships, and so by bawling and lying put off

their trumpery at religious sale, and cry the conversion of the heathen; then their titles sell well in memberships, otherwise it would not be worth a frog. So all missionary priests are bound like the Ephesians to cry great is Diana, or great is the object of missions, &c. and well they may, for by this craft their pot boils, which otherwise might be as empty as a beggar's plate. The apostolic church was founded on a rock, and whoever fears it will come to nought, or thinks money must support its sinking fabric, surely owns that it has but a sandy foundation. However, by filling the saints with these fears, missionary priests get their wealth; not letting them know that the gates of hell shall not prevail, and that the everlasting arm is underneath for her support. Thus missionary craftsmen keep a terrible juggling smoke before the eyes of church and men, for the extension of the church and the increase of the church, as if God and Christ had nothing to do with the church, but left it all to them to support by money. And well they may, for by this craft they get full pockets and their bread. But the apostles were no craftsmen, they never feared the church of Christ would come to nought, nor did they ever cry our craft is in danger; for they never made use of religious schemes to pick men's pockets. One thought is sufficient here. The Christian religion, unsupported by law or money-begging societies, prevailed in its infancy against all the powers of the world—how then can the Christian church be in danger from all the powers of the world, or for the want of money? Say, and see your folly of money craft to support the church of God. Money may support the church of men and hypocrisy in the world, by which priests make a craft, but money can't support the church of Christ. God's grace alone can do that, and will do it in spite of money or the gates of hell, or all the malice and rage of craftsmen.

Now you know Doctor Demetrius, whose craft in making shrines for Diana was all the religion he had, lugs heaven into his trade to make his hearers more zealous in his cause to continue his gain. So the new scheme preachers lug heaven and misrepresented scripture and souls of the heathen into a quarrel with the old Baptists, and the world and they cry, Great is missions, it is from God. Why are men so blind, or don't they inform

themselves, to see that the priests like Demetrius are filling their pockets by this trade of missions and society making. Don't the priests get the money, like Demetrius? Say. You know they devise the plans, you know the funds are at their control, or by tools of their own make; and you ought to know, that the priests share the money in many instances. Now my law was, when I used to dance, that those that danced should pay the fiddler; but in this case, men that don't dance must pay the fiddler to play for other folks to dance. I say this is wrong. I won't agree to it, to pay a preacher I don't hear nor wish to hear; or to feed an ox while he treads out my neighbor's corn—or, to communicate in all good things to him that don't teach and fiddle for me to dance, is neither scripture, reason nor justice. I protest against the doctrine, as not scriptural.

Now remember that Diana was a goddess created by some ingenious stonecutter, but yet was guarded by a large band of priests, who had picked a fine livelihood by telling the world she came down from Jupiter. But as Paul did about her open some men's eyes, and they thought they should lose their loaves and fishes, this enraged Demetrius and his gang of craftsmen, for the priests began to see they lost customers to their shop. For such is the foolishness of some men, it is but for the priests to point at a windmill and to fighting they go, Don Quixotte like, and will empty their purses and beat out their brains to stop the sails. So because I have opened some people's eyes about missions, the missionaries find they have lost customers to their shop of missions, and are enraged against me and the Kehukee Association, like Demetrius and his gang against Paul. From this you may learn that one man with truth on his side, is enough to frighten a whole army of moneyed priests, or band of craftsmen, and to defeat them by his writings. Thus they raised a mob against Paul, and set all the city in an uproar, bawling and hollowing, great is Diana of Ephesus. Moneyed priests are a cursed implacable tribe, no power has been able to satisfy them; they have had neither mercy nor bounds to their cruelty. Craft to get money is their calling, and lies, hypocrisy and persecution are the tools they work with.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Fellowship,—Is “joint interest, or the having of one common stock.” This explanation is in some degree illustrative of the fellowship of saints with God. The stock of the blessed inheritance which God has to bestow upon saints, is His by right of creation and proprietorship of all things, and theirs by right of gift. It is as permanently theirs by the latter right as it is His by the former. His word of instruction, promise and comfort, is His by authority, and immutable; it is theirs by knowledge, faith and affection; by obligation, choice and interest. Their fellowship with Him may be considered as effected, by their being born of Him, made spiritual, and partakers of His nature. John, i. 13—iii. 6. 1 Peter, i. 3, 4. 2 Peter, i. 4. 1 John, i. 3. For spiritual beings have a common interest in spiritual things. 2. By adoption into his family, they become heirs of Him, and joint heirs with Christ. Rom. viii. 17. Fellowship with God lays the foundation of true fellowship with saints. 1 John, i. 3—v. 1. This consists in, and depends on, their union in love; and their oneness in doctrine and practice, as it regards the scriptures, and especially the economy of redemption. Amos, iii. 3. “And the multitude them that believed were of one heart and of one soul.” Acts, iv. 32. 2 Cor. xiii. 11. “Fulfil ye my joy that ye be like minded, having the same love, being of one accord, of one mind.” Phill. ii. 2. Acts, ii. 42. “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bideth him God speed, is partaker of his evil deeds.” 2 John, 10. True

church fellowship is founded in oneness of faith and practice according to the doctrine of Christ and the apostles. Our limits forbid us to enlarge; we shall remark upon one passage of scripture. “And they continued steadfastly in the apostles’ doctrine and fellowship.” Acts, ii. 42. The apostles’ doctrine is the bond and cement of fellowship. Those who believed and received it in the love of it, not only had fellowship with the apostles and church of Christ generally, but with God and Christ; for their doctrine was the doctrine of God and of Christ. It was the doctrine of grace and of salvation. When once understood it was so powerful and captivating, that none other could be believed or loved. Those who rejected this doctrine gave undeniable testimony that they had not fellowship with the Father and the Son; and opposition to it formed a bar to church fellowship. Failure in any one material point required a non-fellowship. The Sadducees believed there is no resurrection, angel or spirit. The Pharisees believed both, and yet they could not be fellowshiped; because they rejected the imputed righteousness of Christ by faith, and put a value upon their own righteousness. The preacher from the wilderness refused fellowship without repentance. The apostle Philip denied fellowship without true faith. The apostles’ doctrine was one and inseparable. To deny any part thereof, was to mar and to break it. The faithful cannot without pain, bear reproach and see contempt cast upon the truth, the doctrine of their Saviour whom they love. It weakens or breaks the cement of their love, cleaves in two their faith as respects unity, and divides their practice. They cannot travel together in belief, walk, nor

love; they differ in faith, hope and charity. The fellowship of saints was designed for their mutual comfort. To hang together when it is broken, is burdensome and painful. To keep silence is grief; to speak is strife. To hold together when faith and practice are so grievous, is the worse sign; as it manifests a want of sacred regard and ordinances and commandments of the Lord, and resembles more the instinctive gregariousness of a flock, than the unity of the spirit in the bond of peace. There is no scripture injunction to continue union where comfortable fellowship is broken. Feelings may be wounded without a breach of church union; these we should diligently, forbearingly and patiently seek to heal. But when the breach is made by a departure from the apostles' doctrine, there is no more healing, short of a full and sincere return to that doctrine. It is consonant with the sacred chart, that the faithful, tho' united among themselves, should nevertheless keep separate from all others. It is more honor to God, and receives more regard from him, for two or three to hold the doctrine and practice of the New Testament in heart-felt concord, than for a thousand to mingle together with discordant and unsound doctrines. Matt. xviii. 19, 20.—*Ed.*

From the Signs of the Times.

CIRCULAR LETTER.

The Elders and Messengers composing the Lexington Baptist Association, to the Churches which they represent—Greeting:

Dear Brethren: We desire to acknowledge with unfeigned thanksgiving the kindness of our heavenly Father, through whose abundant mercy we are favored with another

annual interview for social worship, together with an opportunity of hearing from the several branches of Zion, by your Letters and Messengers. In return we would, according to our former practice, send you this our friendly Epistle: in which it is our desire to stir up your pure minds by way of remembrance. We scarcely need remind you that the present is a day of peculiar trial to the Zion of God. When we consider the spirit of delusion which is now abroad in the world—the false zeal, false doctrine, and false professors, to which if we add the plain intimations given us in the scriptures, that, when false doctrines are exposed, the inevitable consequence is persecution, it is no marvel that the ways of Zion mourn, her priests sigh, her virgins weep and she is in bitterness.

While these considerations cannot fail to occupy much of our attention, let us make the honest enquiry, so far as it concerns us as a body, and the Churches with whom we are united in the faith of the gospel, (a subject never to be yielded even at the expense of life,) whether we are not greatly wanting in the practical part of the Christian religion? Have we not forsaken our first love? and is there not a great lack of the spirit of devotion? Are we not greatly in rear of the primitive disciples of our Divine Lord? and are we not too languid in the pursuit of our race, and too prone to loiter in the way? We do not wish to accuse any wrongfully, but wish to bring the subject home and we press it upon ourselves, and urge it most earnestly upon our brethren as a subject of serious importance.

By *practical religion*, we mean the faithful performance of all the duties which God has enjoined up-

on us as Christians, and which are in all cases plainly revealed in his written word. The peculiar spirit of the times are calculated to call off our attention from the holy scriptures; we see the greatest zealous of our age advocating the inventions of men, and by their traditions making void the law of God; and while we may lawfully oppose and expose their errors on all proper occasions, we cannot ourselves neglect to perform the things which God requires of us and be blameless. Let our station in life be as it may, public or private, husbands or wives, parents or children, the word of God is a light to our feet and a lamp to our paths, and we are exhorted to take heed to our steps and see that we fall not out by the way.

In pursuing this subject, two things are important to be understood: 1st. The faith which we profess will not fail to produce good works, in a greater or less degree; and second, As our faith is constantly opposed by unbelief, and in consequence thereof we believe but in part, so there will be in us a corresponding short coming in regard to our duties; and hence it is, as we conceive, that our great law-giver has, and does require of us the greatest possible exertions, striving against sin and resisting, if necessary, even unto blood, looking alone to God for a supply of spiritual strength that we may mount up on wings as eagles, run and not be weary, walk and not be faint; and like the ancient disciples cry, "Lord increase our faith." Reveal thy perfections as our Saviour, and draw our hearts in fervent love. Display thine almighty arm, and bring home the divine assurance that "all things do work together for good."

These two points well understood will teach us our entire dependence upon God as the foundation for every Christian exertion. By thee, said David, I have run through a troop, and by thee have I leaped over a wall! And the apostle could do all things through Christ, which strengthened him. Having thus pointed out the ground of spiritual action, we will notice a few of the duties incumbent on the saints, as a sample of the many which are enjoined in the scriptures. The scriptures have divided this subject into three parts, viz: "Teaching us that denying ungodliness and worldly lust, we should live *Soberly, Righteously and Godly.*" *Soberly*, as it respects ourselves, not mere abstinence from *wine wherein there is excess*; but we are to possess a sober mind, not confused and disordered, not drunken with surfeiting, and the cares of this world, not terrified with the movements of our spiritual enemies; but having every power of the soul duly employed, to move on with steady footsteps in the race set before us, and under the banner of our Lord, "fight the good fight," until we are made more than conquerors through him that has loved us.

Righteously, as it respects one another and our fellow men in general, remembering always that it is written, "Husbands love your wives; wives obey your husbands. Parents be not bitter against your children, lest they be discouraged; children obey your parents in the Lord, for this is right;" this will form the happy family and make domestic life at least an earthly paradise,

"Where each fulfils his part,
With sympathising heart,
In all the cares of life and love."

And when applied to the saints as such—"Love one another as Christ

has loved you." And also to churches as such, Be ye of one mind, of one heart and of one judgment, endeavoring to keep the unity of the spirit in the bonds of peace; and when applied to the ministers, "Take heed to yourselves, and to the doctrine, &c. Feed the flock which he has purchased with his own blood; not for filthy lucre's sake, but of a ready mind." The churches are also equally bound faithfully and righteously to perform their duty in regard to the support of the ministers of the gospel, according to the word of God.

And *Godly*, as respects our duty to God. The language of the scriptures, in both law and gospel, is, "Thou shalt love the Lord thy God, with all thy heart, and him *only* shalt thou serve." My *son* give me thy heart," is the language of our heavenly father to his children. We are to believe the record God has given us of his Son, to obey his commandments as they are stated in the New Testament, and by an holy faith, godly zeal, fervent spirit, and with the full exercise of all our powers of soul and body; glorify him in our bodies and spirits which are his, and when we have done all, say, we are unprofitable servants, and that we trust our *all*, to the fullness of his grace for life and salvation.

From this view we may learn the folly of such as wish to add the commandments of men to such a divine code, which is so complete as to call for the rightful employment of all that we have and are, both for time and eternity. We learn also the necessity of quickening our pace and pressing forward from what we are to what we ought and what we wish to be, until as Christians we are brought to our graves like a shock of corn, fully ripe in its

season; and as ministers we have finished our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. We may also see in the light of our subject, the source from whence comes wars and fightings among us: they come from our lusts which war against the soul. Let each therefore, in their respective stations, faithfully discharge their duty to God and to one another, and the bleating of the sheep, lowing of the oxen and complaining in our streets will cease. Happy are the people that are found in such a case; yea, happy are the people whose God is the Lord!

May we improve this subject so as to be able to show our opponents, who demand our money for the qualification of men to preach that the Lord's ministers are qualified of God, and furnished with a mouth and wisdom that all their adversaries cannot gainsay nor resist; that we will, and do freely and honorably support such as we believe are sent of God to preach the everlasting gospel; and while they falsely accuse us of a do-nothing system, let us show them that the poor among us are fed and clothed upon our bounty, the sick and afflicted are visited and relieved, and that we do not only pray for our enemies; but when they hunger we feed them, and when naked we clothe them; and thus present to all around a religion worthy of the gospel of Christ, and that the love of God constrains us in all things to glorify God in our bodies and spirits which are his.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

DAVID MEAD, Mod
Tho's. FAULKNER, Clerk.

PRIMITIVE BAPTIST.

TARBORO', FEBRUARY 13, 1836.

A good Example.—The church at Pleasant Hill, Edgecombe county, in conference Saturday before the fourth Sunday in July last, unanimously adopted, and ordered to be placed on their church book, the following resolution:

"We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union societies, nor advocates of Theological Schools, nor any person who does fellowship them; nor will we hold any such in our churches."

In all ages since there has been a true church, in the world, alliances, often imperceptible, and, in some sense, unavoidable, have been formed between it and the world; consequently, corruptions have been introduced, and the Lord's ordinances have been abused. These have been sooner or later discovered by those whose hearts were right in the sight of the Lord, who have attempted at every sacrifice to correct them. The work of reform has seldom been otherwise than painful. The ties of kindred, the pleasure of long and intimate acquaintances, and the enjoyment of mingling in social and public worship, stir our anguish at thoughts of parting. > But when we must decide whom we will follow, God, or Baal, if our hearts are divinely guided, we shall not hesitate at parting with the followers of Baal. When persons and principles, when the word of God and our nearest friends, are put in competition, we ought to maintain the word, and preserve our principles, though we be but a remnant, a handful, or stand completely alone. Those who have found that there is no agreement between the wild institutions of the day and the word of God, and that they are not authorised by the letter nor spirit of the scriptures; that there is no comfort in union, and no separation from them if the crusading missionaries can prevent it, will, we think, enjoy more peace by following the example of Pleasant Hill church.

¶ The circular letter of the Chattahooche Association, as published in the Christian Index of Nov. 17, 1835, exhibits a zeal which

appears really fiery; and we think they tacitly acknowledge, though unintentionally, that missions are radically the institutions of men. In their circular is the following language:

"We should, therefore, in a subordinate sense, be earnestly engaged in devising ways and means by which we might be instrumental in benefitting our fellow men; this is our duty and a reasonable service, and we should enter upon it with cheerfulness, and pursue it with the greatest possible industry."

Again they say:

"All that is sacred to the souls of rational immortals, requires it at our hands, and whatsoever our hands find to do in the cause of benevolence, we should do it with our might, and not gainsay; and if we possessed that zeal that burns for the glory of God and mourns over abomination, and feels bowels of compassion for perishing and immortal souls, we should no longer stand in opposition to the gospel of God—no longer remain indifferent to the mission cause."

In another part they observe:

"Much remains yet to be done before the heathen shall be given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession."

The Lord of glory bade his disciples to teach Christians to observe all things whatsoever he had commanded them. The Chattahooche Association says let us *devise* ways and means. This appears to be another case of verifying the scripture which says "they have sought out many inventions; and lacks but little of amounting to a patent acknowledgment in words. If the scriptures be put into practice, what device is necessary? Keeping the commandments and ordinances of the Lord admits no device. The advocates of missions themselves allow the truth of the last assertion, in contending that the scriptures authorize and enjoin missions. They evidently pervert the scriptures, and make them to command what they acknowledge in effect to be their own devices:—when they have found a device, they wrest the scripture to say do it with thy might. But why do in the cause of benevolence [so termed,] with their might? Because this project of crusading spirit absorbs all others with the institutions of the age. They cry up the piety and self-denial of the missionaries and the greatness and goodness of missions comparatively more than they do Christ

and his gospel. They, the Chattahooche Association, in a manner not to be misunderstood, declare that those who are indifferent to the mission cause are opposed to the gospel of God. And this much too for opposing their devices. Much, they suppose, yet remains to be done before the heathen shall be given to the Son of God. And who is to do it, and to give the heathen to Jesus Christ? The arguments of that Association, with all of like sentiments, reply, We. If they shall effect this, they have indeed devised great things.

In a letter published in the Christian Index of Dec. 8, addressed to the Editor of that paper, and signed J. R. Hand, the Flat Association is charged with "reaching after the keys of St. Peter." We are not acquainted with the general conduct of that Association; consequently we do not know to what the writer alludes, as he does not inform us. We judge that it is their declaring non-fellowship with, or opposition to, missions and similar institutions; for the same charge has been laid against us of North Carolina, because we would not continue our fellowship with them, and thereby burden our consciences by working after a "pattern" different from that "showed us in the mount," and because we will not conform to what they acknowledge to be a device. (See circular of Chattahooche Association.) The letter of Mr. Hand appears to be principally intended to give information respecting the Ebenezer Association. She appears too to have been asking for the "old way," and desiring to walk therein. Burdened and grieved, we presume, with the new system of religion, she has sought rest and a good conscience by withdrawing her fellowship from the Georgia and Washington Associations. Her motives for thus acting are represented, in the above named letter, in these words:—

"And may I not say, it is because our sister, the Georgia, so far outstrips us in talents and every good work of the Lord, that we are trying to cover her with reproach? If so, we have imbibed in a great measure the spirit of our brother Cain, who slew his brother because he was more righteous than himself!"

It contains also the following declaration:

"And there is no greater evidence that a man is a missionary, than to see him constantly engaged in the spread of the gospel—inquiring, 'Lord, what wilt thou have me to do!'"

This passage of scripture is seldom used in missionary publications, but that they give it in substance this answer, "Engage and be active in missions." Those who confess, as the Ohio Convention has done, that they have no express command in the word of God for the institutions called benevolent, should not profess to inquire of the Lord. It is like the prophets of old, who cried, "The burden of the Lord." It is like Israel who said, "Lo, we be here, and will go up into the place which the Lord hath promised." Mr. Hand continues:—

"If we were to take as deep an interest in the circulation of the Index as our brethren do in the "Signs of the Times," soon, very soon, should we see ignorance and superstition give way.—Brethren would cease their hostility to the best of causes, and a mighty host would come up to the help of the Lord against the mighty. And being fully persuaded of this, I call upon the good brethren of Georgia, and every other State, to be up and doing. And if we cannot get our brethren to take the Index, let us form societies through the State, or States, each brother paying for five or ten Indexes, to be sent to those who will read them. I have named this to several of my brethren, who feel willing to go into it."

This scripture, "the help of the Lord against the mighty," is often repeated for missionary purposes; but those who came to the help of the Lord when the inhabitants of Meroz refused, it is written, "took no gain of money. They fought from heaven." Judg. v. 19, 20. The writer in question thinks ignorance and superstition would be soon overcome by the circulation of the Index. Would it be proper to call that, superstition, which believes the Index can accomplish what the scrip-

tures and a preached gospel have not effected? If indeed it is capable of so great and so happy an influence, we could sincerely wish more than one, or two, or three presses were employed in its publication, and that all would patronize it...*Ed.*

☞ "The Rev. Edward Beecher, President of Illinois College," has written a series of sermons, on "The Nature, Importance, and Means of Eminent Holiness throughout the Church," which are published in the Christian Index. In the 46th No. vol. 3, he remarks:—

"Having endeavored to show, that to elevate the standard of personal holiness, is the most important enterprize of the age, I proceed, as proposed, to inquire: III. How shall this enterprize be undertaken, and conducted?"

In the course of his reply to this inquiry, he observes:—

"It is his [God's] great end in all he does, to bring all his holy kingdom to feel on this subject as he does, and that he will never be satisfied until this end is secured."—

"For this he [Christ] gave himself to death, and never will be satisfied till he has secured this end: for its absence nothing can make amends."—

"Nothing but a full manifestation of the presence of God can accomplish the work in question. A manifestation, such as the world has never seen, and such, too, that the church shall be unable to throw off or to resist its power."—"And there is no doubt that a vivid manifestation of the presence of God will be the great means of reaching the heart of the church, and causing the conviction that she *must feel* on this subject; for God insists upon it, and she will encounter his holy and indignant rebuke if she refuses."

We shall consider these remarks: 1. "The standard of personal holiness." "To elevate" this standard, strongly implies, that the present standard is too low. A standard we had understood to mean, a

correct test. If the present needs elevating, it cannot be a standard. And if it be admitted to be a standard, then to seek to elevate it would be chimerical and superstitious. To endeavor to come up to the true standard, the New Testament, is what every Christian ought to do. But to endeavor to *elevate* the standard, appears to arise at something above what that blessed chart exhibits, and that it does not afford rules sufficient for the regulation of Christian conduct. 2. The feelings of God. The sensations and emotions of Deity must be as unsearchable a mystery as the thought of man can encounter. These cannot be known beyond his will in Christ Jesus, as revealed in his word. How Mr. Beecher should know that the saints or the church must feel like God, we are at a loss to determine.— To attribute the pain of dissatisfaction, or dissatisfaction in any wise, to God, is profane. This the author under consideration has contingently imputed to the Father and the Son. This idea alone represents him as a God of passion; and every person of whose creed this is a specimen, worships an imaginary God,—an idol. For He who works all things according to the counsel of his own will, can, in no event, be dissatisfied. He only is the true God, who is never frustrated nor spoiled of satisfaction. 3. Mr. Beecher declares he has no doubt that a manifestation of the presence of God will be the great means of reaching the heart of the church, and causing the conviction that she must feel on this subject, and, almost in the next breath after speaking of it as such a manifestation as the world never saw, and the church shall not be able to *throw off or resist its power*, adds, "God insists upon it, and she will encounter his holy rebuke, if she refuses." The intimation that the church may refuse, after declaring she shall not be able to resist its power, stands very much out of order.

The doctrine contained in the above named discourses is pharisaical; and the object of them appears to be, to unite all professions of religion so far as to bring them to act in concert in missionary efforts. But there will be false doctrine as long as unregenerate men profess religion; and we believe some of unrenewed in heart, as well as the spiritual seed, will make public profession of Christ as long as the world shall stand; and so long as this con-

tinues to be the case, a union can hardly be effected. — *Ed.*

In a letter from the missionaries in Burmah, to the Corresponding Secretary, dated, Maulmein, Dec. 12, 1834, we find the following language: "Besides the monthly concerts of prayer, for seamen, Sabbath Schools, and the heathen." This is giving great value to their prayers; or little worth to seamen and heathen; as once a month will do for them provided all will pray at a time. The letter continues:—

"And here, from our acquaintance with the character and condition of seamen, we cannot forbear an expression of our deep regret, that this interesting portion of our race have so long been neglected in the prayers and efforts of the friends of humanity and religion. While these men of the seas stand the nightly watch, and encounter the threatening billows of the deep, to enrich the landsman with the productions of other countries, and while their aid is indispensable to the work of preaching the gospel to the heathen, it is a lamentable fact, that few of our American citizens remember them with a grateful thought, and few of our American Christians, either in concert or in private, raise a prayer for their conversion."

Are the missionaries acquainted with the hearts of all the citizens and Christians of America? If not, they have asserted too much. The sailors' hardships and services to missionaries in their esteem, deserve our prayers; and yet they pray for them but once a month. According to their own sentiments, we have no reason to believe they ever prayed for seamen before their voyage. And now praying for them is too good a thing to be kept secret. They must needs tell their countrymen, they pray in concert monthly for seamen and heathen. This is the same language: "I pray three times a day"—"I am not as other men, I fast twice a week," &c. Luke, xviii. 12.

"While praying for seamen, their

actual presence with us, and a knowledge of their present condition and gloomy prospects, with the aid of a divine influence, enabled us to pray with the spirit, and with the understanding also."

This seems to say, unless they be present, and we know their condition and their prospects, we cannot pray for them with the spirit. For these pious trumpeters declare that the presence, &c. of the seamen empowered them to pray with the spirit, while they ascribe only a partial aid to "a divine influence." This is like the language of the Syrian king's servants: "And the servants of the king of Syria said unto him, their gods are gods of the hills, therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they." 1 Kings, xx. 23. So the missionaries: Our god is the god of ships and seamen, therefore let the sailors be present, and we can "pray with the spirit," and prevail. "The sisters have had frequent seasons for prayer during the week." The language of our Lord is, "Men ought always to pray and not to faint"—"pray without ceasing." Luke, xviii. 1.—1 Thess. v. 17. But the "frequent seasons" of the sisters is like Felix's time: "When I have a convenient season I will call for thee." Acts, xxiv. 25. We are constrained to believe that all this display and parade of prayer is but the abominable pride of the self-righteous Pharisee. For our Lord uniformly taught his disciples to pray in secret, and not to be like the Pharisees, who were fond to pray where men could see them. So the missionaries appoint a week, a month, or a year before hand, to meet together; and sound a trumpet or a bell, or make proclamation: "this is our paayer meeting"—"our monthly concert"—"our season for prayer." In their letter they record two conversions and experiences, the substance of which we will give the reader. The first one:—

"Then I remembered how long God's spirit had been striving with me, and thought it would leave me soon. Perhaps one year, one month, one moment, and I shall be shut up in hell forever. O what feelings I had then! I thought of dying, which made me feel that I needed a friend,

but I was so wicked that I thought the Lord could not be my friend. The next Sabbath I felt worse than ever, and after meeting, I went down into the hold of the ship. There I made my poor petitions known to the Lord Jesus for deliverance, and he put words into my mouth. O what delight I found in praying and thinking of Jesus! I found that *trying* was the great thing. At last after two or three hours, I came up out of the dark, and felt that the chains of master satan were broken off; and I cannot express the joyful feelings I have enjoyed from that time to the present. I am now resolved to spend the remainder of my days in the service of the Lord Jesus Christ."

If this be a Christian experience, we are disposed to think there are many Christians. His prayers appear to be the substance of his change, and sum of his hope. In them he found delight—"trying was the great thing." To get religion was only to pray—and to pray was only to *try*. Christ's righteousness, Christ's death, seem not once to have occurred to his mind. To pray with delight appears to weigh more in his scale, than the blood of Christ. To continue his race as he has commenced, his service is worth so much, he publicly vows it through life to the Lord Jesus. The second convert:

"I am not ashamed to acknowledge before God, and his children, my shipmates, that I am a sinner, and am resolved to serve the Lord the remainder of my days." "He then fell upon his knees, [continues the letter,] and with tears and groans offered the publican's prayer. From that time to the present, he has been forward to discharge religious duties, and evinces much interest in behalf of his fellow seamen."

Here is a man apparently penitent, acknowledging he is a sinner, but in the next breath he is going to serve the Lord all his days. How a person under the

sense of guilt, and consequently, of divine displeasure, can persuade himself that he shall serve the Lord through his life, neither our experience, nor the word of God, has ever informed us. "He then fell upon his knees, and with tears and groans offered the publican's prayer." This, we suppose, was to show how he would serve the Lord. Guilt produces shame, and makes the criminal in conscious abasement wish to hide himself. Self-righteousness exalts a person, and inflates him with vain glory, inspiring him with ostentation to strike the human eye with a display of his distinguished goodness. Christ's righteousness for justification is not heard of in this experience. This letter says:—"Surely there is much land yet to be possessed." So we perceive. Missionaries and money enough can possess it. It proceeds: "These eastern nations, with their hundred millions of immortal beings, are waiting for the bread of life. Why are they not supplied? Are there not means in our American churches? Let them visit these temples of heathenism," &c. Bread of life is a title which belongs to nothing but Jesus Christ. To ask if there are not means in our American churches, is to ask, if the American churches have not the control of Jesus the Lord, the great God. To inquire why the eastern nations are not supplied with the bread of life, is to inquire why the churches do not send or carry Christ to them. Nay, it is to inquire also, why the world do not send or carry the Lord to the heathen; for they importunately press the world of unconverted men and women into their societies and to their aid. If such appeals do not amount to blasphemy, we humbly conceive that they fall little short of it. Once more: said letter remarks, "In our estimation, the Lord has opened the field before the church, has furnished her the means, and given her the men," &c. In conclusion, we dare not believe, that men who are capable of such assertions and such appeals concerning the bread of life, men who affect that a religious life of a sinner will carry him to heaven, men who are such strangers to the gospel as to glory in experiences destitute of the hope of Christ's righteousness, who value their prayers so highly, as to have stated times and special objects for them, and tell of them from Burmah to America; we say, we dare not believe they are safe guides in religion.—*Ed.*

From the Signs of the Times.

In this number we commence the republication of Rushton's Letters, in refutation of the absurdities of Fuller's views of the Atonement, agreeably to an intimation given in one of the numbers of our last volume. It may be proper for us to say that an edition of this excellent work has lately been published in the city of New York, by Bro. Joseph Spencer, to whose kindness we are indebted for the copy which we have.

INTRODUCTION.

I think it right to inform the reader, that, some time ago, I was accidentally engaged in a verbal controversy on the nature and extent of the atonement of Christ, with a Baptist minister of some celebrity, residing in Northamptonshire. At parting he earnestly entreated me to read Mr. Fuller's "Dialogues, Letters, and Essays," which I promised to do. No sooner had I read and pondered that work, than the fallacy of Mr. Fuller's doctrine, which my friend had espoused, appeared to me in a more striking manner than it had ever done before; and I felt assured that, with a little labor, the speciousness and deceitfulness of Mr. Fuller's views might be fully made manifest. With this conviction, I determined to attempt a refutation of them, and to publish it in the following Letters.

It is more than possible that some weak and inconsiderate persons may feel offended at the free use I have made of Mr. Fuller's name, because being now deceased he cannot answer for himself. Although I have no fear of any objection of this nature from persons who are acquainted with literary affairs, yet, for the sake of the weak, and because of the captious, I offer the following apology:—

1. The subsequent Letters are not directed against Mr. Fuller, but against the doctrine now prevailing in the Baptist churches.

2. It is impossible effectually to oppose this doctrine, without reference to some acknowledged writings in which it is stated and defended; and these acknowledged writings are Mr. Fuller's "Dialogues," &c. It is true there are some living authors who have asserted the same things; but these writers are inferior to Mr. Fuller in celebrity and polemical talents. To encounter them, therefore, would not be to allow my opponents the full exercise of

their strength; neither would it become the great cause of truth to engage the subaltern, while the champion is defying the advocates of particular redemption, and crying out, "*Choose you a man for you, and let him come down to me.*"

3. When an author publishes on controverted subjects, he does so, not only for the generation living at the time, but for the succeeding generations. Though he die as a man, he still lives as an author, and teaches and speaks as long as his writings are read. It is right, therefore, to examine the theories and doctrines of an author, whether he be living or dead. What man of sense would reflect upon President Edwards, for publishing his confutation of Dr. Whitby, after the Doctor's death? Or who would charge Mr. Fuller with unfairness, for publishing his "Strictures on Sandemanianism," long after Mr. Robert Sandeman had returned to his original dust?

4. But if notwithstanding this explanation, any Baptist minister or any other who understands the controversy, and who has espoused Mr. Fuller's views, feels hurt that Mr. Fuller's name has thus been introduced, let such a one take his pen, and, as he reads, let him erase the name of Mr. Fuller, and substitute his own; and let him know that he is the man against whom I am writing, and not the deceased Mr. Fuller.

If, however, the reader be one of those favored individuals whom the Father has drawn to Jesus, he hath already been taught so much of the infinite evil of sin, and the vanity of all created things, as to loathe himself and his own righteousness, and to value nothing in comparison of truth. And in those happy moments, when he is favored with a glimpse of the exalted Lamb, whose transcendent glory fills heaven and earth, he looks coolly upon human authority, human wisdom, and human worthiness. Such a one will not be offended when the authority of celebrated names is set at nought, that truth may be maintained; but rather he has learned, in some degree, to "*cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?*"

The only persons to whom I would offer any thing like the shadow of an apology, for the polemical style of the following Letters, are the afflicted, broken-hearted

children of Zion. I know that disputings gail and distress a tender mind. But how can we contend earnestly for the faith, without disputation? Were not our Lord and his apostles often engaged in reasoning with the opponents of truth? I hope therefore, that the lambs of the flock will not be offended, especially when they reflect that the things contended for in the following pages are of the highest importance—things with which the honor of God, and the glory of a dear Redeemer, are concerned; and which are absolutely necessary to the strengthening of their own weak hands, and the confirming of their feeble knees. It is now high time for the friends of truth to speak boldly. Error no longer hides its hateful head, but struts abroad before the sun, and scornfully defies the advocates of sovereign grace.

Although I have, in the following Letters, boldly and unequivocally asserted what I believe to be the truth, and although I have endeavored to expose the deceitfulness of the opposite error, I hope the reader will find nothing inconsistent with the meekness and gentleness of Christ. That I have expressed indignation at iniquity I acknowledge, but I have not yet learned that this is inconsistent with the spirit of the gospel, or contrary to the example of our Lord. Throughout the whole I have studied brevity and perspicuity; and I have not been unmindful of the well-known advice of the poet, which all controversial writers should regard:—

*"Quidquid præcipies esto brevis, ut cito dicta
Percipiant animi dociles, teneantque fideles."*

Into the hands of Him whose servant I profess to be, I confidently commit my work, notwithstanding the sinfulness and imperfection which adhere to it. I shall think myself more than remunerated for my labor, if he make it useful to any of his ransomed ones. But should it please him that it die as soon as it is born, and remain in silence forever, I trust I shall be content. For I am well persuaded that the Lord will defend his own immortal truths in his own way, and in his own time, though error may rejoice in a temporary triumph, and though truth may be "fallen in the street."

WILLIAM RUSHTON, Jun.
Liverpool, 1831.

From the Signs of the Times.

Controversy.—Different constructions are put upon this term. Some associate with it the idea of striving for the mastery; and this may have arisen from the fact, that controvertists so frequently appear to have little else in view. But this is not the necessary meaning of the word; the proper definition of the term is, to dispute or agitate different opinions; and however indisposed many appear to be towards controversy, it is impossible to maintain Truth without it.

Christ maintained a continual controversy with the enemies of Truth; and although His bare word was sufficient to establish any part, yet he condescended to use arguments with his opponents. Thus in establishing his claim to the Messiahship, "he argues from his words," John x. 38; and when charged with being under satanic influence, he refutes the charge by a very plain and conclusive argument. (Mat. xii. 24—27.) The Apostles were engaged in a perpetual controversy both with Jews and others with whom they came in contact; and all succeeding ministers of the gospel have followed their example, and will have to do so as long as Truth has an enemy in the world. Indeed there has nothing ever engaged the attention of man that is so well worth contending for as the Truth of the Gospel, as it involves interests of infinitely greater importance than any other subject ever presented to his view.

The questions of dispute that arise partake of greater or less importance, according to the magnitude of the subjects involved. For instance, questions at times arise in the church that elicit considerable discussion, and sometimes much warmth, which, nevertheless, are not of sufficient magnitude to justify a discussion; while others are of such a nature as to render a total surrender of the essential truth of the gospel, or a separation unavoidable. Questions of the former class have often agitated the church, and at times have produced considerable excitement; but while there existed an agreement on the more essential points of gospel faith and order, those difficulties would generally subside, either by a surrender of one part, or an agreement to let each enjoy his own peculiar views, without breaking fellowship. In this class of questions we might

venture to rank the subject of the *imposition of hands*—a question that has frequently agitated the Particular Baptists; and though conducted at times with warmth, yet, by the great body of Old Fashioned Baptists, it has not been considered of sufficient moment to affect their fellowship. But when questions of the latter class enter the church, they seldom if ever terminate short of a total separation. It is from questions of this class that the controversy which now agitates us has arisen, and from which arise the distinctions of *Old* and *New School* Baptists. These two parties are now in the field, and the questions at issue involve the very vitals of Truth, both as relates to gospel faith and order; the former touching the ground of a sinner's hope, and the latter the visibility of the church. Both of these are of too great importance to admit of a compromise or even of silence. The New School party has every advantage on its side, excepting that of Truth. It has learning, talent, wealth and popular opinion—of either of which the Old School have comparatively little; yet, while it has truth on its side, it has nothing to fear; for though truth may fall in the streets, and its friend sink into obscurity, yet it will ultimately rise and triumph.

If I have understood the ostensible object of your paper, it is to maintain the Old School doctrines and plans of operation; if so, may we not look upon those questions which have been regarded as of minor importance, and which have agitated the church previous to the present division, as unconnected with the present controversy, and rather foreign from the design of your increasingly valuable paper? I hope I shall not be considered as viewing any thing pertaining to our duty, as christians, unimportant, or that I would wish to cramp brethren in a free expression of their views at a time when it would not be likely to operate unfavorably on the common cause. The subject of the *Imposition of hands*, has occupied a considerable place in the Signs of late: and notwithstanding I have not any objection to seeing the views of brethren on the subject, nor to derive all the information I can on the point; yet I fear, if pursued, it may operate unfavorably on the main question at issue. We all know enough of human

nature to know, that when we engage in a contest we are loath to yield, and that in conducting our part we are at times led insensibly to employ expressions calculated to excite unpleasant feelings, and elicit something like retaliation; and I have thought upon the whole, as we have a formidable enemy in the field, directing his main efforts against the citadel of Truth, whether it would not be better to direct our united efforts in defence of those precious truths of the gospel, now assailed on every point, than to indulge in the discussion of subjects of minor importance at the risk of our harmony.

I hope the brethren who have written on this subject will excuse the freedom I have taken, when I inform them that the above remarks have been dictated by no other motive than an ardent desire that we may be enabled to move on harmoniously, in maintaining the great truths of the gospel against the formidable enemies by which they are now assailed. You are at liberty to dispose of these few remarks as you think best, and believe me.

Yours, as ever, in the Bonds of the Gospel,

THOMAS BARTON.

A sister's love.—There is no purer feeling kindled upon the altar of human affections, than a sister's pure, uncontaminated love for her brother. It is unlike all other affections: so disconnected with selfish sensuality; so feminine in its development, so dignified, and yet, withal so fond, so devoted.—Nothing can alter it, nothing can suppress it.—The world may revolve, and its revolutions effect changes in the fortunes, in the character and in the disposition of her brother, yet if he wants, whose hand will so readily stretch out as that of his sister; and if his character is maligned, whose voice will so readily swell in his advocacy. Next to a mother's unquenchable love, a sister's is pre-eminent.

[Selected.]

TERMS.

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POETRY.

THE MYSTERY OF FAITH.

SECTION I.

The mystery of the Saints pedigree, and especially of their relation to Christ's wonderful person.

My life's a maze of seeming traps,
A scene of mercies and mishaps;
A heap of jarring to and froes,
A field of joys, a flood of woes.

I'm in mine own and others eyes,
A labyrinth of mysteries.
I'm something that from nothing came,
Yet sure it is, I nothing am.

Once I was dead, and blind, and lame,
Yes, I continue still the same;
Yet what I was, I am no more,
Nor ever shall be as before.

My Father lives, my father's gone,
My vital head both lost and won.
My parents cruel are and kind,
Of one, and of a diff'rent mind.

My father poison'd me to death,
My mother's hand will stop my breath;
Her womb, that once my substance gave,
Will very quickly be my grave.

My sisters all my flesh will eat,
My brethren tread me under feet;
My nearest friends are most unkind,
My greatest foe's my greatest friend.

He could from feud to friendship pass,
Yet never change from what he was.
He is my Father, he alone,
Who is my Father's only Son.

I am his mother's son, yet more,
A son his mother never bore,
But born of him, and yet aver
His Father's sons my mother's were.

I am divorc'd yet married still,
With full consent against my will.
My husband present is, yet gone,
We differ much, yet still are one.

He is the first, the last, the all,
Yet number'd up with insects small.
The first of all things, yet alone
The second of the great Three-one.

A creature never could he be,
Yet is a creature strange I see;
And own this uncreated one,
The son of man, yet no man's son.

He's omnipresent all may know;
Yet never could be wholly so.
His manhood is not here and there,
Yet he is God-man ev'ry where.

He comes and goes, none can him trace;
Yet never could he change his place.
But though he's good, and every where,
No good's in hell, yet he is there.

I by him, in him chosen was,
Yet of the choice he's not the cause:
For sov'reign mercy ne'er was bought,
Yet through his blood a vent it sought.

In him coucenter'd at his death
His Father's love, his Father's wrath;

Even he whom passion never seiz'd,
Was then most angry, when most pleas'd.
Justice requir'd that he should die,
Who yet was slain unrighteously;
And died in mercy and in wrath,
A lawful and a lawless death.
With him I neither lived nor died,
And yet with him was crucify'd.
Law curses stopt his breath, that he
Might stop its mouth from cursing me.
'Tis now a thousand years and more
Since heaven received him; yet I know,
When he ascended up on high
To mount the throne, even so did I.
Hence through earth's dunghill I embrace,
I sit with him in heavenly place,
In divers distant orbs I move,
Inthrall'd below, inthrall'd above.

AGENTS,

For the Primitive Baptist.
NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore, *Germanton.*
Benjamin Biley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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“Come out of Her, my People.”

VOL. I.

SATURDAY, FEBRUARY 27, 1836.

No. 4.

FOR THE PRIMITIVE BAPTIST.

Brother Editor: I send you the measure of the devil's foot for publication, if you see cause.

Among the many inventions of mankind, they have invented and settled a standard of weights and measures, which is acknowledged as the law and rule of the land, and by which all men have a right to try all weights and measures they suspect to be false. So has God in the New Testament given a standard weight and measure, to try all doctrines and ordinances and discipline by, when suspected by his church or people of being false. And they have a right to try all doctrines, &c. by this standard of truth and Christian measure, and if found false, to charge the owner with the same false measure, and prosecute him in the bargain for keeping a false measure. If all this be true, then I have a right to measure the devil's foot by this standard of God's own law, for the welfare of the Christian community; and I also have a right to measure and weigh by this standard, all doctrines of men that I may suspicion of being false, and charge them with the same.

When I was a boy, my father's negroes and the old women used to tell me many frightful things about the devil; and among the rest, that he might be known whenever I saw him by a cloven foot, which they pronounced clubben. So I formed my ideas of the devil in my youth, that he had a foot like a great maul or club; if this was the truth, I could tell his track wherever I saw it in the gospel field. But since I have become familiarly acquainted with old satan, I have found they belied their betters and that he has not got a foot like a club or maul; but that he has a

cloven foot and not a clubben foot. A cloven foot, that is, a foot like a cow, or sheep, or hog; or you may call it a forked foot, or a two foot, or a parted foot like a cow, and not like a horse or jack—that is the meaning of the scripture cloven foot, a parted hoof.

Now you know that under the ceremonial law all beasts that parted the hoof and chewed the cud, were said to be clean beasts; the swine parts the hoof but don't chew the cud, therefore unclean. You pass along and find a hog's track; you say, here went a sheep—how do you know? look, here is his forked foot. So you see some judgment and acquaintance with tracks is necessary, in order to know a sheep's foot from a hog's foot. So it requires some judgment and experience to know the devil's track from Christ's track, or a hypocrite's track from a saint's track, more than it does to know a sheep's or deer's from a goat's or hog's track. But I can tell them all apart, no wonder then that I should undertake to track the devil and measure his foot, and little will old satan thank me for that. However, he and I have been at loggerheads for many years, and if he or his agents get mad, we must fight it out. For I have set out to follow his track and give the measure of his foot to a hair's breadth, if I can in a short way.

So I must tell you that we must find his track before we measure his foot, and secondly, in order to find his track we must go into the paths or by-ways where he generally walks. Don't think it strange if I tell you, that I am well acquainted with many of his paths and by-ways; for we have been well acquainted for forty years, and have had many a hard brush and tug to see who shall be served, Christ or Beelzebub. And this is not all—I shall know

his track as soon as I see it. But before we set out to look for his track, I will tell you some of the paths he used to walk, and you know old beaten roads are the easiest to travel. And the easiest to see his track in one of his old paths, was directly across God's commands; secondly, prohibiting what God had allowed to men, and thereby crossing the path of God's permission; thirdly, to make laws for God and enjoin them on men to observe to get to heaven, and thus yoke and burden the saints in their march along the king's highway of holiness heavenward; fourthly, zealous for trifles God never prohibited by his word, with persecution, fire and sword to all that did not come up and bow to his laws and rules of tradition, and doctrines of the devil and hypocritical men; fifthly, whenever you come on the devil's track it will smell of the commandments of men, tradition, money, persecution, blood and death, all under the cloak of religion and thus saith the Lord; sixthly, fiery zeal for God and his cause, zealous for works and self doings by law, and works for salvation, and envy, hatred and death for all who dare to go to heaven by any other turnpike road and not pay toll at their gate, with adding to God's laws for salvation. These used to be some of his old paths, where I think we can find his track; and if you will go with me in search, I will take the measure of his foot in short order. Of his by-paths I perhaps may tell you some few things as I go along. Thus we will leave further remarks and go and look in his first old paths for his track. But before we set out it is necessary to tell you that Christ compares the wicked to goats set on his left hand, and goats have cloven feet you know, as well as the sheep set on his right hand. And you know that Christ says to the pharisaical hypocrites, you are of your father the devil and the lust of your father ye will do. But yet if you will examine the bottom of a goat's foot and that of a sheep, you will find a difference between them. But as I am under the necessity of being as short as I can, I will not detain you further by preparatory remarks. The cloven tongues of fire that set on the apostles, was to represent the gift given them to speak different tongues, or the different languages of the nations. So the cloven feet of goats is to represent hypocrites, two coat men, and go-betweeners of God and devil, and self-righteous men for gain

by godliness when the wind blows most in favor for gain on that side. For goats in scripture are represented fierce, and again they are put as emblems of lustful men; and this is a true picture of all hypocrites. And again, a hypocrite is a cloven, or two-tongued man, and he is a two-coated man, and also a bag man. And this have I noticed for forty years, that whenever you find a man with a sweet tongue, or honey and paneake mouth, beware of that man; he will take you in if he can, and his sweet words is his craft to do it, from the preacher to the horse jockey. These are take ins that I have observed. But if you find one of your old blunt, rough spoken fellows, don't be afraid of him; he won't hurt you, he has but one tongue, and not two.

You will recollect that I told you the old women were mistaken about the devil's foot, that since I had become acquainted with him I had found out he had not a club foot; if so, he might have a shoe made like some other club-footed folks, to hide his club foot—but that I told you he had a cloven foot, which I shall try to prove before I am done. But the great question perhaps with you is to know how he came by this cloven foot. This I could tell you if I had time and room, since I have the devil's genealogy before me; but then it would not be to my purpose, since it is his track and not his foot that we have set out to look for. Remember I have told you two things—first, that one of the devil's old paths he used to walk lies directly across God's commands; and secondly, that I have to prove he has a cloven foot. These things I shall attempt to do, and while I am doing it, do you be looking for his track.

I now come to prove that one of the devil's old paths lies directly across God's commands. Genesis, ii. 17: "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Now here is God's command in plain words to Adam, in the garden of Paradise. Now to prove that the first path the devil walked in on earth was directly across God's command. Genesis, iii. 4: "And the serpent said unto the woman, ye shall not surely die." Then here you can see the devil's old path lies directly across God's commands. God said thou shalt surely die—the devil said ye shall not surely die. Then take this for granted,

that the devil's road in all things directly lies across God's road. Thus, says Jesus, he was a liar from the beginning; and you may say also, he was a murderer from the beginning. And from that day to this, the devil's paths in which he and all his agents have walked, have always crossed God's paths. A few more citations I will give you, to confirm this truth. The next case—by faith Abel offered to God a more excellent sacrifice than Cain. Abel brought of the firstlings of the flock for his sacrifice, and obtained witness he was righteous by believing in Jesus Christ and his blood. And as a figure of the Saviour's blood in which he believed, he offered his firstlings and shed their blood. Witness Noah, Abraham, Moses, Samuel, &c. doing the same; all which was to show that all true worshippers of the true and living God, must worship him by faith in and through a crucified and bloody Saviour, or all their splendid worship is not worth a groat. But mark this—the devil was a murderer, so was Cain, and he brought his offering of the first fruit of the ground, without faith or blood, for the remission of sins. Here you see again the devil's path—Cain's path, and Cain's offering and worship, lie directly across God's commands and God's road for a sinner to get to heaven by, through the blood of Jesus. For Cain is for going right across God's road to get to heaven, without blood, and by the road of his own offering; which thousands and tens of thousands have been at and now are at to this day; and amounts in the whole sum to go to heaven by works of their own, Cain like, or to join their merits with the Saviour's for salvation, and then divide the glory both on earth and in heaven with him. This last is one of the devil's by-paths, in which he is leading captive thousands to perdition. For my own arm has brought salvation, says the prophet personating Christ, and salvation is of the Lord. And again; thou shalt be for my salvation to the ends of the earth. So then salvation don't come by the joint works of the Saviour and the sinner, but of the Saviour from the foundation to the top stone; and this joint work of the Saviour and sinner for salvation, is one of the devil's by-paths to hell; but works for salvation, without faith in Christ, is one of the devil's cross roads to hell. So then you can see that the devil's path of old time, and devil's worship, and devil's agents, lie across God's commands,

worship, and plan of salvation for sinners. Then mark the length of his foot, if you can, for that is his track so far.

You know God said to Abraham he would make him the father of many nations, and that Sarah should have a son, and that he preached the gospel to Abraham, saying, in thy seed shall all nations be blessed. Now, what does the devil do but goes in one of his by-paths and round-about ways, and gets right across God's promise, purpose and oath; and plays a devil trick with old Sarah, and gets her to put Hagar in bed with Abraham, to prevent God's promise; and that Sarah and Abraham might wait no longer for God's promise, but go to work in their own way to fulfil it. This is about the amount of all the stratagems of the new scheme preachers at this day—they make by their money and exertions bond boys and cast outs, but never, no never, a child of promise, a real Christian; for this takes the power of God to strengthen the ministers, and give power to the dead and barren womb of the church, to produce a promised Isaac.

Again: Jacob have I loved and Esau have I hated. But the devil gets right across God's path, and stimulates Esau to kill Jacob to prevent the promised seed. Again: from Joseph was to come the shepherd and stone of Israel, (Jesus Christ;) but the devil crosses God's path, and Joseph is sold into Egypt to prevent it. Again: God said to Moses, carry Israel to the land of Canaan, and he had sworn this to Abraham. But what does the devil do but stirs up Balaak and Balaam, while he gives the advice, to cast the Midianitish ladies and their idols in the road of Israel, over which stumbling blocks stumbled 23,000 to their ruin in the camp of Israel. And in all this affair we see the devil's path lies right across God's commands. Read—thou shalt not commit adultery; thou shalt have no other gods beside me. Here you see all this affair, both whoredom and idolatry; right across God's commands. But more than this, and that is, here we see the devil religious, but his religion also in opposition to God's.

Again: God commanded king Saul to kill all the Amalekites, and spare neither man nor beast. But the devil crosses God's commands, and gets Saul to save Agag the king, and some of the best of the flocks. Again: God commanded Sam-

uel to anoint David king. But the devil gets across the path, and stimulates Saul with ten thousand men to kill David and also his own daughter Michol. Again: God commanded that Israel should not be numbered. But the devil stood up right across God's path and the persuasion of Joab, and tempted David to do so. Time would fail me to tell you of Herod, to put the Saviour to death before his time—and of Peter, who Jesus calls satan, to prevent God's decree, who had verily foreordained before the foundation of the world, that Jesus should be crucified and slain for the sins of men—yet Peter was for his not dying. And also of Pontius Pilate—and the Jews rolling a great stone to the mouth of his grave to prevent his resurrection; for God had said he would not leave his soul in hell, nor suffer his holy one to see corruption. And also of the Jewish magistrates, who opposed the preaching of the apostles, whom Christ had commanded to preach. And also of the pagan priest, the popish priest, the high church priest, the act of uniformity in England, and also the missionary priest—and of the crusades, and of Mahomet and his followers. and a thousand other evidences to prove from scripture and historical facts, that from the beginning of the world to this day, the devil's paths in religion lie directly across God's commands. This you will find to be true in all cases, except where he finds it most to his concealing his cloven foot, he takes to the bushes or some by-path and thus gets a head of God's people to chock up the road with stumbling blocks; or to make a fork road to lead part of them out of the king's highway, but those led out of the way are not the king's troops, for he says, though fools they shall not err therein. And they have a good guide, even the spirit of truth, that shall lead them into all truth; and, says Christ, God's word is truth. Thus the spirit leads by the word, and so those that go by the word can't go wrong. I have much to say here, but for want of room dare not.

The next thing I have to do, is to prove that the devil has a cloven foot; and while I am doing this do you take the measure. The first print of the devil's cloven or forked foot, is found in the garden of Paradise, in these words: the serpent beguiled me and I did eat—and, you shall not surely die. Then subtilty and lying was the devil's forked foot in the first instance; and

this is his cloven foot to this day, and the cloven foot of all his ministers. Lying and subtilty for gain was the foot of Balaam, Judas, and the false prophets, and all false ministers—gain by religion. Ye shall be as gods, knowing good and evil. Thus, says Jesus, he was a liar from the beginning, a liar and the father of it; and that lies are of his own make. So his cloven foot is seen in all his ministers, in giving out doctrines, ordinances and offices in the church, which directly cross those of God's words. And this is done by lying and subtilty crossing God's commands and saying, God says so, or God knows so, and you must do so; when God in his word has said directly to the contrary. This is the devil's track, measure it who will; telling lies on God to his people, to set God to fall on them to punish them for breaking his commandments, and taking the devil's road. And thus the new scheme preachers have set God on Zion to her present curse, so I say, and the great book will back me in all this.

Again: the devil's cloven foot is seen in Esau. Yes, here his forked hoof is religion on one side and blood on the other. This, then, is the devil's cloven foot. I know his track, religion and blood; yea, law religion is also the devil's club foot, that his wolves may drink the blood of saints. Thus you may see the devil's cloven foot in Cain, Esau, Judas, and the pagan priest, the Roman priest, the high church priest, and law priest, of different ages. And it seems that some missionary priests have this foot, for I have undoubted evidence that one said not long since, he could stand and see old Lawrence's head cut from his shoulders; another said, he could afford to tote lightwood knots in the night to see him burnt; a third, he ought to be hung; others, that he ought to be taken out of the pulpit and whipped, &c. &c. Now all this smells of blood, and looks like the devil's foot to me—much more the evil treatment that I have received from the missionaries, in defaming my character and sending me a great number of letters of abuse from different States, with no name assigned to them. I have perhaps gone to the post office twenty times, paid down my money for a letter thinking it was from some friend, and behold when I have opened it, find nothing but abuse and lying without any name assigned to it, so as to give the writer an answer. Now this I think unchristian and

ungentlemanly, and very mean, to cheat me out of my money this way; but it agrees with all the rest, it is the devil's foot playing the devil in masquerade, or in hypocrisy, subtilty, and lying deceit; and proves those men are afraid of me, or they would give their names to their letters: but, like the devil, they travel this by-path, to hide their foot and keep their track from being seen. I can tell such men they need not be afraid of me. Come to my house and I will give them some good old apple and hog. Show your cloven-foot, be as honest as the devil, and not put your foot in a bag to hide it, for I smell your track, it is persecution and hatred for a man's telling the truth—the cloven foot of the devil, in all ages of God's ministers.

But I won't forget my promise, to try to prove the devil has a cloven foot; nor will I abuse the devil, lest I abuse my betters; nor tell lies on old satan, lest he have cause of accusation against me. And, as I am thus faithful to the devil, the missionaries may expect I will be faithful to them also. Now the first case I offer you as proof that the devil has a cloven foot, is the case of Aaron, who set up a devil of a calf in the congregation of Israel to be worshipped by them for a god; and you know a calf has a cloven foot. Did not the devil and Aaron do this? Was not the devil's foot here a parted hoof? Did not this calf part the hoof, and was not this the joint make of the priest and devil, out of the ladies' gold? Well, Sirs, why not the calf of missions, a cloven foot devil since? it is the joint make of the devil and priest, out of the ladies' money. Tell me who can, and I am ready to answer in defence of god-like Moses, and beat this devil of a cloven-footed calf of missions to powder by my writings, and give you the water to drink. Yes, Sirs, there is as great begging now by the priests of the ladies for money and bracelets, as there was by priest Aaron. But what did Aaron want with the ladies' bracelets? why, to make a cloven-footed devil of a calf, for all the people to be bawling and hollowing and dancing around. And what do the missionary priests want with the ladies' bracelets now? why, to support missions. Let me ask you a question: Is there not as much scripture for begging ladies' money to make a calf, as there is to beg the ladies' money to support missions? I say there is, and I challenge any to dis-

prove it. So that begging the ladies for their bracelets to make a cloven-footed calf, and begging the ladies for money to support missions rest on the same foundation; both cross God's word, for both are idol calves, both founded on money begging of the ladies; and I say, the invention of the devil and the priests in both cases, and so in both are seen the cloven foot of the devil. For I have never read in the history of any nation that ladies paid a poll tax, how then can the priests insist by begging that they should pay to the support of missionary priests, even to bracelets, rings, bobs, jewels, &c. which plainly shows the devil's cloven foot in missions, for the ladies are the devil's tools. Don't take the snuff, ladies, for no man can have a greater respect, nor be a better well-wisher, nor more ready to serve the ladies than myself; but I must tell the truth, if the devil stands grinning at the door. For you know the devil made a tool of our old grandmother Eve to throw the world off its hinges; and of the wives and concubines of wise Solomon, to turn him fool; and of a Delilah, to shear the locks of a Sampson and render him as weak as another man; and to render the life of a Job a curse to him. But for all this I am for the ladies, because notwithstanding they are the tools of the devil, yet God was pleased to give their weakness the greatest strength, by putting a club in their hands to break the skull of the devil by the truth of Jesus Christ, and by Esther to deliver the Jews. So it is then that the ladies are both the tools of God and the devil; of God to do good, and of the devil to do bad. And thus the missionary & the devil have made great use of them to break the peace of the church of God; & if I were to guess in this matter, I should say the devil and priest have made tools of the ladies to divide the church of God and scatter the sheep as the more easy prey for wolves.

But I shall not let you go off with this proof of the devil's cloven foot crossing God's commands. But offer you further, that the Egyptians worshipped a bull of a certain description, of which I could tell you many things from history. It was here that Aaron learnt the art of craft-making. And I need not tell you that the whore of Rome set up missions, and here the Baptists have learnt the art of mission-making by money. Disprove it if you can. And likewise you know King Jeroboam set up two of these cloven-footed

calves, one at Dan and the other at Bethel; and consecrated priests to attend on these cloven-footed calves of the lowest order of the people. Now say, don't you think here is the devil's track right across God's command? Don't you think the devil had a hand in this? Don't you see his cloven foot in these calves, these idol gods? Now as further proof, in Leviticus, 17th chapter, read: "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring." And again: says Paul, the things which the Gentiles sacrifice, they sacrifice unto devils. Again: we read of the doctrine of devils, the cup and table of devils, of the walking about of the devil, &c. &c. all of which I could tell you many things, and bring many more proofs of the devil's cloven foot, but this will do for the present, as for my trying to prove the devil has a cloven foot. And I shall now try to measure his track in short order, and while I am measuring his track, you look on and see if he has not a parted hoof.

And first, in a kind of general way, the devil's track is deception, a double intention; that is, he says one thing and means another, or says one thing to effect another. He engages to perform a thing, and neither intends to do so, nor does he perform his promise. He declares a thing is so, yet don't intend it shall be so. He makes use of truth to substantiate his lies. He makes use of scripture to cover his divine lies. He is very religious to answer his own ends, and thereby cover his deceit and hypocrisy. He is very fair to face, but a liar behind the curtain. He appears in sheep skin, but has the teeth, venom, and foot of a wolf. He is a serpent coiled in a bed of pinks, a wasp hid under the leaf of roses, a negro clothed in a white garment, a jack with his lantern to lead wandering sinners to hell; promises great things and performs nothing; lying, falsehood, guile, deceit, hypocrisy, fair appearance, and false religion, are the tools he works with to effect the damnation of man. He is a lamb in meekness to effect his ends, but a roaring lion when he has it in his power. These are only symptoms of the length of his foot and of his parted hoof.

I shall now take the exact measure for your satisfaction. I Timothy, iv. 1:

"Now the spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Do mark in your memory these words, (seducing spirits and doctrines of devils,) as they are to my purpose as proof of the length of the devil's foot. Verse 2: "Speaking lies in hypocrisy, having their consciences seared as with a hot iron. Don't forget to mark this—lies in hypocrisy, and above all, the conscience seared as with a hot iron. For the love of money is this hot iron, heated in the forge of hell, to sear the consciences of men with. This hot iron of the love of money has seared the consciences of kings, emperors, queens, and generals of the earth, to make war on nations and individuals for spoil, gain and plunder, to fill their empty purses with; so that they have disregarded the groans and sufferings of the fatherless, or the tears and sighs and sorrows of the widow, or the lifeless corpses of the field of the slain weltering in blood, no more than if they had been a pen of hogs fat for slaughter. The love of money is this same hot iron to sear the consciences of priests with, and make them tell lies and put on the cloak of hypocrisy for gain by godliness. And with this hot iron of the love of money has the devil seared the consciences of ten thousand priests, as I could prove if my limits would admit; that they have had no feeling nor no more regard for widows, orphans, nor for the sufferings of men that dare oppose them and cut off their titles and gain by religion, than if the moneyed priests were a parcel of butchers turned loose with their bull dogs in a beef pen, to kill and slaughter for sport. Those well read in church history know I can prove the facts. Then whenever money is added to the ministry by law, by begging, by salary, or by promised expectation, you sear the conscience of the minister as with a hot iron, though you nor he may not perceive it at the present. And by this adding to the ministry money, not as a necessity, but as a stimulus and beacon to men to enter the ministry, you produce five things: seducing spirits, doctrines of devils, speaking lies, hypocrisy, and a seared conscience—or, a cursed unfeeling regard for the softer passions of human nature. This is true, I say, from the study of church history.

Now here comes the length of the devil's foot to a hair's breadth—verse 3: "Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." Verse 4: For every creature of God is good, and nothing to be refused (no not even a pole cat) if it be received with thanksgiving. Verse 5: For it is sanctified by the word of God and prayer. Verse 6: If thou put the brethren in mind of these things, thou shalt be a good minister of Jesus Christ," &c. In mind of what things? why, of latter times, of seducing spirits, of doctrines of devils, of the priests speaking lies in hypocrisy, of their seared consciences—when they (the priests) could burn them at stakes, and stand and see them broiled like bacon on gridirons or hot coals, and feel no conviction of conscience—and of forbidding to marry, and of abstaining from meats. Now here is the measure of the devil's foot, a seducing spirit; second, lies in hypocrisy; third, a priest with a seared conscience, or an unfeeling disposition towards mankind, where his tithes are at stake; fourth, across God's commands, as God himself married the first couple—therefore, when the Saviour spoke of putting away wives, he said in the beginning it was not so; for God formed one woman for one man, and no more while she lived, and married them together; and Abraham, Jacob, and Solomon's cases prove to demonstration the curse of having more wives than one. And if the ladies won't be mad, I will say one curse at a time is enough; and he that has more wives than one, will find his hands and heart full of curses; and right too, because God formed them for a help meet for man, but when she turned the world upside down by her sin and wishing to wear the breeches, she has become a help curse, a cause curse, the worst curse, and the most painful curse of all the heart of man ever endured. Don't be mad, ladies, for you know I don't beat the bushes to please man nor woman; but give both the broadsword when they stand in the wrong path. Be content to wear the petticoat, and never, no never, jirk the breeches out of your husband's hands; if you do, nature teaches him to be offended in a minute, and thus you only curse yourself—make him happy by your obedience and

submission to his laws, rules, will and wishes, and this will make you happy; and don't pervert the command of God, "wives submit to your own husbands"—for there is a blessing there to both. But if you rebel against this command of God, I tell you there is a curse to both you and him; a poison to your peace and happiness on earth, and all the family, and reputation of the whole group of connections more or less.

Fourth. Abstaining from meats. This is also the length of the devil's foot, since God created meats to be received for the strength and nourishment of the bodies of men, and gave license after the flood to man to eat meats of all kinds they chose. And the Saviour says, it is not that which goeth into the belly that defileth the man—(whether tarrapin, lizard, scorpion, turtle, mink, pole cat, or any creature else, all may be eaten without making men sinners)—for these do not defile the man; but those lusts that cometh out of the heart of man, these defile the man. Such as, the priest's telling lies to get money; such as, their oppressing the poor to aggrandize themselves and families; such as, telling lies on God, saying he has said, when he has said no such thing; such as, enforcing the commandments of men and the traditions of the priests to make money, for the commandments of God; such as, the lust and love of money so, that priests will tell lies on God to get it, or have it in all the cursed duping schemes they can invent. Strange indeed that the very priests who are set to tell mankind the vanity of all earthly things, should take such nigh cuts and underhanded swindling ways to make money, and thereby prove their lust from the heart of the precious stuff. These things defile first in my eyes, let them think as they please, more than any man's eating frog or taking his drink of grog.

In the above text you see what I said in the outset, that the devil's path lies right across God's path—first, in forbidding to marry. Has God forbid any sort or set of men to marry? He that says he has, I say is a liar. Therefore Paul, by the spirit on him, saw the rise of the popish priest who forbid the priests to marry, called it the doctrine of devils; and why, but because forbidding to marry is a lie on God, for he has no where forbid any kind of men to

marry, only prescribed rules for marrying. Then forbidding to marry is the doctrine of the devil, because it is a lie and the devil is a liar and the father of lies. So then you may know all the doctrines of the devil by this one rule—they cross God's word, which is truth. No matter where you find his doctrine, whether in offices in the church, or doctrines, or discipline, you may always know the devil's doctrine by its crossing God's word, but at the same time trying to hide its nakedness under Old Testament usages and customs.

To abstain from meats is also by Paul called a devil doctrine. For God in the New Testament has no where commanded men to abstain from meats of any kind. Men have not God's prohibition no where to abstain from meats, yet the cursed popish priests imposed this on the priests and the people, to abstain from meats of certain kinds and on certain days. And this was the track of the devil and his priests, both were liars, and therefore the doctrine of the devil, because a lie; a lie on God, that his word in the New Testament no where prohibited. Yet the devil and priest set it up for a doctrine and practice of the church to go by, as a doctrine of God.

Then we see in these scriptures that the exact measure of the devil's foot is lying right across God's word and permission. Take this, my old school brethren, as your guide to know the devil's foot, track, and measure to a hair's breadth by, and you cannot miss one time in a million. For the devil's path in offices, doctrines and discipline, lies direct across God's word and permission. He makes observances for the church to obey, for his priests to get money; this is his track, I tell you, I know his forked foot well. He quotes old Jewish practices, customs and ceremonies to yoke the Gentile Christian church with, and sets them up for laws for the gospel church; saying, except you be circumcised you cannot be saved, or your children must be baptised or they will be damned; both of which cross God's word, and therefore are the doctrines of devils. For baptism by going into the water and coming out of the water, is found in God's word; but pouring and sprinkling for baptism, crosses this word, therefore, pouring and sprinkling for baptism is the doctrine, foot, track, and measure of the devil's foot

to a hair's breadth. So is funeral preaching—that is the devil's track to make gain for his priests; for he invented it to make money for his hirelings.

But the devil of late has invented a new doctrine, which is called temperance doctrine. And the first proof I offer why the temperance doctrine is a doctrine of devils, is because all the doctrines of the devil have this stamp on them—lies in hypocrisy. Now then the Temperance Society sets up in the first instance with a lie in its mouth, calling itself Temperance, when in reality it is an Abstaining Society—for temperance means a moderate use of things. Can he who wholly abstains put up a claim to temperance? Surely not. His claim must be abstemiousness, and not temperance. The second reason I offer why temperance doctrine is the doctrine of the devil, is because of the analogy to the two former, which Paul calls by the Holy Ghost the doctrines of devils, viz: forbidding to marry, and abstain from meats. Now we have good authority here to say, both these are doctrines of devils; and pary, if you can, tell me why abstaining from drinks should not also be the doctrine of devils; since all three cross God's word equally alike, and we have his grant for the one as well as the other? As for my part I cannot help thinking, if you will be so good as to measure the devil's track in forbidding to marry, and his track in forbidding meats, and his track in forbidding drinks, you will find the measure of his foot, and track, and cloven foot, in all three to a hair's breadth; for all three equally cross God's word and permission to the three things above stated. But my intention as a writer is never to leave any of my readers in the dark, but to let plain truth speak her own homespun language. God has not denied men no where in his word the use of a woman, but has prescribed rules in that word how to use them and forbid whoredom. Is not this right, ye men of temperance? So God has not in his word denied men the use of any meats. They may choose to eat, yet his word forbids gluttony and revelling. Is not this right? So God in his word has not forbid men from drinking alcohol, brandy, rum, whiskey, gin, toddy, wine, cider, ale or beer. And if any can from the New Testament show to the contrary, then I will say

I am mistaken. But if you cannot; then I say a devil doctrine. For God's word allows men to have a woman, but not to commit whoredom; God's word allows men to eat, but not to be gluttons; so God's word allows men to drink whatever they may choose, but not to be drunkards. If this is not truth, and all right according to scripture, I am yet a fool. So then temperance doctrine is a good doctrine; but here is the hypocrisy and lies, because she calls herself Temperance, when her name is Abstain.

(to be concluded in our next.)

JOSHUA LAWRENCE.

PRIMITIVE BAPTIST.

TARBORO', FEBRUARY 27, 1836.

From the Biblical Recorder.

THE CONTENTNEA ASSOCIATION.

The delegates composing the above Association, it appears, have lately become so holy that they will not fellowship, that is, as we understand the expression, they will not receive as a Christian brother, any person who fellowships a member of a Bible Society, a Missionary Society, a Tract Society, or even an advocate of theological schools. That is to say, in plain English, if any member of any of these churches should be convicted of the sin of communing with a member of any of the above societies, or even with a person favorable to theological schools, he shall be subject to all the pains and penalties of excommunication!! We have heard of people who were used to say "Come not near me; for I am holier than thou." We have heard of "blind guides," who would "strain at a gnat and swallow a camel." We have heard of Popes who would excommunicate and shut up in the Inquisition, all who refused to subscribe to their own opinions.—But we have never heard tell of such lofty attainments in holiness, and such etherial refinements in ecclesiastical polity as have been displayed by the pious "priests" of the Contentnea Association. No doubt the holy Elders, Dupree, and Bennett, and Bynum, and Moore, and Moore again, are altogether too pure and heavenly in their tone of feeling for the common attainments, the mere "flesh and blood," of the present state. What a pity it is that they could not have some little world of their own, where their pious ears would never be shocked by the name of a Missionary, a Bible, or a Tract Society, and where their sanctified souls could never be disturbed by the unholy intrusion of persons stained with the guilt of fellowship with an advocate of Theological Schools. But what will these immaculate spirits do when they get to heaven, where they shall see the Apostles, the most distinguished Missionaries that have ever lived; where they shall meet such men as Brainard, and Elliott, and Martyn, and Carey,

and Marshman, and Ward, and Morrison, who have devoted their lives to the cause of the heathen; and especially where they shall hear the acclamations of praise from millions of redeemed spirits who owe their conversion to missionary efforts? What will they do? Will they consent to spend eternity amid such society? Will they submit to the pain and mortification, incessantly inflicted by the presence of such company and such exercises?—Or will they crave the privilege of retiring to some other clime, more congenial with their temper, where Missionaries, and the friends of Missionaries do not come? These are questions which they perhaps can answer. To us they are somewhat perplexing.

We have learned from various sources, and upon authority which we cannot doubt, that by the adoption of the above amendment, or act of proscription, as it should rather be called, this Association has cut off the very bone and sinew of her ministry. Four brethren, namely, Mosely, Wallace, Swinson, and Mewbern, whose talents, attainments, and popularity, as is supposed, had excited the envy of their less favored brethren, have thereby been renounced, and, so far as the authority of the Association goes, expelled! These brethren, we understand, have promptly refused to submit their conscience to the dicta of the Association. The churches to which they belong are, therefore, compelled either to exclude them, or to secede from the body. We presume, of course, they will do the latter. In either case, however, the services of these brethren will be lost to the Association. Although all dissensions among professors of religion are to be deprecated, we doubt not the present occurrence will be productive of general good. These brethren, thus unjustly and wantonly driven from among their former associates; have, by this means, been released from those restraints, which, otherwise, they would have willingly endured for the sake of peace and concord. But having been thus set at liberty, it is to be presumed they will be more ready to co-operate with their brethren in every good word and work, than, under other circumstances, they would have deemed expedient. We have only to say, touching this point, that as they have suffered on account of their attachment to the cause which we profess to love, they have our most cordial christian sympathy; and should it meet their views, we shall most cheerfully receive them into our ranks, as honored yoke-fellows, in the kingdom of our common Lord.

On the principles which govern the above Association, we do not know that we could have a better commentary than what is found in their own statistics. Nineteen churches received by baptism in one year *thirty-nine* persons—about two additions to each church!! The whole number in 19 churches, 771—making an average of about 30 members each! The whole increase 46—whole decrease 45—*whole gain in one year 3!!!* It is, to us, a matter of astonishment that these people cannot get their eyes open. It must be recollected, however, that none are so blind as those who will not see.

We did intend to add a few remarks on the circular letter, adopted at the above mentioned session; but as our observations have already considerably exceeded our expectation when we began to write, we shall reserve what we have to say on the circular for another occasion.

COMMENT.

We have copied the above remarks at full length, believing them to be a true index to the spirit which prompted them, and illustrative of that which attends missions and similar institutions generally. We shall pass unnoticed a large portion of the ridicule in which it appears to be Mr. Meredith's custom to deal; and which he has pointed at certain ministers of the Contentnea Association. He assumes that the Association, or the ministers mentioned, acted from the high opinion they entertained of their own holiness. Upon this assumption he speaks of them with a spirit manifestly foreign from that which should govern a gospel preacher, and by which he often declares himself to be governed. He declares they are "altogether too pure and heavenly in their tone of feeling for the common attainments," &c. and precedes this with a "no doubt." If he is sincere, he has been led to opinions remarkably strange. If he is insincere in his expressions, he sports with truth, and his ministerial character. If he were asked whether or no he spoke the truth in his reflections on those brethren, we think it would be a question altogether as "perplexing," as those asked by himself. For we profess not to have been able, when unholy, to make ourselves holy; and not to be able, if made holy, to keep ourselves so. But Mr. Meredith intimates that the missionaries, (of which he is one) can make other people holy; for he uses the following language above: "and especially where they

shall hear the acclamations of praise from millions of redeemed spirits, who *owe* their conversion to missionary efforts." He speaks too as if they will be recognized in heaven as missionaries; for he says we shall "see"—"missionaries" there.

We have, blessed be the Lord, yet with us, seven ministers, who are not acting under "restraints," in respect of doing good; who are to us, and many others as bone of my bones, and flesh of my flesh. The epithet of "holy Elders," tauntingly given us, we shall treasure up as part of our earthly legacy. The claim set up to the apostles as "the most distinguished missionaries that have ever lived," (if we compare their lives and conduct with the missionary operations of the present day,) will appear as impertinent and inconsistent as the claim of the Pope of Rome to his descent from St. Peter. For the apostles had no institutions based upon money, nor did they ever so much as hint that money might be the means of converting any soul. Yet with the unscriptural and corrupt system of moneyed operations, missionaries have the effrontery to cite the apostles as their exemplars. And so it is written, "In that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach." For in effect, the advocates of missions, &c. say, we will follow our own opinions and devices, but let us be called by the apostles' name, [missionary,] or call the apostles by our name, to take away our reproach. As it respects our "cutting off the very bone and sinew of our ministry," Mr. Meredith, and those ministers, or his informants, must decide that between themselves. But if we might be

permitted to aid them in this investigation, we would remark that Mr. Mosely is but young in the ministry, and has been heretofore only a temporary or transient resident among us; that Mr. Wallace is also young in the ministry, and a part of his labors are spent without the bounds of our Association; that the church of which Mr. Swinson is a member, does not belong to our body, and he has scarcely ever taken a seat with, or aided us, in its affairs; and that Mr. Mewbern, (if his name be correctly spelled in the Recorder,) we do not know. If Mr. Newbern be the person alluded to, we have only heard of him as a preacher, and that is all. What it is that gave rise to the supposition that we, (if we be the "less favored brethren" intended,) envied their talents, attainments, and popularity," we cannot say. Their talents as men, and their literary attainments, if called to the ministry, are such as the Lord has been pleased to call them with, and we would not have them less or more than he shall please to give them. As for that popularity which is secured by fawning upon an ungodly world, and courteously cringing to the wealthy and the proud,—which is forced to dress truth in studied terms, and succumb to the faults and crimes of men, we neither crave it, nor envy those who enjoy it. Ours is the mournful, but reconciled, and preferable lot to "be hated of all men," some of the popular Baptists not excepted. The assertion, that those ministers were "unjustly and wantonly driven from among their former associates," is not correct. One of them, viz: Mr. Wallace, was present at the formation of our body, and witnessed the adoption of our Constitution; at which time the article, which the Recorder is plea-

sed to consider proscriptive, was repeated in substance; nay, if memory serves, it was repeated verbatim by the then acting Moderator, and assented to by all present,—according to their own acknowledgment at our last session. Two others of them, Mr. Swinson and Mr. P. Newbern, were at the Nauhanty Association, which set about two weeks after, at which time and place the principles of both, the Toisnot and Nauhanty Associations, were openly made known to each other; upon which those two Associations united, and agreed to be known by the name of the Contentnea Association. Hence, either they have changed since the adoption of our Constitution, or else they dissembled at that time. In either case they have driven themselves from us, if they have indeed departed. If too, as the Recorder seems to imagine, they, as ministers of God, were acting under "restraints," in such degree that they could not with all readiness "co-operate with their brethren in every good word and work," they could not be enviable ministers, nor could they well be considered "the very bone and sinew of our ministry."^{*} And all this for peace! And yet with such a character, whether real or fancied, the Editor of the Recorder is willing to persuade himself that they form the bone and sinew of our Association, and invites them to a union with himself. But we hope they are not such as he represents them to be. The Recorder knows

*Our allusions to the four ministers named by Mr. Meredith, are not made for the purpose of a charge against them, nor to reflect in any wise on them; but to remind Mr. M. and all whom it may concern, that such things, wheresoever found, bespeak a want of faithfulness in the gospel minister.

no better commentary on our principles than the result of our numbers. We suppose he wishes to be understood to mean, that our principles have prevented additions. This is saying much for the converting and restraining power of men. It is equivalent to saying that our principles prevent the work of God. It is declaring in another form, what the missionaries would have men believe, that, with the missionary spirit and the aid of money, they can convert sinners,—convert the world. It is impious. It is a reflection upon God, that he should permit the principles of the Contentnea Association to hinder his work. "What if some did not believe? Shall their unbelief make the faith of God without effect?" Rom. iii. 3. It is saying we benevolent people can show of our work, numerous additions. This is no doubt the good work the ministers, "unjustly and wantonly driven away," are invited to join. The Editor of the Recorder acrimoniously remarks, "It is, to us, matter of astonishment that these people cannot get their eyes open." To see what? That if we would be missionaries, either that we could convert sinners, or God for that cause would convert them for us;—that we could have "*additions*," whether renewed or unrenewed,—whether "holding the mystery of faith in a pure conscience," or following traditions and commandments of men. "I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18. "He that believeth shall not make haste." Isa. xviii. 16. The family of Ishmael is the fruit of making haste. Finally, with honest hearts in what we hold, defamed and reproached for hesitating to run before the word of the Lord, taunted and stigmatised

for being few in number, we would exhort you, brethren of the Contentnea Association, in the name of the Lord to be of good comfort, not soon shaken in mind—as that the day of Christ is at hand. If we be few, are there few that be saved? Few are chosen,—a remnant shall be saved. Let your loins be girded about, and your lights burning,—like unto men that wait for their Lord. Be not overcome of evil,—avenge not yourselves. Suffer patiently; count it all joy. We hope for heaven through grace.

We shall in time notice the remarks of the Recorder respecting the Circular Letter of the Contentnea Association.

Mr. M. will please insert the above remarks in the Recorder... *Ed.*

The doctrines of the Missionaries worldly, —proved by their own testimony.

"There are in North Carolina about thirty thousand communicants in the Baptist churches. These, with the exception of eight Associations in the opposition, containing comparatively few in number, are advancing in all those things pertaining to godliness, and which are calculated to give us *that standing in the community, to which our doctrines entitle us.*"

Report on the state of Religion.—
John Culpepper, Jr. Ch.

"They are of the world, therefore speak they of the world, and the world heareth them." 1 John, iv. 5. "If ye were of the world, the world would love his own. But because ye are not of the world; therefore the world hateth you." According to these passages of scripture, the people of God can neither claim nor expect honor from the world. None can assert their title to an honorable standing in the view of the community, on account of their doctrines, but such as seek to please men. And if I seek to please men, I am not the servant of Christ.

The missionaries' claim to a standing in the community, is evidence that they think their doctrines ought to please the community. This accounts, in some degree, for the vast numbers of Arminians among the missionaries. They seem to go further,—even to claim glory of God. They say, "the field of labor already white to the harvest, is widening before us, and inviting us to greater effort and greater glory." [Report on Foreign Missions.] They go yet farther still,—to say what shall be done in heaven, viz: "Soon it shall be announced in heaven 'the kingdoms of this world are become the kingdoms of our Lord and of his Christ.'" It is not to be admired that, amidst these advances, they recommend the following resolution:

"Resolved, That a Committee be appointed whose duty shall be to prepare a letter of instruction for the agents."

Progressive Holiness.

In an article entitled "Reflections on the new year," and published in the Biblical Recorder of Jan. 13th, are found the following sentiments:

"We may cherish the pleasing hope, that during the last year, tens of thousands have been progressing in holiness.—They are better qualified for the society of heaven than when the year commenced."

The writer, alluding to those who had been converted during the past year, adds:

"The Holy Spirit has commenced the work of renovation, stamping on their hearts the features of the divine image, which is to brighten forever with new accessions of glory."

We believe that when a person embraces religion, that is, when he is born of the Spirit, his preparation for heaven, his qualification for its society, is then complete. Consequently, it has not occurred to us, that in a year, or even in the present

life, a Christian can become *better* qualified. He may grow in faith and understanding, in grace and in the knowledge of Christ, in strength of hope and solid comfort; but to be renovated, and, at the same time, not consummately qualified for the society of heaven, involves a train of reflectious uncomfortable, and a doctrine unscriptural. The expression, "new accessions of glory," implies, not only advances of happiness in heaven, but also social degrees of happiness there. This doctrine owes its credit to the fond speculations and hasty conclusions of man, more than to the letter and meaning of the scriptures.—*Ed.*

Bible Society—Merchandize.

"Every one may obtain the Bible now, in any form, and at any price. And he that hath uot, to him it is given. And it is worthy of remark, that, in this *merchandize*, the greater the supply, the greater is the demand." *Wm. Adams, of N. York.*

Why should we be blamed for pronouncing the Bible Society an institution for merchandise, while Mr. Adams, its warm advocate, acknowledges it to be such?—*Ed.*

Mr. Geo. Howard.

Dear Sir: I have just received through Poplar Spring church, the first number of the Primitive Baptist, and am well pleased with its intention, its style, and its motto. Be pleased to drop six of your numbers at Kingston, as we believe the matter they contain will be useful to the Baptists in East Tennessee, in that it will give unity and strength to cast out the bondwoman and her children. The Hiwassee Association have cast their stuff out of the chamber, and ordered them not to lodge about the wall. There is great distress in some churches here, owing to a corrupt ministry; for where the communication is

sound the church is sound, and where the pasture is poison, the flock will be sickly. Great exertions are making in this State to amalgamate the institutions of men with the church of Christ—it will not do. I believe with unshaken faith that God hath purposed in Christ Jesus, and that according to the law of his own mind, to build a house which is the church, the pillar and ground of the truth; which was elected or chosen in Christ before all worlds, preserved in Christ through all ages of the world, called in Christ by the effectual working of the spirit to an inheritance incorruptible and undefiled, and that fadeth not away—justified in Christ by a true and living faith, which is exclusively the gift of God; kept by the power of God through faith unto salvation, ready to be revealed in the last times, and will ultimately be saved in Jesus Christ with an everlasting salvation, world without end. When we look on the church she is one body, her endowment is one hope, her life is one faith, her head is one Lord, her door is one baptism, her father is one God, a Father of all, over all, near all, in all, and through all. Every thorough-bred Baptist in the world believes it. Every difficulty amongst us is the product of the leaven of Arminianism. More at another time. I live in the Hiwassee Association, in the church at Smyrna, Rowan county, East Tennessee. Poplar Spring church returns thro' me her thanks for six numbers of the Primitive Baptist received.

GRAY HAGGARD.

12th January, 1836.

*Georgia, Bibb county, }
Jan. 26th, 1836. }*

Dear Sir: Some few days since having received a letter and some

few copies No. 1, of the Primitive Baptist, and believing I received my letter from a friend and brother of the old school order, after reading the letter and looking over your paper, I was pleased with the theme when I saw it was bringing truth to light and exposing error. And as I have long endeavored to preach the gospel in my weak and feeble manner, and having the care of three and sometimes four churches, and often arguing with my missionary brethren on the principles of the moneyed institutions and schemes of the day, I sometimes thought I almost stood alone: yet a majority of our Association, viz. the Echocōnnee, stays in the old track. Therefore, I subscribe for six copies of the Primitive Baptist, to be sent to Macon, Ga. and on receiving the first papers I will send you five dollars. I am taking a paper called the Signs of the Times, and am well pleased to see that there are so many scattered abroad that yet believe as I do in God's way in saving sinners—Eph. i. 4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," &c. Yours, &c.

JONATHAN NEEL.

Mr. George Howard.

Eatonton, Putnam co. Ga. }

Feb. 9th, 1836. }

To the Editor of the Primitive Baptist.

Dear Sir: Inclosed I send you five dollars for your first Vol. wishing to commence with your first number. I have not until recently had the pleasure seeing or perusing your specimen, which will serve as an apology for my not sending sooner. I feel gratified that the Signs of the

"Times has a twin sister in Tarborough, which manifests a disposition to speak the truth in righteousness and soberness: I hope they have both sprang from God the Father, (through charity or love to him, his cause and his people,) or, in scripture language, through sanctification of the spirit and belief of the truth. I espouse the sentiment in toto, as expressed in your specimen, of an entire separation of the Baptists of the old stamp from the new schemes and measures of the day: that are set on foot and carried on by money, under the false name of modern benevolence, which is no where commanded in the Bible, nor practised by primitive Christians. Then my heart says, "Come out of her," and be not partakers of her sins, if we wish not to share of the plagues that will as certainly come upon her as God is truth. Yours, in Christian love,

ROWELL REESE.

*Pittsylvania county, Va. }
January 27th, 1836. }*

Dear friend: I received your paper called the Primitive Baptist, on the 20th of the present month, with which I was much pleased and read it with much satisfaction, as I consider it a blessing from the God I wish to serve, by you to me and others of the same sentiment. We are much mixed up here, and live together in church, or try to live so; but for my part, I never did live with them nor never expect to, so long as I can read or hear the New Testament read. So you will find me a friend to the old school Baptists, praying if I am deceived that the Lord who worketh all things after the counsel of his own will, would undeceive me and right my inward wrongs; for I believe there is no other power that can.

I have circulated your paper as I could, and have got you six subscribers, which you will see from the subscription. You will please forward them as quick as possible, and on receipt of the first numbers we will forward you a five dollar bill.

Yours, respectfully,

R. RORER.

Mr. George Howard.

*Cabarrus county, N. C. }
January 29th, 1836. }*

Dear brother in Christ: I have taken the liberty of addressing a few lines to you, as I have received from you a paper titled Primitive Baptist; which paper I highly applaud, believing that it may tend under God's direction a blessing to the poor despised lovers of truth and opposers of error; and which paper will enable many to see the difference between an hireling and a servant of God in the pulpit, I hope.

I have talked with a number of brethren and friends since I received the paper, and they appear to be anxious for it; and I myself would be glad we could have an agent in these parts, for there is a goodly number of Baptists in this vicinity, who are opposed to the spurious and baneful errors now afloat. I attend four churches, brother Helms four, and there is a call for more preaching of the old order. I think if the brethren become acquainted with the paper generally, they will be desirous to have them. I request you to write to me, and inform us what way we shall proceed to have an agent amongst us, and to receive the six copies according to the terms. I remain yours in love, praying that God may bless your attempt in the vindication of truth and the prostration of error.

GEO. LITTLE.

Brother Editor.

POETRY.

THE MYSTERY OF FAITH.

SECTION II.

The mystery of the Saint's life, state and frame.

My life's a pleasure and a pain;
 A real loss, a real gain;
 A glorious paradise of joys,
 A grievous prison of annoys.
 I daily joy, and daily mourn,
 Yet daily wait the tide's return:
 'Then sorrow deep my spirit cheers,
 I'm joyful in a flood of tears.
 Good cause I have still to be sad,
 Good reason always to be glad,
 Hence still my joys with sorrows meet,
 And still my tears are bitter sweet.
 I'm cross'd and yet have all my will;
 I'm always empty, always full.
 I hunger now, and thirst no more,
 Yet do more eager than before.
 With *meat* and *drink* indeed I'm blest,
 Yet feed on hunger, drink on thirst.
 My hunger brings a plenteous store,
 My plenty makes me hunger more.
 Strange is the place of my abode,
 I dwell at home, I dwell abroad.
 I am not where all men may see,
 But where I never yet could be.
 I'm full of hell, yet full of heaven;
 I'm still upright, yet still unev'n;
 Imperfect, yet a perfect saint;
 I'm ever poor, yet never want.
 No mortal eye sees God and lives,
 Yet sight of him my soul revives.
 I live best when I see most bright;
 Yet live by faith, and not by sight.
 I'm liberal, yet have nought to spare;
 Most richly cloth'd, yet stript and bare.
 My stock is risen by my fall;
 For, having nothing, I have all.
 I'm sinful, yet I have no sin;
 All spotted o'er, yet wholly clean.
 Blackness and beauty both I share.
 A hellish black, a heavenly fair.
 They're of the dev'l, who sin amain:
 But I'm of God, yet sin retain:
 This traitor vile the throne assumes,
 Prevails, yet never overcomes.
 I'm without guile, an Israelite,
 Yet like a guileful hypocrite;
 Maintaining truth in the inward part,
 With falsehood rooted in my heart.
 Two masters, sure, I cannot serve,
 But must from one regardless swerve;
 Yet self is for my master known,
 And Jesus is my Lord alone.
 I seek myself incessantly,
 Yet daily do myself deny.
 To me 'tis lawful evermore,
 Myself to love and to abhor.
 In this vain world I live, yet see
 I'm dead to it and it to me.
 My joy is endless, yet at best
 Does hardly for a moment last.

AGENTS.

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston*.
 Joshua Robertson, *Gardner's Bridge*.
 John Bryan, *Clark's Store*.
 George H. Alexander, *Columbia*.
 R. M. G. Moore, *Germanton*.
 Benjamin Briley, Jun. *Greenville*.
 James Sutherland, *Warronton*.
 Stephen J. Chandler, *McMurray's Store*.
 John A. Atkinson, *Bensboro'*.
 Jesse Gully, *Averasboro'*.
 Foster Jarvis, *Swindell's P. O.*
 William Smaw, *Washington*.
 Benjamin Bynum, *Speight's Bridge*.
 James Wilder, *Anderson's Store*.
 Parham Pucket, *South Washington*.
 William Exum, *Waynesboro'*.
 Francis Fletcher, *Elizabeth City*.
 Wilson W. Mizell, *Plymouth*.
 John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnersville*.

GEORGIA.

William Moseley, *Bear Creek*.
 Robert Gillum, *Fayetteville*.
 A. Cleaveland, *McDonough*.
 James Henderson, *Monticello*.
 A. B. Reid, *Brownsville*.
 John McKenney, *Forsyth*.
 Anthony Holloway, *Lagrange*.
 Patrick M. Calhoun, *Knoxville*.

ALABAMA.

L. B. Moseley, *Cahawba*.
 A. Keaton, *McConico*.
 John Blackstone, *Chambers C. H.*

RECEIPTS.

W. M. Stanton,	\$4	Jos. Biggs, Sen'r.	\$13
John Mercer,	1	Joshua Robertson,	5
D. J. Milliken,	1	Ezekiel Hailey,	1
Thos. G. Harris,	1	S. J. Chandler,	5
J. H. Sherrod,	1	A. B. Reid,	10
James Henderson,	5	Rowell Reese,	5
John S. Brown,	1	Benj. Moore,	1
A. W. Cobb,	1	Moses Baker,	1
Jonathan Ellis,	1	L. W. Lawrence,	1
Jno. J. Bunn,	1	John Ford,	1
W. B. Alred,	1	Jesse Randolph, Sr.	1
James S. Battle,	1	Jonathan Neel,	5
Wilson W. Mizell,	5	Wright Hays,	1
Jesse Adams,	3	Henry Avera,	2

TERMS.

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☞ In reply to several inquiries we state, that money sent to us by mail is at our risk—Bank bills of this State, or further north, are preferred; but all those of specie paying Banks will be received in payment for this paper. Back numbers can be supplied, if requested.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. I.

SATURDAY, MARCH 12, 1836.

No. 5.

FOR THE PRIMITIVE BAPTIST.

Brother Editor: I send you the measure of the devil's foot for publication, if you see cause.

(continued from our last.)

So then to abstain from drinks, if a man finds them useful in sickness or the promotion of health, is a rejection of what God has provided for his good. For, says Paul, every creature of good is good—and I should say also, every drink and herb is good; for they were created for man, for the sustenance of his body, not to abuse but to receive as the bounty of his maker with thank-giving. And they become more so, when sanctified by prayer and thanks to God for the same. And I can not see as yet, why a man cannot be as thankful for a good drink of rum, gin, grog, toddy or what not, that refreshes him, as he can for a cup of coffee, tea, or chocolate; or why I should not give thanks over a drink of brandy as a drink of wine, or a drink of tea. Tell me, ye cold water, coffee and tea drinkers.

Then I say, to set things right and in their right place, according to God's word and according to the text quoted, forbidding to marry is a doctrine of the devil; the woman was made for the man and not the man for the woman; nor was she made for him to abuse in feelings, person, or virtue, but to cherish in virtuous love as his help meet in all things, both in adversity and prosperity. And as marriage is allowed to all men by God's word, he who preaches forbidding to marry, preaches the doctrine of devils, because it crosses God's word and permission. So he who preaches that men should abstain from meats of any kind, or on certain days, preaches the doctrine of devils, since we

have the general grant and license from God's word to eat meats. Then it was the measure of the devil's foot in the Roman priests to teach and impose this doctrine on the church, to abstain from meats. So, equally so, the doctrine of abstaining from drinks is a doctrine of devils. Measure the devil's foot, and see if this track does not precisely agree with the two former. I say so, according to New Testament law; that is the church's rule and guide and measuring reed of God, for her to try by. For I defy all the cold water men in the United States to show me in the New Testament, where Christ has laid this command on either his ministers or people, to abstain from drinks; but that the New Testament allows marriage, eating, and drinking, to a man's own choosing, this is gospel liberty. Then as abstaining from meats was a popish priest devil doctrine, so abstaining from drinks is a missionary priest devil doctrine. Then let me put things right in the church. You are to have the woman and not commit fornication nor adultery—this is done by marriage. You are to use meats of all kinds, tarrapins not excepted, for the promotion of health and strength to the body, but yet not to be a glutton; or, in other words, you are to eat to live, and not live to eat. You are also to use drinks in the same manner, for sickness or the promotion of health, and not to be a drunkard, nor make a still kettle of your belly, nor make a brandy bottle of your stomach. Or, you may not marry, but then you must not commit adultery; or, you may abstain from meats, but then you must not be a glutton on fruits and bread; or, you may abstain from strong drinks, then you must not get drunk on wine, cider, ale or beer, or glut your stomachs with tea, coffee, or chocolate. Then mo-

deration, temperance and self government, according to the law of God's word, is the rule for the life and conduct of his people; and he that teaches otherwise preaches a devil doctrine, and at present the world is full of it. Here I could wish I had room to draw the line between marrying and committing adultery, between eating and gluttony, and between drinking and being a drunkard; it might be of some service to the world, but want of room prevents me.

But if I let off this matter without proofs, the empty-horn fellows may perhaps throw their horns in my face; therefore, to the law and to the testimony of facts, this is my road to travel, and if I find men, devils, or priests in it, I spare them not. Matthew, xi. 18: "For John came neither eating nor drinking, and they say, he hath a devil." Here you can see, that there is no way for a minister of God to escape the slander of moneyed priests. Verse 19: "The Son of man came eating and drinking, and they say, behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children." Now could the pharisaical priests have accused Christ of being a wine-bibber, if he had not been seen at different times to drink wine? I trow not. Could they have accused him of being a friend to publicans and sinners, if they had not seen him eat and drink with publicans and sinners? I trow not. The no drink priest, and no eat priest, are of the same old pharisaical viperish breed; they would drink my blood as soon as the pharisaical priests drank the blood of Christ; for the one said Christ was a wine-bibber and a friend to publicans and sinners, because he eat and drank with them; and the abstaining priests say, old Lawrence is a drunkard, and why, because he is seen to drink and eat with sinners. Well, all I have to say is, if they called the master of the house (the church) Beelzebub, much more those of his household. For the danger is not in drinking, but in drinking too much; so the danger is not in bearing persecution, but on the side of priests who persecute falsely. But I know their hate—it is because I have by my opposition to missions, prevented money priests from filling their pockets in the bounds of the Kebukee Association, and out of the citizens of the several counties, and plundering masonic treasuries, to fill their empty purses for missions. Don't be mad, for I tell the truth.

John, ii. 3, &c. "And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her, woman, what have I to do with thee? mine hour is not yet come.—And there were set there six water-pots of stone—containing two or three firkins a-piece. Jesus saith unto them, fill the water-pots with water. And they filled them up to the brim." Now a firkin is not quite two gallons, so that we may safely say, if my memory serves me, that the six water pots held eleven gallons wine measure, enough to make a pretty smart wedding. Now let me ask you a few questions. If it is a sin to drink wine, would Christ have wrought a miracle to furnish the guests of this wedding? The sin is not in the wine, nor in drinking, but in drinking too much. Did he abstain from wine? Did he command that his ministers or people should? You that read the New Testament know he did not. Did he not use it in the Lord's supper? Did he not give this example of using wine in the supper to be kept up to show his bloody death until he come. Then the imposing on Christ's people the abstaining from wine is a devil doctrine, it crosses God's word, and is the exact measure of the devil's foot. Luke, x. 7: "And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire." Now in the above text we have Christ's directions to his apostles, which I contend is rule and law for all after ministers on tours of preaching; and that says, eat and drink such things as they give; and drink, here, no man will suppose meant water only. Then Christ commands and permits his ministers to drink whatever the people have a mind to give them, if they choose; whether rum, brandy, whiskey, gin, wine, cider, ale, beer, or water, toddy, grog, drams, or mint slings; for such is the express letter and liberty of this law—and to eat is the same, whether hog, beef, lamb, poultry, fish, opossum, racoon, turtle, frog, or tarrapin—just as it comes so take it. And in this there was great wisdom and propriety in Christ's directions to his apostles, for they were then to set out among Gentiles and throw away Jewish customs, on their tours of preaching—age and experience has taught it to me, but he knew it without. As proof, a few specimens I will give of my own knowledge. At a big meeting once, a gentleman asked with

many others, he was a professor too, a certain black broad cloth coated missionary to go and tarry all night, and stay with him during the meeting; when dinner was ready all hands came forward; but this missionary black, on coming to the table, looked on and said there is nothing here I can eat, and immediately went out to a house of much more wealth and higher standing for riches, to get his dinner where there was every thing on the table that nature could want for sustenance, or hunger, or relish. I believed and do still believe, that it was the company of rich folks and a rich wife this fellow wanted, when to my knowledge at that time he was not worth \$25 in the world, for the black he had on was given him. Now one question here is enough: what must have been the feelings of this brother and his lady, who had done the best they could to set before and give to their brethren and ministers such as their ability afforded, and I assure you that was good enough for the President to dine at, to see their free gift and table thus slighted by a young coxcomb of a preacher? You that have long been house keepers know without my telling. Another case: I saw two young ladies present a young gallant of a missionary with seven yards of most excellent thread shirting, for they had done their best as they intended it for a young missionary preacher; but he in an abrupt way said it was too coarse for him to wear, and thus hurt their benevolent feelings. He must wear linen, when at the same time the horse he drove, gig and all, were the gift of a certain benevolent gentleman, no matter who, so I speak truth—and he at the same time not five dollars in his pocket, nor otherwise, unless the people gave it him for preaching. Divers other times have I had my feelings hurt by these lordlings, over families. At supper, when there was good coffee and tea on the table in plenty, one said: madam, have you no milk? No, sir, I have ogly enough to put in my coffee—her face reddening. I saw her feelings were hurt and cramped, in a moment. At breakfast, one said to the lady of the house, your eggs are not done. Sir, I supposed they were. I saw vengeance flash in her eyes, and indignation sat on her brow. At divers times have I heard—will you take a little spirit and water? No; but if you have any good old rum, or good wine, I will take some, or good French brandy. That, sir, I have

not. Now all house keepers know how they would feel, under such and a hundred other circumstances of like nature; therefore, I need not tell.

All this will show the wisdom and propriety of Jesus, in giving instructions to his ministers to eat and drink such things as are given. For every family have their way of living, every family have their wants, every family have their secrets, every family have their every-day dinner, and their poor and fat times of living; every family may be taken by surprise when not ready for company, and that man is a fool who expects a Christmas dinner every where he goes each day in the year, or to whichever house he goes. But I will warrant this, with few exceptions, let the ladies know it in time, and I have always found they will do the best they can; for they take a pride in their table according to their means. Then when they have done the best they could in the emergency of the case, to ask for more is an insult on their readiness to serve and good feelings towards their visitors; and no man that is a God minister will do it, that goes by Christ's directions. It seems to have fallen to my lot to write that which no other man has written, that I have ever seen. So let it be. The day cometh that shall develop the whole of what I write. But this of asking for this and that, or have you not got this or that, at the table of private families, is a breach of the law of Christ, a breach of good breeding, an insult to a man and woman in their own house. Eat such things as they give, is the law of Christ, or let it alone; for it is not always convenient for families to have, nor to supply all the wants of visitors. And if you love their victuals more than them, begone where you can do better, is my law, and eat at home all the fat things you can get.

1 Timothy, v. 23: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." In the above text we see Paul did not preach abstaining from wine, but recommends it to Timothy as an antidote for his stomach and infirmities. But suppose a man finds that strong drink answers better for his stomach or infirmity, shall he use it in moderation or not? If you say he shall not, I say your doctrine is the length of the devil's foot to a hair's breadth; for the scripture says every creature of God is good. Question. Which is best, wine

or strong drink? Why, says Tom, I like wine the best; but, says Dick, I like strong drink the best. Now, Sir, is there any more harm in using a little strong drink than a little wine, if a man finds it answers a better purpose for his stomach or infirmity? I say not; for the fault is not in using a little of either, but in using much of either. Question. Which is the worst sin, to get drunk out of wine or out of strong drink? Can you tell? For drunk is drunk, whether from brandy, wine, cider, ale, or any thing else. And the truth of the case, according to the scripture, it is a sin and an abuse of God's good creatures to eat too much, and also the same to abuse his gifts in drinking too much. This is the law for the church of God, and he that imposes the doctrine of abstemiousness from marriage, or eating, or drinking, has the devil's cloven foot. For Noah got drunk out of wine, and if he had had first proof rum, it would still have been, Noah is drunk. Then temperance in eating and drinking, and moderation in all things, is the king's high way; walk ye saints in it, and not the road of abstemiousness from meats or drinks, no farther than may be for the glory of God and the health of the body, as that is a road of the devil's make—his track is there, as I have shown, to impose it as a rule for God's church.

1 Timothy, iii. 8: "Not given to much wine." Here you see the same path marked out; not much, but little. Then it is not the little, whether wine or strong drink, that is the sin of drunkenness, but the much—this is the law of God. And the abstaining doctrine, with a wish to enforce it on men, and stigmatise them as drunkards because they use the little and not the much, is the doctrine of devil and men; for it is his track, I think, to a hair's breadth.

I could fill a volume here, but dare not. I refer you to the scriptures, both on the subject of wine and strong drink, as permitted by God to mankind to drink. And I have shown you that the devil's path and devil's track in his doctrines always crosses God's commands and permission; try by this rule all doctrines, and you will soon see the devil's track.

Now I plainly see that I shall be too long, therefore I will state a few of my views on the devil's track under three heads; first, doctrines; secondly, ordinances; and thirdly, offices in the church of

God. Whenever you hear a man deny God's infinite and eternal foreknowledge of all beings in heaven, earth and hell—and all events in time and eternity, and preach contrary to the same—say, that is the devil's track. Whenever you hear a man deny God's everlasting, sovereign, free, unchangeable, unmerited, distinguishing, and particular love to his elect people—not founded on a foresight of the goodness of the object beloved, but voluntary of God, on his foresight of all the badness of which the object should in the fulness of time be guilty; and yet with this badness foreseen, beloved of God and provision made of God for this love sake, and not for the sake of the goodness of the object beloved—he who preaches to the contrary, say, that is the devil's track.

Whenever you hear a man in preaching deny that God has chosen in Christ before time, every object that shall ever enter into the kingdom of heaven after time ends; and that although the choice was made before time by his foreknowledge of them that his power and purpose should produce, yet that that choice was made in Christ through means of God's own devising, holiness, love, sanctification of the spirit and the belief of the truth, with good works as the effect of grace given, and that in eternity they were given to Christ that he might raise them up at the last day, and present them a glorious church without spot or wrinkle before God—say, devil's track.

Whenever you hear a man in preaching deny irresistible grace, effectual calling from God, or, that there is no necessity of being born again to go to heaven, or of the conversion of the heart, or renewing of the mind by an irresistible and effectual work of God's spirit on the soul to prepare the man for heaven, and make him a new creature, created in Christ Jesus unto good works—say, liar, and the devil's track to a hair's breadth.

Whenever you hear a man in preaching deny that the justification of a sinner before God is not wholly (not in part) by the blood, righteousness, and resurrection of Jesus Christ, by faith in him—say, that is the devil's foot and track, without any doubt.

Whenever you hear a man in preaching deny that all and every one of God's foreknown, beloved, chosen, predestinated, called, justified, purposed, ordained, and appointed to salvation people, that any

one of these shall be lost, or not glorified in heaven—say, devil's track, as God's oath and promise are to the contrary.

Whenever you hear a man in preaching deny the resurrection of the dead, and the eternal torments of the impenitent and those that die in their sins, and the final and complete salvation of all God's elect people to a single individual—say, devil's track and cloven foot in the bargain.

Now as to ordinances. Whenever you hear a man preach up pouring or sprinkling for baptism—say, devil's track. Or, if he preaches up no water baptism—say, devil's track. Or, if he preaches bread and water, instead of bread and wine, in communion of the Lord's Supper—say, devil's track. Or, if he preaches love feast—say, devil's track. Or, mass for the dead; or, that the priest has power to forgive sins; or, holy water, transubstantiation, or consubstantiation, or holy days, or feast, or indulgences, or purgatory, or no hell, or no hereafter, or the salvation of all men, or the salvation of men by free will, or free grace, or offered mercy, or salvation by works in whole or in part—say, devil's track, in all these.

Now as to officers in the church, except two, which were ordained by Christ and his apostles; and those were, minister and deacon. These are the only offices in the apostolic church created by Christ and the apostles for church service. So then archbishops, patriarchs, exarchs, metropolitans, suffragans, cardinals, archdeacons, universal bishops, popes, superintendant, moderator, sovereign pontiff, Christ's vicar, prince of apostles, God on earth, Lord God, the pope his holiness, king of and above all kings—and Lord of Lords, prince over all nations and kings and kingdoms, the most holy and the most blessed master of the universal world, whether hell, heaven, or purgatory—father of kings, i ght of the world, most high and sovereign bishop, above all bishops—with a whole train of offices of less note and gain by godliness. Now every man that reads the New Testament cannot help knowing, that not one of these offices for saints or ministers, is mentioned in the New Testament as the office of apostolic Christians or ministers. Then if Christ and his apostles, who founded the gospel church and gave her her doctrines, ordinances, and church offices, were not the authors of these offices, who cannot help seeing that the devil was the author, thro

the instrumentality of men of his own proud ambitious cast; and that all these, and many more offices for saints that I have not mentioned, are the devil's foot and track of the devil, and smell of commandments, doctrines, and traditions of men; and produced division and blood in the church of God for ages.

So then, the mighty high offices for saints and ministers of the present day, is the devil's foot to a hair's breath; such as presidents, vice presidents, secretaries, corresponding secretaries, president directress, vice directress, agents, boards, hirelings, treasurers, auditors, and the devil knows how much more such like hellish trumpery is brought into the church of God, to get the priests money as in former times. Now if none of these offices are to be found in the New Testament for saints or ministers to wear, who can help seeing the devil's track and cloven foot in all these offices for saints and money getting for priests, as the former Roman priests did. At least it looks as much like the devil's track to me as the other, because it is a trade in the church to make money for the priests; it is the priests milking both sheep and goats in all these new scheme offices and societies, to make cheese for themselves.

And as yet I cannot see what is the difference in the measure of the devil's foot, between the offices in the church of former times and the present, since both are to aggrandize and make money for the priest; and you know the priest blows the horn, follows the chase, and cabbages the fox. Nor can I see the difference in the measure of the devil's foot, between the priest that sold his services to say mass for the dead and pray souls out of purgatory, and the priests of this day who sell their prayers and preaching to save souls from hell for money. Nor can I see the difference between a priest going about to sell the pope's pardons to sinners, and one in this day going about to form societies and sell memberships—but the priests are like haters, I don't want skins if no fur on them; then it is the fur and not the skin that priests go for. Nor can I see the difference between an hired Tetsel and an hired missionary agent; both go for their hire, both for to dupe all fools they can into their money-making schemes for priests services, both pocket part of what is ob-

tained, and unless they be better now than Ananias, they may keep back part of the price and I shan't know it, as did Peter. Nor can I see how that man that hires himself out for a dollar per day, or \$40 per month, or \$500 a year to preach, can be called any thing else according to scripture but an hireling, whose care is the fleece and not the flock; for hire is hire, whether you hire a man to do good or bad; to be a confessor or a preacher alters not the case, if he is hired he goes for the hire, and flees when he don't get it.

Nor can I see what is the difference between the priests of former times selling paper images of the saints, virgin Mary, and Christ, and pieces of rotten wood for the cross of Christ, and the bones of dogs for the bones of the apostles—and the priests of this day selling paper tracts, paper prayers, and paper sermons for hundreds a year. I say, church and priest traffic. I say, making merchandize of the saints. I say, gain by godliness—is all the devil's track and measure of his foot at the present time and in the present schemes of the priests, as well now as in former ages of the church; only the current and scheme of trade is changed, and the articles of trade a little changed—yet the balance of church trade is, as in former times, in favor of the priests. For is it not well known, that the priests in the former and present trade, invented the schemes to get grist to their mill; and I can show some cases where some priests have not only taken toll, but cabbaged bag, corn and all. And what is the difference between the missionary Jesuits, running over South America and amassing wealth, thousands of horned cattle, sheep and horses for themselves—and our modern priests of obtaining from Congress money, and of amassing gain from societies, white man, woman, negro and Indian. In my opinion it is the devil's track, and the difference only in time and place and not in principle.

Nor can I see much difference between priest Peter the hermit, running over the country of Europe to stir up the nations in that enthusiastic scheme of the holy war or crusades, to take from the hands of infidel Turks the city of Jerusalem and the holy land, and our modern priests running over America to stir up all mankind into the enthusiastic scheme of missions; as if God needed the aid of money to convert the

world or save souls—it seems to me to be the devil's track, in both cases. The first, for the spoils of Asia; and the last, for priests to make money by preaching, and be as gods to save sinners, and take God's work out of his hands, and save the world by money and their enthusiastic agency and zeal. But the zeal of the crusaders and their doings are now contemptible, and the zeal of the Jesuits a folly; and so will the zeal of missions be to after generations. They will dispassionately read our accounts, and make a judgment of missionary folly, and see the devil's track and cloven foot; and to their judgments I am willing to refer the arbitration of what I write, for we are now too much in a wrong zeal, perhaps, on both sides to judge correctly. However, I know that the scriptures cannot be wrong, and he that goeth by the word, and casteth overboard all the priestly trumpety, will do right.

And now to conclude. I think the first missionary project has the devil's foot, for it was to extend the power of the pope, and make wealth for the priests and the See of Rome. I think the crusades has the measure of the devil's foot, for it was to make war, kill and destroy men's lives under the cloak of religious zeal for God, and take their spoil to enrich themselves in so doing. And I think that the present missionary scheme, with all its apparatus of priests invention, is also the measure of the devil's foot; because it makes money for priests under religious zeal for the souls of the heathen, and creates offices and a religious trade in the church not mentioned in the New Testament; and sows the seeds of division, strife, backbiting, and discord among God's people; besides the low, cunning, and behind the curtain begging trade, that priests carry on to make money for themselves. These, and many other things I could mention, makes me think it is the devil's track. As much so as the devil's track could be seen in the pharisaical priests, that were religious to devour widows houses, &c. But this I give you as a certainty, that the measure of the devil's foot is lying in two ways: first, in setting up doctrines, ordinances, and offices in the church not commanded of God; and, secondly, of saying this is of God, when God no where in his word said so. And wherever you find a doctrine, or ordinance, or office, in the church of

God, or ceremony, not provable by express scripture—say, and do not hesitate, that is the measure of the devil's foot. Whenever you find one of these in the church, that cannot be proved by the word of God without inferences from scripture, do not touch it, for this is the invention and traditions of priests, and doctrine of the devil. For it is the measure of the devil's foot to quote scripture, and draw inferences therefrom to prove his doctrine, not relative to the point in hand. In a word, my advice to the churches and all Christians is, to receive no doctrine, no ordinance, nor no office nor practice, in the church of God, but what can be proved from express scripture. If you do, you will soon lose your way and get on the devil's ground. And this is the case in missions, and that is the reason he has set us to devouring one another, to the great damage of religion. Missionary priests are determined to go-ahead, at the expense of the feelings of their brethren; do so, for this is the devil's track—union is God's track, but division the devil's; peace is God's track, but confusion the devil's. Count all things lost for Christ's sake, is the track of a God minister; but gain by preaching, by priestly schemes, is a devil minister's track. To tell lies on God is the track of the devil; and his prophets and ministers measure his foot exactly, for they tell lies on God to make gain and their dogmas stand. And such is their nakedness of lying, they have to steal the cloak of God's word to hide their lying nakedness, lest it should be seen by honest hearted men. So then, take this as your standard, that whenever you have a doctrine, ordinance, ceremony, or office in the church, that crosses God's word, or is not found express in God's word—say, that is the measure of the devil's foot! and if needs be, I will prove it on him and his ministers.

JOSHUA LAWRENCE.

N. B. I have raised my price for a frog to 25 cents, but can't get one; when I do, you shall hear from me on that subject.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 1.

Notwithstanding the truth and great importance of this doctrine,

mankind from the earliest ages have been prone either to entirely disregard it, or to acknowledge it in name only.

If some have so far countenanced it, as to have given their consent to the truth of all those sacred writings, contained in the Old and New Testament, and admitted the scriptures to be the word of God, yet a vast majority of those even deny the power thereof, and by running on in the vain imagination of their hearts, contradict by their practices the doctrine of the text.

Up to the time of the Christian era, the Gentile world slumbered on in vast ignorance of this mighty truth; vainly supposing their salvation to centre in dumb idols, such as stocks and stones, the planets, the beasts of the field, the fowls of the air, the fish of the sea, or some other creature of God's creation; vainly looking up to their temples, their priests, and their pompous images, as unto the high hills from whence their salvation was to flow.

And even the peculiar people of God, who had Abraham, Isaac and Jacob to their fathers; who had Moses and the prophets to direct them; who received the law by the disposition of angels, and unto whom throughout their generations God gave ten thousand signs and symbols of this salvation, yet even they were incessantly prone to disregard it, ever restless to turn again to the weak and beggarly elements of the world, bow down to such idols as the nations around them worshipped, and ascribe to these the glory of their salvation. Such being the general disposition of these people, (and none others enjoyed their privileges,) especially from their deliverance from Egyptian bondage to the advent of the Messiah, we find that only a small portion of them

were ever brought to be fully rooted and grounded in the faith of the doctrine of God's salvation. Very few believed that God would be as good as his word, or were enabled by the necessary faith in this kind of salvation, to embrace the precious promises of Jehovah—the death of the righteous, and have their last end to be like his.

The Christian era placed mankind under a new dispensation, and broke down the wall of partition between Jew and Gentile. The great God veiled himself in clay, and came down to earth to ameliorate the condition of men, to illuminate by the words of His lips the benighted nations of the earth, to reconcile the world unto Himself, and at length be lifted up to make that atonement by the crucifixion when He said, 'it is finished,' and gave up the ghost, as should once for all, constitute the grand event by which the minds of men should thenceforth be more readily made to exercise such faith in this doctrine, as to believe with all their mind and strength, that "the salvation of the Lord is," ever was, and ever will be, of the Lord, the holy one of Israel.

The apostles and immediate followers of the Lamb, imbued with the Holy Ghost, endowed with wisdom and knowledge from on high, some of whom were even taken up into the third heavens, where they heard things which it was unlawful for man to utter, so as to understand the hidden things of the gospel and the mystery of godliness, taught this same doctrine to the nations whom they visited. And notwithstanding they were like so many comets, enlightening the dark passes which they traversed, yet this illumination was but partially extended in comparison to the whole world, or Roman empire; and they

soon met with a disposition from within and from without, and on every side, to gainsay the doctrine, to deny it, and to oppose it with the authority of principalities and powers in high places. Witness their writings, so full of remonstrance, reproof, rebuke and holy indignation, at the general disposition evinced to neglect this great salvation, and place confidence in something extremely short of it.

C. B. HASSELL.

PRIMITIVE BAPTIST.

TARBORO', MARCH 12, 1836.

From the Biblical Recorder.

Circular Letter.—In our last, we intimated an intention to take some notice of the *circular* of the Contentnea Association. The said letter occupies nearly one page of the Tarboro' Press, and is remarkable, as the documents from the same source generally are, for pedantry, folly, and misrepresentation. It will be found entirely harmless, however, if we except the following extract, which we insert with a view of making it the subject of a few passing remarks.

"There is another set of preachers that are manufactured over, according to the schemes of the day, that say, O no, brother Arminian, you are a little mistaken; let us prescribe a plan whereby sinners hearts can be cleansed, or that spring above named. They then proceed to say, destitute places, souls are going to hell in ignorance for want of the gospel preached to them; the Brahmins are perishing for the word of life, and Hindoos, &c. and we have just studied out a plan to save them. What plan, Sirs? Why let us erect theological schools, State conventions, religious schools in different parts of the United States, and polish men to work upon the bad springs above named, or sinners hearts; and learn them to persuade men and beg them out of their money, and in a short time we can have servants a plenty. (Agreed, for if you want martins set up a plenty of gourds and you will have them.) However, they have proceeded to all the above, and are sending lazy young men, who are not willing to work, that can beg even a shilling from a negro, and all he can get from others in better stations of life, to carry their point. Say to him (or any of his class,) Sir, who sent you to preach, and what is your motive? He (perhaps holding a temperance paper in his hand) will answer, such or such a Board of Missions sent me.—They

are in want of a little money, and cannot you help us to some? They have learned to cry to congregations and to private individuals, God loves the cheerful giver; and deceive the people and carry off their money, and perhaps preach them an Arminian or a money begging sermon, and leave the spring uncleaned or their souls unsaved. We will just remind the reader, where the money beggars are gone to Hindostan there is a salubrious climate, a fertile country, gold and silver mines, and no doubt but a rich reward like this will be an effectual call to a number of these fellows. What is the sign of their call to the ministry? 1st. Every power of their souls being filled with the love of money, which is the root of all evil. 2d. To put on a cloak of hypocrisy. 3d. To beg well. 4th. Put on two coats. 5th. From the study of Dr. Gill's divinity and exposition of the scriptures, and others. 6th. The glory of the schemes of the day, &c. and therefore deceive the people. But there are two or three ways by which they are known: 1st. by their wearing two coats; 2d. by their begging of money; and 3d. by their sowing discord among the brethren. All such religion is nothing better than popery. So they leave the hearts of men unclean."

From the altered and apparently improved tone, of the documents of this and the Kehukee Associations, two years ago, we were induced to hope that their leaders had begun to see their errors; and were disposed to treat their brethren, from whom they thought proper to differ, with some degree of fairness at least, if not with decency and civility. We accordingly penned an article in relation to each, in a tone of decided conciliation, and designed to imply overtures for peace and good will. And we were confirmed in the hope that harmony might be restored among the Baptists of the State, and especially among those of the eastern section, by a belief that there were numerous individuals in the above Associations, anxiously praying and looking for such a result. The late proceedings of the Contentnea Association, however, have shown that our views respecting that body were entirely erroneous; and that the spirit of ill-will, acrimony, and misrepresentation, was only suppressed for a season, to burst out with fresh and increased violence. We should, however, have spared ourselves the time of making a single remark on the subject now, were it not that the cause of truth requires that such defamatory articles as the above, should be contradicted and corrected. Under these circumstances, and for this reason, we consider ourselves bound to meet this calumny, as we have met oth-

ers of the same kind.

The paragraph before us, as far as it is intelligible, contains the following allegations: First, that those preachers who are favorable to State Conventions, Theological Schools, Sunday Schools, &c. &c. who express a concern about "destitute places," "souls going to hell," "and heathen perishing for the word of life," and who are active in promoting the use of means "whereby sinners' hearts can be cleansed," and "manufactured over;" that is to say, in plain English, that they are hypocrites and deceivers, and are influenced in all they do by the love of gain. Second, that the Missionaries who labour among the heathen, are "lazy" worthless "fellows," men of no character, who are "filled with the love of money," and clad "with the cloak of hypocrisy." These are grave charges. They are brought against nine-tenths of the evangelical ministers in our country, and against all those self devoted men, who are wearing out their lives amid the darkness, peril, and privation of pagan lands. And by whom, pray, are they brought? By the Contentnea Association—by such men as Mark Bennett, Thos. Dupree, Benj. Bynum, and Samuel and Ichabod Moore. We accordingly call upon these gentlemen, or any one of them, or the whole of this Association together, to sustain these, or either of these accusations. They are, beyond a doubt, either true or false. If they are true, they are capable of proof; and the accusers are bound, not by common justice only, but by what is due themselves, as honest men, to specify cases and adduce facts. If they are false, as we certainly know they are, then, the accusers must either retract their charges, or stand convicted of wanton and intentional calumny.

Some few years ago, we had occasion to review a certain famous Fourth of July Discourse, delivered by the Rev. Joshua Lawrence, of Edgcombe; which review appeared in the Christian Index, then published in Philadelphia. In that review we called upon the Rev. gentleman to sustain his numerous columnious representations by the facts. But the facts were never shown, nor was even an attempt made to meet the demands of the review in any form whatever. Not long afterwards, a pamphlet was issued from the Tarboro'

Press, containing what was called an "answer to the address of the Baptist State Convention, of N. C." said to have been written by Mr. Mark Bennett.—That answer was shortly after answered by a review of the whole article by the author of the address, in which the writer of the answer was pressed hard for his proof in support of his allegations. We have heard nothing farther from Mr. Bennett, however, from that time to the present, if we except the circular in hand, which has very much the appearance of his work, and which contains a rehearsal of the stale calumnies of the Fourth of July Oration, and the answer to the N. C. Convention Address. We mention these facts to show that these people seem to be aware that their accusations are not capable of proof, and, of course, that they are not according to fact.

We have now only to say, that if Mr. Bennett, or Mr. any body else, feels himself competent to the task, and will write an article or articles, designed to meet the present call, and to set forth the evidence, showing either or both of the above charges to be according to truth, they shall be welcome to a place in the Recorder, and to any other marks of attention which they may seem to merit. Our object is truth. Of course we aim to put down error—we should rather say, misrepresentation—by fair and equitable means.

Should any one suppose that the above remarks are rather severe, our reply would be,—The case is one which admits of nothing less.—In a case of misrepresentation like the present, it is impossible to do justice to the truth, without calling things by their proper name. This will necessarily give an article of the kind, an air and an aspect of severity. Add to this, the present attack is attended by several aggravating circumstances. The authors of this article have publicly assailed the moral character, not of ourselves merely, but of all who are friendly to liberal institutions, including all our missionaries, and nine tenths of the most devoted servants of God, in every evangelical denomination in the country.—And the present is not the first time they done this, nor the second. They have done it too, without provocation, and, so far as we can see, without a motive—except it be the gratification of an

envious and malignant temper. Under such circumstances, if these people have fallen into rough hands, they can have none to blame but themselves. Had they let us alone, we should certainly have given them no molestation.

Having now put these gentlemen to their proof, we shall wait with all patience to see their facts, their evidence, in confirmation of their allegations. When they appear—should they ever appear—we shall not fail to lay them before our readers in all due form.

COMMENT.

We have inserted the whole of the above article, that our brethren may see fully the lengths to which a misplaced zeal and too much security can carry a man. As Mr. Meredith grants that our circular is harmless, if he excepts the extracts he has made, we shall proceed to show its truth. In doing this, we will "specify cases and adduce facts," after which it will be easier, perhaps, for our readers to decide whether we are "convicted of wanton and intentional calumny," and whether we are aware that our accusations are not capable of proof. And, to give full satisfaction, we will attend to the whole of the extract copied from our Minutes, to which the Recorder attaches guilt.

The phrase, manufactured over, has special reference to education for the ministry. Persons training for this office have usually received some education prior to their entering upon its studies; and they must also profess to have been called to the ministry, by the Lord. Studying in a school of human institution for divine purposes, may very justly be termed, a manufacturing. When this, too, is to succeed a divine call, which they profess previously to have received, and which, according to scripture example, is accompanied with divine qualification for the ministry, such a training may

with much propriety be called, a manufacturing over. For all theological schools are the institutions and inventions of men, having no precept nor example in the New Testament. They are nevertheless ranked among the "benevolent institutions," of the present day,—the advocates of one are, generally speaking, the advocates of all. Hence the propriety of the expression, "according to the schemes of the day." These men profess to disbelieve, and to reject, the doctrine generally termed Arminianism, notwithstanding the institutions called benevolent are perfectly Arminian in their character. They do "prescribe plans whereby the sinners hearts can be cleansed." Elder Martin Ross enquired of the Kehukee Association if she was not "called on in Providence in *some way* to step forward in support of that missionary spirit," &c. Minutes Kehukee Association, 1804. Mr. Judson speaks of the missionaries "*saving* some, yea many precious souls from the quenchless fires of hell." See Judson's Letter. At a Sunday School celebration in Rockaway, N. J. Resolved, "It is our solemn duty to *bring* all within our influence to a knowledge of the truth as it is in Jesus." "Efforts to assist the Baptist General Tract Society, are contributions to the *conversion* of the world." Mr. Pratt, of N. H. "If it were so, would there be any difficulty in inducing churches to be in earnest in *carrying into effect* their public prayers for the conversion of the world." N. York Weekly Messenger. "The heathen are waiting for the *bread of life*,—our churches have the *means*." Christian Index. The above evidences prove the extract true, down to the word Hindoos.

It is so notorious that they select learned and talented men for agents and society beggars, that there needs no evidence further than to remark, we have got "our eyes open" wide enough to see this verified in the appointment of Mr. W. H. Jordan, Mr. W. J. Finlay, and others. These are positively very polished beggars. As to their being lazy, who is more so than he that will not work. But few of these do perform manual labor; and every circumstance proves they will not work, if we except that, they do not openly acknowledge it. We have known several missionary preachers; none of them worked. We have known them to solicit donations from all grades and colors. We knew an individual, [Mr. R. T. Daniel,] who promised many churches they should be visited by a missionary preacher monthly, if they would form auxiliary societies, and give bountifully. His associate privately admonished him that he was promising more than the number of their travelling missionaries could perform, as they would not be able to visit the churches in the State generally, oftener than once in six months. He replied in substance, that if he did not promise something of this kind, they would not contribute. As it regards their being sent by the society, Mr. Daniel, Mr. Jordan, and Mr. Finlay, all avowed they were travelling! as agents for the respective societies. And what is the difference between being sent, and travelling under authority? It is much like the correction made by the boy: "I did not come, I walked." Mr. Luther Rice, as well as the above named ministers, declared their institutions or societies needed money; and asked,

may, they pressed contributions. We can produce three churches, and, if indispensably required, perhaps ten times that number, who will say they have been deceived, and begged out of their money by missionaries. The writer of these lines can safely assert that it has been his lot, and that of the church to which he then belonged; also the church to which he now belongs, and a third which he occasionally serves. As it respects the historical remarks concerning Hindostan, we were mistaken respecting its mines, as no gold or silver mines, according to Guthrie, have been discovered, except some small particles in Bengal. But according to the above author, diamonds and other precious stones are found in abundance. The climate is healthy to natives, also to foreigners after a short residence. The soil is exceedingly rich, the productions luxuriant, and the fruits various, plentiful and delicious. In the full spirit of emigration, how often do we see little or no concern manifested about former friends and native place; and why should not professors of religion wish to see the rich and ancient country of the east? we think it reasonable that a competent support, added to the inducements of the country itself, influences them to go. Respecting the signs of their call to the ministry, and their distinguishing marks noted in the Circular, we would remark, that those whose favorite and idolized institutions are based upon money, whatever be their own pecuniary emolument, must and do love money. We will mention one case. We do it not from personal motives, nor from choice; but we are forced into it by a demand for "specifying cases, and adducing facts:" and we name this as a case among

others. The pastor of the church at Edenton, in June, 1833, informed the public through the columns of the N. C. Baptist Interpreter, that he had relinquished his pastoral connection with that church for the following reasons: "This we did on account of a conviction on our part, that our services would be more usefully employed among the neighboring churches, and in attending those meetings of greater utility, so frequently claiming our attention." In November following, he published the following as a reason: "That owing to circumstances which could not be fully and correctly stated, without calling in question the conduct of individuals, this church was left in May last without a pastor." The church considered itself implicated without distinction in some unknown criminality. It was declared by a number of those implicated, that there was no exception to their conduct at that period more than at any other time since Mr. Meredith became their pastor, "except that some refused to increase their contributions to make up a certain sum, without which he refused to preach to us any longer." They continue: "Be that as it may, it is left with the public, which of the above reasons to believe, for brother Meredith's resignation,—whether the love of money, or of greater usefulness." Testimony, Joseph Manning, Thos. Wall, H. A. Skinner, in behalf of the church. We will mention a second: "And as our churches generally have wanted the means, and in very many cases the inclination, to afford their ministers a just and adequate compensation, those whose services were most valuable have been withdrawn to other sections of country, where they were offered that support which was denied

them at home." Address of the Baptist State Convention of 1830. Thus the missionaries have acknowledged that "a just and adequate compensation" has led them to seek other quarters. They could find unlimited scope for the exercise of benevolence and beneficence, in the church of Christ, authorized by scripture and divine sanction, without any silver-tinctured super-additions; then why should they profess a call without the influence, or subject to the control of these institutions. Concerning rules to regulate religious action, possessing the scripture, "the man of God is perfect, thoroughly furnished unto all good works." 2 Tim. iii. 17. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. xvi. 17. The doctrine of money-moved institutions is contrary to any doctrine learned from God's book; consequently it has caused divisions and offences, and is an evil. The love of money is the root of *all* evil. Hence, the love of money is a sign of the call to missions; else the New Testament is mistaken. It was a sign in the functionaries of ancient Israel. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us." Mic. iii. 11. If the people had asked those Israelitish hirelings whether or not their object was money, their answer is at hand. "We lean upon the Lord: Is not the Lord among us?" Don't you see the manifestations of his presence? "None evil can come upon us," even if the people, our "ignorant" and "uncharitable" brethren,

those "little fretful beings," "suarling," &c. do condemn our course,—our good works, and impeach our motives. But God had declared the truth concerning them. He said they did serve for money. And he has equally spoke the truth concerning those of later times,—hear it,—The love of money is the root of all evil. It was the sign in Simon Magus in his aspiration to the apostleship: his love of it was evinced by his readily supposing others would place a high value upon it. It was the sign in Balaam, who "loved the wages of unrighteousness." The second sign noticed is a coat of hypocrisy. Those who confess [See Address of Ohio State Convention.] that, "Hence we shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined."—"Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament." We say, those who confess this, and yet urge that their institutions are divinely authorized, commanded, owned and blessed of the Lord, have rendered themselves peculiarly obnoxious to the charge of hypocrisy. They who without scripture precept or example, say, the will of the Lord ordains that you should patronize the monied projects of the day, are hypocrites. The third sign we will leave with one remark. Mr. Finlay informed us verbally, (if memory serves, and we think it does,) that if any Agent brought the Society or Convention in debt more than twenty-five dollars in six months, such agent was dismissed from the agency. The fourth sign, putting

on two coats, we shall briefly confirm, by stating that they profess much love for us in our presence, but in our absence their words are like Ehud's dagger. They at one time look upon us, "as *Christians, as Baptists, as brethren*;" at another time, they revilingly give us the epithet of "*fretful little beings, "snarling,"*" &c. To this we think the Editor of the Recorder can testify. Once more upon this sign. When the Baptist State Convention as to its name, was under consideration in the town whence this publication issues, it was proposed by one of its promoters, Mr. T. Mason, that it should receive a name which would not disclose its real character until it should obtain safe footing. The fifth sign, the study of Dr. Gill's divinity and exposition, and of other divines. We hear them in speaking and writing often quote divines and commentators, especially when they wish to shape the phraseology of the scriptures to the taste of scholars. The writer of "A Review, published at Edenton, 1832, quotes Doddridge to give, we presume, a more suitable turn to the terms, "ignorant and unlearned," as applied to St. Peter and John. The same author quotes McKnight, on 1 Cor. i. 26—28. But as the objectors will scarcely consider this a charge, as we suppose, and might think it idle to demand proof, we proceed. The sixth sign, the glory of the schemes of the day. As we are protracting our remarks to the exclusion of other matter, we shall hasten. Mr. Hand, speaking of the glory of missions, and the blindness of the opposite, remarks in substance, If our brethren would take the same interest in circulating the Index, that they do in the Signs of the Times, soon, very soon would we see igno-

rance and superstition give way, &c. Thus he attributes to a mere organ of missions results which the scriptures, and a preached gospel, and the sovereign working will of the Holy Ghost, combined, have never yet fully produced, and which will never be produced till all mankind shall become lovers of God. The three distinguishing marks having been embraced and held forth in the foregoing remarks, we shall attend only to the last assertion, that all such religion, [monied schemes,] is no better than popery. In confirmation of this proposition, we declare, without fear of refutation, that both the latter and former of these systems are without scripture foundation; and consequently, both lead people into delusion. Missions is the child of popery,—was commenced under the Pope's auspice by Xavier, Dominic, and others; and matured and extended by Ignatius Loyola, the founder of the Jesuits. Let those who have "got their eyes open," look at these truths; and consider them. Candidly and faithfully delivered, we bequeath them to the missionaries and our brethren generally, praying that both may be profited by them.

The Editor of the Recorder will do us the favor to insert the foregoing remarks.—*Ed.*

☞ We find in the Christian Index of Feb. 4, a letter to the Editor thereof, signed by Thomas J. Hand, in which letter Mr. Hand appears very impatient. He intimates that many precious brethren are forcibly held in bondage, by the Flint, Ockmulgee, and Yellow River Associations; desires brethren who have correct views about the independency of churches, to make supplication to the Lord for their release. He seems to view them as in the grasp of despotism, and their case as deplorable, if not desperate. He calls

upon the soldiers of Emanuel to bring battering rams, and make one more powerful assault upon that mighty wall of error behind which his dear brethren have entrenched themselves. He wishes to know whether those behind the wall shall be let alone to die like the barren fig tree, &c.

Now we sincerely hope that if the above Associations hold in their respective bodies, any who wish to leave them, they will forthwith, give them lieve to depart. But if the brethren, who are supposed to be enslaved, are detained by their own choice, we trust that Mr. Hand will not try to fight them into his own ranks. In saying this much, we think we utter nothing but what is reasonable. We would add, that if Mr. Hand and his brethren have among them any that desire a release, they would immediately loose them, and let them go.—*Ed.*

*Georgia, Crawford county, }
Knoxville, Jan. 28, 1836. }*

Dear Sir: I have received the first Nos. of the Primitive Baptist, and am highly pleased with the true spirit that seems to flow in them. I have no opinion of making Jesus Christ a camel to carry missionary tracts on, and peddle on the gospel. Elisha the prophet would have nothing from Naaman the Assyrian, but Jehazi did, and for which he received Naaman's leprosy. I here enclose you ten dollars, for payment agreeably to proposition, and wish your little paper much speed in destroying the Egyptian calf—and remain yours, with due respect,

P. M. CALHOUN,
Primitive Baptist, or Pre-
destinarian.

To Geo. Howard.

*Edgefield, So. Carolina, }
3th February, 1836. }*

Dear Sir: When I was informed

(by a traveller,) of the death of our worthy old friend, the Rev. J. Lawrence, I felt extreme sorrow and regret, for the loss of one so worthy and honest, (for honest men at present I fear are scarce.) His writings against the missionary money beggars of every description are so honest and true, that they are eagerly sought after wherever they are seen; and as far as I have had the pleasure of distributing them, they have done much good. If his Apology, and Patriotic discourse can be obtained, I wish about 2½ dozen of each; therefore, if they can, I wish you to inform me of it by writing to me, and after I receive information that they can be had, I will enclose the money to you, with directions where to send them, as they will not all be sent to one place. Please direct to me at or near Coleman's Cross Roads, Edgefield, So. Ca. and oblige yours, respectfully,

JOHN CHAPMAN.

Mr. George Howard.

*Walnut Grove, Newton county, }
February, 20th, 1836. }*

Dear Sir: I have seen a specimen copy of a paper called the Primitive Baptist—one of that number I have been for 34 years, 23 years of that time I have been trying to defend the good cause in which your paper has embarked. I have not seen any reason why the good old cause should be changed to the new fangled money plan of the day, as many do. Yours, &c.

JOEL COLLEY.

Mr. George Howard.

☞ God gave his people rest, on the seventh day, in the seventh month, and the seventh year. But the inventions of men give no rest, in hundreds, in tens, nor in units.

Backus' Church History,

POETRY.

THE MYSTERY OF FAITH.

SECTION III.

*Mysteries about the saint's work and warfare,
their sins, sorrows, and joys.*

The work is great I'm call'd unto,
Yet nothing's left for me to do:
Hence for my work Heav'n has prepar'd
No wages, yet a great reward.

To works, but not to working dead;
From sin, but not from sinning freed,
I clear myself from no offence,
Yet wash mine hands in innocence.

My Father's anger burns like fire,
Without a spark of furious ire:
Though still my sins displeasing be,
Yet still I know he's pleas'd with me.

Triumphing is my constant trade,
Who yet am oft a captive led.
My bloody war does never cease,
Yet I maintain a stable peace.

My foes assaulting conquer me,
Yet ne'er obtain the victory;
For all my battles lost or won,
Were gain'd before they were begun.

I'm still at ease, and still oppress;
Have constant trouble, constant rest;
Both clear and cloudy, free and bound;
Both dead and living, lost and found.

Sin for my good does work and win;
Yet 'tis not good for me to sin.
My pleasure issues from my pain;
My losses still increase my gain.

I'm heal'd ev'n when my plagues abound,
Cover'd with dust ev'n when I'm crown'd:
As low as death when living high,
Nor shall I live, yet cannot die.

For all my sins my heart is sad,
Since God's dishonor'd; yet I'm glad,
Though once I was a slave to sin,
Since God does thereby honor win.

My sins are ever in his eye,
Yet he beholds no sin in me;
His mind that keeps them all in store,
Will yet remember them no more.

Because my sins are great, I feel
Great fears of heavy wrath; yet still
For mercy seek, for pardon wait,
Because my sins are very great.

I hope when plung'd into despair,
I tremble when I have no fear.
Pardons dispel my griefs and fears,
And yet dissolve my heart in tears.

THE HOLY LAW;

Or, the Ten Commandments.—Exod. xx. 3-17.

1. No God but me thou shalt adore.
2. No image frame to bow before.
3. My holy name take not in vain.
4. My sacred Sabbath don't profane.
5. To parents render due respect.

6. All murder slun, and malice check.
7. From filth and whoredom base abstain.
8. From theft and all unlawful gain.
9. False witness flee, and slandering spite.
10. Nor covet what's thy neighbor's right.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore, *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Flymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnersville.*

GEORGIA.

William Moseley, *Bear Creek.*
Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
James Henderson, *Monticello.*
A. B. Reid, *Brownsville.*
John McKenney, *Forsyth.*
Anthony Holloway, *Lagrange.*
Patrick M. Cathoun, *Knoxville.*
Leonard Pratt, *Mountain Creek.*

ALABAMA.

L. B. Moseley, *Cahawba.*
A. Keaton, *McConico.*
John Blackstone, *Chambers C. H.*

RECEIPTS.

James Herring,	\$10	Warren Ingram,	\$1
Joel Colley,	5	Leonard Pratt,	15
Sovereign Purvis,	1	Jesse C. Knight,	1
Rudolph Rorer,	5	Richard H. Battle,	1
Sherrod Tison,	1	Benj. Bridges,	1
J. J. B. Pender,	1	Ely Holland,	2
Silas Monk,	5	John Ruth,	5

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars.

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In reply to several inquiries we state, that money sent to us by mail is at our risk—Bank bills of this State, or further north, are preferred; but all those of specie paying banks will be received in payment for this paper. Back numbers can be supplied, if requested.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. I.

SATURDAY, MARCH 26, 1836.

No. 6.

*Hopewell, Henry County, Ga. }
March 2d, 1836. }*

Dear Brother: I discover from what you say in you last No. that Mr. Hand has accused the Flint River Association of reaching after the keys of St. Peter, by which I suppose he means *poperly*. We have no fears of the influence of Mr. J. R. Hand in this country—and as regards his indirect charge against the Association, I would just say, the Association has endeavored to stand in the way and look and see and enquire for the old paths wherein is the good way, and earnestly contend for the faith once delivered to the saints; and as a body has had nothing to do with the new fangled notions of the day. And now, brother Editor, I would ask two questions: 1st. Did not popery blend religion with politics? 2d. Is not a man to be known by the company he keeps? If yea, I am sure that the Flint River Association has had nothing to do with those societies whose votaries said stop the mail on Sunday, and free the negroes in the District of Columbia—and many other such like things, for which there is not a single warrant in the lids of the Bible—and of course Mr. Hand and such men are endeavoring by their traditions to make void the commandment of God. And now, brother Editor, I leave them to wear the name that Jesus gave them. Mr. Hand seems to think that the Index would do much in communicating knowledge to poor ignorant beings if read. Perhaps such men as Mr. Hand need the information to be obtained through the Index, but as for the Flint River Association they have got by far too much sense to read a paper that publishes abuse and falsehood over fictitious names, and still headed with the terms *Christian Index*. Brother Editor, we have the whole transaction by the

Flint River Association in black and white, and witnessed by the Moderators of three Associations; which perhaps will in due time appear in the columns of the Primitive Baptist. I now conclude by subscribing myself yours in the bonds of the gospel of a dear Redeemer.

WM. MOSELEY.

FOR THE PRIMITIVE BAPTIST.

Franklin County, Va.

Dear brother Editor: I am not in favor of sounding trumpets, or boasting of numbers, as I think many do at the present day; but I think it high time that things should be set forth in their true light. One thing is certain with me, that the primitive Baptists are a small number when compared with the many professors of religion at the present day; and that almost all denominations of professors of religion at the present day are in battle array against the old school Baptists, is a thing plain to be seen from their writings and other proceedings. And another thing which makes me know it is so, when the Pig River Association, which I am a member of, declared non-fellowship with the Baptist Associations that had fallen in with the money schemes of the day, the other denominations among us made great complaints against us, as if we had done something to them. All these things makes me hope for a day when the old order of the Baptists will be entirely to themselves, for I think the sooner the better; for when we search the scripture we find that numbers never was a proof of being on the Lord's side, and for this reason I am very much gratified to see your paper likely to have a general circulation, for I think whenever men are hard to determine which side they will choose

of a question, let the whole truth in open day light be presented to their view, and you will soon see that if they cannot stand the truth they will turn or go on with the other side; for in this great day of action as so called, those who love the praise of men cannot bear the idea of being on the side called the do-nothing side.

I will give you a small account of the effects of a mission spirit among us. Something like thirteen years past I became a Baptist, at which time the churches which now compose the Pig River Association, seemed to be in peace. Our Association then composed a part of the Strawberry Association, but when we met in our Associations the churches below Staunton River and their branches and others began to interrupt us with the new schemes, which have since and before caused so much confusion and distress in almost all the Baptist churches in my acquaintance, more or less. And finding that we could no longer live in peace with them, our side of the River before named petitioned to divide the district, thinking that we should get rid of them, which was done; but we were in no more peace afterwards than before, and this makes me think that after we see that there is a division, the sooner we are separated the better. For we continued a correspondence with them for some years, and some other Associations of the same stamp, which kept us continually in an uproar. Sometimes they would send their great preachers among us, who would get us all divided and one set against another until there was no peace among us; and whenever they saw an opportunity, they would be raising societies among us and working cunningly to get as many of our young men entangled among them as they could, and persuading our young preachers off with them to go to the Seminary, and speaking hard things about our old preachers, poisoning the minds of young professors against our old preachers who remained mostly immovable. And for my part, I got to be such a half way man that it would be hard for me to describe what kind of a man I was, and many others seemed to be the same way. But at length our old Baptists having been so long under the yoke, resolved to make an effort to get the yoke off. It was accordingly laid before the Association, and a large majority voted in favor of breaking the yoke, and thus a separation took place; not a divi-

sion, for we were already divided. And then the new school side, who had for so long a time been in hopes that they would keep both sides together, in order that if they could bring all over to their side they would have more strength, and had been crying all the time peace, peace, don't be scared before hurt—then they began to be the most active men in hurrying on the division, for fear some of their side would be lost, and commenced raking together all they could in order to constitute them churches in this district. During which time I tried to be an impartial observer of the proceedings of both sides, and gave myself a great deal of trouble to search the scriptures, to see whether these new things could be supported by scripture or not, and I found to my satisfaction that they could not. I also observed how many hard things the new schemers would say against our old preachers, which I knew could not be truth. We also had several missionary young preachers among us, who began to tell us a sorrowful tale about their concern for us, and how they were concerned about the heathen; so that they could not be at rest among us, and must leave us with much sorrow. And several young preachers in the adjoining district, who had visited us, told us the same tale. And I will here let you know where their missionary stations were, when I heard from them last: one among the heathen at Charlotte C. H. Va. getting a large salary; one near Richmond, Va.; one at Richmond; one in Goochland county, Va.; and one in the old settlement of Kentucky. Thus you may see what the great concern for heathen amounts to. Some of them have married rich wives, and I expect the balance are looking out; for I have discovered that the mission family are apt to run for fortunes, and never run to the field to work. And now having seen for thirteen years the movements of a mission spirit, and seen the trouble and contention which it has caused in the Pig River Association, I am anxious if any there be who have been led astray like I have been, that they should stop and consider what they are doing. In the first place let them mark such as cause divisions among brethren, and then consider whether any of these new schemes of the day can be authorised from the New or Old Testament—and I am sure you cannot. Then please to consider that if you are supporting these things, by funds or

your approval of their course in any way, you are one of those that are equally causing divisions.

KEMUEL C. GILBERT.

*Brownsville, Monroe county, Ga. }
March 13th, 1836. }*

Dear Sir: I herewith transmit you a copy of a letter for publication in the Primitive Baptist which had its origin in our church, a short time previous to our last Association, and was by our church adopted. After its adoption, some dissatisfaction was manifested by a few. In consequence of which, the majority voluntarily decided, that they would withhold the letter, and send an ordinary one. This they were the more willing to do, inasmuch as the minority stood (every one of them) disconnected with these things; and seemed to oppose it on grounds of expedience alone. Notwithstanding the letter was by the church withheld, and the resolution not committed to the church book, yet her decision has not, and the probability is, never will be reversed. So much for the letter.

I discover that the religious alchemists have you in the crucible; but never mind. For the keeper of Israel never sleeps, nor slumbers. Those blood suckers are probably apprehensive, that your paper will prevent them from sticking their beaks as deeply as they have heretofore done. I recollect some years since of reading a speech of Mr. Clay, in which he used something like the following language. Speaking of Alexander of Russia, who was then on the throne, he observed, that "After having swallowed Finland and the greater part of Poland, he stretches himself upon the couch; and while the difficult process of digestion is going on, cries peace, peace, don't disturb my peace." I thought at the time that Mr. Clay's idea was truly original. An emperor stretched upon his couch, digesting in his stomach whole kingdoms which he had previously swallowed, struck me truly with some force; but, sir, this is nothing compared with the plans of our antipodes; they are trying to swallow the globe. And I sometimes fear they will accomplish it. Moneyed religion which has been substituted, for that which comes without money, and without price, is now the order of the day. Money is the ambrosia. Money is the "syren song," that tends so powerfully to allay the irritability of the

"pocket nerve." Money is in short the key by which the casket, containing heaven's best blessings to fallen man, is to be unlocked and the millenium ushered in. How like modern fanaticism, was that of the 17th century in England. During the civil war that raged at that time, when brother was armed against brother, such was the religious frenzy, that in the army "regimental chaplains were in a great measure set aside, and the officers assumed the spiritual duty, and united it with their military functions, and during the intervals of action, occupied themselves in sermons, prayers, and exhortations." And when marching into battle, the private soldiery were "exhorting each other to farther advances in grace," while the field resounded "as well with psalms and spiritual songs as with the instruments of military music." And when an officer was sent with a military force to disperse the Praise God Barebone Parliament, he asked them what they were doing there, they replied they were "seeking the Lord." The Colonel told them that they must go elsewhere to find him, for to his certain knowledge he had not been there for several years. And even when the hour arrived in which the unfortunate Charles the 1st was to be executed, the usurper Cromwell artfully engaged Fairfax in *prayer* until the bloody catastrophe should be consummated, least that officer, whom he feared, should relieve him from the scaffold.

In the Index of the 29th Dec. last, I saw a piece written over the signature of R. O. (I think,) in which he seems to be gratified that a brother H. of his, is out of the diocese of the *Flint Beast*—meaning the Flint River Association. Now I do suppose that R. O. as well as others, really does believe, that the Flint River Association is a beast; if so, this is at once the reason why, so many monkeys have been attempting to ride her. When I look at the various institutions, that are in partnership with the churches, I am reminded of an anecdote I heard when a boy. It was said that when hooped petticoats were introduced as a fashion amongst the ladies, that the devil was seen sitting upon a stump by the side of the road weeping bitterly. On being asked, what he was crying about, he answered, that he had introduced his last fashion and knew not what to do next. Now I would as soon believe that his satannic majesty had been seen

sitting upon a stump by the side of some public road, weeping crocodile tears, in consequence of having exhausted his store of fashions in religious matters, as I would on the introduction of hooped petticoats. If I had room I do not know when I should quit writing. Please give an insertion to the Ephesus letter in your paper, together with so much of the above letter as relates to it. Yours, truly,

A. B. REID.

Georgia, Monroe County.—The Baptist church of Christ at Ephesus, to the Messengers and Ministers, composing the Flint River Association:

Dear Brethren: The time of our annual meeting having again arrived, we have in accordance with former custom, again the pleasure of addressing you a few lines, informing you of our state, standing, views, and feelings, in a more full, and comprehensive manner, than we have heretofore done. We feel no disposition to disguise the fact, for it is one with which you are all well acquainted, that wide spread divisions, at this time, exist amongst us as a denomination. From Maine to the Mississippi; from the Atlantic to the north-western boundary of civilized America, those divisions exist. For some considerable time, our minds have been occupied in tracing the cause of those divisions. Why are we in so divided a situation? Does the gospel of Christ have this tendency? No; the gospel binds the children of God together. Does the preaching of the doctrine that is inculcated by Christ and his apostles, produce this effect? No; for every soul that has ever been born again, believes that by grace alone they are saved. Have those divisions arisen because the churches have strictly observed and enforced their duties, as laid down in the New Testament? and taken that as their *only* rule of faith and practice? No; for if the churches take the word as their *only* standard, uniformity in practice, and unanimity in feeling, is the inevitable consequence. Well then as the gospel, and the preaching of the gospel, and the observance of the gospel by the churches, have had no dividing tendency, why are we divided? We must answer this by saying, that it has been produced by some other cause. What is the cause then, that has produced this confusion? We believe that it is, the incorporation of the benevolent (so called) institutions of the day, with

the churches, that has produced the confusion of which we complain. And the reason why they have this effect is very obvious. Those institutions are composed of persons professing almost, if not quite, every faith, and pursuing (probably) every practice. The atheist, the deist, the Roman Catholic, the liar, the swearer, and the gambler, into these are freely admitted; not on a profession of faith in Christ Jesus, and through the gate of baptism, but on the payment of a certain sum of money.

If those institutions had been introduced into our country as a means of improving the moral condition, or in aid of the physical energies of man, abstracted from all amalgamation with the churches; we should pass them unnoticed, as we do many other human institutions existing in our country. But these are enforced from the pulpit, by the press, by Associations, as well as by churches, as a *means of grace*; consequently should become part and parcel, of the business that should be attended to by every church of Christ. Here we split. To these things we cannot yield our assent. Notwithstanding we are opposed to the course which many churches are pursuing, in relation to this matter, we would yet forbear, could we see any thing like a forbearing spirit, or a return to original principles, manifested by those with whom we differ; but the advocates of these measures, seem to have increased their zeal; and are pursuing the same course with redoubled energy. We therefore feel forced either to join in with them, or declare ourselves not of them. Painful as it is, the latter course we think the proper one. It is therefore by us

Resolved, That the benevolent (so called) institutions of the day, such as, the Bible, Missionary, Temperance, Tract societies, &c. &c. are unscriptural, unsupported by divine revelation, and therefore improper. This is therefore to declare and make known to our brethren composing the Flint River Association, and all others whom it may concern, that we have *no fellowship* with those human institutions; neither do we have fellowship with Associations, churches or individuals, that are in connection with them.

We nevertheless hold it good, that any, and every individual has a right to give his money to any and every society if he thinks proper. But to become directly connected with them, and have his, or her,

name enrolled as one of them, is, in our belief, an unscriptural course for a Baptist. The society gives character to her members, and membership in these is obtained on money alone."

(signed) ALLISON SPEIR, C. C.

*Georgia, Mountain Creek P. O. }
February 18th, 1836. }*

Brother Editor: The brethren all seem well pleased with your paper, and the doctrine inculcated therein. I have undertaken to act as agent for the vicinity where I live. I am informed that there are several brethren that wish to subscribe for your paper, that I have not had an opportunity of seeing. I feel anxious to promote the paper all I can, for it advocates a doctrine that I believe.

Yours, with brotherly love,

LEO'D PRATT.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 2.

From the apostolic age to the present, men have been alike regardless of the doctrine of the text. During their day, in addition to the universal infidelity pervading all ranks and conditions of men under heaven, who were not professed Christians, there were grievous indications of a departure from the faith amongst some of these, long before the apostleship ceased. It certainly was limited however, in a great measure, when compared to the general falling away soon after heathenism was overthrown in the enlightened nations of Europe. Whenever the church of Christ has been most persecuted, then has she been the most faithful.

The course which Christianity has taken from its rise to the present time, clearly shows to a discerning mind, the almost universal disposition either to ridicule or wink at the doctrine of this salvation by non-professors, and professors of her humiliating doctrine. Suffice it to say for the present, that the church has never been without these enemies. And it appears all along for these 4,000 years, to have been a matter of the most difficult performance to bring the vain, self-important mind of man to this grand sticking point—this rock on which so many have split,

been broken and made shipwreck—"Salvation is of the Lord."

And perhaps it was never more apparent than at the present day, when it hath come to pass that none amongst the enlightened of Europe and America, may be considered civilized, genteel, or fashionable, unless under some form or another they are professed votaries of the religion of Jesus.

In ancient times satan walked to and fro thro' the earth, and was not quite so squeamish about his cloven foot. He pushed his warfare against the saints under his own proper colors, and in his own native dark, ill-shapen image. But his sagacity has taught him to change his front, and carry on operations under a new mode of attack. The truth of Christianity has been so fully granted and permanently established, that he thinks it useless to endeavor longer to dissuade men from believing it, and in pretending to fall in with it himself, he has caused the truth equally to be shunned, in bringing the minds of carnal men to make such an enthusiastic profession of it. Finding open warfare to be unsuccessful any longer, he has thought it prudent to practice dissimulation.

A delusion then strong as death he causes to rest upon the nations, and casts out of his mouth a flood of errors, hypocrisy, and lies, amongst the children of men; and polishes it all off under the cloak of sanctity, great and ardent piety, abundant benevolence, and a fervent zeal in the cause of Christ. And now when he has gotten vast multitudes of men under such an influence as this, professedly serving Christ but in reality serving him, loving all things except the church which only they esteem evil, counting upon their salvation as sure, and imagining themselves going to heaven as it were by steam, how he must rejoice at his dexterity and the success of this new mode of attack. And how fixed, unalterable, remediless and miserable, is the situation of those under this blighting influence! Speaking after the manner of men, we might suppose it to require a four-fold greater exertion of grace to set one of these captives to the will of satan free, than it would one that was only opposed to the doctrine of the gospel by nature. Inasmuch then as the world is so full of the fruits of this corrupt tree, or bad state of things at present, we have the greater reason and necessity for noticing it.

It may not be said of men now, that they *often* depart from the faith, giving heed to seducing spirits and doctrines of devils, although this is sometimes the case. But men rise up en masse and build their houses on the sand. Such wonderful workmen they be, they must needs build and that immediately without hesitating so long as to consider *where* to build. They drive a-head, Jehu like, without losing so much time as to enquire *which way* to drive, although they go wrong from the very outset. C. B. HASSELL.

FOR THE PRIMITIVE BAPTIST.

WHY DO CHRISTIANS DOUBT AND FEAR?

A morsel for the hungry.—Wherefore didst thou doubt?—But some doubted. It is I, be not afraid. Matt. xiv. 31—xxviii. 17. Mark, vi. 50. The above passages of scripture teach us that the disciples of our Lord, under peculiar circumstances, doubted, and were afraid. And Christian experience concurs with the scriptures to show that Christians for the most part, if not all, doubt and fear. We have proposed the above question, and shall answer it in the best manner we are able. But before we answer this, we will propose and answer a second question, namely, What is there that seems to forbid a Christian to doubt and fear? 1. The scriptures show us plainly that Christians have been born again,—been born of God, have passed from death unto life, have been delivered from the power of darkness and translated into the kingdom of Christ,—have Christ in them the hope of glory, have God dwelling and walking in them, and are the temple of the Holy Ghost. The Christian believes the scriptures cannot lie, and consequently, these considerations seem to forbid his doubting and fearing. 2. The scriptures have fully apprized the Christian, that the flesh is imperfect, corrupt, and sinful,—has not been changed, and cannot be changed by all the tears and efforts of a Christian during the longest life,—that it remains what it was before conversion, and ever wills to serve the law of sin; while the mind as constantly wills to serve the law of God. As the scriptures describe this to be the case with Christians, and none other, this also seems to forbid their doubts and fears. 3. The scriptures represent their relation to God

to be that of children, they being partakers of the divine nature, and of his holiness,—that his love to them is unabating and unceasing, he having loved them as tenderly before he revealed himself to them as he ever has since, or ever will,—that his grace visited them when guilty aliens, and will not desert them when frail children, and that all things work together for good to them. These things also seem to tell the Christian not to be afraid, but to be of good cheer; not to doubt, but be strong in faith. And yet, after all this, Christians, poor things, do doubt and fear. But to the first question: Why do Christians doubt and fear? 1. Because they have to walk by faith, and not by sight. Faith is the second strongest evidence a Christian can have of his gracious state; and yet it does not amount to sight. It is but the evidence of things not seen. 2. Because they have to live by hope. Hope is a moderate expectation that we shall possess. It does not,—cannot give present possession, but hangs upon things out of sight: For that which is seen is not hope; for what a man seeth, why doth he yet hope for? It has to look for its possession, its inheritance, in another state of being. Hence it is gone to look for it within the veil, whither Christ the forerunner of our hopes, and of ourselves, is for us entered. 3. Because every Christian wishes to know beyond all doubt, even to demonstration, that he is a Christian. But this he cannot do; since he must draw himself forward by the substance of things only hoped for, and the evidence of things not seen. But this does not prevent his wish to know. For the bare thought of being mistaken is painful to him. Some perhaps think they must fully know it, or not be Christians; especially when they read such passages of scripture as the following: We know that we have passed from death unto life,—We know that if this earthly house of our tabernacle were dissolved, we have a building of God,—I know that my Redeemer liveth, &c. But our dear book informs us how far in one sense, this knowledge extends, viz: Now I know in part, but then shall I know even as also I am known,—We know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. The Christian's knowledge is only according to its degree or kind, which is only in

part. He don't know that he is one of the elect of God,—he don't know that his name is in the Lamb's book of life. But he knows he has undergone a change. He knows his feelings are different from what they once were. He knows his belief, his hope, his love, his desires, his expectations, his views, and his understanding of the gospel and the scriptures, are all different. Hence they can say, according to the degree of Christian knowledge, We know;—One thing I know, whereas I was blind, now I see. As far as Christians can know, they can say, we know that we have passed from death unto life, because we love the brethren. But, walking by faith, when faith is strong, they move briskly forward. As faith weakens, they move slower,—come to a stand,—and sometimes they appear to themselves even to be going back, instead of forward. It grows so weak at times they are almost afraid to say, I believe I am a Christian. So when faith becomes so weak that we can walk no farther, hope comes in to keep us from sinking,—from dying; and when we cannot walk by faith, we can live by hope. When we cannot say I believe I am a Christian, we can stand and look towards heaven, and lean upon our dear Christ, and say, I hope I am a Christian. —*Ed.*

PRIMITIVE BAPTIST.

TARBORO', MARCH 26, 1836.

In the Christian Index, of Feb. 4th, we are presented with two articles, touching the "Primitive Baptist," Joshua Lawrence, the cause of missions, &c. The writer of the first of these articles affirms of the Primitive Baptist that, it is "a misnomer, by the way." If he will affirm this, we cannot help it. But we are of age, we will speak for ourselves. Our paper is not only intended to administer comfort to those who are grieved with the corruptions of the doctrine and practice of the gospel, but also under God, to mark, and place before the public view, the innova-

tions so far as we can discriminate them, which have found their way into the church since the apostles' day; and to maintain an adherence to the original purity and simplicity of gospel doctrine and ordinance. We are honestly persuaded that, on the decease of the last survivor of the apostles, there was no church of divine institution except those whose members were baptised [immersed] on profession of faith in Jesus Christ, and properly termed Baptist churches. Prompted by the above designs, and blessed with the hope of success in some good degree, we have named our paper, and leave it with every man to make of it what seems good to him. The writer before us appears to think the error of the misnomer lies in opposition to "all missionary operations, education, temperance, &c." If he would consult our first No. (Jan. 9,) he would find this avowal, namely, "We wish to have it distinctly understood, that we are not inimical to masonry, temperance, the distribution of the Bible, or the spread of the gospel—but we do condemn the mingling of professors and non-professors of religion in societies, and the making a "craft" of religious matters by professors, in every shape and form whatsoever." The above writer has neither proved that such a mingling was practised in the primitive church, nor denied that it is practised by modern benevolent institutions. Nor has he proved that the apostolic church made a craft of religious matters, nor, that the above mentioned institutions have not. Hence, his argument when fairly stated is, that the name of our paper is a misnomer, because we oppose the mingling of church and world in societies professedly religious, and also the making a craft of religious matters by

professors. He remarks: "The Philadelphia Association, the oldest in the United States, is a very active missionary body. The English Baptists, still older bodies, are nearly all the advocates of missions, in theory and practice. Christ and his disciples were active missionaries. The apostle Paul, one of the most celebrated the world ever saw." The allusions to the Philadelphia Association and the English Baptists, were unnecessary, since the writer in question can hardly suppose that our name (Primitive Baptist) looks no further back than to the time of these bodies. But admitting they were now what they had been at any former period, we would not consider them our foundation and our standard. They now exhibit features very counter to those by which they were once characterised, by falling in with the new institutions. The writer appears to wish we would lose sight of the former attitude of these bodies, and view them only in the latter. As it regards his identifying Christ and his disciples with missionaries, we have only to remark, that, restricting the term missionary to its original and full meaning, we admit that the disciples of Christ were missionaries. Christ could scarcely be so called, not being sent to *propagate religion*, but to form and establish it. But if none are missionaries but such as propagate religion by modern methods,—by institutions sustained upon money, and societies composed of professors and non-professors,—the virtuous and the vicious, we deny that the term is applicable to Christ or to primitive disciples. The claim to Christ and the apostles as missionaries, we shall view as conjecture and assumption, until such testimony be adduced as Bible lov-

ers are willing to admit.

The writer's personal reflections upon Brother Lawrence, we shall not stop to notice. He makes a few remarks respecting the anti-missionaries, which we will give the reader, as follows:—

"The anti-missionary brethren in their writings, assume 1. That when the advocates of the missionary cause ask for money, they ask it for *th-ir own individual benefit*. But they adduce no testimony to sustain the assertion. And thus they exhibit *themselves*, in the view of all impartial persons, in a very unenviable attitude. 2. They assert with great confidence, that the strifes and contentions, found amongst Christians, are all produced by the advocates of benevolence. "We had peace," say they, "till these new plans were invented and introduced." This reminds us of a cry that was once uttered "these that have turned the world upside down, have come hither also." Now who is making the noise? What Churches, what *Associations* have attempted to discipline its members, because of a difference of sentiment upon these subjects? Not the missionary Churches and Associations surely!"

1. If they do not ask money for their own individual benefit, for whom is it solicited? They do not tell us they want it to give to the heathen, nor to churches, nor to any body but the missionaries. Our understanding is, that it falls into the hands of the missionaries, and goes not thence, but for value received. The N. C. Baptist Missionary Society asked and received until their funds exceeded two thousand dollars; more than eighteen hundred of which was distributed among their own travelling preachers. If however, the money be solicited for, and bestowed upon, others besides the missionaries, the writer will please inform us, and we will rectify the mistake. 2. The missionaries know as well as we, that the state of the Baptist society, prior to the introduction of mis-

sions among us, was tranquil, compared with what it now is: that strifes and contentions succeeded its introduction: that members declared missions to be unscriptural and a source of grief, and subsequently they protested against them: that whether right or wrong they have produced or elicited strifes and contentions. The writer has applied to us the language of the unbelieving Jews and their lewd fellows of the baser sort. With our sentiments, our words, and our course, we shall leave with others to decide the aptness of his allusion. We also will quote a passage, not in application to our writer, but as a measuring reed to the effects produced by missions: For God is not the author of confusion, but of peace, as in all churches of the saints. 1 Cor. xiv. 33. He asks who is making the noise; and, as we understand it, answers this, and a second question, thus: "Not the missionary churches and Associations surely." He ought not to have said that word. As to discipline, we thought all orderly societies used it. But we confess that those who advocate a union of church and world in religious societies, may not only consistently blame others for the exercise of discipline, but they may consistently dispense with it altogether among themselves.—*Ed.*

The second article, over the signature of "A *Servant of the Church*," is principally occupied with brother Joshua Lawrence's character. In vindication of brother Lawrence's character, two remarks may suffice at present. 1. He stands fair with those who are personally acquainted with him; with this exception, that no missionary likes him. 2. As he is repre-

mented by "A *Servant of the Church*," as being also a craftman, we will say in good truth, that the first cent arising from the publication of his writings, has never been applied to the benefit of himself, nor of any other person through him. He has paid money as another person, for copies of his own writings.

It is but seldom we see an attempt in a work, or an article of considerable length which attempts to bring scripture proof to sustain the mission cause. As the above writer has undertaken the task, we will insert his essay at length, which is as follows:—

"We will now offer a very few remarks, confirmed by Scripture evidence, on the subject of *Missions*; and prove that the mission cause is the cause of the Redeemer. Mr. Lawrence observes, "you find no money in Jonah's going to Ninevah, nor in Paul's voyages to the heathen." Here the "faithful watchman on the walls of Zion," has let slip, (perhaps unthoughtedly) a most barefaced falsehood, for Paul says, "now ye Philippians, know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, *but ye only*; for even from Thessalonica, ye sent once and again unto my necessity. The same Apostle, again says, "I robbed other Churches, taking wages of them to do you service. And when I was present with you, and wanted I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied." The above Scriptures prove to demonstration, that Mr. L's assertion is false, and at the same time, clearly establishes the *mission cause*. Again the Apostle says, "but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in regions beyond you." Here the Apostle clearly and unequivocally advocates the mission cause, and in the very same manner as the missionaries are doing in the present day. The Apostle hoping that when the *faith* of the Corinthians was

increased, their contributions would be larger, and their prayers more effectual; then he would, by those means, be enlarged, and enabled to preach the Gospel to the heathen, in regions beyond them. If Mr. L. and his party, were disposed to act consistently wicked, here they would exclaim, Paul, you are a *money beggar, a craftman, a hell and men made preacher!*—but we forbear, and return to the subject. And here, again, we shall find the Apostle establishing the same point: “I am glad,” says he, “of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part, they have supplied.” In the present case, the Apostle was supplied by the contributions of these men, which enabled him to go forth, and preach the Gospel to the destitute, and it is clear that these men were authorized, or sent by the Church; to bear their contributions to the Apostle. They were the *board of managers*. And one of them might have been a *president*, another a *vice president*, and a third, a *treasurer*, for any thing which J. L. or any of his admirers can prove to the contrary. At all events, Paul as a missionary, was supported on this occasion, by the combined force of these men. This is “*missionary doctrine*” to the full. And now, we ask, any anti-missionary, who has one spark of religious feeling, or love to God or man, or who can discern between truth & falsehood, to say candidly if this does not look like the missionary operations of the present day? We will here quote one more text of Scripture, (with a slight alteration, viz: the change of a name) and as follows: “I wrote unto the Church, but *Joshua Lawrence*, who loveth to have the pre-eminence among them, receiveth us not, wherefore, if I come, I will remember his deeds which he doeth, *prating against us with malicious words*, and not content therewith; neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the church.” We shall offer no comment on this text, but merely observe, that if the context is particularly examined, it will inevitably prove that John, the beloved Apostle, was engaged to have the Gospel preached to the heathen, through the means of the liberal contributions of the faithful followers of the Redeemer.”

The first two passages quoted

appear to be designed to answer a two fold purpose: 1. To prove as false the following quotation from brother Lawrence, namely, “You find no money in Jonah’s going to Nineveh, nor in Paul’s voyages to the heathen.” 2. To establish the scriptural authority of missions. On the ground of these two passages, he attributes to brother Lawrence a barefaced falsehood, and claims the victory in favor to missions. If money be named in either of these passages, and especially as obtained through the channel of modern missionary operations, I cannot discern it. If money be the only thing implied in the communicating, giving, receiving, sending to one’s necessity, wages, chargeableness, lacking, supplies, &c. found in the above scriptures, then there is room for the charge of falsehood, and also for the claim of missions. But the apostle speaks in another passage of communicating to him that teacheth in all good things. Gal. vi. 6. Money, then, if it be implied in these quotations, forms but one item amongst a host of all good things. But as it is not named, these passages only prove by inference; and when a man’s evidence is only of the inferential and presumptive kind, he should not be very bold in his conclusions. If it be granted that money was the principal and only thing bestowed upon the apostle, the whole concern rested upon the churches. He does not tell us, I have received so much from the missionary society, which abounds to their account, and which is officially recorded. The next passage quoted for missions, namely, that of being enlarged by the church at Corinth, according to theirs and the apostle’s rule, affords no evidence but labored inference; since there are many ways in which

a person, as the apostle, might be enlarged. The apostle speaks of it too according to our rule. What is that rule? Let him answer, two verses before the text in question: But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you, 2 Cor. x. 13. It is evident that the enlargement was according to a rule distributed as well to Paul as to the church at Corinth: and how this enlargement can be claimed as money to enable the apostle to travel and preach, we cannot fitly understand. To assert from this passage, that, "The apostle clearly and unequivocally advocates the mission cause, in the very same manner as the missionaries are doing in the present day," is a venture indeed. The construction placed upon this passage—"their contributions would be larger,"—has more the appearance of a man sporting, than of one gravely defending the solemn simplicity of gospel truth. He then inexcusably labors to make us call Paul, what we would call the missionaries. But blessed by the Lord, we trust we shall never do this. And it is vain for him to father upon the apostle, the pecuniary and intermixed institutions of the present time. The next passage quoted is as remote from evidence, as any of the preceding. What was lacked, and what was supplied, is not even alluded to. He who should want a suit of clothes, a servant, or a piece of land, might urge upon the church the same passage with equal force. For one might say, it was a suit of clothes he lacked; another might insist, it was a piece of land. Our writer under consideration says it was contributions. It is full as easy to prove it was a suit of clothes, as

to prove it to have been a contribution by a board of managers. This servant of the church says, "it is clear that these men were authorized, or sent by the church, to bear their contributions to the apostle." If this affirmative be correct, we are at a loss to understand the apostle, when he tells the church that it had been lacking on their part. For he says to the church in question plainly, *that which was lacking on your part, they have supplied.*" "A servant, &c." affirms that these three brethren spoken of by Paul, were the board of managers: that one might have been a president, another a vice president, and a third a treasurer, for aught we can prove. We think this is trifling with the word of God. He declares, "this is missionary doctrine to the full." If he means latter day missionary doctrine, our own conclusion is widely different. The dissimilarity between the voluntary contributions (be it money or what not) of three men, and the complicated operations of modern missions, is, to us, very striking. He makes a very fervent appeal to us in favor of missions. Our candor shall equal his fervor. We have some religious feeling, some love to God and man, and some discernment between truth and falsehood: and we say, *this does not look like the missionary operations of the present day.* It is far from it. His paraphrase upon brother Lawrence we shall leave with others to analyze and dispose of.

When we attend to the eloquence displayed in the latter part of the article in review, and then reflect upon the failure of the writer's attempt to establish missions by scripture testimony, the contrast loudly speaks, his cause is bad. From the zeal manifested in the cause of mis-

sions, and the instant claim to divine sanction, we had a right to expect some scripture to be adduced, to which modern missions bears analogy; but precept, and example, and analogy itself too, have failed. Inferential or presumptive evidence closes all his arguments, when fairly made out. Once more. The writer before us, affirms that the Circular Letter of the Contentnea Association, and the Discourse of brother Lawrence, are a disgrace to any Christian community. (To all; don't be angry, else you may then speak what is wrong.) We did not know that it were a disgrace to speak the truth, how bad soever the thing spoken of may be. Disgrace has a large portion of its existence in public sentiment. And it appears from our writer's own statement, that a portion of public opinion is not in unison with his; and that there is a goodly number who do not consider us disgraced, as they have reprinted the documents spoken of. Perhaps "A servant of the church" has indulged a wrong feeling. If we do that, we are apt to say what we should leave for others to say. If we appear as witnesses, we should state the particulars or facts in relation to any question, and let another pass judgment. And once again. Our writer, in the front of his article, remarks, "The opposers of missionary operations are arraying themselves, and marching on to make battle with the saints of the most high God. This is saying much. It is a strong intimation, that missionaries are the saints of the most high God, but the opposers are not. And this too upon the strength of the scripture evidence in their favor, which we have seen and examined above. "The opposers of missionary operations are arraying themselves, and mar-

ching to make battle, &c." And what are the opposers doing? Trying to shun the corruptions in doctrine, and abuses in practice, which the missionaries would bring upon them. Contending for the faith which was once delivered to the saints, and speaking the truth without fear or concealment. Exposing that which does not harmonize with the heavenly chart of Christians, using their pens, and, superior to fawning sycophancy, lifting their voices undissembled in deep and faithful accents to utter forth the pristine gospel of Jesus and his constant hearted few. Yes. Our author speaks in a tone of decided disapprobation of, what he considers our martial movements; and yet he closes his remarks with, "Saints of God, prepare for battle." For what! To enforce upon us his own mission cause? If he will point us to precept or example for it, as the Lord knows our heart, we believe we would fain flock to his standard, and, in regard to it, proclaim joyfully as we went, a cessation of arms. Till then, we expect to stand by the cause of God. In all the above scriptures brought forward to sustain missions, there is not the least indication of any movement without the pale of the church, nor of any ex-church societies to aid the spread of the gospel.—*Ed.*

—
The Baptist General Tract Society.—The 2d article in the Constitution of the Baptist General Tract Society is as follows:—

"Art. 2. Any person may become a member of this Society, by paying the sum of one dollar or more, annually. The payment of *ten* dollars at one time shall constitute a person a member for life; and any person by paying *twenty-five* dollars, shall be a Director for life."

The above society bears the name of Baptist society—and yet any per-

son, without respect even to morals, may become a member. He is encouraged, for the paying of money, to become the member of a society, professedly religious, without any pre-requisite, human or divine; and for life, too, without regard to any course of conduct or behavior hereafter, whether virtuous or vicious. If he cannot pay more than ten dollars at one time, he is not entrusted with the government or direction of the society's affairs; but if he can, and will, pay twenty-five dollars, nothing but death shall vacate his office: no, crimes of the darkest kind shall not forfeit his right nor check his power of Director. It was not so with our Lord; he declared that the poor widow who had cast two mites into the treasury, had cast in more than all they that had cast in of their substance. But the society above say, the person who has paid most, has done most, merited most; and such shall be rewarded best. The propriety of calling this the Baptist Tract Society, we cannot understand; since any person, all qualifications and distinctions aside, for a specified sum of money, may be admitted. To us, the prospect of spreading the gospel by such means and by such a society, is not encouraging, while the wickedest of the wicked be Directors in the means of spreading it. By such a Constitution, the Tract Society detracts from the respect due to religion, creates a facility for deceiving people, and risks a sacrifice of the good of society at their own feet.—*Ed.*

☞ In a Report, adopted by this society, are the following declaration and resolution:—

"It has from the first been the aim of that body to abstain from all flattering titles and appellations, and to confine its methods of addressing individuals to such

courtesies only as may find a warrant in the word of God; therefore,

Resolved, That in the future intercourse of the Board of Managers of the Society with each other and with its friends, as also in the correspondence and publications carried on and sustained under its sanction, the titles *Rev.*, *D. D.*, and *A. M.*, as applied to ministers of the gospel, shall be discontinued; and all addresses and modes of individual designation shall be so guarded and shaped as to be no longer offensive to those who consider complimentary adjuncts to human names as an infringement of Christian humility."

We are gratified to discover that this long standing but neglected aim is carried into effect, at least by resolution. But if the Tract Society deem it expedient and necessary to proceed no farther in the minor matters of courtesy, without a *warrant* in the word of God, with what heart and with what plea, can they sanction and prosecute the operations of a Society, a figment respective to scripture warrant, organized, and composed of such materials, as their own? We believe that things and actions as indispensably require a warrant in the scriptures, as names do. If they will recede one step farther, and circumscribe their Society and its operations within the limits of the orderly church of Christ, there will be no additional necessity for abscission, nor for warrant in the word of God. We shall, in that event, consider them and ourselves of the same mind and of one judgment.—*Ed.*

Ancient and modern money-Christians...
By a mere glance over the Bible, there may be seen many cases of seeking worldly gains by religion. There are several particulars by which they have resembled each other. And 1. it is remarkable that not a single case occurs in which those who acted thus, would acknowledge it. We speak of those who professed that religion which was of divine institution. 2. They all professed to have the glory of

God chiefly in view. This they plead as their justification, as often as complaint or accusation was brought against them; as King Saul, who readily excused himself by pretending that the deer and sheep which he had disobediently spared, were for sacrifice to the Lord. 3. Whether their particular object has been honor or money, they have all pretended that the approbation and blessing of God attended their service, and that they were under his immediate protection. Hence their language was, *Is not the Lord among us? none evil can come upon us.* As if they had said, we defy all opposition: (which is a declaration not unfrequently heard in the present day.) Or as if they should say, by opposing us, you fight against God. For the officers of Israel putting it in the form of a question, clearly indicated such a declaration; and very likely was intended to strike the people with fear, and make them silent. 4. They have generally maintained that the many are right, and the few are wrong. Consequently, it was necessary only to prove that all the world worshipped Diana of the Ephesians, in order to establish the correctness of their worship. 5. They have uniformly paid more attention to the rich and the learned, than to the poor and illiterate. This is indispensable; because from the latter classes, small gains, or none, could be had. 6. They have always been revengeful. But their revenge has varied in manner and degree, as governments and other concerns have restrained or indulged them in it. Where nations have thought the people of God not worth a protective act of legislation, the gain-seekers have put the saints to death in every manner. Where their persons have been protected, their property has been taken from them, and they have been degraded. When the laws have placed their persons and property out of reach, and guarded their reputation, the masters and advocates of gains have ridiculed and made little of those who reprove them, or expose their errors. The present day, if we are not mistaken, is distinguished for the last named conduct, from the people of the United States.—*Ed.*

☞ Happy is the man that condemneth not himself in that which the alloweth. Rom. xiv.

Among the ten thousands of the professors of Christianity, how often the attention is called to the above text, and to what extent its principle is reduced to practice, we shall not pretend to say. But we will venture to say that, it ought to be continually observed by all. This is declared by every thing moral and religious.

This passage contains two ideas which, though nearly related, are, nevertheless, distinct, namely: first, I ought not to be guilty of any act, which I would condemn as criminal in any body else. Secondly, I ought to be cautious of marking one species of vice against another person, while I am guilty of another species of iniquity equally criminal. No Christian can fairly deny that it is his duty to Christ to practise these sentiments. Nor can it be denied that they have been measurably disregarded, or totally abandoned by many. In the midst of that selfishness which is so intimately connected with human natures, and that partiality for ourselves which, when indulged, operates with so strong a bias, ere we are aware we are precipitated into self-condemnation. Losing an humble and correct view of ourselves, we commit the same faults which we unsparingly condemn in others. If in this dilemma we reprove or censure a person, though he be truly culpable, we shall be sure to have our measure meted back to us. This is one reason why our Saviour's words, "Physician heal thyself," have so frequently been given in reply. True, our Lord's words are seldom repeated but that they proceed from a bad spirit; for such was that of those whom Christ personified. But he who being guilty, receives such an answer, should bear it, and try to

amend. How necessary is it then that our words, in order with all their force to carry conviction to the heart, and reclaim the digressor from his error, should proceed from him that is blameless.

We wish not to be understood that Christians should be perfect, both in flesh and spirit: he who thinks that this is required of the Christian, entertains a mistaken idea of the New Testament. Equally incorrect is the idea that, the disciples of Christ, because their flesh is not perfect, are not to mortify the deeds thereof. The saints of God can do wrong. To guard against it is half of the great business of life. The text before us exhibits one way in which they may err.

It appears to us that the happiness, [blamelessness, good conscience, comfort,] spoken of in the text is lost to many in the present age. No period has been more fruitful in religious controversy; for none has witnessed more denominations and sects. Each appears anxious to convince the other of its inaccuracies in faith and practice, but in its attempts often passes the line of rectitude itself. Criminations, personalities, and opprobrious epithets are resorted to by individuals and communities; immediately opponents condemn their conduct and style, and, in their haste to deal rebuke and chastisement to the aggressors, fall forthwith into the same improprieties. How many can repeat, I have been defamed, and have not done wrong? What success has attended the efforts of any we will not say. Perhaps those who, while they have digressed farthest in some points, have despatched their opponents with what they themselves may consider a decent ridiculing, have been most prosperous.

In order to shun the dilemma hinted in the text, and to avoid the disagreeable necessity of becoming judges against ourselves, and that we may enjoy the happiness thence following; let us avail ourselves of aid from the following reflection: when we are about to write or speak to the dispraise of another, let us consider that we are about to advance, in connection with the circumstances; and then inquire, "Were he to advance the same under similar circumstances, should I consider him blame-worthy?" And when about to act, in any capacity, let us ask ourselves, "Were any one else to act as I am about to do, would I think his conduct reproachful?" But as these reflections, tho' useful, may yet be dispensed with at discretion, we will add one which cannot be laid aside without harm to ourselves, namely: "Will the Word of the Lord justify me in writing, speaking, or acting as I am now about to do?"—*Ed.*

☞ All the governments of this world are supported by force and money, but the Church of Christ is purchased with his own blood, and is governed by his word and spirit.
Backus' Church History.

☞ Self-righteousness nourishes pride and ostentation, and these make us wish and endeavor to become conspicuous for religion.

☞ 1. Immersion, in the name of the Lord Jesus, or in the name of the Father, Son, and Holy Ghost, is the only gospel baptism.

2. No person has a right to gospel baptism, but upon his making a profession of Gospel faith.

3. No person is a member of Christ's visible Church till he be baptised.—*Merrill.*

POETRY.

THE MYSTERY OF FAITH. SECTION IV.

Mysteries in Faith's extractions, way and walk, prayers and answers, heights and depths, fear and love.

With wasps and bees my busy bill
Sucks ill from good, and good from ill:
Humil'ty makes my pride to grow,
And pride aspiring lays me low.

My standing does my fall procure,
My falling makes me stand more sure.
My poison does my physic prove,
My enmity provokes my love.

My poverty infers my wealth,
My sickness issues in my health,
My hardness tends to make me soft,
And killing things do cure me oft.

While high attainments cast me down,
My deep abasements raise me soon:
My best things oft have evil brood,
My worst things work my greatest good.

My inward foes that me alarm,
Breed me much hurt, yet little harm.
I get no good by them, yet see
To my chief good they cause me flee.

They reach to me a deadly stroke,
Yet send me to a living rock.
They make me long for Canaan's banks,
Yet sure I owe them little thanks.

I travel, yet stand firm and fast;
I run, but yet I make no haste.
I take away both old and new,
Within my sight, yet out of view.

My way directs me in the way,
And will not suffer me to stray;
Though high and out of sight it be,
I'm in the way, the way is in me.

'Tis straight, yet full of heights and depths;
I kept the way, the way me keeps.
And being that to which I tend,
My very way's my journey's end.

When I'm in company I groan,
Because I then am most alone;
Yet in my closest secrecy,
I'm joyful in my company.

I'm heard afar, without a noise;
I cry without a lifted voice;
Still moving in devotion's sphere,
Yet seldom steady persevere.

I'm heard when answer'd soon or late
And heard when I no answer get;
Yea, kindly answer'd, when refus'd,
And friendly treat when harshly us'd.

My fervent pray'rs ne'er did prevail,
Nor e'er of prevalency fail.
I wrestle till my strength be spent,
Yet yield when strong recruits are sent.

I languish for my husband's charms,
Yet faint away when in his arms.
My sweetest health doth sickness prove;
When love me heals, I'm sick of love.

(to be continued)

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore, *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Plymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnersville.*

GEORGIA.

William Moseley, *Bear Creek.*
Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
James Henderson, *Monticello.*
A. B. Reid, *Brownsville.*
John McKenney, *Forsyth.*
Anthony Holloway, *Lagrange.*
Patrick M. Calhoun, *Knoxville.*
Leonard Pratt, *Mountain Creek.*

ALABAMA.

L. B. Moseley, *Cahawba.*
A. Keaton, *McConico.*
John Blackstone, *Chambers C. H.*

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Wm. Darden,	1	Allen Tison,	1
Benj. Bynum, Jr.	1	Lewelling Bowers,	1
J. H. Daniel,	1	Levi Bryan,	1
Lewis D. Barlow,	1	Jesse M. Cherry,	1
A. B. Reid,	5		

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☞ In reply to several inquiries we state, that money sent to us by mail is at our risk—Bank bills of this State, or further north, are preferred; but all those of specie paying Banks will be received in payment for this paper. Back numbers can be supplied, if requested.

THE PRIMITIVE BAPTIST.

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“Come out of her, my People.”

VOL. I.

SATURDAY, APRIL, 9, 1836.

No. 7.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Dear brother Editor: You and the public no doubt, have been expecting my piece on the new science of Froggery. I now sit down to the task promised to give it you, in my style of writing, and whether it offends men or devils I care not, so I speak truth; and if to the contrary, and it be made known to me, I am ready at all times to make my recantation and acknowledgments for the same. For I esteem it one of the privileges and glory of human nature to confess faults, and amend them in future when made sensible. And in order to comply with my promise, I shall choose my texts from scripture on the subject of Froggery, which some wise folks may wonder at—however, here they come.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

Now, brother Editor, you know that all divines have agreed in this, that the book of Revelations is a hard book to understand rightly; therefore, you must give me room to see what I can do on the subject of Froggery, as all the divines that I have read that mention this passage of Froggery, have only sketched it without much explanation. And as I told you in my last, that it seemed to me I had to write that which no other man had written, you must give me room, for you know I don't like to preach unless I can take my time; so in writing, give me room and

then judge of the matter brought to view. I therefore, in order to explain Froggery, must set out in a kind of general introduction to the texts before me—then come to the texts on frogs, and give my views in as short a way as I can.

And first, brother Editor, I set out in my kind of general introduction. For you know God for reasons well known to himself, has ever kept prophecy a head and before his people, ever since the fall of Adam in the garden of Paradise. For there it was announced by the Lord God (which was Jesus Christ,) that the seed of the woman should bruise the serpent's head and he his heel. But notice this, that the time of the fulfilling of this prophecy is not set, and this is the case of most of the prophecies, except one in Daniel, &c. You know also that the seventh son from Adam, Enoch by name, was a prophet—Moses, Jacob, David, Samuel, Ezekiel, Isaiah, Jeremiah, &c. &c. All these were men inspired of God to speak and foretell things to come to God's people and the nations. As Paul says: “God at sundry times and divers manners spake to our fathers by the mouth of the prophets, &c. And again: “Holy men of God spake as they were moved by the Holy Ghost.” Thus you can see God is the author of prophecy; thus you can see men are his instruments to prophecy; thus you can see the Holy Ghost the mover to prophecy, and the revealer of things to come; which revelations were made to the Jewish church by the mouth of God's prophets, of things to come—whether it was God's judgments on them or on the nations around, or whether it was his promises and blessings to them for good. One thing is certain, that God always kept prophesied things before the Jewish church, whether blessings or curses, until the com-

ing of Christ, the prophecied and promised Saviour. As proof of which, only read the prophets and their prophecies of future things to come, all along through every generation of the Jews for 850 years, until they were dispersed as a nation. For you know my limits will not admit me to particularize on the prophecies. Now the great question is, why did God do this? My opinion is, it was to guard, warn, and prepare the minds of his people either for his judgments or blessings; that they might repent of past follies, or rejoice in expectation of his promised good, and prepare for the coming judgment or mercy to the best advantage. Much more I could say here.

And it is well known that the Old Testament abounds with prophecies, from the first book called Genesis to the close of the prophecy of Malachi, for a warning and guide to the Jewish church and people of God, all along through the dispensations of providence on them and other nations; by which the people of God were taught to prepare for the coming event. Even so on opening the New Testament it will be found, that Christ and his apostles have laid various prophecies before the gospel church to the end of the world, for her warning, guide and directions, from Matthew to the close of the Revelations. The prophecies of Christ you will read in the gospels, most all of which have come to pass in the destruction of Jerusalem and the persecution of his people, &c. The prophecies of Paul, Peter, James and Jude, some of them are fulfilled and some are not, which my limits will not permit me to show at present. But when we come to the apostle John, in his book of Revelations of future things which were to befall the gospel church and nations of the earth, it behoves the gospel minister and the gospel church to diligently pry into these prophecies, and to try to find out what is fulfilled and what is yet to fulfil; as by that means the gospel church might prepare herself accordingly for the coming events of divine dispensations, whether judgments or mercies towards her. And of this I shall give a sketch here and there as I go along to my text on frogs, if I don't forget it.

And before we take into examination the prophecy of his book of Revelations, let it be remembered that John was the beloved disciple, and the one to whose care Jesus committed his mother in his

dying moments; and perhaps for these reasons he was favored above the rest, to have more abundant revelations concerning the church of God to the end of the world. And further let it be recollected, that he was the only apostle according to history that died a natural death. And further let it be recollected, that he outlived all the rest of the apostles and died above ninety years old. And further let it be remembered, that his book of Revelations was the first book he wrote, and his gospel the last. And further let it be remembered, that this book of Revelations was written in his banishment to the isle of Patmos, in the reign of Domitian the Roman emperor, whose reign commenced in the year 81, after which we may suppose John lived several years. And further let it be remembered, that such was his piety and his excellency as a preacher of divinity, that he has obtained the pre-eminent name of John the divine.

These things being premised, to show the excellency of the writer of the Revelations, we will now proceed to his book of prophecies and examine them for ourselves. And let it be remembered in the outset, that this book of Revelations was written above 1700 years ago, which is easily proved by Roman history, and for this reason it is so hard to understand. The distance of time between the period of the life of the writer and us is so great, that we have lost and are at a loss to know the meaning of the figurative, metaphorical, and emblematical figures he makes use of in his writings—such as, thunder, lightning, voices, scorpions, dragons, beast, hail, earthquakes, white, red, black and pale horses—book, woman, stars, dragon's tail, eagle, wilderness, &c. &c. as well as that of the likeness of unclean spirits to frogs. Now if we knew what the Jews and Romans and Greeks, held these various things and animals to represent, it would greatly aid us to understand this book of Revelations. However, John explains some of his figures, and some he does not; and perhaps the reason was, he did not know himself—for there are many instances in scripture prophecy, where the prophecy was not understood by the prophet who delivered it, yet it was fulfilled to a punctilio. And this is a fair proof that they were moved by the Holy Ghost, and spake not of their own heads. And again: the great mass of prophecy is delivered in figurative language,

and is therefore obscure until fulfilled; various kinds of beasts, birds, and animals, are made use of to represent men of certain tempers, powers, and passions; this you will find true through all prophetic writing. However, I am one of those men that believe the Bible is its own dictionary, and will explain itself by an impartial and accurate comparing texts one with another, that thereby the meaning of the divine writers may in a great degree be come at. But yet to know the customs and manners of the nations at the time the several books of scripture were wrote, will aid in their explanation; provided also, that a man has the religion of the scripture at heart, but without this he gropes in the dark with all his acquired knowledge.

Then let it be recollected, that above 1700 years ago this book was written, and at that time that the empire of Rome was composed of almost all the civilized nations of the world; and that in this vast extensive field the apostles divided themselves to every part to labor, and John among the rest. As proof, read Paul's travels through Greece and different parts of Asia; and Peter in his first epistle addresses the scattered Christians throughout Pontus, Galatia, Capadocia, Asia, and Bithynia. And Paul again says: "which gospel was preached to every creature under heaven"—"again the sound has gone into all the earth, and their words to the end of the world"—which show us the wide dispersion of the first gospel laborers, eighty-two in number. Then since, at the time of the writing of this book, the gospel church had become so extensive, we may safely suppose this book of Revelations was written for the universal church of God, for all nations, and for all ages of the church to the end of the world; and that all nations are interested therein, America not excepted. For in this book God's judgments on church and nations is set forth in prophecy, to the opening of the books in the day of judgment, and casting into the lake of fire and brimstone, and the glory of the triumphal church clothed as a bride for her husband.

Leaving these preparatory remarks, we come now to take up this book of Revelations by chapters, in my kind of general introduction onwards to the text. And first, let it be remembered, that the Revelation was made to John the apostle, on the island of Patmos, an island in the Ege-

an sea, about forty miles westward of the city of Ephesus in Asia, famous for the goddess and temple of Dianna and the craftsmen; and famous too, for Paul's beloved church seems to be here also. This island was only 20 or 30 miles in circumference. It was here the Roman emperor Domitian, in his persecution of the Christians, banished John because he could not scald him to death in a boiling cauldron of oil. Then from this little barren spot of ground has the church of God received the last volume of prophecy, to which she will do well to take heed as her guide; because on receiving this, God has shut the door and locked up all future secrets and events from his church. Here I want to make one remark, and that is, when a Christian man is most emptied of this world and its comforts and its cares, then he is most fit for God; then he is most fit for his worship; then he is the most fit for revelation; then he is most fit to live on God, and draw all his comforts from God, and live and depend on God. So then, wealth, comforts, cares and friends, are a curse to the Christian life; this take as a maxim of mine—for it is hard to be poor, but a heap worse to be rich.

Now by reading this very first chapter of this book of Revelations, you can see John sets out with figurative language; which in a short way I think necessary to explain, as a proof that the whole book is written in this way. And first: in the 8th verse he makes use of the words Alpha and Omega. Now it is well known to some men, but not to all readers of the Revelations, that the word Alpha is the first letter in the Greek alphabet, as A is the first letter in the English alphabet; and that Omega is the last letter in the Greek alphabet, as our Z is the last in the English. So then he chose these two words as figures of Christ being the beginning and end of all things. Again in the 12th verse, he saw seven golden candlesticks. This figure or representation he explains to mean the seven churches of Asia. So that he made use of the word candlestick, to represent a church. Then a candlestick is a figure of a church—not a brass one, but a golden one, for reasons I could give. And again: he puts seven stars as a figure of the seven ministers of those seven churches—and again, he calls them the angels of the seven churches. So that stars and angels are figurative language for a gospel minister, in his method of wri-

ting. Now if he had not here explained himself the seven candlesticks and seven stars, would you not have been at a loss to know what he meant by seven golden candlesticks or the seven stars, as you are of his meaning of the three frogs? And in the same first chapter, we find the same figurative language used but not explained; as in verses 13, 14, 15 and 16—such as, golden girdle, hairs white like wool, eyes as a flame of fire, feet like fine brass burning in a furnace, his voice as the sound of many waters, his sharp two-edged sword, his countenance as the sun in its strength. Now all these are metaphorical words to show the person of the Son of man, and his grand and sublime appearance to John. Now then you see John has left these as much unexplained, as he has the three frogs; and the great question is, how shall we come to his true meaning of all his representations in the above, much less of all the emblems he makes use of in this book of Revelations. And here I will show you the way that I intend to come at his meaning, as nigh as I can; that is, to make scripture and history interpret scripture. This I think the surest guide we have now on earth, to come at the true meaning of the frogs, as well as the above and all the rest of John's book of emblems of things to come.

And first, as respects the golden girdle about his paps. Read 1 Samuel, xviii. 4: "And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." Now you know Jonathan was a great warrior—and I have only room to hint. Then Jonathan's girdle was for the purpose of girding up his robe and garments, and fasten on his sword, and thus he harnessed for war. Read 2 Samuel, xviii. 11: "And Joab said—and why didst thou not smite him—and I would have given thee ten shekels of silver, and a girdle." So we see by this that a girdle was thought by Joab to be a valuable present. John the Baptist wore his leathern one about his loins. It is sufficient for me to say, that the Jews all wore their girdles or belts for armor about the loins, and that those of generals and great men were very costly. But let it be remembered, that the New Testament was written in Greek, and not in Hebrew; and this is the reason John says the Son of man was clothed with a garment down to the foot, and girded

about the paps (not loins) as was the practice of the Hebrew warriors, with a golden girdle. But the New Testament being written in Greek, and the Greek warriors wore their girdles over their shoulders and of course on their paps or breast, and the use of the Greek girdle being for the purpose of tucking up their long garments as well as binding on their armor for battle, John chooses this figure of a Greek warrior harnessed in all his costume for battle, to represent Jesus the captain of our salvation making war on satan for the redemption of man, and heading his ministers and church in all their spiritual warfare in this world. Then the long garment to the foot, the golden girdle, and two-edged sword, were figures to show Jesus Christ is a man of war in armor, and a great warrior—so say I, you think for yourself.

The metaphor of his hair's being white like wool, as white as snow, is plain and obvious without scripture or history quotations. When a man's head gets gray we say he is getting old; when his hair gets as white as wool, we say he must be very old; but when as white as snow, this denotes still older. So the metaphor is doubled to wool and snow, to show the age, antiquity, and eternity of the Son of man.

I have just given these specimens for the purpose of showing, that so in like manner must all the metaphors in this book be explained, to come at the writer's true meaning; and thus the frogs are only metaphors and representations of spirits and spiritual conduct, &c. and must be explained in the same way. For the whole book abounds in representative language, through all the prophecies contained therein; and all that is wanting to the church at this day to understand it, is a perfect knowledge of the metaphorical language made use of, or the meaning he intended to convey by those metaphors, in their application to spiritual things.

Now in the three first chapters of the book of Revelations, we have the message of Christ, commanded to be written and sent by John to the seven churches of Asia, in a way of reproof for their conduct in suffering false doctrines to be taught in those churches, except two out of the seven, which he commends for some things they had done in their church discipline, and gives all of the seven advice for the better and for the future. This shows

that this book of Revelations was intended for the benefit of the universal church of God; and that all the prophecies therein contained was directed to her for her warning and guide to the end of the world.

The 4th chapter begins: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me: which said, come up hither, and I will shew thee things which must be hereafter." 2. And immediately I was in the spirit," &c. Then after this 2d verse, the whole fourth chapter is taken up with a description of the sublime glory, attendants, and worship of the heavenly host, &c. Now from the beginning of the fifth chapter to the end of the Revelations, every chapter and every verse contains things that were prophecies of future things to come on the church and nations; and this is proveable by the first verse of the fourth chapter, in these words, "and I will shew thee things which must be hereafter"—and by the 19th verse of the first chapter, which reads thus, "write the things which thou hast seen, and the things that are, and the things which shall be hereafter." Then in both verses, the things hereafter are mentioned. So that all things from the beginning of the fifth chapter, were hid then in futurity; and were to be hereafter, that is from the time John wrote this book, which was about 1750 years ago. Then there are 1750 years of these prophecies fulfilled. Now could we hit on any particular event of prophecy in this book, that would give us without a doubt this 1750 years, then we could tell what yet remains in this book to be fulfilled, and what yet remains for the church of God and nations to suffer or enjoy. This I have long contemplated to try to find out, by the book of Revelations, and history and events of nations. And I would be glad to make that research now, but I should in so doing intrude on the Editor, printer, and other writers for the Primitive Baptist; therefore I forbear, and only sketch along as I promised, to my text. But we may rest assured of this, that all the wheels and dark dispensations of Providence, and events of nations, are hastening and fulfilling these prophecies every day and hour, to their complete fulfilment, as they did the Jewish prophecies to the most minutest particular. *(to be continued.)*

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 3.

As was before observed, men now always go wrong from the very commencement of their religious course. It is bad enough and a sad evidence of the weakness of human nature, to begin right and then deviate from the path of rectitude. And often have we mourned over the downfall of those who have once been bright and shining lights in the world, who have stood up in the defence of the gospel like gallant soldiers worthy of their leader's cause, and from year to year have preached the gospel of Christ in truth and in sincerity, and whose heads have blossomed for the grave crowned with honorable old age: but now just at the end of their race have faltered in their course, eventually departed from the faith and joined the ranks of the enemy. The apostle said of such, "Ye did run well, who did hinder you that ye should not obey the truth." Gal. v. 7.

But it is if possible a still more glaring outrage upon the doctrine of the gospel, to deny it in the very first instance under a profession of its influence. Congregations of men in the present age of the world, under almost as many names and forms as language and their own ingenuity can originate, rise up in pompous array as if by magic throughout Christendom, and while pretending to promote the cause of Christ and feel the grace of God, deny the power of godliness and would fain lessen the prerogatives of the sovereign Jehovah himself. They either draw up long creeds carefully reserving to themselves the power of their salvation;

or if they admit it to be 'of the Lord,' in the letter of their written faith, immediately take care to deny it in the spirit and by their practice, and publicly pronounce it heterodox and awful Antinomianism, for any man to grant God such a prerogative over the destinies of men. Is this language on our part too strong? verily it is not. But they do repudiate the notion of the Psalmist when he said, "Give us help from trouble, for vain is the help (or salvation, as it is in the Hebrew,) of man." Psalms, lx. 11. They have a high regard for the effort of this salvation by man, and conceive it to be the great moving spring by which the operations of the church are carried on. Moses at the Red Sea said unto the children of Israel, "Stand still and see the salvation of the Lord." Exod. xiv. 13. But these false leaders say to the blind multitudes, run on, run on, and run fast, to accomplish your own salvation. David said, "Salvation belongeth unto the Lord." Psalms, iii. 8. But these teachers proclaim that it belongeth principally to men, and to the Lord only in part; inasmuch as man sets about the work himself and does the best half, after which God comes forward and does the balance. Or vice versa, that God has done his part already, and now man must do his part and finish his own salvation, or finished it ne'er will be. In either case, God is made out clearly to be deficient. It is said of the Prince of Peace, the mighty Counsellor, the everlasting Father, "Therefore his arm brought salvation unto him, and his righteousness it sustained him." Isaiah, lix. 16. But if a man by fasting, praying, bawling, groaning—performing a round of wonderful duties—incessantly laboring day and

night, can with all this kind of exertion regenerate his soul and accomplish its salvation, then may he take to himself this high prerogative and say, "mine own arm brought salvation unto me, and my righteousness it sustained me." And the legitimate offspring of this is to say of course to his neighbor, "Stand aside, for I am more holy than thou." And yet this is the very doctrine taught by men in opposition to the doctrine of God's salvation. And by men too, who are as fair and pure as satan himself is, when transformed into an angel of light. By men who sit in high places—wear long gowns—love to be called rabbi, rabbi, and have greetings in the market places. By men who wish to be considered as exclusively possessing Christianity, learning and philosophy; and who themselves esteem all such as oppose their aggrandizement and hypocrisy, as but fools and children in those sciences.

It is written thus: "Truly in vain is salvation hoped for from the hills, and from the multitude of the mountains; truly in the Lord our God is the salvation of Israel." Jer. iii. 23. Now Jeremiah spoke this no doubt with a great deal of assurance, as being well satisfied with the truth of the position. But to this plea of Jeremiah our learned doctors of the law demur, as we shall presently see. Hills and mountains in scripture represent high places of sin and iniquity, and are often intended to illustrate to us the character of spiritual wickedness in high places combatting the holiness, perfection, and interest of God and his cause on earth. Witness the children of Israel at times committing idolatry on every high hill and under every green tree. Another instance. When Zerub-

babel was rebuilding the temple, the Samaritans opposed; and some of them especially being persons in authority under the king of Persia, exercised their power to frustrate the purposes of God in the overthrow of Zerubbabel and his brethren. The prophet was commanded to speak these words for his comfort: "Who art thou, O great mountain, before Zerubbabel thou shalt become a plain," &c. Zech. iv. 5. Thereby foretelling that this mountain of opposition should be removed, and instead thereof would arise a plain way for him to pass over. But this was not the particular time to which Jeremiah alluded, for his remarks are not confined to a single mountain, inasmuch as he speaks of hills and mountains; and we should not risk much in saying, there never were a greater abundance of these hills and mountains to be seen than at the present day, opposing the purposes of God, and from whom salvation is hoped for from the ends of the earth. Witness the high hills under the form and character of colleges, institutes, and seminaries of learning, where sit in high chairs titled dignitaries clothed with worldly honor, and from whence issue swarms of genteel diplomatists for numbers like unto the devouring locusts of Egypt, consuming the substance of the land. And witness the multitude of mountains, under the shape and appellation of various named societies, constituted and organised throughout the land for the purpose of concentrating the circulating medium of the country to a certain focus, by the powerful influence of which then to cause many ships to spread their canvass with numerous pious fortune-seekers on board, (with pockets well lined with cash,) destined to distant climes. And al-

so cause to be published many books to be sent abroad in the land, and which are by a *judicious distribution*, to bring in another revenue of gain to the craftsmen. And all the operation of this complicated machinery is to centre in one spot: This revolving wheel is to bring all things back into the original scale; and the repeated success thereof is to disprove to a certainty the doctrine of the text and establish their own, viz: "That the salvation of the righteous is of man." Without the establishment of these institutions and societies, they deny the possibility of the conversion of the world and the approach of that great period called the millenium; all of which they say must come to pass, and at the same time admit that the word of God contains no authority for these plans. They claim to themselves the prerogative of bringing in the elect, by their manner of promulgating the gospel, —and their institutions are looked up to from the ends of the earth by their creatures and by the deluded multitudes, as the grand and only source from whence salvation is to flow unto the Gentiles, until the times of the Gentiles be fulfilled.

Now it is said of a certain character, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. ii. 4. Admitting this to be applicable to the anti-Christ, the Pope of Rome, it appears to us that these learned Grecians must tell of it with an ill grace. Who more presumptuous than they? How much short of claiming the exclusive right to the keys of Saint Peter is it, to argue that the world lieth in wickedness and cannot be saved, unless they exert their almighty fiat and

sound redemption in their ears with the power and efficiency of a God? To argue that God will evidently fail in his purpose to cover the earth with his knowledge, unless their aid of money and men, of rings and jewels, is given to "save many, yea many precious souls from the quenchless fires of hell," and usher in the important event! Verily this is salvation by man with a vengeance. This is to trample under foot the blood of the everlasting covenant, and mock at the atonement of the Son of God. This is to introduce a new sacrifice, and abrogate the doctrine of the text by setting up the puny efforts of an arm of flesh to save men, and as the sine qua non to carry the church in triumph through the storms and tempests of her fiery trial into the bosom of her God.

C. B. HASSELL.

PRIMITIVE BAPTIST.

TARBORO', APRIL 9, 1836.

☞ The extra copies of our first four numbers are exhausted. New Subscribers are informed, that they can receive the first four numbers of the next volume, to complete their subscription year; or, they can subscribe for the balance of the present year, and pay at the same rate as for the whole year.

☞ In the Christian Index of Feb. 18th, is found an article headed—

"*Missions old as Christianity.*"

We consider this caption as intended, either to give new impulse to missionary operations, or as an answer to the objections of anti-missionaries. In order that it have effect in either case, it is necessary that it be accompanied with precept or example from the word of God. To proceed with safety, the author should first define the term missions, so as to make his own idea of it to be clearly understood. If he intends no more than what he has simply explained the Latin verb, *mitto*, to mean, [that is, to send.] he has long since, gained our assent. Nay, if he confines Christianity, as regards its commencement,

to the beginning of the gospel era, we will go farther than he, and say that missions are older than Christianity. Moses was a missionary; for he was sent: *I am hath sent me unto you:* And that Eleazer, whom Abraham sent to procure a wife for Isaac, was also a missionary: And that the messengers of Balak to Balaam were missionaries; for they also were sent. The derivation of the word missionary, limited strictly to its original signification, can answer no purpose in this case. And if the writer before us will examine again, he will find the words, emissary and missionary, are rightly translated from the same Latin word. And if we connect design with the express signification of the term, and follow our English expositors, (Walker for instance,) and say, a missionary is one sent to propagate religion, we will still grant the truth of the above caption; and agree that the apostles were, and all true ministers of Christ are, missionaries. But if we extend its signification so as to embrace the exclusive means of support, [money,] the modes of operation, and the indiscriminate blending of believers and unbelievers, as practiced by modern missionary institutions, we can then trace missions no farther back than the time of Xavier and Dominic, of popish memory. The latter, we presume, is the author's idea of missions. To recommend the adoption of this idea, as correct, the author has done little else, or nothing else, but to quote several passages of scripture, which were merely prophetic of the introduction of the gospel into the world, its extension to the Gentiles, and its happy effects,—applicable to what was practised and accomplished in the primitive times of the gospel dispensation; but altogether inappropriate to the *modus operandi*, (manner of conducting,) new scheme religion. But why does he explain the word missionary in the manner above? We think it a fair inference, to say, it was designed to prove that the apostles were not only missionaries, but that they were such missionaries as those of the present day. But this last is a principle begged without proof. His act of reasoning, reduced to a syllogism, runs thus: Every man sent is a missionary. The apostles were sent. Therefore the apostles were missionaries. But to prove what he seemingly wishes, it should stand thus: Every

man who advocates and abets a religious society composed of professors and non-professors and sustained upon money, is a missionary. The apostles were advocates and abettors of such a society. Therefore the apostles were missionaries. This last is at once discovered to be incorrect, as without countenance from scripture. Such a reasoning, and such conclusion, require a distorting and wresting of the scriptures to sustain them, which are no wise commendable in a disciple of Jesus Christ. And we consider it extremely irreverent to identify the apostles and the Lord of glory with modern missions. The only record we have of any missionary society, separate from the church of Christ, fixes its origin in the sixteenth century; (not three hundred years ago;) by the Catholic church, and under its head the Pope. They too were dignified with the name of apostles. For the satisfaction of our readers, we will quote a passage from a supporter of modern missions, as follows:—

"With ardent zeal, however, and unwearied industry, these apostles labored in this work. In 1622, we find the Pope established a congregation of cardinals, *de propaganda fide*, and endowed it with ample revenues, and every thing which could forward the missions was liberally supplied. In 1627, also, Urban [Pope] added the *colledge* for the propagation of the faith; in which missionaries were taught the languages of the countries to which they were to be sent. France copied the example of Rome, and formed an establishment for the same purpose. The Jesuits claimed the first rank, as due to their zeal, learning, and devotedness to the Holy See." *Buck's Theol. Dict. art. Missions.*

But, without farther comment, we leave this, to notice, in the same No. of the *Ludex*, an essay on "*the new schemes and their tendencies*," by the Editor of that journal.

The first thing we shall notice is, his deduction drawn from the name of "Old School Baptists." He remarks, "Hence they of the opposition, call themselves 'Old School Baptists.' But such an insinuation indicates the belief, not only that the Baptists had, in their operations to further, *instrumentally*, the kingdom of Christ in the earth, attained to perfection; but a lamentable want of *scriptural* knowledge. I suppose, however, that the first will not be *seriously* pretended; and by the latter it will be shown that the *path-way* of the Lord's people through the wilderness of

this world, is as the shining light, that shineth more and more unto the perfect day."

We shall say nothing of the circumlocution used in the above remarks. The first conclusion drawn from the name, Old School Baptists, is certainly correct, so far as scripture authority for what we do in religious operations, is concerned. For the Old School Baptists neither believe that any new divine command has been received by the present generation of Christians, nor that any recent discovery has been made of such commandment as had lain concealed till the rise of missions. He supposes it will not be seriously pretended, that the Baptists have attained to perfection in their operations to further, *instrumentally*, the kingdom of Christ in the earth. This is a clear indication that, in the opinion of the writer, there has been a deficiency in instrumental operations, until the introduction of modern missions; that this deficiency is now supplied, and rendered, and being rendered, perfect by such institutions. It embraces the idea that, the written word of God does not embrace all things necessary for the faith and practice of the church; inasmuch as the Old School, or Primitive Baptists, were deficient in point of means or instrumental operations to further the kingdom of Christ. Whereas we believe the scriptures, and chiefly the preaching of the gospel, were the Saviour's instituted means of operation for furthering his kingdom; beyond these we have not a syllable of scripture direction or sanction.

The second conclusion, "A lamentable want of scriptural knowledge," can not agree to the name, Old School Baptists, without supposing this to have been the situation of the apostolic churches. The Old School Baptists do not pretend to be perfect in scriptural knowledge; nor to know, as instrumental promotion of Christ's kingdom, what the scriptures do not know.

The author of the articles in question proceeds to prove, what, Old School Baptists have not denied, namely, that, in point of time, new occurrences, and new instances of divine grace, will mark the progress of the gospel church. But, he has failed to substantiate the new schemes by scripture testimony.

He proceeds: "And it will be readily seen, that as new dispensations succeed each other, and as changing vicissitudes arise, it will be indispensable to concert plans of action, to suit the exigencies of the times, and accomplish those things which may be requisite for the carrying forward of the cause of Christ in the earth."

This seems to say that, with the different turns of providence, and the revolutions of earthly things, we must vary from the instituted practice of gospel economy, to suit the uncertain demands of time, or the times. But let us try this concerting of plans, and the exigencies of the times, by first orders. The word which opens the present dispensation, commands—preach the gospel to every creature—teach all nations—(We say, present dispensation, because the attendant promise extends to the end of the world.)—Teaching them to observe all things whatsoever I have commanded you. This commission and promise are of great duration, and go hand in hand. He who teaches—to observe all things which have been commanded, may lay humble claim to the promise. But there is no command to concert new plans, no premonition of such exigencies of times as require variations and shiftings to suit them. This sentiment, the exigencies of the times, has long since resolved itself into matter of human convenience. He continues:

"Perhaps they will say 'yes; we will have our churches and associations; but we will have nothing to do with these societies.' That is, they will have *nothing to do* in publishing the word of God to the world—*nothing to do* in furnishing a preacher to those, who set in the region and shadow of death, that they may hear of a precious Saviour, believe and be saved, (Rom. x. 11, 15.) *nothing to do*, in giving them *any means*, not even a tract by which they may be saved. (Rom. xi. 14)—*nothing to do*, in having their children taught in the Scriptures, by suitable teachers in Sunday Schools—*nothing to do* in reforming the intemperate, or in making an effort to save a poor deluded and infatuated fellow man from a drunkard's grave, and a miserable family from ruin. I ask in the name of common sense,—*What will they do?*"

As it respects his parade of "*nothing to do*," we answer thus much: the Old School Baptists try to preach the gospel in the way first and last ordained for the gospel church—praying God to bless it to saint and sinner—without adding aught by concerting plans, and without deviating to

the exigencies of the times—without publishing in advance what they will do, and without heralding afterwards what they have done, in the way of religious enterprise. We hope the words of Christ in reference to the woman, may be applied to many of the Old School, namely, They have done what they could. But they will have *nothing to do* with that religious enterprise for which the New Testament has nothing to say. They will have nothing to do with the indiscriminate blending of professors with non-professors, in religious societies. They will have nothing to do with societies originated by the Romish church, and sustained by money through all their progress.

Public Executions and Camp Meetings.—In the Biblical Recorder of March 2, we find, under the head of Public Executions, an article, from which we take the following extract:—

"We have long thought, and have heretofore said as much, that public executions are of immoral tendency. They bring together a large concourse of people including of course the lawless rabble,—we wish that no person of respectability sanctioned the exercise of an injudicious curiosity by their presence. These occasions are often seized on for the commission of crime. Besides that, they generally tend to promote intemperance; thefts are often committed,—and sometimes unhappy riots are excited.

"The ends of justice would be better secured if executions always took place as privately as might be, consistently with public justice."

We have not copied the above remarks for the purpose of making them the subject of animadversion; the sentiments contained therein meet with our concurrence: but for the purpose of expressing our belief that, the same objections, which are offered against public executions, may be urged with equal foundation against Camp meetings. For if Camp Meetings do not in all cases, bring together so large a concourse of people as public exe-

utions, yet, of the congregations which attend the former, the lawless rabble, usually makes a part. It may, however, be objected that, public worship, for which Camp Meetings are called, and which is performed day and night during their continuance, acts as a restraint upon the commission of crimes; and that people are awed into order by a sense of the presence of God and of his saints. But this objection is compelled to give way, when we consider that, the sight of a man dying,—and that too by force; fettered, shrouded, writhing, strangling, as a vengeance due to known crime,—is calculated to inspire people with a dread sense of Jehovah's presence, and to strike irresistibly the mind with the reflections that, he is now entered on eternity, with the gloomiest prospect possible of a moment's peace through everlasting duration. We would suppose these things should prevent the commission of crime more effectually, than any considerations attendant on Camp Meetings.

But again it may be objected that, the same opportunities for criminal and vicious acts are not presented at the Camp Meeting, as are at the gallows; because at the latter, every eye is engaged and every mind absorbed with the dying culprit, insomuch that the unprincipled are not so liable to be detected. But this objection also must fall, because at Camp Meetings, the cover of night affords a fairer opportunity for intemperance, theft, and riot, than is had at executions which take place in the day time. If, in a similar point of view, the last sentiment in the above extract be correct, we think the following, in a religious sense, is also correct, namely: We think the ends of piety would be better secured, if the ex-

ercises at Camp Meetings were confined to the day time; and still better, if no meetings of the kind were held, after the manner in which they are usually conducted.

These remarks are not dictated by a censorious nor a cavilling spirit. We ardently wish that cordial devotion and true piety may abound, and that all the means supplied by holy writ, may be put in requisition for its accomplishment. But we think that public worship, in the night, and especially in open air on camp grounds, is as illy adapted to the securing and promotion of vital godliness, as manual labor performed at such a season would be: (or, as more to point,) it is little better suited to reform the prostitute and abandoned, than the witnessing of public executions; as it affords as many, if not more, facilities to the commission of crime. Night is the time of the disobedient and disappointed. It was the season of Saul's choice, when he had disobeyed, and had ceased to receive an answer from the Lord. It is the time of the sleeper, the rioter, the drunken, the chamberer, the wanton, and the strife maker. 1 Thess. v. 7.—Rom. xiii. 13. The night is declared to be unfit for work. John, ix. 4. The saints are called children of the day. 1 Thess. v. 5. And although the term night is understood in the above passages, in a figurative sense chiefly, yet it has a fit bearing upon the subject before us. And if any hold the above sentiments in contempt, we do not think they do well by so doing.. *Ed.*

☞ The following is the Confession of Faith, which formed the bond of union among the Baptist churches composing the Norfolk and Suffolk Associations. A more comprehensive and correct summa-

ry of the doctrine of the New Testament, we do not recollect ever to have seen. And is this the doctrine which has given offence to professed Christians, both in England and America? And are its adherents such as Mr. Fuller, and others nearer home, have considered almost *a perfect dung-hill of society?* And have they both been spurned and repudiated by people who call themselves Baptists? We can truly adopt the language of Mr. Rushton and say:—

“We are kept by the power of our Covenant God steadfast in the great and glorious truths of the everlasting gospel—the God-honoring, soul-enriching, and heart-warming doctrines of a Trinity in the Godhead—of the sovereign, eternal, and immutable love of the Triune Jehovah, centering in Jesus, and resting, with all its unfading glories, and unnumbered blessings, upon the sons of God—the eternal election of some of the human race to everlasting life and glory in Christ Jesus proceeding from and directed by the absolute, uncontrollable sovereignty of Jehovah’s will—the eternal and indissoluble union of all the chosen in Christ, who was set up from everlasting as their federal head and glorious representative; in whom their persons were accepted in love—their predestination to the adoption of children, as God the Father’s act, proceeding from the boundless love of his heart in his Son, and designed for the praise of the glory of his stupendous grace—the eternal, gracious, and infinitely-wise covenant transactions of the Holy Three, relating to the salvation of offending mortals—the transfer of all the sins of the elect from them to Christ and the full condemnation and punishment of them in him—the complete atonement made for them by the one glorious and all-sufficient sacrifice of Christ’s spotless humanity, presented to infinite justice upon the altar of his divinity, in all the flames of his transcendent love—the personal and all-perfect obedience of our great Immanuel to the holy law, performed in the room and stead of his people, accepted for them, and imputed to them by the God of all grace; and their free, full, and everlasting justification by it in his

sight—the glorious redemption, perfect cleansing, and full pardon, of all the vessels of mercy, through the precious blood of the cross—their regeneration, effectual calling, and conversion, by the glorious, almighty, and irresistible operations of God the Holy Ghost—the life of faith they live upon the fulness of Jesus, and the good works they perform in love to the Trinity in Covenant, for the honor of discriminating grace, and the glory of the Triune Jehovah—in fine, their preservation by the power of the Almighty, through faith, to that glory to which they were destined by electing love before the foundation of the world. These sublime truths we consider as the glory of the Bible, the soul of Christianity, the ground of a sinner’s hope, and the source of the believer’s joys; and we can say in truth that we esteem them beyond the riches of the Indies. Nor are we yet possessed of a sufficient degree of modern candour to treat them with cold indifference, or to view them as non-essentials, but think ourselves bound to maintain them to the utmost of our ability, and to reject all assertions inconsistent with them.”

*Orwell, Bradford Co. Pa. }
March 16, 1836. }*

Bro. Bennett: Having understood that you was editing a religious periodical entitled “the Primitive Baptist,” and as doubtless my name and character are familiar to you, I offer no other apology for introducing a few of my thoughts respecting the primitive Baptists upon your notice; together with some remarks on the difference between them and many of the modern Baptists. I hope you mean ancient, by primitive, and not formal, for formality does not agree with the character that I have heard given to your paper; but with the sentiments and practice of those which I hope you oppose; nor yet affectedly solemn, for neither John the Baptist, Jesus the Saviour, nor the apostles were affectedly, but, really solemn. While contemplating the title of your paper, intending to send for it, some

days ago, I fell into a train of thought, with which to address you on the occasion. "The Primitive Baptist." John was the first Baptist preacher that ever I read of, but John bare witness of Jesus, saying, "He that cometh after me, is preferred before me, for he was before me." Jesus then is the most ancient Baptist. He is King in Zion. He is the head of the church, as the man is the head of the woman; since the church is called the bride, the Lamb's wife. I therefore conclude that Christ is the man alluded to, Isa. iv. 1, where it is said, And in that day, seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach.

As polygamy had long been in practice among men, it was not esteemed a reproach for females to be married to a man who had a wife; and as barrenness was esteemed a great reproach among females, the prophet used the figure to represent something that should take place in the day when God should take away the bravery of the tinkling ornaments from his national people; and the branch of the Lord should be beautiful and glorious. See Isa. iii. 18, and on—and iv. 2. And it occurred to my mind, that as Christ was the man alluded to, there might be seven sorts of Baptists that might be represented by the seven women. "He that hath the bride, is the bridegroom." John, iii. 29: Now as the bride looks to, and depends upon the bridegroom to provide for her support, so the true church, the bride of Christ, looks to, and depends upon him to provide for her support. But the seven women have another story, they propose to support themselves, either by begging, or working, or tra-

ding, (speculating,) or all three, as the case may serve, saying we will eat our own bread, &c.

As none but baptized believers constitute the true visible church or bride of Christ, and as the true bride loves her husband's person, character and government, and confides in him to manage his own concerns; so she is constant, faithful and trusty, as much as in her is, and is zealous for the maintenance of his character, for her's depends much on his, and his love satisfies her at all times. If he is honored, she is contented; if he frowns, she mourns; if he smiles, she rejoices; if he is reproached, she is willing to bear the scandal of his cross; does he suffer, she is grieved, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Having learned by experience, something of her lost, forlorn, miserable, wretched, and helpless condition, and abominable, corrupt, and rebellious disposition by nature, she wonders that the Lord ever had mercy on one so vile. She admires, and is charmed with the stupendous plan of distinguishing grace, loves her husband because he first loved her; enjoys divine life in him, because it was given her there before the world began; being raised by his power from the dead, she loathes herself, repenting as in dust and ashes, as the fruit of his spirit operating in her.

The seven women that take hold of Christ desiring to be called by his name, are distinguished from her. They, all the seven, have one principle in common among them, however much they may differ in relation to their distinctive points: they all agree in this, they hate the doctrine of sovereign discriminating grace; they have never learned that they were really so dead, that it was

necessary for Christ to give them life before they could perform any condition of receiving it, nor that God chose the bride of Christ before she had any power to choose him.

They are therefore the more ready to unite their efforts to increase their families, thinking like "tender-eyed" Leah, that verily the Lord hath looked upon their afflictions, now therefore their husband will love them because they have brought forth so many children. Their children however, like the son of Hagar, persecute them that are "born after the spirit."

I have thought that all the different denominations, who rantize their offspring, except the Papists, were daughters of the lady spoken of, Rev. xvii. 4, "having a golden cup in her hand." If so, then probably the seven following different Baptist denominations may answer to represent the idea of the seven women that wish to bear the name of Christ, take hold of him by baptism, are called Baptists, yet hold the sentiment of a conditional salvation according to God's eternal choice, of some of fallen Adam's seed to everlasting life; while others are left to the freedom of their own wills, to perish in interminable misery for their wickedness.

I have named the seven women thus: the Sabbatarian or seventh day Baptists—the Dunkers *do.*—the Free Will, general or free communion, *do.*—the Unitarian *do.*—the Universalian *do.*—the New Light or New School *do.*—and the Mormons.

I know not whether I have named them as some more learned historian or theologian would, or how it will suit your taste. But, this I do know, that I have been acquainted with all the seven, either

personally, or by information on which I depend; and if there are any order of Baptists more conspicuous than either of these, except the primitive order, I know them not. And there is but one exception that I know of to the general rule that I have laid down, and that is the Universal Baptists. They may some of them claim an exemption on the ground of a disciplinary preparation for heaven. But if by suffering, men are brought to possess a principle of union with God, it amounts to the same in substance as though it was doing, for after all it depends on the creature's willingness to submit to the will of God.

How many of God's dear children are captivated with the charms of, and held as prisoners among these ladies, I do not pretend to know. Be they more or less, the word of the Lord is, come out from among them, &c.

I hope, my brother, that you have been taught by the revelation of Jesus Christ, experimentally, the doctrine and practice of the ancient Baptists, according to the testimony of God by the apostles and prophets. And I rejoice that God has raised up witnesses in that section of country, to bear testimony for his name among men, in this dark and cloudy day, when the sun and the air are darkened by reason of the smoke of the bottomless pit. May God who commanded the light to shine out of darkness, ever shine in your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

May he keep you in his fear, and preserve you from falling, hold you in his right hand with the seven stars, and glorify the riches of his grace declaratively, in making you abundantly useful in comforting and building up his people in the most

holy faith, in a day of trouble, rebuke, blasphemy and delusion.

If you will take the pains to read this, you may dispose of it as you please.

I am, sir, yours in gospel bonds.

HEZEKIAH WEST.

Remarks.—Our dear brother West is not mistaken respecting the term Primitive in the title of our paper. Our desire is under God to support that system of faith and practice whose fundamental principle is embraced in this short sentence: Our salvation is wholly of God,—in a word that system whose foundation were the apostles and prophets, whose corner stone was Jesus Christ,—which system was to the Jews, a stumbling block; to the Greeks, foolishness; to the Arminians, contracted and devilish; and to the new schemers, lazy and Antinomian.—*Ed.*

Buffalo, N. Y. March 15, 1836.

Sir: I received the first and second numbers of the Primitive Baptist, and am very much pleased with what is contained therein—and should have written to you before, but I have been trying to get some more subscribers—but I find most men love errors better than truth. Your well wisher in the cause of truth.

GEO. CLARKE.

Mr. George Howard.

☞ Israel hath cast off the thing that is good.—They have set up kings, but not by me; they have made princes, and I know it not: of their silver and their gold have they made them idols. Hosea, viii. 3, 4.

The church of God has never entered on a new era or dispensation, without being thoroughly furnished from the Lord with all necessary good for her faith and practice. When entering on the former dispensation, she received from him the form likewise of her civil government. This being derived from him in the way of commandment, required correspondent obedience. Every thing received from him, in creation, providence, and redemption, is good; whether it comes in the shape of promise or threat, law or gospel,

gift or deprivation. But she has not always continued in the same orderly and obedient course in which she set out. She has never proceeded long, comparatively, without aberration from first principles. Hence, complaints against her make so large a proportion of the Old Testament. By examination it is found that most of her errors are committed under some imposing ostent of piety and devotion. Worship was the apology for the molten calf. Worship was also the apology for sparing Agag, and the best of the sheep and oxen. The same must be said of all the idols made or adopted and worshiped by the posterity of Abraham.

The heart must receive an adaptation to the worship to be performed, and fitted for the good to be enjoyed therein. But the appetites and passions of mankind are opposed to the worship of God. And as self denial runs through all the gospel system of religion touching our conduct, men who indulge their own passions and appetites, soon feel the ordinances and commandments of the Lord to become irksome, and to seek to get rid of them without dispensing with their religion. But to reject the Lord's injunction is, to cast off the thing that is good, how pious soever a person may subsequently appear. So Israel, in deviating from the Lord's appointment, by elevating kings which he had not set up, and making princes without his knowledge, that is, without consulting his choice or following his direction, were wholly guilty of casting off the thing that is good. And although their worship was still going on, and their silver and their gold was employed subservient thereto, it did not in the least hallow their crime, nor mitigate the justice of the charge laid against them.

From the passage of scripture before us, and the accompanying remarks, which we think are perfectly consistent with it, we conclude that, no religious societies however plausible and commendable with men they may be,—no zeal however warm it may glow, with all the pecuniary fruits it may bear,—no idols however dazzling and fascinating in appearance, if they depart from Thus saith the Lord, are able to resist the charge of guilt.—*Ed.*

☞ Guilt produces shame, and shame inspires a desire to conceal ourselves.

POETRY.

THE MYSTERY OF FAITH.

SECTION IV.

Mysteries in Faith's extractions, way and walk, prayers and answers, heights and depths, fear and love.

(continued)

I am most merry when I'm sad;
Most full of sorrow when I'm glad;
Most precious when I'm most vile;
And most at home when in exile.

My base and honorable birth,
Excites my mourning and my mirth,
I'm poor, yet stock'd with untold rent;
Most weak, and yet omnipotent.

On earth there's none so great and high,
Nor yet so low and mean as I;
None are so foolish, or so wise;
So often fall, so often rise.

I seeing him I never saw,
Serve without fear, and yet with awe.
Though love, when perfect, fear remove;
Yet most I fear when most I love.

All things are lawful unto me,
Yet many things unlawful be,
To some I perfect hatred bear,
Yet keep the law of love entire:

I'm bound to love my friends, but yet
I sin unless, I do them hate;
I am oblig'd to hate my foes,
Yet bound to love and pray for those.

Heart-love to men I'm call'd to impart,
Yet God still calls for all my heart.
I do him and his service both
By nature love, by nature lothe.

SECTION V.

Mysteries about flesh and spirit, liberty and bondage, life and death.

Much like my heart both false and true,
I have a name both old and new.
No new thing is beneath the sun;
Yet all is new, and old things gone.

Though in my flesh dwells no good thing,
Yet Christ in me I joyful sing.
Sin I confess, and I deny,
For though I sin it is not I.

I sin against, and with my will;
I'm innocent, yet guilty still.
Though fain I'd be the greatest saint,
To be the least I'd be content.

My lowness may my height evince,
I'm both a beggar and a prince.
With meanest subjects I appear,
With kings a royal sceptre bear.

I'm both unfetter'd and involv'd,
By law condemn'd by law absolv'd.
My guilt condign'y punish'd see,
Yet I the guilty wretch go free.

My gain did by my loss begin;
My righteousness commenc'd by sin;

My perfect peace by bloody strife;
Life is my death, and death my life.

I'm (in this present life I know)
A captive and a freeman too;
And though my death can't set me free,
It will perfect my liberty.

I am not worth one dusty grain,
Yet more than worlds of golden gain;
Though worthless I myself endite,
Yet shall as worthy walk in white.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore, *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
Jacob Swindell, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Flymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnorsville.*

GEORGIA.

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Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
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Patrick M. Calhoun, *Knoxville.*
Leonard Pratt, *Mountain Creek.*

ALABAMA.

L. B. Moseley, *Cahawba.*
A. Keaton, *McConico.*
John Blackstone, *Chambers C. H.*

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Alfred Ellice,	1	James Delk,	1
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Hezekiah West,	2	Gracy Mooring,	1
Jacob Proctor,	1		

TERMS.

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EDITED BY MARK BENNETT.

Printed and Published by George Howard,
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“Come out of her, my People.”

VOL. I.

SATURDAY, APRIL 23, 1836.

No. 8.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

(*continued from our last.*)

The 5th chapter of Revelations begins with—“And I saw in the right hand of him that sat on the throne a book within and on the backside, sealed with seven seals. 2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.” Here I must stop, to sketch again on this chapter. In the 4th chapter and 2d verse, when a door was opened in heaven, John saw one set on a throne, &c. to this personage he refers in the fifth chapter, in whose right hand was the book sealed with seven seals. This I feel under the necessity of explaining, because it is connected with my Frogger science. And first, he that sat on the throne was to look upon like a jasper and sardin stone; and further, there was a rainbow round about the throne in sight like unto an emerald, &c. Now all this was to show Jesus was the throne of God, for the jasper stone was if my memory serves, the third stone in the fourth row of Aaron’s breast plate. This stone is found in Armenia, the country not far from where the Ark rested on the mountain of Arrarat; it is also found in Persia, and the land of Syria,

India, &c.; it has various colors, such as blue, green, red, brown, and white, and somewhat resembles the finer kind of marble of different colors. The sardin stone, if I remember right, was the very first jewel in the high priest’s breast plate, and one of the foundations of the New Jerusalem city, (or church;) its color was that of a bloody red, all of which go to show the bloody sufferings of Jesus as a lamb, as if it had been slain in the midst of the four beasts and four and twenty elders, which is made plain by the 6th verse of the 5th chapter. The rainbow, a token of the covenant between the Father and Son, as the rainbow was a token between God and Noah, that the flood should no more go over the earth to drown it; this rainbow was in sight like an emerald, that is, the covenant of Christ and his bloody sufferings is ever refreshing and confidential to the saints, that God will not be wroth with them nor destroy them because of their sins; for he has sworn to them that their salvation is as the waters of Noah to him; the emerald in color is a deep green, and is the most beautiful of all the precious stones, and only excelled by the diamond in lustre. Here let it be recollected, that Jesus Christ is both God and man; as God he sits on the throne of glory, holding the book sealed with seven seals in his right hand; as man, he is as a lamb slain in the midst of the four beasts and four and twenty elders, or host of heaven; as man, he sits at the right hand of God, as united to him God in Christ; or, as I and my Father are one; or, as he that hath seen me hath seen the Father, or in other words, he that hath seen me rightly, hath seen me to be both God and man.

We now come to the book in the right hand of God, or of him that sits on the throne, seen by John when the door of

heaven was opened to his prophetic view. Now this book was not like one of our kind of books for shape, for you might take one of our kind of books and seal it with a hundred seals on the backside, and still you could look therein and read what it contained; but the books that people had 1700 years ago were different from ours, so then to the scripture and history we must go, to find out what kind of a book John makes use of in this metaphor.

The most ancient way of writing, I think, was that of God's writing on two tables of stone, (perhaps marble,) on which God wrote the ten commandments and gave them to Moses. These tables of stone were records of the law, and laid up in the ark for safe keeping as a testimonial record; but these could not be well called a book. After this, metal and wood were used to write on, but wood was in most general use. The leaves of trees were also used to write on, hence the word leaf is made use of in our sort of books. Bark of trees, linen cloth, leather or skins, seem to have been used by the Jews; but a more common way of writing books of ancient times seems to be on parchment, which was prepared of the skins of animals. Next the paper rush of Egypt was celebrated to write on: this was a kind of bulrush that grew on the banks of the river Nile, in Egypt, which when cut in certain lengths peeled off in sheets something like our Indian corn when cut before the tassel comes out. But now, paper made of cotton has the preference of all others.

Ezra, vi. 2: "In the province of the Medes, a roll, and therein was a record thus written." Again—Isaiah, viii. 1: "Take thee a great roll, and write in it with a man's pen." Jeremiah, xxxvi. 2: "Take thee a roll of a book, and write therein." Ezekiel, ii. 9: "A hand was sent unto me; and lo, a roll of a book was therein." 2 Timothy, iv. 13: "Bring with thee, and the books; but especially the parchments." These texts I have cited, with many others I could cite of like import, to show the nature of the book sealed with seven seals; and also to show and prove what I said, that all the metaphors of John are equally dark to us as that of the book. The lapse of ages has changed materially the form of books, but by reference to the scriptures we find that the Jewish books and writings were on parchment and their books a roll; or, they wrote and then rolled them up, written

entirely on one side, so as when rolled up all the writing was within, just the same as if you were to write on one side of a sheet of paper and then roll it up, and as you rolled it up you on the first roll put on a seal on the backside, you rolled again and put a second seal, you rolled again and then put a third seal, and so on to the seven seals. Now this is the kind of book John as a Jew was acquainted with, and perhaps to such he alludes which the great God held in his right hand; for you will observe it was written within, not without, and sealed on the backside, and not foreside, as you must do one of our books to keep it from being read. Now this roll or book was intended by John to contain God's purposes, decrees and providence towards his church and the nations of the earth to the end of the world. It being sealed with seven seals was to show that from this 5th chapter to the end of the world were secrets to men, or in other words, all future things from the time John wrote were secrets to men, angels, or devils; and therefore, no man in heaven, earth, or under the earth could open the book, loose the seals, or read therein; for what angel, devil, or man can search the mind of God or know his purposes to his church or the nations of the earth? None, no not one; but the Lamb, who was with God in the beginning, and who is God and one of the three that bare record in heaven. He can unseal and disclose the mind, purposes, and love of God to man, and make known God's judgments on nations before they fall on them, as he did to the Jews. For he has the keys of heaven, hell, and futurity, and thus he reveals these future things to John, that he might reveal them to his church and the nations of the earth, what should befall them all along from the time John wrote to the judgment day. And among the rest of future things that were to come, were the three frogs. The rest of the 5th chapter is taken up in describing the joy and praise it afforded in heaven, to see the Lamb take the book, &c.

The 6th chapter opens with—"And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see." Then you can see that the Lamb did not break all the seals at once; which he must have done if all the seals had been put on the outside of the folded leaf. Then this book had seven

seals, and reading between every seal; so that Jesus Christ broke, then read—then broke again and then read, and so on. Now for the first thing in futurity from the time John wrote. On breaking the first seal, the Lamb revealed as just at hand, a white horse, and he that sat thereon had a bow, and a crown was given unto him and he went forth conquering and to conquer. Now what was this white horse, and who was he that sat thereon? Can you tell, and not mistake? If you can't, I can; for you recollect what I told you in the outset, that I should try to make scripture and history interpret scripture. Turn to the 19th chapter and read, and there you will see this white horse and rider again, and his armies following also on white horses. The white horse was the swift, gentle, pure and peaceable gospel of Christ; the man that sat on him wore a vesture dipped in blood, and his name is called the Word of God. So this puts the matter out of all doubt, that Jesus Christ was the man on the white horse; his armies that follow him, his angels to minister to the saints; and his ministers of the gospel on pure gospel principles and not on money: his sharp two-edged sword, the word of God both law and gospel. So then this man was Jesus, who was Lord of Lords, and King of Kings. Read the chapter, and you will be satisfied I am right. Then it follows that here John had a revelation of the swift and speedy wide spread of the gospel, and the powerful aid of Jesus Christ's all conquering grace, and his goings forth with his first ministers to conquer sinners and save their souls, after about the year 81 and onwards; for this was about the time John wrote, or a little after, if my memory serves me. So that John had a fair view of the many thousands of Christians that the Roman emperors destroyed, by this revelation, though then hid in futurity and the purposes of God. The opening of the first seal then, showed to the church the secret purpose of God towards her, in her extension, growth, progress, numbers, by the aid of Jesus and his gospel ministers preaching the word of truth to sinners, in his aid to them in going forth conquering and to conquer to the end of the world; and not to any fixed period, as others have it, in each seal.

Then John saw a red horse, which was to show the church the road she had to travel was a road of blood, by the heathen

emperors and others of the Christian name; and to show the church that persecution would be as strong, and as swift, and as speedy as the spread of the Christian church; that wherever found, persecution and blood would follow her, with the strength and swiftness of the war horse. This was the secret of God's purpose, revealed to the church under the second seal, for her warning.

Then comes a black horse, and a man with a pair of balances in his hand to weigh wheat and barley by the measure, to show God's judgments of different sorts, and more specially famine, to fill men with fearful terror and mourning on the account, &c. This was the secret of the third seal, all then hid in futurity to the church; but made known to John, to foretell the church.

Then comes the pale horse, and the man's name on him was Death, and hell followed. This shows God's awful judgments on the church and mankind in general, that should come on the church and nations at some future time. This was the opening of the fourth seal, and also revealed the secrets of that age of the church and nations.

Then the Lamb opened the fifth seal, and disclosed the secrets under that seal to John; which was to see the number of souls slain for the word of God, and also showing, that persecution should still go on to kill the saints as it had done before, and that they should rest until this was done, &c.

Then comes the opening the sixth seal: "And lo, a great earthquake followed; the (gospel) sun became black as sackcloth of hair, the moon (the church) became blood, the stars of heaven (gospel ministers) fell to the earth, and the heavens departed as a scroll." The whole frame of the gospel church was changed into quite a different form, from which Christ and his apostles first set it, &c.

The seventh chapter opens with—"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow," &c. Now did not these four angels represent the ministers of Heathenism, Mahometanism, Catholicism, and Protestantism, all by their false doctrines, worship, and various forms of false manner of worship and spurious doctrine, doing what they could to prevent the wind blowing—(that is, the work

of God's spirit on the heart of sinners?) I wish I dare here enter on a detail of each of these enemies and opposers of God's spirit, but dare not, for want of room—for the very next verse proves the fact: "And I saw another angel ascending from the east, having the seal of the living God" This angel was to represent God's ministers, preaching the gospel from eastern Asia to the western Pacific ocean, saying: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads"—(or hearts and conduct.) Then twelve thousand is put for all the chosen elected Jews, being a square and complete number of the multiplication table; and then a great number of all languages, tongues and nations, &c. The balance of the chapter is taken up with their robes, and of the Lamb's feeding them, &c.

The eighth chapter opens—"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2. And I saw the seven angels which stood before God; and to them were given seven trumpets." Now the secrets contained in the opening of the seventh seal, last to the end of the world, under the sound of the seven trumpets, &c.

The ninth chapter opens—"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3. And there came out of the smoke locusts upon the earth," &c. Now all this is metaphorical language. The angel, God's agent to execute his judgments; the star that fell from heaven to earth, the first Universal Bishop, Pope, or head of the church; the key, like that given to Peter to bind or loose, the key of the Pope, the key given him of the devil instead of Jesus Christ, and unlocks into the church, purgatory, and hell, instead of heaven; the smoke out of the pit; the false doctrines and errors of the Popes, cardinals, monks, &c. that darken the gospel sun and air of the church, in doctrine, ordinance and discipline.

I see plainly this won't do, to even sketch as much as I have done; for it will take up too much room, and detain me too long from Froggery, and therefore I must be more short until I come to the

text. The rest of this ninth chapter contains much figurative language: scorpions, the shape of the locust as horses, crowns of gold, breast plates of iron, wings, sound of chariots, tails, five months, Abaddon, the four angels bound in the river Euphrates, breast plates of fire, of jacinth, and brimstone, &c. &c. all which are but emblems chosen by the Holy Ghost to set forth the things that were to come, as to time, judgments of God, &c.

The tenth chapter is taken up with the angel clothed with a cloud, the voices of the seven thunders, the eating the little book, &c.

The eleventh chapter begins with—"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, (which means the church of God,) and the altar, and them that worship therein." The altar means the church's doctrines, and the worship their practical religious conduct, &c. And in the seventh verse, the same beast is mentioned as is mentioned in the text of the frogs; and as I shall, of course, in the explanation of the beast in the frog text, be under the necessity of referring to the 11th, 12th, 13th, 14th, and 15th chapters of this book, in order to explain things about the beast out of whose mouth came a spirit like a frog, I therefore shall omit any sketch on these chapters, and so shall come immediately in my next on Froggery, beginning with my text, &c.

(to be continued.)

JOSHUA LAWRENCE.

Note.—I have obtained a frog, by its being plowed up. J. L.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 4.

The human-effort folks in general, however, pass with little ceremony over all such passages of scripture as the one quoted from Paul at the close of my last letter. (2 Thess. ii. 13.) They decline giving them much serious attention, under the plausible plea to carnal multitudes that there is contained in them too much mystery. They insist upon it that God's purposes

and decrees, his electing love, his predestination, his foreknowledge, his counsel of peace in the ancient settlements of eternity for the redemption of his people, and all such like mysteries in godliness belong alone unto God; and men are presumptuous and out of the pathway of duty when preaching them, discussing them, or even meditating on them, notwithstanding they may shine forth from every page in the Bible as bright and as luminous as the noonday's sun. They argue that "to notice these important things in our intercourse with men, we destroy the success of the gospel and hinder men from procuring their salvation." Because in their opinion, "the gospel should be held forth to the unregenerated millions of Adam's posterity, free and untrammelled with any thing like a degree of mystery or spirituality, more than what the carnal mind to which it is addressed can readily comprehend, for otherwise it would be idle to calculate upon success; inasmuch as the mind cannot transcend its own capacity and understand and perform things entirely out of the reach of its very comprehension." And in this last conclusion they are consistent, but the premises are incorrect. They argue further, "that God cannot be sincere or consistent with himself, in causing his gospel to be proclaimed to men and hold them accountable for the neglect of it, if their capacity at the same time is not sufficient to understand the hidden things of it." Therefore to remove all difficulties and make things plain they proceed to curtail it, and taper it down by lopping off a little here and a little there. Such as for instance to divest it first of all principle by which God may be supposed to have a choice or particular

purpose in the intent thereof. Secondly to strip it of all spirituality, more than what the carnal mind of man can understand. Thirdly, to place its acquirement upon the same footing with the arts and sciences, or any of the ordinary attainments to which the human mind unconnected with the idea of, much less a belief in Christianity, may consistently and lawfully aspire. When all this is done they are ready for action. They professedly take the cause of God in hand, and with a zeal that the apostle would pronounce not according to knowledge, hurry it on to its final triumph, perfectly independent of all consideration whether God wills it or not. Having men's persons in admiration because of advantage, (Jude, 16,) and their own glory in view, they altogether lose sight of the glory of God; and would deify themselves by endeavoring to make all the hinges of man's salvation turn upon the pivot of their high, mighty and stupendous efforts, and the unenlightened principles alone of human reason.

Bro. Bennett, such are the signs of these times; such are the clouds by which the church is enveloped; and such is the nature of that delusion, awful to relate, which the devil has cast on the minds of men in this day and generation, for extent and universality like unto mighty floods and seas of error coming up upon the whole earth; and wo, wo, the day, such is the case that, *the people love to have it so*. They have almost and altogether lost sight of the doctrine of the text, and delight to glory in their own shame. And according to the high privileges enjoyed by the present generation of men, they seem to be more disposed to gainsay or disregard the doctrine we are upon, than any of

their predecessors. The ancient nations of the Gentile world, up to the advent of the Messiah, had much more reason for their disregard of God's salvation. The descendants of Abraham, for many hundred years, were less guilty; because notwithstanding their heavenly instructions the veil of Moses was ever before their eyes, and they were surrounded on every side with the grossest idolatry, and had not such bright examples to follow. The inhabitants of Sodom and Gomorrah, and the cities of the Plain, had a more reasonable excuse for their neglect of God's salvation than the men of this generation, because the Son of God had not come down in visible shape to earth, and the doctrine had not been so often preached to them; consequently, they could at best have seen it as but through a glass darkly. The Gentile nations immediately succeeding the holy incarnation, were much more consistent in their neglect of, or opposition to, God's salvation than those of the present age to whom we allude; because they had not then given their assent to the truth and divinity of Christianity, and were under the overwhelming influence of the heathen mythology. But most of civilized Europe and America, in our age of the world, are relieved from many of the disadvantages and insuperable obstacles that surrounded their ancient predecessors. So much so indeed, that they have either tacitly or professedly come into the measure of the Christian cause, and thrown aside their weapons of opposition. But while in the very act of doing so, and during the whole course of their lives under a profession of its influence, oppose with untiring hostility the quintessence of that very doctrine which they have espoused!!

Here's marvellous consistency for you. What would you think of a mechanic who should attempt to build a house in the air, without any 'corner stone,' or edifice for it to rest upon? Or, what would you think of the wisdom of one who had a house partly reared, but who now forsooth for every piece of timber he placed on top, he takes away one from the bottom? when do they suppose he would get it completed? We answer for them; just about as soon as they complete God's building of mercy, by building and building, and plastering and daubing upon the sandy foundation of their own human reason; and setting at naught the elect and precious corner stone of Jesus Christ's righteousness. They will when but too late perhaps, discover to their great consternation, that "The stone which the builders rejected, the same is become the head of the corner." Luke, xx. 17. And then will their beautiful castles speedily vanish into thin air. But what authority have these wonderful workmen, to attempt building God's house at all? So far as the members of Christ's mystical body are to be brought in, and the true church of Christ finally built up and crowned with glory, for grandeur and beauty like unto the holy city New Jerusalem, descending from heaven prepared as a bride adorned for her husband. Rev. xxi. 2. I say so far as these things are to be accomplished, they have about as much control over them as they have over the light of the sun, that Sheds his rays o'er all the earth, or hides his head at God's commands.

Or, about as much have they to do with building up God's spiritual temple, as they have control over the penetrating, irresistible, renovating and almighty operations of God the Holy Ghost. C. B. HASSELL.

*State of Tennessee, Roane county, }
March 23, 1836. }*

Dear brother Editor: I have for some time wondered at our Baptist brethren, when I think of the difference in their sentiments; and it looks to me inconsistent to say that, we believe God was in Christ reconciling the world unto himself, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" and we further believe that, he "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; we believe Christ is the head of the church and she is his body, and members in particular, bone of his bone and flesh of his flesh; and we do believe that he will save his people from their sins, and finally save them with an everlasting salvation, world without end"—and then to say, we believe that thousands of souls are going to hell for the lack of the gospel !!!

Again: I have wondered that there was not a man that would stand up and defend the rights of the church. I was almost ready last summer to conclude that, I only was left a Calvinist, and they sought my life to take it away; but I was agreeably disappointed, as the churches in the Hiwassee Association, of which I was a member, declared non-fellowship with missionary and all other filthy lucre societies of the present day. I am happy to state to you that, I have been looking over your papers, the Primitive Baptist, for the last week, and was very much pleased with them. I hope and pray God that they may be instrumental in doing much good to the church in the present day.

I am, dear brother, yours in gospel bonds.

A. V. FARMER.

*Pittsylvania, Va. }
April 2d, 1836. }*

Brother Editor: I have sent you these few lines for your inspection and correction; and if you think them worthy of a place in your valuable paper, the Primitive Baptist, you can give it there. Your paper is worthy of a better piece than I can write, for I am but an indifferent scholar at best; but I am a friend to your paper and the doctrine therein contained, therefore I tho't I would throw in my mite, be it ever so small.

The Plain Truth.

I shall not begin with the Lord's ministers, but with the devil's priests—and tell some of their tricks, and wish the people to judge of what I say according to the scriptures; for what I say shall be the truth, to the best of my knowledge. And if any person wants to know any thing more about it, let them come to me; for I shall state nothing but what happened near home, and I think I can tell them what they do not wish to know. First, I was at a Methodist meeting once, and when the class met I staid in; and when their laced-jacked priest, or dandy, for so he looked to me, began to enquire of his brethren and sisters for money, one of the sisters did not pay him any thing, and he in a very rough manner spoke to her, which expression astonished me. He said, if I was a young lady, before I would sit in class meeting and not pay my quarterage, I would knit my fingers off to the bone. When I heard this I was astonished, for I thought he did not tell the truth, and now I do not believe it; neither do I believe that his brethren all believed him. But I want you, my readers, to judge whether he told the truth or not; and whether he did not act more like a devil-made

priest, than like a God-made minister. I think he did, for it appears that he cared not for her nor her feelings, so that he got the money. I say a fig for his charity. From this and other circumstances, I believe their aim is to make money, by pretending to preach or by marrying rich wives: Ladies, beware of such money-begging priests. Sisters, you should not be quite so fond of these black-coated preachers of the wicked one. Get their characters first, and that not from them; for if you are a missionary, so are they; and if you are an old school Baptist, and they find that cannot turn you, they can turn themselves; for I believe they are double-minded men. I believe they are just like Saint James said double-minded men were, unstable in their ways. This is my own opinion concerning these black coats, and you are welcome to yours, and I pray the Lord to give you a correct one; for I don't think that there is any other power that can give it.

Again: I was in class meeting and their priest came round with his paper, to get the brethren and sisters to subscribe what they were willing to give him for the year; which they did, and liberally enough too. One good old citizen, a neighbor of mine, subscribed \$2—he went on to the sisters, and presently he came to the wife of the old gentleman who subscribed the \$2, and asked her to subscribe; she told him her husband had subscribed for her—he appeared to be astonished, and said, in North Carolina where I rode last year, every one subscribed for themselves, and not one for all. He still insisted on her to subscribe, until she told him she could not. I felt bad, and I wish you my friends, to think how you would feel in the same situation; and then you

can tell something of the feelings of this old gentleman, if he had any feeling. Some of these kind of men have been priest-ridden so long, that they scarcely can feel when they are spurred. I again ask you to think of the conduct of this priest, and search the scriptures and see if that was the conduct of the gospel ministers in their day, or even in this day. I trow not.

I hope that the Lord has taught me a better way, and a more sure way, than to believe every one that says—Lo, here is Christ; or, lo, he is there. For the word of God tells us plainly, that such false teachers should arise, and cause heresies among us. Now if all are right, as some vainly suppose, then false prophets are not in the world; but I believe the word of God, and believe that there are false prophets here.

I will now conclude my little piece by asking the Lord not to let it be published, without it should be some advantage to his cause—for I know unless the Lord does instruct me right, I shall always err. Then let no man glory in man, but let him that glorieth glory in the Lord. RUDOLPH RORER.

From the Signs of the Times.

Strikers Ville, Pa. Feb. 9, 1836.

Brother Beebe: Please to correct an error in my last communication upon the subject of "Controversy." The error to which I allude, you will find on the 12th page of the present volume, and in the article over my signature headed "Controversy," 3rd paragraph and 7th line, where for "discussion" it should read, *division*. I would not trouble you with this request, did I not view the mistake as too important to be passed unnoticed; first, because it conveys an idea entirely different

from what I intended, as I do not view the subject of "Laying on of hands," too trifling to justify a discussion. And again, it conveys a reflection upon those brethren who have engaged in the discussion of the subject, than which nothing is more foreign from my intentions.

Yours, in unabating esteem,
THOMAS BARTON.

PRIMITIVE BAPTIST.

TARBORO', APRIL 23, 1836.

The Editor of the Christian Index continues in the succeeding number his remarks respecting

"*Missions old as Christianity.*"

We say remarks, for he neither begins nor ends with scripture proof, nor solid arguments drawn from that source. To the objection of the opponents to missions, i. e. "that we have no evidence that missionary societies were formed, or that money was collected to carry on these operations," his reply commences in these words:—

"*First*, the history of the case, if there were no other evidence, furnishes a strong presumption, that the disciples at Antioch considered themselves as a Missionary Society, and that they gave money to defray the expences of those whom they sent abroad to preach the gospel."

It is at once perceptible that our missionary advocate has managed the case with artifice and disingenuity. First, to the acknowledged objection, namely: "we have no evidence that missionary societies were formed," he has added an assumed one,—"*Nor that money was collected to carry on these operations.*" For the objectors to missions have not, so far as we know, denied, that the apostles travelled, and preached, and received assistance from Antioch church, and from others too; nor have they denied that they received pecuniary assistance from them. Secondly, after laying down his principle and availing himself of an assumed objection which is susceptible of refutation, he has brought forward no proof to establish his principle but presumption; he says, strong presumption. As he presumes the disciples at Antioch considered themselves as a missionary society; if he means only that they sent Saul and Barnabas away by divine authority, and that they supplied these apos-

ties with whatever they needed—money not excepted,—and then makes this his definition of "missionary society," we then admit his presumption to be strong. But if he means an institution organised and conducted according to modern practice, his presumption in order to render it strong must receive aid from some other quarter than the scriptures, or reasonings deduced therefrom.

The writer in question, as if aware that the proof he had adduced would not fortify him in his position, says, "We are however not left to rely upon presumptions, and inferences in the case before us." We would ask, what then? After such an assertion, we had a right to expect proof direct, stronger than demonstration. But when his evidence is produced, it is found to be from 2 Cor. x. 13, 15, 16—which reads as follows:

"13. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

15. Not boasting of things without *our* measure, *that is*, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly,

16. To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand."

Now we would ask what this quotation has to do with the present missionary system! What kind of evidence is this, if it is not of the presumptive nor inferential? The writer before us has declined calling it positive proof—and prudently too. If this be the strongest scripture testimony in favor to modern missions, (and we believe it countenances them as much as any other,) it is time the advocates thereof should cease endeavoring to conform the scriptures to the reputed benevolent institutions of the day; and, if they must prosecute the mission cause, to try to conform it to scripture warrant. And we repeat, what has any thing, or all, that is said in the article before us to do with the present system of missions! We admit, beside, that the apostles were called and sent of the Lord, that the church at Antioch, charged by the Holy Ghost, ordained, and indirectly sent them to preach,—that that church might have supplied them with money,—that other churches ministered, perhaps money, and certainly, other necessaries; that they preached to the Gentiles; and at

times reported their success or the work of the Lord to the brethren.

But the churches had nothing national in their constitutions, as the Jerusalem, or Judean Missionary Society,—they made no approaches to a union of church and state,—they had no religious society except the church,—they did not say to the world, come join in membership with us for so much a year; be a life member, a director, or a life director for so much paid down,—they did not admit men who, as to regeneration, neither feared God nor regarded man, to participate in the management and direction of religious affairs, nor give them worldly titles of honor,—nor appoint any of their number to travel, form societies, and beg money for the rest. Yet all these things are practiced by the missionary societies of later times; and form a considerable part of their system.—*Ed.*

New means devised.—It seems, a Mr. Heard, willing “to assist in building a meeting house in Alabama,” procured the engraving of Mr. Jesse Mercer’s likeness, and sold it to obtain funds for that purpose. Does, or does not, this resemble the sale of relics in the Romish church? What tendency is such a practice likely to give to the mind and religion of the seller and the purchasers? Can it, in its nature, bear the faintest appearance of idolatry? Would they deem it proper under any pretext, to procure and preserve in their dwellings or meeting houses, the graven image or sculptured statue of Jesus Christ? If not, do they not in this case honor the creature more than the creator? This, and all other things considered together, we think it not unlikely that there is at this time a prevailing disposition to fall back from the substance of Christianity to the shadow: or rather, from the power of godliness to a form thereof, and from a powerless form to idolatry itself.—*Ed.*

“*Beef!*” “*Money!*” “*Wolf!*” —Among professors of religion, the present is truly a time of excitement. So general and so extensive has it become, that men of all denominations are hurried away from one extreme to another, until they are almost or altogether unprepared to understand each others motives, and judge candidly each others words and actions. One discovers in another an unchristian spirit, and in his haste and promptitude to rebuke him exhibits all the symptoms of the same spirit. Even the aged with whom *there is*

wisdom, have not escaped the baleful and morbid influence of this excitement. Men whose even deportment has rendered them proverbial for moderation and affability, have, in the wide spread current of heated zeal, taken advantage of their long experience and the veneration of hoary locks to turn Christians into ridicule. Hence the opposers of missions, while faithfully warning people against *the root of all evil*, and fearlessly pointing its hurtful effects when made the indispensable handmaid of spreading the gospel and promoting the Christian religion, are represented in the attitude of the Scotchman in Virginia, crying, “*Beef! Beef!! Beef!!!*” Yes: while the Holy Ghost has declared that, the love of money is the root of all evil—that piercing sorrow follows its cravings—that for it, Balaam assayed to curse Israel, Judas sold Christ, Simon Magus was cursed, Achan burned,—and while he has exhorted the man of God to *flee these things*,—if we remind the church of these solemn premonitions, immediately is heard after us the cry of the Scottish farmer, “*Beef! Beef!! Beef!!!*” They often tell us, Christ said, Go into all the world and preach; but they never tell us he said, Freely give. They tell us the heathen call missionaries, “*Jesus Christ’s men.*” A reasonable conclusion is, they must have taught the heathen to call them so. They tell us the heathen say, “*we are sinking to hell.*” This also is repeating what they have learned to say: for it is the fiery edge with which the missionaries are wont to point their arguments ere they cross the ocean. They frequently tell us, Paul said the laborer is worthy of his hire, but not once that Christ said, the hireling careth not for the flock, but fleeth because he is an hireling. They tell us that the gold and silver are the Lord’s, but omit to mention that the Holy Ghost has bid the man of God to flee them with the lusts and cravings thereof. It is expressly called filthy lucre. The Holy Ghost well knew it could not be largely used for religious purposes by the church without defiling her: he therefore pronounced it *filthy*. But because we presume to maintain the honor of this blessed inspiration, straight we are lampooned in the following language: “*A sullen murmur is heard from some selfish bigot, saying, money! money! money!!!*” It is de-

clared of the Bible defenders, the opposers of the new doctrines, that, "they are perpetually complaining that a small pittance of money should be given for the support of missions." We can not persuade ourselves that, the missionaries seriously believe our objection to missions lies in the expending of money alone, nor in the bare circumstance of its being applied to their benefit and support. But if they do believe so, we can rectify their mistake. We object that, it is reproachful and criminal for men professing godliness to prostitute the gospel and the Christian religion to the base purposes of monied institutions and mercenary hirelings, and to make a complicated begging and sale traffic of it. That ministers of the gospel should be encouraged to sell it, and men of the world importuned to buy membership in societies to support it, is abominable. How the money of our country is to be circulated and expended, and by whom received, concerns us not; and he, who imputes to us a counter sentiment, does it at his own risk. For when we speak of the amount and waste of money on missionary projects, it is considered in connection with bible torturers and the sordid plans under the name of benevolence and piety for securing it.

But brother William Mosely, for simply stating ingenuously, the prospect of success in publishing a newspaper which might concentrate the views of brethren, and afford scope for free discussion, is jeered with the name of, "celebrated anti-missionary champion of Georgia," and retorted with, "Wolf! Wolf!!" While they are fleecing sheep and goats with the shears of religion, (after having broken through the wall of Bible warrant,) and devouring the flock with the jaws of division, we justly say, Wolf. But to be even with us, one has discovered a society composed of newspaper subscribers, and another retortingly shouts, Wolf, after it.

Brother Joshua Lawrence too is jibed with, "ay, the patriotic Joshua," for daring to oppose the learned corruptions and accomplished craft of these days. Reader, we leave you to make your own comment.—*Ed.*

☞ A correspondent of the Christian Index over the signature of Philom, has

discovered arguments against the Primitive Baptist, which it seems in his own estimation, are perfectly conclusive. He affirms there is no scripture for Primitive Baptist, and consequently, that our arguments of this kind against the lucre institutions, fall with all their force against our paper. Now considering the heated zeal which is exhibited in originating and carrying on these moving idols, it is not to be admired, if Philom really thinks there is an analogy between them and our paper; and declares the sending abroad a newspaper to subscribers, to be the same thing with religious institutions to beg money for the Lord, to give the heathen to him for it, and convert the world. Philom also affirms that, "the friends of the Baptist maintain that attempts to convert the heathen are wrong," &c. Perhaps his quill was from the left wing, as it has made an awkward turn. We know no friends who maintain such a position. But they do maintain that it is wrong for men to persuade the world that, the church and world conjunctly, with money in hand, can convert the heathen and the world. Philom asks, "what else our subscribers can be considered but a society to sustain our paper;" and declares, "our own doctrine condemns us." Indeed! He who is wont to consider the many anomalous societies of the age as scriptural, and as forming a true copy of apostolic practice, may easily bring his imagination to form a society out of newspaper subscribers; and like Philom, quote this scripture against them: "Thou that preachest, a man should not steal, dost thou steal?" He gives us a grave hang, by asserting, "there are non-professors among our subscribers!" He would know whether "none of our members mingle with non-professors in dram shops?" Ans. Yes, a few of them: and when one has dram'd too much, we put him from among us. And some of them formerly mingled with them in swindling shops: ["benevolent societies:"] and we withdrew from them. And we think the people of Georgia, and elsewhere, would do well to follow the example.

Again, he says, "But who are more sturdy beggars than they? They send their papers for money, and encourage beggars to sell the papers at nearly 20 per cent. usury; for he who procures six sub-

scribers, has one copy gratis." Well! well! diminishing the subscription price is usury! "There is not a minister among them of ripe scholarship, &c." No, no: we have none of us ever immured ourselves in a Theological Seminary, nor been trained to the scholastic divinity of popish vassals and mercenaries, nor mastered the profound scholastic theology of the schoolmen, nor brightened the halo round the temple of science. We will not deceive Philom nor ourselves: we confess we have become fools. "Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool, that he may be wise." 1 Cor. iii. 18. He considers our paper "as a last desperate struggle in the Southern States"—but alas we have "no scripture for it," and so he infers it will fail—we "may influence some ignorant people," who cannot discern the incongruity of "our principles and practice;" but "enlightened people will easily see this." He thinks "some of us engaged in the publication play upon the credulity of the ignorant to get their money"—(Bro. Lawrence has neither received, asked, nor desired a cent of the proceeds of the Primitive Baptist)—that "the Kehukee folks have been so soundly drubbed both in Georgia and North Carolina"—"North Carolina is missionary"—"Mr. Lawrence and his associates will again fail."

But why all this about our paper! Because it *puts not into their mouth*—because we will not flatter them in their enlightened and subtle religious swindling and holy frauds—because we will not be decoyed from the truth by soft words and fair speeches, nor driven from it by ridicule and sarcasm—because we promptly expose their corruptions, and honestly tell their faults. Yes, because we, without the authority of inspiration, will not deceitfully cry, *go and prosper*, they would feed us with the bread of affliction and water of affliction, till they return in peace. No, sirs. So far as the cause of truth and truth's Lord are involved, we will defend ourselves from the aspersions of deluded persons, and from the charges of infidelity and immorality, and still cry to the deceived and the weeping groaning children of God, Come out of her, my people. But then the enlightened will see the discrep-

ancy of our principles and practice, while we hold that, the spread of the gospel and promotion of vital godliness, by the union of church and state, the blending of professors and non-professors in societies professedly religious, the hiring of beggars to roam the country to collect money, for their support, the peddling upon tracts and other things, the selling of memberships in societies for money, the creating of offices and grades in them according to amount paid in, the erection of schools to study the gospel in, and the commanding to abstain from drinks, are all unscriptural,—and that we oppose them accordingly; and the "ignorant" and the credulous will be duped by these things. Consider these things, brethren, and make up your mind. Let him that hath ears, hear.

In conclusion we would say, if the enlightened will detect our inconsistency, they did not need that Philom should point it out; and consequently, he has laid them under no obligation to him: and if only the credulous and ignorant are played upon by our paper, then he can lose nothing, since he cannot want such in his ranks. What object had he in view? Perhaps, to call us—ugly.—*Ed.*

Fellowship without union.—From editorial remarks in the Biblical Recorder of March 9, we copy the following:

"*First*—the association, as proposed by us, was designed to be altogether a *local affair*.—It was intended chiefly for the Neuse and Contentnea associations; but it was thought it might include some from the Goshen, Kehukee, and Tar River. Beyond this we had no thought of extending its limits—much less did we think of recommending it as a principle of action for the whole State. *Second*—we had not the remotest idea that it should form a bar to communion, or to the kindest intercourse between the new and the old associations. Nor had we a thought that it would imply any want of respect or of good feeling towards our opposing brethren. On the contrary, it was supposed that the measure contemplated would be equally an accommodation to both parties. And so far from breaking fellowship with the old associations—so far as our plan was concerned, and so far as we can see now—those churches forming the new association, should they think proper, might retain their places, as at present, in the old associations."

How it could happen that the Editor of the Recorder should not have the remotest idea that the course proposed would form no bar to communion, we are at a loss to

determine. For leaving out of sight those passages of scripture which require the church to be of the same mind and same judgment, to walk by the same rule, and mind the same thing; yet the existence of well known facts, setting forth the essential difference between missionary churches, and those opposed to modern missions, appears to us to form the foundation for more than a remote idea, that a bar to communion will be the result. We are equally at a loss to know how he could suppose it would be an accommodation to both parties, to keep up a union [in name and partly in form,] while some of the churches might be actively employed in promoting missions, and others might feel from principle and scripture that it is a duty not merely to stand aloof in silence, but to step forth to oppose them. If churches or Associations cannot worship and act alike in the same meeting house, we cannot conceive how they can derive comfort, and receive accommodation, from the reflection that they are united, while in full view of the fact that they are severally pursuing religious practices which are at war with each other. The missionary churches might "retain their places, (communion we suppose,) in the old Associations,"—under very different religious practice! Now if the Editor of the Recorder thinks that this state of things ought, or even can, exist long, we will say, we are of very different opinion: for that union which is essential to communion would be impaired; and we should soon behold a fraternity, holding communion without union.

As it respects the Contentnea and Kehukee Associations, we hope that whatever may have been designed for them, or any portion of them, either in kindness or otherwise, will be received with a becoming spirit. If there are any within the bounds of these Associations, who prefer to be connected with a missionary body, every principle of right demands that the Associations should not attempt to detain them. It would be a mutual accommodation and a mutual satisfaction, for such as are cramped and dissatisfied (if any there be,) to attach themselves to bodies with which they could enjoy more unity and more liberty. This is their indisputable right. And on the other hand, if there are any in the limits of the Raleigh, Neuse, and Gos-

hen Associations,* who are grieved with that redundancy of religious zeal which is manifested in the patronage of "the benevolent institutions" around us, and wounded with their wide departure from the apostolic and authorized method and means of spreading the gospel, we hope that said Associations will not try to detain them, and that the aggrieved parties will not suffer themselves to be deluded by specious arguments, but that they will seek the society of the primitive Baptists or ancient order of Christ's disciples. And if they can meet them but once a year, we pray and trust that their company, by meeting and communing together in the scriptural way, will be blessed of the Lord to each other, in consolation that shall last all the time of their long separation.

*Mr. Josiah J. Finch, in a letter to the Editor of the Recorder, proposes that the three Associations last mentioned be united into one body.

*Jonesborough, Jefferson County, }
Alabama, March 13th, 1836. }*

Brother Editor: I will here drop a few lines, which I hope you will give a place in the Primitive Baptist. A little over four years ago I attended a meeting near where I now live, at which time I hope that I was brought to see that I was a lost sinner; and a short time afterwards I was made to rejoice, believing that God for Christ's sake had pardoned my sins. In Nov. 1831, I was baptised. In 1834, was licensed to preach, and shortly afterwards I was ordained. Since that time I have been endeavoring to preach Christ and him crucified. For the last twelve months I have devoted the greater part of my time in trying to contend earnestly for the primitive faith. I am but young in years, and but a minor in the gospel; yet I think I have learned one thing, (that is,) all that will live godly in Christ Jesus shall suffer persecution. We are in the midst of a world of opposition. Christ

says, Marvel not if the world hate you, for it hated me before it hated you.

There is great contention in the Christian world at this time, particularly among the Baptist denomination. Some are crying, Lo, here—and lo, there. Does not Paul tell us of these characters in the last times? then let us not follow their pernicious ways, but let us go to the old Bible, that tells us enough. Does it not tell us that, the Lord will carry on his own work, and that in his own time all his elect shall be saved? What has got into the Baptists of this day? Some of them seem to think that God won't save his people: they are crying that, sinners are going to hell, as if they thought there was danger of some going to hell whom God intended should go to heaven. Now, brother Editor, have not such Baptists as the above named, departed from the primitive faith? Have we any need to fear that the Lord will not carry on his work? I think not. I think some of our brethren of the old stamp have some unnecessary fears, about the missionary schemes of the present day. Although there is much craft practiced at this time, I believe that the Lord is able to blast it in an instant. Then let us not bother our brains about these fellows, for the Lord in his own time will put them down.

Brother Editor: I would be glad for you to give us your views, telling us how we should do towards those who advocate missionary matters; for I am right in the midst of them. Please give me some direction how I must act, for it seems to me that the missionaries will take the country; for they have some scoring preachers, who can almost make the acorns fall before they are ripe. Then you will suppose that I fare

but middling, yet I feel resolved to contend for the good old way.

WM. H. HOLCOMBE.

Remarks.—A brother requests us to give him our views of the manner in which he should act towards those who advocate missions. In reply we would say—

Upon the introduction of missions and similar institutions into this country, brotherly steps were taken in all cases, (so far as we know,) to convince the advocates thereof of their evident corruption in doctrine and practice. Appeals were made to the word of God, the church's counselor; and a determination was manifested, that unless the innovations upon the practice of the primitive church were abandoned, a division must ensue. Very little regard has been shown to the faithful side by missionaries; they have evinced an unshaken purpose to prosecute missions according to their present favorite plans of operation, at the risk of sacrificing fellowship, and the pattern of the apostolic churches. The opposers of the reputed benevolent institutions, no longer able to enjoy comfort in union with the friends of such measures, and fully sustained by the precept and example of our Lord and his apostles, have, after much patient and faithful remonstrance, renounced, and are still renouncing, all church connection with them. Therefore we would say to our inquiring brother, and to all others, Preserve steadily an eye single to God's glory, and let this be the foundation to build all your actions upon. Remember, that the fairest prospect of promoting his glory, and consequently your own collective and individual happiness, lies in maintaining unceasingly the doctrine and practice of the New Testament. In order to preserve the sacredness and force of the precious truth contained in it, promptly discountenance every departure from it. Consequently you can give no encouragement to the filthy and lucrative operations of the day. And since fellowship with those who practice error, is a decided countenance to error itself, you cannot fellowship the advocates of the new schemes without countenancing and partaking the same error. Support the truth by a well ordered life and pious godly conversation; and seek no revenge for their ridicule and personal abuse. Fear no frown and court no smile. Be not warped nor deterred by wealth nor superiority of talents. Say

nothing of them but what is correct, and keep back nothing that is corrupt. Remember Eliashib, and let not kindred nor friendship decoy you from the truth or ensnare you in abuse of gospel system. Be mindful that truth has been in all ages on the weaker side, and be not discouraged from duty because of being in the minority. Keep up a distinction between abuse and severity. Abuse answers no good purpose; but error established by habit, and obstinately persisted in, must be met with harshness and severity. And let it not dishearten you if you are alone. It is better to be alone on the side of truth, though driven from society and fed by a raven, than to go with the multitude in error, amid sumptuous fare and popular applause. In conclusion, our advice is, to have no fellowship with the members of the various new societies, nor with any that holds them in communion; believing this to be necessary to preserve the truth uncompromised, as well as the comfortable union of brethren. — *Ed.*

Wilmington, N. C.

Brother Editor: The church in Wilmington of the primitive Baptist faith, take this opportunity to inform you and all the rest of our beloved Baptist brethren of the old stamp, what we have suffered here for righteousness' sake.

The church at this time consists of 21 members; and the hope is entertained, that many more will soon be added. We were for a while but 8 unorganized persons; but, thanks be to God, we are again constituted into a body. About 24 or 25 years ago, this church was first constituted by brethren, Job Thigpen and Amariah Biggs; and while brother Biggs lived, the church seemed to live in peace and love. But after the death of brother Biggs, the church appeared like lost sheep; yet God was good to give her some more ministerial helps, and a few more of us were added, who seemed to live in as great love as they did before. It was not long however, before the Lord took away the

great blessing of the pastor he had sent us, and we were left without a watchman on the walls of our Zion, to watch the approach of the sword and sound the trumpet. For a while we slept in ignorance—the missionary sword came, and great has been the destruction of it. For it has turned every way to cut in two this once beloved little band of brethren. The more it ground itself upon the unscriptural and anti-Christians' grind stones, such as Tract Societies, Bible Societies, Temperance Societies, Theological Seminaries, and our hearts, the duller it got; until it hurt so bad that we have taken to the covert that is provided for all the wounded and suffering lambs of God: and in this we beg your prayers, dear brother in the Lord.

Brother, I want to tell you what the missionaries have done in this church. About four or five years ago there came here some missionaries, (friends, as we then thought, but spies, I now believe,) who persuaded us to send for ministers. At first we hesitated, but at length we did so, not knowing what their creed was, neither knowing then that money was the main spring of their religion. They came, and to work they went, and soon got a good many into the church, by which means they soon set aside the old Constitution, organized it upon their own plan, raised a Temperance Society, and tried to toll or drive us into every unscriptural mire they could. Unwilling to go on in this way, we have separated. No more at present, but to greet you, brother, in the Lord.

JOSEPH KING.

☞ He who is willingly conquered by truth, is a conqueror himself.

Merrill.

POETRY.

THE MYSTERY OF FAITH.

SECTION VI.

*The mystery of free justification thro' Christ's
obedience and satisfaction.*

No creature ever could or will
For sin yield satisfaction full;
Yet justice from the creature's hand
Both sought and got its full demand.

Hence though I am, as well I know,
A debtor, yet I nothing owe.
My creditor has nought to say,
Yet never had I aught to pay.

He freely pardon'd every mite,
Yet would no single farthing quit.
Hence every bliss that falls to me
Is dearly bought, yet wholly free.

All pardon that I need I have,
Yet daily pardon need to crave.
The law's arrest keeps me in awe,
But yet 'gainst me there is no law.

Though truth my just damnation crave,
Yet truth's engag'd my soul to save.
My whole salvation comes by this,
Fair truth and mercy's mutual kiss.

Law-breakers ne'er its curse have miss'd;
But I ne'er kept it, yet am bless'd.
I can't be justify'd by it,
And yet it can't but me acquit.

I'm not oblig'd to keep it more,
Yet more oblig'd than e'er before.
By perfect doing life I find,
Yet *do* and *live* no more me bind.

These terms no change can undergo,
Yet sweetly chang'd they are: for lo,
My *doing* caus'd my life, but now
My life's the cause that makes me *do*.

Though *works of righteousness* I store,
Yet *righteousness of works* abhor;
For righteousness without a flaw
Is *righteousness without the law*.

In duty's way I'm bound to lie,
Yet out of duties bound to fly:
Hence merit I renounce with shame,
Yet right to life by merit claim.

Merit of perfect righteousness
I never had, yet never miss;
On this condition I have all,
Yet all is unconditional.

Though freest mercy I implore,
Yet I am safe on justice' score.
Which never could the guilty free,
Yet fully clears most guilty me.

CREATION.

1. The first day heav'n, earth, light, JEHOVAH sent.
2. The next, a water-sund'ring firmament.
3. The third made dry land spring with flow'ry pride.

4. The fourth set up bright lamps time to divide.
5. The fifth brought swimming fish and flying fowl.
6. The sixth, earth's herds, and man to bear the rule.
7. The seventh brought forth no more, yet brought the best,
The lab'ring creature's and Creator's rest.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. George H. Alexander, *Columbia*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Benj. Briley, Jr. *Greenville*. John A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Auderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Puckel, *South Washington*.

GEORGIA.—William Moseley, *Bear Creek*. Robert Gilliam, *Fayetteville*. A. Cleaveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. Leonard Pratt, *Mountain Creek*.

ALABAMA.—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Fredonia*.

TENNESSEE.—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*.

MISSOURI.—Samuel D. Gilbert, *Portland*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*.

PENNSYLVANIA.—Hezekiah West, *Orwell*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*. C. Suydam, *Hopewell*.

NEW YORK.—George Clarke, *Buffalo*.

RECEIPTS.

Elizabeth Pender, \$1	William Exum, \$2
Foster Jarvis, 5	Jno. H. Fuller, 1
Chas. Taliafero, 1	Pleasant Brummit, 1
Benj. Briley, Sen'r. 1	Rowell Reese, 5
Lemuel Hardy, Jr. 1	R. M. G. Moore, 5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. I.

SATURDAY, MAY 14, 1836.

No. 9.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(continued from our last.)

Now then we come to the text: "And I saw three unclean spirits like frogs come out of the mouth of the dragon," &c. Then as unclean spirits like frogs come first in the text, we shall begin with frogs first, in explanation of the text.

First then, frogs are amphibious animals, and can live in the water or out of the water; and this is done by means of an air bladder under the throat, by which means they respire in from the lungs to the bag under the throat, and from the bag again back to the lungs—or in other words, they fill the bag under the throat with air, and then this air serves them for ten minutes, an hour, or months, as necessity requires; just as the breathing of the whale, or the breath of a diving man; or as a more fit emblem, the camel drinks in gallons of water at a time, which is deposited in a certain stomach or reservoir for use, and he can go twenty days without another drop, because he can supply his stomach for food out of this reservoir at pleasure. So with the frog, turtle, or tarapin, they can supply themselves with air under water, from this air bag, at pleasure, for months, as the camel does with water for days. Here I note, I have dissected two frogs to obtain the meaning of these scriptures. You will take notice of

this air bag. I dissected a frog in December last, and to my astonishment she was as full of eggs or spawns, as in August in a wet spell. I also this day, the 11th of March, have dissected another, and find her as full of frog eggs as the other; this shows that frogs are a prolific animal, and prepared at all times for generating. Don't forget this. Frogs have five hind toes and four on their fore feet, and somewhat resemble the skeleton of a man except the head and mouth. Remember this. The mouth of a frog is somewhat of the snake kind for shape, but yet without teeth; but still frogs have very large mouths, more so than any other animal I have seen according to size. Treasure up this also in memory. Frogs when young are what we call tadpoles; first comes the spawn, then when hatched the tadpole with a tail and no feet, but after the feet are formed then the tail falls off and he becomes a frog of his own species, and begins to hop about instead of waddling in the water with his tail. This has made some people think it rained frogs, to see so many hopping about after a shower of rain; when in fact they had not long been hatched from the spawn of the frog by some former rain to tadpoles, and then to frogs, and are now seen moving in every direction for support. Don't forget this. Frogs are hepping animals, and not walking ones. Among other curious parts of the frog is his tongue, which is fastened to his under lip instead of down his throat, and also prevents the water going into the bag under his throat, as the flap of the windpipe covers that when we swallow, otherwise it is open for us to breathe through. So with the frog, this air hole so far as I could examine with my spectacles, connects with the lungs and opens under the flap of the tongue, so that when

the bag of the throat is filled with air, the frog can press down the flap of the tongue and all the air is safe within; and thus he can keep the bag inflated, or by lifting the tongue let it out through the nose; and when shut up by stopping his nose, so far as I have tried, he can live and breathe from bag to lungs and from lungs to bag. I have no room to answer objections to this statement. I have many more curious particulars to relate, as regards the anatomical parts of frogs, but want of room forbids; and also to their torpid state in winter, as well as their food, and many other things relating to my new science of Froggerly. Don't laugh, until you read the issue of Froggerly; then speak and laugh as you please, and I won't be mad, whether you approve or disapprove.

Next we notice the different species of frogs. And first, the bull frog as the master bull of all the pen of frogs; there are two sorts, the black & the green, and their eyes are so placed in their heads that they can see the whole horizon at once, like rabbits, without turning their heads, by means of the situation of their eyes; they are called bull frogs, because the largest kind of frogs I have ever seen, and because of their bellowing noise, somewhat resembling that of the bellowing of a bull. If these bull frogs were the kind John alluded to, then the popes of the Catholic church were these bull frogs, bellowing in the popes' bulls over Europe, Asia and Africa. But more, if not forgot.

The second sort is what we call the spring frogs; these are of two sorts, the green and the striped. We call them spring frogs, because they can spring as quick and almost as far as a buck; we call them spring frogs, because they inhabit springs, and live in them and on their banks, and therein hide themselves on the approach of danger. If these were the sort of frogs John alluded to, then it seems to me it must mean the clergy who can spring from place to place, or county to county, and hide their uncleanness in the spring of the gospel, and therein catch bugs and muddy the gospel spring of life.

The next species of frogs is what we call the rain frog, which has a yellow belly and a grey colored hide; which sort of frogs live in the trees, and generally before rain make a noise something like a man gritting his teeth. If it was this sort of frogs John alluded, then it might

be to represent all hypocritical priests, who like the Jewish priests gnashed their teeth, &c.

The next species of frogs is the horned frog of Louisiana. This frog, we are told, can live six months inclosed in a little box without eating; it has two pair of short horns inclining backwards, three short white horns grow out of each cheek, two pair of principal horns on its back, and a number of lesser ones; and what is more uncommon, this horned frog has a tail about three-fourths of an inch long, &c. This kind of frog I have never seen—see Brown for further description. If to this kind of frogs John alluded, as this was found 700 miles up the Missouri river, then I think we cannot mistake the revelator's meaning; that he meant all horned clergy, who armed with law power will persecute men even unto death. But more, by the by.

The next and last species of frogs I notice is, what we call the toad frog. These are the kind I have dissected; these are the most common and the most numerous in our country, and I am persuaded these were the kind that plagued Pharaoh, king of Egypt; because they are the most numerous, and so gentle that they will live in cellars or in houses that people inhabit every day; then no wonder they came up into the kneading troughs of the Egyptians, &c.

Then I shall suppose it was to the likeness of toad frogs that John compares the three unclean spirits, as they are the most common and the most numerous. For I acknowledge I do not know what or which kind of frogs he meant; or whether he knew of any other kind that I don't know of, I know not. So I must take it as it stands that he meant frogs, let them be of what sort they would; whether bull frogs or toad frogs matters not much, since they are all of the same species, have big mouths, &c. Now remember, they were not frogs that came out of the mouth of the dragon, beast, and false prophet, but unclean spirits; and he likens these three unclean spirits to frogs—of this I will tell you hereafter. But remember that frogs were one of God's judgments on the Egyptian nation, and plagued them until Moses killed them in heaps, and the land stank with their dead carcasses. So is moneyed clergy in the spiritual sense these frogs, that are God's judgment on nations, that creep into and plague the

church, and will in the end die in heaps and the land stink with their dead carcases. Have patience, and I will come out at last, and tell the truth so far as I believe.

The next thing I have to explain is the dragon, out of whose mouth one of these unclean spirits like a frog came. Various is the opinions of the learned historians of past times, about the scripture word dragon. Some have said it is a kind of winged serpent, very fierce and cruel; others, that it was a large serpent of extraordinary size; others, that it was dolphin fishes, &c. The Encyclopedia mentions two kinds—the volans, or in other words, flying dragons with wings and legs, which inhabit Africa and India; and also of the dragon of America, which has wings affixed to his fore legs, which is not the case of the first sort—and also that both of them are harmless animals and feed on insects, and that this species of dragon belongs to the amphibia reptile creation. Now all these men that have heretofore wrote historically about the dragon were but men, and I will not hesitate to say, my betters as to learning; yet I have my opinion as well as they, and that opinion will I give, of the description of a dragon in a short way from the scriptures, as being the most ancient account of dragons on record; and as the most correct, I think, and more to be trusted for a faithful description of a dragon, than historical writings of historians of later date.

The first place dragons are mentioned in scripture is in Deuteronomy, xxxii. 33: "Their wine is the poison of dragons, and the cruel venom of asps." The second is in Nehemiah, ii. 13, which mentions a well by the name of the "dragon" well. The third scripture is in Job, xxx. 29: "I am a brother to dragons, and a companion to owls." The fourth place of scripture is Psalms, xlv. 19: "Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death." Psalms, xc. 13: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." This is spoken of Christ, what he should do on his coming into the world, &c. Psalms, cxlviii. 7: "Praise the Lord from the earth, ye dragons, and all deeps." This is in David's call for all things to praise the Lord, dragons not excepted. Isaiah, xlii. 22: "And the wild beasts of the islands shall cry in their desolate hou-

ses, and dragons in their pleasant places." Now nobody can help seeing by this text, that no kind of fish can be here meant, as fish of no kind can dwell in houses or palaces. Then the dragon can't mean a fish, &c. Isaiah, xxvii. 1: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Now from this text it would appear, that the dragon was some kind of fish in the sea; and it agrees with David in the above, thou breakest the heads of the dragons in the waters. Yet the other texts seem to convey the idea, that it was a piercing crooked serpent, perhaps what we call the sea serpent—but more in the conclusion. Isaiah, xxxiv. 13: "And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls." This is God's curse on the land of Idumea. Now no man can think that owls and dolphin fishes can both live in the same courts and fortresses together, when one lives by air and the other by water. Isaiah, xxxv. 7: "And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass with reeds and rushes." Now this text has an idea that a dragon was a kind of beast, and not a fish; which is proved by the words, where each lay, and also by the parched and thirsty ground, &c. Isaiah, xliii. 20: "The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." Now there is not an idea in this text, that can lead us to think that the prophet had an idea that a dragon was of the fish kind; for he associates the metaphors of owls and dragons together, as both belonging to the land and wilderness, &c. Isaiah, li. 9: "Art thou not it that hath cut Rahab, and wounded the dragon?" Jeremiah, ix. 11: "And I will make Jerusalem heaps, and a den of dragons." This text is also clear that dragons do not mean fish of any kind. Jeremiah, x. 22: "Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons." This shows that a dragon must mean a beast or serpent, and not a fish, by the word den, &c. Jeremiah, xiv. 6: "And

the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass." In this text the wild ass is said to snuff up the wind, like the dragon; then of course from this text, the dragon must be a beast of some kind. Jeremiah, xlix. 33: "And Hazor shall be a dwelling for dragons, and a desolation for ever." Hazor was a city, then either beasts or serpents must be meant here by dragons. Jeremiah, li. 37: "And Babylon shall become heaps, a dwelling-place for dragons." This shows the ruin of the city of Babylon, and that that famous city should be inhabited by dragons, and so must mean a beast or serpent of some kind. Ezekiel, xxix. 3: "Speak, and say, thus saith the Lord God; behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers," &c. Micah, i. 8: "Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls." Now you see there are three texts quoted, that associate dragons and owls together and so cannot mean a fish, &c. Malachi, i. 3: "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." This text closes the whole account of dragons from the Old Testament writers, and their ideas of dragons as recorded by them.

Now let me remark on all these texts in a short way, and that is, that dragons are said in the first text to be poisonous and associated with the asp, which is perhaps the most poisonous of all the reptile creation. It is said in history, with the poison of an asp Queen Cleopatra put herself to death, &c. Then from this text and others, such as the piercing and crooked serpent, &c. some historians have concluded, that the dragon known to the ancients was of the serpent kind, poisonous as the asp, and had wings, &c. all of which they think is proved by Isaiah and David in the texts I have quoted, &c. But want of room and not wishing to be too lengthy, admonishes me to say, from all the scriptures quoted, that the texts prove fairly that the divine writers had an allusion to two kinds of dragons—the water serpent kind of dragons, to which they allude in their metaphorical way of writing, which they esteemed as poisonous as the land serpent asp and equally dangerous to man; and this is proved by the words waters,

deeps, and sea, as applied to the dwelling of dragons, where God broke their heads, &c. And the texts quoted fully prove that there was a land animal or serpent, or beast of some kind that inhabited the wilderness, and that delighted to dwell in the rubbish of Judea and cities of Babylon; for these cities as pronounced by the prophets shall be their dwelling place, after the destruction of these famous cities.

Now I am inclined to think, in opposition to all historians that I have read, that there was a fierce and cruel beast known to the ancients by the name of the dragon, as well as a sea serpent or monster of the same name. And my reason for it is, they are spoken of in the above texts as having dens, as laying, as snuffing the wind, as a wild ass—are said to lie in the midst of rivers, or in other words thickets of rivers—are said to wail, and lastly, Esau's mountains are said to be laid waste for the dragons of the wilderness. And thus putting all this together, I am bound to believe there was known to the ancient writers of the scriptures such a beast as what they called dragons; what kind of beast that was, is quite another question—whether now extinct or not, as the mammoth and others, whose bones do show that they did once exist on earth. And although no traveller, or modern history, gives us any account of such an animal beast in the four quarters of the world, this don't disprove the fact that such dragons did once exist, and with which the ancient writers of the scriptures were well acquainted.

I feel that I shall be too tedious, and therefore come to the New Testament for further proofs of this matter, of the description of the dragon. The first place dragon is mentioned in the New Testament, is in Revelations, xii. 3: "And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman," &c. Now take notice, here the dragon is said to have a tail, heads, &c. and the dragon is mentioned in the same chapter as a serpent called devil, satan, &c. in the 7th, 9th, 13th and 16th verses—and in the 13th chapter, 2d, 4th and 11th verses—and then we come to the text, 16th chapter and 13th verse, out

of the mouth of the dragon—and the 20th chapter, 2d verse, closes with: “And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years.” Thus I have given you a faithful detail of a dragon from scripture, and some sketches from history

(to be continued.)

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 5.

And in conformity to this sentiment, we hear it said by the inspiration of the Holy Ghost, “It is good that a man should both hope and quietly wait for the salvation of the Lord.” Lam. iii. 26. But men have become so wise of late above that which is written, as to inculcate a different sentiment; and esteem it unfashionable, out of date, and not at all consonant to the refined taste of the times in which we live, to believe and preach such an Antinomian, do-nothing, licentious doctrine as they would have this to be. They argue that the state of society has so much altered, from what it was in the primitive ages of the church; and mankind have improved to such a degree in the arts and sciences, astronomy, philosophy, and mechanism; and are so vastly under the influence of the new school system institutions of the day, that this old fashioned way of preaching is quite out of order and altogether useless—that it will not suit, does not take with the notions of men now, and should be abandoned as a mode unproductive of results in any degree beneficial to the welfare of men, but rather to the reverse. Their argument leads to this: “What! to talk of a man’s both hoping and quietly waiting for the salvation of the Lord!—mon-

strous doctrine! away with such notions. But come, sinner, come—we can teach you better things than these; for instance, just come and get down in this altar here, and my soul for yours but you’ll get religion in fifteen minutes. Or, you, Mr. Sinner, come forward and occupy this anxious bench awhile, and its holy influence will soon procure your salvation. Or you, Mr. Sinner, step across to this mourner’s seat, and if you don’t get religion this time, it will be because you don’t groan loud enough, or agonize hard enough; but you will certainly get it the next time you come. And as for you, you hard-hearted sinner there with a head on, if you will go home and pray seven times a day for a week, and don’t work out your salvation in that time, I’ll give you my ears; or if you should prefer to make shorter work of it, however, just tumble down there where you are and pray hard for ten minutes, and with the aid of my prayers and the prayers of this holy congregation,—my holy avocation for it but you’ll effect the salvation of your soul, and that speedily.”

They further say to their hearers, “You must not pay any attention to what these old rigid Predestinarian Baptists say about waiting for salvation—trusting in the Lord for salvation—or believing salvation to be of the Lord alone. As for them, they are not to be believed; they are enemies to all men, and will not submit to the decrees of our honorable Sanhedrim. We say unto you be up and a doing. Do and live—wait for the Lord to do, and die. God never yet pulled any man to heaven by the hairs of his head; but man to be there must go himself, whether God wills it or not, even if he loses all the hair off his head in butting the chamber door open that

leads to the throne of the King of Kings."

Say they, "We know you are as dead as Lazarus was when in his grave, but what of that? you can come forth, you can rise up and walk, if you choose; it requires but a slight exertion on your part to rise from the dead. We also knew that Christ died for you and all mankind besides, but what of that? it's a small matter after all, for his atonement will never save any man, unless the man in the first place obliges God so far as to let the atonement extend to him by changing his own soul, cleansing it from all iniquity, purging it from sin, and making it by his own hard scouring a fit temple for the reception and indwelling of the Holy Ghost."

"The atonement," they argue, "is a very fine thing, if you choose to make it so by giving it the finishing touch in producing the desired effect it should have, but not otherwise. For unless men of their innate goodness and ability choose to believe, obey the commandments, and finally work out their own redemption, not one of them will ever be saved. Unless they choose to do this, Christ has died in vain, God will certainly fail in his purpose, and the glorified Son of God need not have gone to heaven to prepare places for them among the mansions of his heavenly Father. They will never get there, no not one of them; but will all have to lift up their eyes in hell, and groan with the devil and his angels forever."

But enough on this link. Bro. Bennett, I will just make two enquiries of you here—and first, is not the above the great and leading tendency of all the popular doctrines promulgated amongst men in the present age of the world, under a color of Christ's gospel? Second-

ly, is all or any of this kind of stuff in the least degree consonant to the principles of God's plan of salvation and Bible truth!*

In strict accordance with the principles of the text, Saint Paul urges upon his Thessalonian brethren the importance of this consideration. He says, "We are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth." 2 Thess. ii. 13. Now this appears to be a clincher, as we would say in common parlance; and no doubt but the great apostle to the Gentiles thought it sufficient for all reasonable folks. But yet after all it will not do for the polish'd gentry of our day. They verily will not give into the notion of God's free sovereign choice of his people, from the beginning unto salvation. Such a position of affairs as this would not leave them enough to do to afford ground for exultation and vain glory. And no religion now-a-days, with most people, without a vast bundle of this kind of trumpery attached to their girdles. "Here is the truth of the matter," they argue. "When man believes he then is chosen unto salvation, and this choice is of necessity produced and procured by the belief itself." They dare not with any consistency say that God makes this choice, for that would be folly with him. Inasmuch as man has procured the salvation by believing, it must be useless for God to choose him to that which he had already acquired by an act of his own performance. This choice then would of course be superfluous. Therefore we are bound to declare, that this doctrine throws the power of salvation ex-

clusively into the hands of man and not of God. And in that case salvation would be of man, and the doctrines of the text subverted.

C. B. HASSELL.

*The enquiries addressed specially to ourself by our much esteemed Bro. Hassell, very probably were not designed to elicit an express answer. But with pleasure we avail ourselves of the privilege cordially to answer the first enquiry, Yes. To the second: we answer, No. And we hope there are yet seven thousand (and more,) whose hearts will warmly beat the same response.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Dear Brother: From a notice in the "Signs of the Times," I learn that you have at length embarked in the publication of the "Primitive Baptist," and that it is to be devoted, as its very name signifies, to the primitive Baptist cause, or that faith and order established by the Head of the Church and tenaciously observed by all the primitive saints, as delivered unto us in the statute book of the great King; and in the same spirit, to oppose every false way. With this assurance, my brother, I rejoice, and pray that you may constantly "Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein:" for I can assure you that primitive theology is a very scarce commodity in our market at the present day. In prosecuting the course thus chalked out I not only *wish* you success, but send you herewith enclosed five dollars, for which you will forward your paper as directed below. Bro. Beebe, of the "Signs," has had a host of opponents to encounter since he commenced that paper: indeed, like him whose cause it espoused, it was persecuted even when "lying in a manger:"—the prospectus was assailed, from the

Gentile Rabbins—the D. D.'s—down to the most insignificant scribbler in the ranks of the new-school; and so will it be with the "Primitive Baptist," so long as it shall hold up prominently to view, that odious thing in the eyes of anti-Christ and the world, PRIMITIVE CHRISTIANITY, and expose all the serpentine tricks and windings of the man of sin.

I have never been tacked to the "List of Agents" for the Signs of the Times," yet perhaps I have obtained for that paper as many subscribers as many of the regularly authorised agents; and shall endeavor so to continue, not so much that the Editor may make a *fortune*, as some of the modern Ishmaelites have said, but that the truth of the everlasting gospel which the "Signs" supports, may be more extensively disseminated. Thus, my brother, I shall take a pleasure in acting relative to the "Primitive Baptist," which I am pleased you have bro't into the field; and I trust that it, and the Signs of the Times may harmoniously unite in spreading a savor of the Redeemer's name, and long be vehicles of information to the household of faith; and that by means of these channels of communication, they may hold converse with each other at a distance, being all *fellow helpers to the truth.*

There are, in the United States, a sufficient number of Baptists of the primitive faith and order, to support not only two papers, but, at least one for every three States in the Union. Though we acknowledge, from the Bible, that the saints have ever been, and are, compared to the great mass of mankind, but *few in number, a little flock*, and not *every nation*, but "*out of every nation*" shall they be called, (and when congregated around the throne will constitute a *multi-*

tude which no man can number;) yet we are not willing to admit, as their enemies wish to make appear, that the company of the saints with us is smaller than it really is. Many thought, indeed, before the publication of the Signs of the Times, through which medium they have been enabled to hear from each other, that they were in circumstances similar to those of God's ancient prophet when he exclaimed, *Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life.* But we have found thro' this medium, that there are many in all the parts of our country, who have not *bowed the knee to Baal.* Let all such arise, and not only subscribe themselves, but use their influence among their friends and acquaintances, and the result will be, I have no doubt, a permanent support for both papers. Brethren, let us not only *subscribe, but pay.* I desire never to see "A Dun," in these papers. In the new-school periodicals we frequently hear heavy complaints against the people for not *paying their preachers;* and of the *preacher and family starving;* and of their subscribers *not paying up arrears, &c. &c.* But let not these things be *once named* among us. "The saints—the followers of the Lamb—

Are men of honor still."

"Still with their lips their hearts agree,
Nor flatter'ing words devise;
They know the God of truth can see
Through every false disguise."

Many brethren who are decidedly with us in heart, stand related in various ways to those of the new order: patronise their papers that cost, the cheapest of them, I believe, as much as yours and the "Signs" both. But these ties in some instances have been broken,

and however strong they may appear in other cases, they will, nevertheless, under the reign of grace be dissolved; and when that blessed time shall have come, the support of every kind and influence of the saints, will be concentrated to the proper point, and upon the proper objects. May the Lord hasten it! May it be his good pleasure to roll onward the time when there shall be a broad and distinct line drawn between Christ and anti-Christ! May we be found on the Lord's side.

I am your brother, and companion in tribulation, and in the kingdom and patience of JESUS CHRIST.

JOHN CLARK.

Fredericksburg, Va. }
April 17th, 1836. }

PRIMITIVE BAPTIST.

TARBORO', MAY 14, 1836.

It may be seen that, we copied into the 5th number of the Primitive Baptist, an article from the Biblical Recorder, which article embraced an extract from the Circular of the Contentnea Association, which contained sundry statements setting forth the corruptions of missions. It may be seen also that the Editor of the Recorder, Mr. Meredith, reduced the statements in said extract to two allegations which he affected to deny, and to which he demanded proof by "cases and facts." It may be further seen that, to Mr. Meredith's creature whether real or imaginary—formed of the charges in the extract, we paid no attention; but, taking the extract in its original form, we produced cases and facts drawn almost exclusively from their own (missionary) documents, to sustain the declarations made in the said extract. These cases and facts were represented too in their own words and marked with the quotation. Mr. Meredith has not made but a single exception to the truth of our cases and facts: one of them he has said, "we shall believe when it is proved." This is clearly an admission of the truth of all the rest. In this predicament, after reiterating his own form of the "allegations," and giving us a nice specimen of his adroitness at

lampoon, he has sought means to evade the conclusion, by insinuating that the cases and facts have no bearing upon the question in debate, and by denying upon this ground, the whole evidence. But why should he deny one of the cases? A plain inference is, a design to weaken the force of the others. But if he will take the responsibility to deny it, he is informed it can receive a *confirmation* stronger than a double comma. He makes a show of appealing to those opposed to missions for a decision. For ourselves, we do not expect, (though our proof is before the public,) that both missionaries and opposers will pass the same judgment upon it. And although we could wish that both would make an impartial decision, yet we cannot flatter missionaries by appealing to them. We cannot hope for such a decision from those who encourage a system which has severed the Baptists,—sells memberships into reputed religious societies for money, admitting without distinction the religious and irreligious,—encourages the practice of travelling agents to beg money for apparently pious purposes;—in a word, a system combining so much zeal, without any Bible warrant. This ostensibly candid, but really sham, appeal of Mr. Meredith, is perhaps his best shift to elude the force of evidence.

“Mr. Meredith remarks as follows:

“After ransacking missionary documents from Maine to Georgia, and from the year 1804 to the present time—and with the Rev. Joshua Lawrence to help him in the bargain, Mr. Bennett has not produced a solitary fact nor a solitary syllable that can favor either one of his allegations, nor indeed any allegation affecting the cause of missions or the integrity of its friends and supporters. Whether or not Mr. Bennett and his partizans are now convicted of ‘wanton and intentional calumny,’ we leave for the decision of others.”

Within the period and space above named we have specified but a few of the cases and produced but a few of the facts, which nevertheless exhibit the corruption of missions. The whole system, tried by the word of God, shows a spirit at work in it, which is adverse to the spirit of Christ. There needs no “ransacking” to see that missions in all their connections are sustained by *filthy lucre*. There needs no revolutions of time to prove that money is the mainspring of their operations. Chronology is only necessary in this case to ascribe their birth to popery. Urban and Loyola spoke well for them. The *propaganda fide* was instituted for their support.

As to Bro. Lawrence’s help, we shall not despise it:—but of the altercation before us, he knew nothing till he saw it in the Primitive Baptist. But how does Mr. Meredith talk?

he denies none of the facts, (with a single exception,) yet declares we have produced no fact! He could not deny the “facts and cases;” and whether we are convicted of “intentional calumny” he leaves others to decide—but lest they should not give a verdict for him he says, we have not produced a solitary fact? He must have been tangled in his own “line.” While he tacitly admits all our cases and facts, except one, (and it would serve his purpose better to deny them all,) we are quite as ready to submit the decision to others, as our friend of the Recorder is. The case which he objects to is that of Mr. R. T. Daniel; and his objection is in the following language: “As to the *slang* about Mr. Daniel’s making promises which he had no expectation would be fulfilled, we shall believe it when it is proved.” Now as this is the only case Mr. Meredith has objected to, we should be ungenerous to insist upon this one further than what is stated above. As if fearful however that others might not decide as he could wish, he has sought to obtain satisfaction by ridiculing himself. Of this part of his document we should take no notice, were it not that he has kindly tendered his services to advise us, and that we are willing to an interchange of good offices. He alludes to his call upon us for proof—says, “our call has been accepted by a Mr. Mark Bennett—this gentleman has taken the bait and swallowed the hook, he must now either break the line or come ashore.”

It appears *he has toiled all the night and taken nothing*. It might have been because his line was twisted the wrong way, by both admitting and denying the same facts. Or, it might be because he fished on high land for “the little, jealous, bloated animal of the mud hole.” For Mr. Meredith says, “we are well assured that these brethren have no more to apprehend from the calumny of such a man as Mr. Mark Bennett, than has the stately ox of the meadow from the little, jealous, bloated animal of the mud hole.” Now if he fishes again, we would suggest to him the propriety, if he fishes with a line, to use a *three fold cord*; but if he fishes with a net, to *cast the net on the right side*. Mr. Meredith reminds us, his object is not to raise “a laugh against friend Bennett,—the case is too serious to make a joke of.” It is doubtless too serious for the comfort of friend Meredith and his fraternity. He alludes to the reformation of Luther and his colleagues, and speaks of the opposition by the “Pope’s minions,” with apparent intent to place us in the stead of the latter. This allu-

sion is very unfortunate for Mr. Meredith. He seems to have forgotten that missions was the engine of the Pope and his minions, exerted to check the reformation, and that the Jesuits did more to check its progress by their missions, than did any instrument of the Pope; and that the theological colleges which friend Meredith so warmly advocates, have their prototypes in that patronized by Pope Urban, and that copied by France; and that the Pope commanded pecuniary endowments to be bestowed upon his missionary institutions, long before friend Meredith and his cotemporaries espoused the cause. Those who are contending in pointed language for "universal union," and the "catholic church," may point to us, to be sure, as the "Pope's minions," as the "pharisaical Jews," as "accuser of the brethren," and as the "worst enemies" to the household of faith.

Mr. Meredith continues, "We suppose we are under some obligations to Mr. Bennett, for his attention in honoring us with a place on his list of hypocrites. We must inform him, however, that we cannot return the compliment. Our religious principles do not exactly allow us to return 'railing for railing,' nor have we got time to throw away in personal altercations with any one."

We would here remark that, we pointed out, agreeably to scripture and reason, as faithfully as we could, some of the fruits of hypocrisy, without designating any particular person as a hypocrite. It remains with all others, as well as Mr. Meredith and ourselves, to examine these fruits or marks of hypocrisy, and, if they are found to be the true fruits, to ascertain next whether we bear them: and if we do, it behoves us to destroy their root as soon as possible. And as to Mr. Meredith's obligations, we do not, personally, hold him bound even as to the manner in which he is to discharge them. But, while his principles forbid railing, it seems still, his text book has no such command as that "Thou shalt not gratify the dictates of an impatient spirit."

But mark it. Mr. Meredith considers himself placed on our "list of hypocrites." Now notice from what he draws this conclusion. Our language was, "Those who confess [see Address of Ohio State Convention] that, 'Hence we shall search in vain for any special directions, for the wide and innumerable and diversified details of Christian effort and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined'—'Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament:' we say those who confess this, and yet urge that their institutions are divinely authorized, commanded, owned, and blessed of the Lord, have rendered themselves peculiarly obnoxious to the charge of hypocrisy: They who without scripture precept or example, say, the will of the Lord ordains that you should patronize the moneyed projects of the day, are hypocrites." Then Mr. Meredith confesses he has no "special directions," no "general rules" in the "New Testament," no "scripture precept nor example," for "their insti-

tutions" and "benevolent actions," otherwise he could not consider himself placed by us on our "list of hypocrites." This admission, by consequence, establishes the charges set forth in the Circular of the Contentnea Association, and supercedes the necessity of any further altercation on this subject.

He wishes us to learn "better manners," before we "bring a railing accusation again." For aught we know, Mr. Meredith may well suppose that the politeness which adorns his several articles respecting the Contentnea Association, afford us a fine example from which to learn good manners. The Contentnea Association wrote its Circular, and he called us to proof. We stepped forward to proof; and now he has called us to good manners. He will peradventure say next, *we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.* But we would not have manners enough to "come ashore;—to confess that the filthy lucre institutions are apostolic,—and that the ardor of the supporters and advocates thereof in the present day, spring from saint-like and gospel benevolence.

Mr. Meredith seems to bristle a little by saying, "if Mr. Bennett would pass with his readers for a man of common sense, he must beware how he alleges the voluntary relinquishment of a salary, as a proof of the love of money." We can remind our readers that we knew nothing about Mr. Meredith's salary, and that we have said nothing about it. Of him we have said no more, but even less than the church and committee at Edenton, have said in 1832. He and they must settle that matter (if unsettled,) between themselves.

Mr. Meredith's fruitful fancy has formed to itself another creature, which he calls our "personal hostility." He proclaims, "That Mr. Bennett may now see in brief, precisely how much importance we attach to his *personal hostility*—we hereby give him *license* to say of us just what he pleases." To be sure Mr. Meredith ought not to feel his sensibilities stirred, by a wrong conjecture of his own. He ought to hold himself among "those brethren," who better compare with "the stately ox" against "the little, jealous, bloated creature, of the mud hole." He certainly speaks *great swelling words*. But if he were our guest, we would offer him the best we could afford at table, &c.

Should this fall into the hands of any who are favorable to missions, we ask the indulgence of a question or two, not for our, but for their advantage designed. First, has Mr. Meredith even questioned the truth of more than one of our "cases and facts?" Has he denied that they are evidence in point of the original assertions contained in the Circular of the Contentnea Association? Secondly, Is it not proven from history without contradiction that, the first missions of which we have any authentic information, were conducted by the Romish church? Is it not clearly proved from the same source that, modern missions are supported and operated in the same manner, essentially, as were these of that church?

Thirdly, is the same mode of spreading the gospel unscriptural, justifiable in the hands of Protestants, which was condemned in hands of Roman Catholics? and can that be scriptural among Protestants, which was unscriptural among Catholics? Fourthly, and lastly, does any condemn our style or manner of writing? Remember, it was the mode of Mr Meredith's own choice: and so far from entertaining any personal hostility to him or any person living, we were willing to sacrifice our own choice to render him or any other a service. This was our motive, whatever may be the construction or success attending our manner. They shall be our weakness as a Christian by hope, which we trust we shall never blush to confess, tho' prouder spirits may deride us.—*Ed.*

Effort.—A missionary (Index) has learned that the "Anti-missionary brethren 'over West,' are very diligently giving circulation to the 'Signs of the Times' and the 'Primitive Baptist!'" He is "glatified to learn that they are *stirred* in any way," and says, "Better to be provoked to emulation, than to remain fast asleep."

Now we think it as well, if not better, not to stir at all, than to stir the wrong way: and as he seems to think we stir wrong, we cannot conceive how it should afford him any gratification. And as he clearly intimates that the anti-missionaries are emulous in a bad cause, we candidly believe it were as well "to remain fast asleep," as to be active in such a cause, that is, in a bad cause.

He says, "We are not at all alarmed at the increasing patronage of those papers. It is only necessary to have them read, to learn their true character, and lead every *pious* Christian who loves the Saviour, and desires the advancement of his kingdom on earth, to send them to the darkness to which they belong." These things are not a little singular. How it is that he should persuade himself that he is a lover of truth, and that the anti-missionaries' course is impious and delusive, and yet remain so calm as not to be alarmed at its growth, we cannot tell. For our own part we feel pained, if not alarmed, at the progress of error. But perhaps he spoke with reference to the patronage of his paper. If so, we are content that all have the privilege of reading any paper they choose. His remarks relative to the character of the Signs of the Times and the Primitive Baptist were unnecessary, since "every pious Christian," would discover it upon reading them. But peradventure he may know some who have been convinced by reading them, and who have accordingly "sent them to the darkness to which they belong." It seems however by his own admission, that those who have read them, desire to read them again; and those who have not, are seeking opportunity to peruse them: for he admits their "increasing patronage;" yet, lest the readers of said journals should not by reading them, ascertain "their true character," he has thought proper to tutor them. He continues, "That they contain some articles on doctrinal subjects, calculated to confirm the faith and strengthen the confidence of

the weak and wavering, we doubt not; but that those ridiculous representations, vulgar and abusive harangues which fill most of the pages of these periodicals, can long gratify and please a pious and godly mind, we cannot believe."—Strange, that "every pious Christian will send them to the darkness to which they belong," and yet he "doubts not" that "some articles are calculated to confirm the faith and strengthen the confidence of the weak and wavering." But he thinks our representations are too ridiculous, and our harangues are too vulgar and abusive, long to gratify and please a pious and godly mind. Now if any Christian read the Signs of the Times or the Primitive Baptist long, he runs the risk of losing, in the judgment of our friend of the Index, the name of pious and godly: and in order to recover the credit of those blessed qualities, he must patronize the Christian Index! For he says, "One of our correspondents has determined to become responsible for several copies of the Index for circulation. He seems to have been fired with this zeal from the industry he has noticed in the opposers of benevolent operations, in promoting the above anti-missionary papers. This we think a good example, which might *provoke very many to do likewise.*" Would it not be doing well for those brethren, who live in the midst of anti-missionaries, &c. to procure a number of additional copies of the Index to circulate amongst them?" Indeed! He is "not alarmed;" but we think he calls for help. The pious Christian will send the Signs and Baptist "to darkness," to make room for the Index! He remarks, we think they [the Signs and Baptist.] are a sufficient refutation of themselves; and therefore, as yet, have no disposition to reply to any of the absurdities which appear in them. Nevertheless, we may notice now and then, an article from any of our Georgia brethren, which may be found in them."—"Sufficient refutation of themselves"—"absurdities." We believe this 'as good a subterfuge as our missionary friend could make, while he finds himself utterly destitute of scriptural arguments to sustain the side of missions. Yes; while they acknowledge they have no express scripture for them, that they are new plans, and that it is highly probable they have uniformly had a tendency to divide, and produce contention, our friend would with more propriety, apply the language he has used, to other journals. But because we dauntlessly and candidly contend for principles, the essentials of which they have granted, they, rather than abandon these pliable handmaids of lucrative religion, find means to put us off with a *feint* of absurdities and self refutation. But our brethren of Georgia, it seems, are not to fare as well as the rest of us—if any of them dare to give notice of any thing corrupt,—any thing unfavorable to the interests of the Index, he shall be liable to a notice therefrom. *Know ye not that Ramoth Gilead is ours?*—said Ahab. *Know ye not that Georgia is ours?* another lately proclaims. Men of other States may, with impunity, publish their "absurdities;" but you, of Georgia, write not, at the risk of our displeasure.—The keys of St. Peter have been talked of—we would enquire who has them?—*Ed.*

The American Bible Society.—From various prints we learn that the American Bible Society has passed a resolution, amounting to a refusal on the part of other denominations, to aid the Baptists in circulating Judson's translation of the scriptures in Burmah. Secession of the Baptists from the Society is spoken of and recommended from different sources; and a rupture appears inevitable. The Baptists too, are likely to disagree among themselves. Drs. Wayland and Sharp lay the charge of indulging in "ungenerous animadversions," to those who censure the Society for said resolution; and the Drs. are charged in return with casting "some tolerably severe reflections" upon those who disapprove it. The dissatisfied portion insist that the resolution is unjust, because, amongst other reasons,) "The Bible Society is a partnership where capital and labor are equal, and where each partner, as he is subject to an equal share in the loss, is, of course, entitled to an equal share in the gain;" that, "they shared in the personal labors and the pecuniary sacrifices, which, under the auspicious smiles of heaven have succeeded in rearing up a large, wealthy, and respectable Society. The property of the Society, including real estate, printing presses, and stereotype plates, stock of Bibles and Testaments, and printing and binding materials, is very great. In this, Baptists maintain that they have a joint interest with other denominations, and that they cannot without manifest injustice be cut off from its advantages;" that, "surely the other denominations cannot demand that they should contribute their resources for the support of an institution, in the benefits of which, they are not allowed to enjoy an equal share;" that, "the worst feature of this anticipated separation is,—They must inevitably come into collision before the public in their application for funds." They further say, "Baptists had hoped, however, that times had altered, and that a kindlier policy had obtained; pity if they should find themselves mistaken,—if they should be compelled to learn that the earth had brought forth another and a different race of Carthaginians,—that what could not be effected by force is to be attempted by diplomacy, &c." Those Baptists more favorable to the resolution, charge the adverse part with "appealing to Baptist prejudices;" and the latter charge the former with an "appeal to those of Pædobaptists." Yet those who dissent wholly from the resolution, insist, "that in all societies comprising parties of divers opinions, there should be a principle of mutual compromise,"—such as "will allow each denomination to have its own version, and each to receive the aid of the general institution." The limitations of this compromise will perhaps be better understood from the following extract:

"We have no objection, however, to give to the said question a plain, direct answer. It is this: Had the Bible Society aided the Baptist translations, we presume the Baptists would have made no objection to their doing as much for Pædobaptist translations—even had the questionable term been rendered by the word to *sprinkle*. In that case, the responsibility would have rested not with the Baptists, but with the Bible Society, and with the authors and patrons of

the said version. And so far as the *truth* is concerned, we have no idea that that would suffer detriment more from a translation in which the questionable term was rendered *sprinkle*, than it does from the common version in which it is not rendered at all. We can indeed think of no device more calculated to injure the cause of sprinkling, than a translation abounding with expressions such as the following: "And were all *sprinkled* of him in the River of Jordan"; "Jesus *was sprinkled* of John in Jordan"; "he shall *sprinkle* you with the Holy Ghost"; "he that *sprinkleth* his hand with me in the dish"; "therefore buried with him by *sprinkling* into death"; and all were *sprinkled* unto Moses in the cloud and in the sea." We repeat—from a translation abounding in such phrases as these, we are persuaded Baptists would have nothing to apprehend. And as to ourselves, whenever our Pædobaptist brethren shall deem it expedient to hazard such a version, we are sure that we shall be among the last to object."

The above is truly a "plain, direct answer"—almost as plain as the following: If you will worship Baal with me, I will worship God with you. For our author presumes the Baptists would have made no objection to their "aiding in the circulation" of a Bible which, by his own principles, abuses the Lord's ordinance of baptism. Yes: "even had the questionable term been rendered by the word to *sprinkle*," it had formed no obstruction to their aid in spreading it. And yet he affirms, that, the Baptists would not have been responsible, but "the Bible Society, and the authors and patrons of said version." If the Baptists had never contributed to the funds of said Society, neither participated in the management of it, nor made any part of it, then they were not responsible; otherwise, they could not but be responsible, all avowals to the contrary notwithstanding. He who, knowing the religious tenets of the Bible Society, asks or gives contributions to spread them, is himself a patron of those tenets, be they what they may.

This collision between the Baptists and other denominations is very unfortunate, especially for the Baptists. For although the arguments of the Baptists are weighty and just in themselves, yet we think the other denominations have the advantage,—not only because they number more taken collectively, but because the history and tenets of the latter were well known to the Baptists before they entered into compact; and hence they now complain that they have been persecuted by other denominations, from the retiring of the Waldenses (with some intermissions) to this time. And it is as vain now to talk of, as it was then to hope for, "altered times" and a "kindlier policy." Have they ever known Pædobaptists as a body, to adopt, or even consent to, the Baptist policy? Did they give to the Baptists, when invited to unite with them, any intimation either that they had already become favorable to their creed, or that they would consent to espouse it as a compromise, if the Baptists would join them? Does the Constitution afford any pledge that they, denominationally or collectively, would not oppose the doctrinal and practical religion of the Baptists? And if it does, Did not the Baptists give them the same pledge? If the Society have violated any such engagement, it follows that the Baptists by the same mutual compact,

promised to aid the dissemination of Pædobaptist sentiments, and consequently, by such practical sanction, virtually and proportionably yielded their own.

We have not spoken thus for the purpose of vindicating the resolution of the Bible Society; (for be it known that, to sustain such an institution by scriptural authority, requires, in our opinion, a Testament newer than the New,) but to express our decided belief that the Baptists did wrong to join themselves to it; and further, that they do wrong to unite with any Society (religious in object or profession) except a church of persons baptized upon confession of their faith in Jesus Christ; and that a union with any other religious body will invariably lead to a rupture sooner or later. Their incorporation with the Bible Society has been the more mischievous, because it (with other steps) produced in the first instance a division among their own brethren, and in the second place subjected them to their present mortifying repudiation. They cast away their own brethren for the sake of the Bible Society; and now the Bible Society has rejected them for the sake of its own tradition. It has shut them out from the "property"—"wealthy" "stock," "equal share in the gain," "capital," "funds,"—topics upon which they dwell with mournful eloquence. And the future is as full of melancholy as the past: "the worst feature in the—separation"—they will clash before the public in their application for funds." Formerly, whenever we denounced the Bible Society as a corrupt unscriptural institution, our Baptist brethren did not fail to give us an adverse and spirited rejoinder. But latterly, since they are requested to stand aside, and the streams from the "capital" are dried, they can deal to the Society such terms as, "Carthaginians," "force," "diplomacy," "confederates," "cajoling," &c. But the rejected Baptists' confidence in the Bible Society is shaken. And why? Do the Baptists believe the Society does not publish the truth? If so, why separate? If they do not, why join them at first? And if Baptists will unite with and aid others in spreading what they themselves denounce as error, can they claim the confidence of their own Baptist brethren?

One of the malecontented remarks as follows: "it may be, the Board of Managers will find in the issue, that they have reckoned without their host, in this experiment on the metal of the Baptist denomination." This we cannot tell. The Board, however, it appears, have got the precious "metal" (or its equivalent) of the Baptists safe, and shoved them off to look for more. And we apprehend the "experiment" has proved so profitable to the Board as to leave them little concern about the Baptists. It would not surprise us much if Bible Society Baptists were to make the same experiment upon each other.

We most earnestly desire and sincerely pray that Baptists would keep aloof from all who pervert, and traffic in, the gospel of the great God and our Saviour Jesus Christ, and, confining themselves within the pale of the church of God, that they there would stretch forth their hands daily to do that which is right.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Dear Brother Bennett: Having seen only the first number of your valuable paper I esteemed it very high, seeing it was devoted to the detecting error and maintaining the truth of God. I have long since desired such a work performed in North Carolina, believing it will be useful to all those that receive the gospel in the love of it. I do not mean such as give their assent to the truth of the gospel, and sinister views, fear, or shame prevents them from contending for it; but those that are not ashamed of the gospel of Christ, and sensible of its power unto salvation unto every one that believes. We have some amongst us that are as it were sitting straddle of the fence, at first appearance; but when brought to the test, they are not for us or the truth of God. Our Lord told one that he hath a devil—and these middle folks, say neither for nor against, not wounded at their brethren following the traditions of men and doctrine of devils, reminds me of the dumb devil—and you adhere strictly to scripture discipline the way is too straight for them; and they will, when you push them up to the test, prove your worst foes; which brings to mind this truth, they that are not for us are against us—and if they gather not with us, they scatter—and will scatter as many of the flock as they can. I hear some say that, they are not hurt with their brethren for partaking with the benevolent schemes of the day, (falsely so called,) and as such can fellowship them in it. Now if the scripture be true, they are not right, for this reason—if one member suffer, the whole body suffers with it; and worst of all, endeavor to get others in the same quagmire. And I think you may tell the preachers of this stamp apart from God's ministers, while they are with you—they will use considerable ingenuity to try to please all, and very often one would think they were in a fair way to come to the truth, but stop just before they get to the door—they are harder to shove up to the truth, than to catch a horse that is bad to catch. Such preachers as these you may dread them—for depend on it they will feed themselves and not the flock, unless they can feed on the husk—and I believe there are a great many more husk eaters than the finest of

the wheat. Again there are some that will stick closer to such preachers than to God or his cause. Our Saviour said, watch and pray, lest ye enter into temptation. For these men are possessed of seducing spirits and doctrines of devils; seducing with their good words and fair speeches, deceiving the hearts of the simple; of whom be thou aware, for they remind me of the spider building a web, stretching it in every direction for the purpose of entangling the prey whilst they lie in wait to deceive, secreted in their holes, ready when the prey strikes it to run out as though he intended relief, but instead of relief fasten him with another web again and again, until he ties him completely to the traditions of men, doctrines of devils, and a supporter of those shepherds or pastors that scatter the flock, or cause my people to err. I could say much more here, but I forbear, for it is well known that the spider is a poisonous insect.

May the Lord prosper you in your undertaking such a paper, and give grace and wisdom that you may promptly meet all the attacks of your adversaries—that they may not be able to gainsay you, and that you hold forth gospel light to the world.

BURWELL TEMPLE.

To the Editor of the Primitive Baptist.

Roane County, Tennessee.

Dear Sir: We have received thro' brother Haggard the fifth number of the Primitive Baptist. We are well pleased with its intention and the course it steers, for it brings light out of the treasure of God's word, which the missionaries have for a long time endeavored to hide behind the curtain, and thereby throw a shade over the church and let Arminianism stand in front of God's word, and thereby deceive the church of Christ and aggrandize themselves with the applause of the world and make gain by godliness. But thank God we have a Haggard, a Galloway, a Sellers, a Gowards, a Turner, &c. that stand for God, though the missionaries call them the despised few—but we say, the

humble followers of the blessed Jesus, to feed the flock of God and comfort his children with the word of God to fear not little flock, for it is your Father's good pleasure to give you the kingdom; for he has chosen you out of the world for himself, which he has chosen in Christ before the world was, but made manifest in these last times by his Son, whom he hath foreordained to bring light to his people Israel, (the church,) which, I am authorised from the word of God to say, he will save with an everlasting salvation, world without end.

I am, dear Sir, yours, &c.

WM. EBLEN, Lay member.

*Freedonia, Ala. }
March 24th, 1836. }*

Dear brother in Christ: But very recently I have been favored, yea I may say blest, with perusing a few Nos. of the *Primitive Baptist*, when my soul and heart were made to rejoice to learn, through not only the "Primitive Baptist," but the "Signs of the Times," that God still had in reserve a people who would not bow the knee to Baal, and who would not consent to take the *priestly yoke*, and who believe that salvation is of God. We have a good number of the old stamp Baptists in this quarter of God's earthly vineyard, nevertheless they are not exempt from being harrassed by those money beggars who have connected themselves with the *world*, entitled the benevolent institutions of the day—falsely so called.

Now, dear brother, in conclusion my prayer is that the God of all grace may deign to bless you, and make your little paper a blessing to his people, who are not of this world; for the world loves its own, therefore they must and will receive persecution from *evil doers*

--for the love of money is the root of all evil. I must close, having said more than I at first intended.

I am, dear bro. yours in love,
WM. W. CARLISLE.

*Tennessee, Morgan County, }
April 4th, 1835. }*

Dear brother in the Lord; I take the liberty of addressing you a few lines, informing you that not long since the first three numbers of the Primitive Baptist fell into my hand; and being highly gratified with the principle and style it appears to exhibit, I sincerely feel thankful to the great Head of the church, that he has put it into the hearts of his servant to come out in defence of the truth. I have circulated them among my brethren, who are highly pleased with them; and we feel a pleasing hope, that under the blessing of our heavenly Father, it will be a means of strengthening and comforting the humble followers of the Redeemer in this quarter of his vineyard. For the advocates of the new speculating schemes of the day, have made some strong exertions to pervert the truth through this country, and carry the servants of God back again into bondage. But thanks be to our great high priest, they have not succeeded in producing a single instance of that peace-breaking spirit in our immediate neighborhood. The two churches, Little Emery and Beach Fork, which are situated immediately in my neighborhood, stand unitedly opposed to, and their records show they have long since declared a non-fellowship with, all the new schemes and societies of the day; and we believe that the circulation of the Primitive Baptist will be of considerable utility among us, in confirming and establishing us in the truth.

I must conclude by subscribing myself your affectionate brother in gospel bonds.

CHARLES HENDERSON.
To MARK BENNETT, Editor of
the Primitive Baptist.

*Eatonton, Ga. }
March 31st, 1836. ,*

Bro. Bennett: I think your paper is pretty much on the wing in this country, and will I trust in a short time form an extensive acquaintance. There are a great many Baptists in our day, that seem to manifest a great anxiety to be revived in the things of religion and to prosper as a religious denomination; and are wondering why it is, that they have to walk in darkness and have no light—the reason is, they (as Israel did) have married strange gods, (human inventions) which is the cause of strange fire's being offered, (praise of those inventions,) in manifesting a disposition to love the praise of men more than the praise of God, and to serve the creature in preference to the creator. Is not this the fact? If so, no marvel if we are not flourishing; for God hath said, he dwelleth not with idols. The case of Achan, would not be a bad lesson for us to read.

As I am ignorant and unlearned, perhaps I have wrote more already than will be well received by many. But go on, my brother, in the strength of the Lord and power of his might blow the trumpet in Zion, sound an alarm in the Lord's holy mountain—and as respects Babylon, the mother of harlots, (modern benevolence, falsely so called,) shoot at her—spare no arrows—for she hath sinned against the Lord.

Yours, in gospel bonds,
ROWELL REESE.

THE MYSTERY OF FAITH.

SECTION VII.

The mystery of God the Justifier, Rom. iii. 26. justified both in his justifying and condemning; or soul justification and self-condemnation.

My Jesus needs not save, yet must;
He is my hope, I am his trust.
He paid the double debt, well known
To be all mine, yet all his own.
Hence, though I ne'er had more or less
Of justice pleasing righteousness,
Yet here is one wrought to my hand,
As full as justice can demand.

By this my Judge is more appeas'd
Than e'er my sin his honor leas'd.
Yea, justice can't be pleas'd so well
By all the torments borne in hell.

Full satisfaction here is such,
As hell can never yield so much;
Though justice therefore might me damn,
Yet by more justice sav'd I am.

Here ev'ry divine property
Is to the highest set on high;
Hence God his glory would injure,
If my salvation were not sure.

My peace and safety lie in this,
My Creditor my Surety is,
The judgment-day I dread the less,
My Judge is made my righteousness.

He paid out for a bankrupt crew
The debt that to himself was due;
And satisfy'd himself for me,
When he did justice satisfy.

He to the law, though Lord of it,
Did most obediently submit.
What he ne'er broke, and yet must die,
I never kept, yet live must I.

The law, which him its keeper kill'd,
In me its breaker is fulfill'd;
Yea magnifi'd and honor'd more
Than sin defac'd it e'er before.

Hence though the law condemn at large,
It can lay nothing to my charge;
Nor find such ground to challenge me,
As Heaven hath found to justify.

But though he freely me remit,
I never can myself acquit.
My Judge condemns me not, I grant;
Yet justify myself I can't.

From him I have a pardon got,
But yet myself I pardon not.
His rich forgiveness still I have,
Yet never can myself forgive.

The more he's toward me appeas'd,
The more I'm with myself displeas'd.
The more I am absolv'd by him,
The more I do myself condemn.

When he in heaven dooms me to dwell,
Then I adjudge myself to hell;
Yet still I to his judgment 'greee,
And clear him for absolving me.

Thus he clears me, and I him clear,
I justify my Justifier.
Let him condemn or justify,
From all injustice I him free.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. I.

SATURDAY, MAY 28, 1836.

No. 10.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

(continued from our last.)

Now you know that various beasts, fowls, &c. are chosen by scripture writers to point out men of power, temper and passions; the lion is made use of as roaring and devouring, as a figure of the devil; the dragon is also made use of as a figure of the devil; the serpent is also made use of as a figure of the devil, for his poison, charming influence, subtilty, &c. The lion is also made use of to figure Christ in his kingly power and master of all men, as the lion is the master beast. The lamb is also made use of as a figure of Christ, for its meekness, gentleness, and profitableness to men in food and clothing. Sheep is made a figure of the righteous—goats, hogs, and dogs, of hypocrites and the wicked. A woman, and bride, and spouse is made use of as a figure of the church of Christ, &c. &c. All this you know by reading the scriptures is so. Then the serpent-dragon, and I say it was a beast-dragon too, is put as a figure of certain men in power, and the devil. This is provable from the text quoted of Pharaoh, that he is there compared to a dragon. So then this is the whole amount, that dragon is put in scripture in the Revelations of John, to mean and figure the devil; and again it is put for tyrants, as Pharaoh king

of Egypt, and the kings of Assyria, &c. in other texts quoted.

But now the great question is, what is meant by the word dragon in the text, out of whose mouth came the unclean spirit like a frog? For the dragon, beast, and false prophet are very important words in the text. And here I shall give you my opinion, and some reasons for that opinion; for an opinion unsupported by reasons I count no opinion at all. By referring to Revelations, xii. 3, which is the first place in the New Testament that the word dragon is made use of, the contents of that chapter will show that the revelator had here a fair view of the gospel church, in her progress on heavenly gospel state on earth; and delivers her beauty and excellence in prophetic style, under the figure of a woman clothed with the sun, (that is to say, Christ her light and righteousness,) and the moon was under her feet, (all Jewish feasts that were ruled by the moon, and Jewish ceremonies and sacrifices, the gospel church had nothing to do with, but stood on higher ground and trampled the blood of lambs and sacrifices under foot or counted them of no value, but depended and believed in the blood and sacrifice of Jesus Christ for salvation, and thus trampled all under foot but this for salvation,) and a crown of twelve stars on her head, (the doctrines and ordinances of the twelve apostles)—for, for a church to hold these, defend these, preach these, contend for these, and practice these, is a crown of glory to any church on earth; and such shall receive a crown of glory hereafter. This woman, (which means the gospel church,) is represented in the second verse as being with child, and cried, travailing in birth, and pained to be delivered. (N. B. I find no writer can think of every thing connected with his subject that is

even of importance, much less minor things)—For I should have told you that the word heaven, in the above first verse, did not mean the heaven of glory where God dwells; but means the heavenly gracious gospel state of the church on earth. It is in this heavenly state of the church that the dragon stood before her, and not in the heaven of glory.

Now there can be no doubt that, the woman clothed with the sun means the gospel church; then it follows that the church was with child, and that she brought forth a man child, who was to rule all nations with a rod of iron, &c. Now the great question is, who was this child? Some have said it was Jesus Christ. This can't be, for Jesus Christ had been born 81 years before the time of John's writing this book; and this man child is a man child prophesied of to come, which should be brought forth by the church at some future time to rule the nations. Now I have no hesitation in saying that, this man child brought forth by the church was Constantine the great, who was proclaimed Emperor of Rome, in Britain, in the year 306. For the church had all along, with short intervals, travailed in pain of persecution and longed to be delivered from persecution and bloody sufferings, as a woman of her child when her time is come. She, the church, had cried, prayed, wished, travailed, and been in pain to be delivered from persecution, from the Jewish priests to the persecuting Roman emperors, but could not be delivered until Constantine was born and came to the throne of the Roman empire. This child is said to be caught up to God and his throne, that is, taken into a church state and under divine protection, so was Constantine; for when he was declared emperor in Britain in 306 and so on, he had four competitors for the throne, Severus, Maximin, Maxentius, and Licenias—these all contended for the throne of the empire, but God protected Constantine, son of Constantius, so that he vanquished all his competitors and became sole master of the Roman world, and thus ruled all the nations of the empire, called in the text all nations, with a rod of iron; for Christianity was as an iron rod to heathenism, &c. Verse 6: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Now all men that have paid

a strict attention to reading the Old and New Testament, must have seen that in prophetic writing one day is put for a year; as Jacob's week for Rachel was seven years, as Daniel's seventy weeks was four hundred and ninety years, &c. So here the one thousand two hundred and threescore days means 1260 years, for the church to stay in the wilderness, or in other words, her wilderness state. Again: in the 14th verse we have the same time given in other words—"for a time, and times, and half a time," where she is nourished from the face of the serpent. Now a time is one year, according to the Jewish account of time, at thirty days to the month, and then they threw in additional days every year to make out their year of time, as we in giving one day to February every fourth year; for our time of reckoning of 365 days 5 hours 48 minutes and 55 seconds, was invented by Julius Cesar, the emperor of Rome—England was a Roman province, and we came from England, and by this means we have Roman time for our year, and not Jewish time. So then we add one day to February every fourth year to bring up these odd hours, minutes and seconds. For instance, four times 5 hours, and four times 48 minutes, and four times 55 seconds makes 23 hours, 15 minutes, and 40 seconds. Thus you can see why we add to February one day in every four years, for the bringing up this 23 hours, 15 minutes and 40 seconds. But to add one day in four years we gain 44 minutes and 20 seconds; for add every fourth year 24 hours, or one day, is too much by 44 minutes and 20 seconds. Thus in 200 years we have gained 6 days, 3 hours 46 minutes and 40 seconds on time, or the solar circle; so that this year our first of January ought to have come about the 6th or 7th of February. Thus in 1800 years, which was about the time that Julius Cesar made this solar calculation, we shall have gained on time 55 days and 10 hours, if the Pope had not reformed the calendar.

Now let it be understood, that this calculation is all a creature hatched in my own brain; and if you think I am wrong, you can make the calculations and see if I am correct—but don't misunderstand it. Recollect that a solar year, or a year of the sun, is 365 days, 5 hours, 48 minutes, and 55 seconds, in which time the sun is on the dial at the same place he started from. Thus you see the whole manner—January

31, February 28, March 31, April 30, May 31, June 30, July 31, August 31, September 30, October 31, November 30, December 31—thus you have the 365 days, but the 5 hours, 48 minutes and 55 seconds are left out to bring up in that day we give to February every fourth year. Now you have it I think all plain. I am not writing for learned men, but for the commonality of mankind; it is for this reason I take the pains I do, and this keeps me so lengthy.

The Jewish year was calculated by the moon and not by the sun, and we know that the moon performs her revolution once in 29 days or thereabouts. So then the Jewish year was a lunar year of thirteen months, and not a solar year; and thus the Jews counted their year by the new moon—if they could see her well, if not, then they counted from the next day, which makes their months of 30 days each. And indeed this was the case almost of all nations, the Indians not excepted. But as twelve moon months only make 348 days, then the Jews had to add another month, called *Ve Ader*, in order to bring round their feast of Pentecost, &c. to the same time of the year, so that the paschal lamb could be eaten the 14th day of March, or Nisin. And thus our Easter is governed by the full moon, &c. Then a Jewish month may be reckoned at 30 days, and a Jewish year at 360 days; and the lost time of five days, hours and minutes, was thrown in to make their year of 13 months.

Then a Jewish month may be counted at 30 days, and their year at 360 days. So then a time is one year, 360 days; two times, which means two years, 720 days; half time, a half year, 180 days—making 1260 days or years. Thus you can see again the same 1260 years proved, for the church to be nourished in her wilderness state, from the face of the serpent.

Again: we have the same time in the 13th chapter 5th verse, as regards the continuance of the beast, in these words: "And power was given unto him to continue forty and two months"—to blaspheme God and his church—reads tabernacle. Now one month is 30 days, 42 months multiplied by 30 days, gives 1260 days or years. Here you see again the same time of years given.

Again, in the 11th chapter, verse 2: "And the holy city (church is meant) shall they tread under foot forty and two months." Thus there are in this book

four places that show that the church shall be in her wilderness state 1260 years; which years shall be the power of the dragon and the beast over her, as well as the false prophet. And also, that the Jewish nation shall be trampled under foot of all Gentile nations until that time, or the end of the 1260 years; at which time the fulness of the Gentiles will come in, and then the Jews be restored to their own land. All this I could prove by many scriptures, if I dared intrude more than I do. Peter puts one day for a thousand years, and a thousand years as a day; and in a great many places of scripture one day is put for a year in prophetic style—of this there can be no doubt. Now if we knew when to begin this 1260 years, whether at the days of Constantine, or at the days of the Pope's assumption of supreme power over the church, or at any other event for certainty, the case would be settled; for then we could tell when the dragon should be bound, and the beast and false prophet taken and cast alive into the pit—the church come out of her wilderness state, and the reign of Christ on earth begin. But alas, I acknowledge I am in the dark when to begin the 1260 years; and I believe so have been all the divines that have wrote on this glorious event—and that this matter of the beginning of the 1260 years, will remain in the dark just as much as Israel's bondage in Egypt did, until they entered the land of Canaan. For who could tell when to begin the captivity of Israel, from the time of Joseph, or from the time of Jacob's going down there, or from the time the promise was made to Abraham? For God had said, after four hundred years that nation will I judge, and they shall come into this land and serve me. Now the historian says, when they had got there, that the self-same day 430 years they entered the land. Then when they had got there, they could count time back, and know when to date the time and promise of God; and on so doing, they found it to be the self-same day that God had promised. But little did they know of all this, while they were wandering in the wilderness. Even so with the church, and thus the best and greatest men know but little about this 1260 years, while the church is in her wilderness state; but when the glorious reign of Christ begins, and the church gets out of her wilderness state, then we like them can date the time and look back on

the travel of the church in the wilderness, and so fix the time and see that the 1260 years is fulfilled to a day. But as other divines have offered their conjectures, I may mine; for all on this subject is but conjecture, I am sure, of the greatest men that have ever wrote on it. My conjecture would be this, that at the time of six thousand years from the creation will begin the reign of Christ on earth; and that in the close of the six thousand years heathenism, Catholicism, and Mahometanism will be finally overthrown by Christ on the white horse, and the instrumentality of the Christian church. For the ordination of the Sabbath preaches this doctrine, from the beginning of the world, that the church should have six thousand years of labor with the devil, world, and flesh; and then have a thousand years Sabbath. All the Jewish feasts and jubilees of release preach and point to this doctrine; but alas, all is conjecture. Many other reasons I could give, but must not.

Now I have said, the woman was the gospel church—of this there is no doubt; but why was she a wonder in heaven?—(her militant church state is meant)—Because in all the nations whither the gospel came and the church was builded, such people, such preachers, such doctrine, such baptism, and such a God as a crucified Jew who was preached for a God, and all this confirmed by miracles that could not be well doubted, was a wonder in all nations; which for ages had had their gods of various sorts and their modes and manner of worship. For when Paul came to Athens, the most polished city of Greece, they said, thou bringest certain strange things to our ears; when he preached to them Christ and the resurrection—we will hear thee again of this matter. And it is said again, God's people are a people wondered at. Yes, the gospel doctrine and the gospel church has been, and is, the wonder of the world in her heavenly state on earth. I need not prove that the church and the gospel is often in scripture called the kingdom of heaven.

Then appears another wonder, equally astonishing in heaven—and what is that? And behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. This means the heathen empire of Rome. Now here don't forget to take notice, how much alike the red dragon and the beast are, when compared together. Rev. xiii. 1:

“And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” Now observe the dragon had the same quantity of horns and heads as the beast, but the difference lies here—the dragon had his seven crowns on his head, but the beast had his crowns on his horns, and not on his heads like the dragon. And further difference—the beast had blasphemy on his heads, but the dragon had none. Then you can see the difference between the dragon and the beast mentioned in my text, out of whose mouths these unclean spirits like frogs came. Then although the dragon and the beast be so nigh alike, yet they differ and mean two distinct things.

Now we come to the touching question, what and who did John mean by this red dragon and his horns and heads, that stood before the woman to devour her child as soon as it was born, cast out a flood after the woman, and went to make war with the remnant of her seed, &c. &c.

Now if you will look in the 9th verse, the dragon is there called the old serpent the devil and satan. Here then it seems that John, by the word dragon, would have us to think he meant plain devil; yet I don't think John meant the devil personally, but his agents actuated by his satannical influence, and stimulated to wicked deeds by his wicked spirit working in them to that end. And thus Judas is called the devil, thus Peter is called satan, thus Christ called some of the Jews “you are of your father the devil, and his works ye will do.” Paul calls the sacrifices of the heathen the sacrifice and tables of devils, &c. So that heathenism is rightly called the old serpent, devil, satan, or dragon; and because of its persecution, the red dragon, &c. So I think John meant by the great red dragon the great heathen empire of Rome, with all its train of gods, heathen priests and priestesses, divinations, oracles, superstitions, idolatry, and heathen customs of religious worship, which had been the boast and pride of ages and nations; and that the red horse had the same allusion to this time of the persecution of the church.

Then I set it down as my opinion, that this great red dragon that stood before the woman to devour her child as soon as it was born, was great heathen Rome, opposing and persecuting the Christian church;

here called a woman, because a woman is a figure the divine writers frequently made use of to denote the Christian church—red dragon, or red heathenism, because of that bloody persecution carried on by heathenism against the church. The ten horns of the dragon, or heathenism, meant the ten general persecutions of the ten heathen emperors, under whose imperial reigns the Christian church was persecuted, and hundreds of thousands put to death in the most shocking and cruel manner, that the devil and heathens could invent. All which was foreseen by John, and announced in his book of Revelations in prophetic style to the Christian church, for her warning and guide in that time of trial.

Some men think that the ten horns mean the ten states into which the Roman empire was divided, for each state, or kingdom, or horn, wore its own crown. But the dragon did not have a crown on his horns, but on his heads; which shows us that the dragon, or heathen Rome, was composed of seven kingdoms at the time of the persecution of the woman, (or church,) and that each of those kingdoms had its kingly power or crown on its head, and not on the horns of the dragon. For horns denote kingly power, exaltation, &c.—crowns worn on the heads of kings denote their power and authority. It is in allusion to this that a crown of thorns was put on the head of our Saviour, because he said he was a king, or they said it of him. Thus heads are put for kings, and crowns for their power and authority—see book of Daniel—for a king is the head of a nation, as the man is of the woman, &c. So then I say the ten horns of the dragon meant the imperial persecuting power of the ten persecuting heathen emperors; and the seven heads the seven kingdoms of heathen Rome—of which heads I shall have to speak again, in explanation of the beast, which also had seven heads but no crowns on them, but on his horns—the crowns on the heads of the dragon, the kingly power of the seven nations that composed heathen Rome.

Now I wish you to recollect that I have said, the great red dragon meant heathen Rome, and his ten horns the ten persecuting emperors, whose names and dates of pushing the church with horns like fierce and cruel beasts, I set down as follows: first, Nero the emperor of Rome commen-

sed persecuting the Christian church in the year 31, after our Lord's ascension. Second, Domitian gored with his imperial horns, in the year 95, 40,000 Christians. Third, Trajan, in the year 100. Fourth, Antoninus, in the year 177. Fifth, Severus, in the year 197. Sixth, Maxaminus, in the year 235. Seventh, Decius, in the year 250. Eighth, Valerian, in the year 257. Ninth, Aurelian, in the year 274. Tenth, Dioclesian, in the year 295. It is said that in this last persecution 17,000 Christians were slain in one month's time. These ten emperors, I think, for many reasons I could give, were the ten horns of the dragon of heathenism, that stood before the Christian church and cast out a flood of errors, and that gave his power to the beast—of which I shall speak hereafter, should I not forget it.

These persecuting heathen emperors were John's red horse he saw, when the Lamb opened the second seal. The opening of the first seal showed the wide, powerful and successful spread of the gospel. The second showed the powerful, bloody persecution that followed. Now let it be recollected, that the first persecution was by the Jews and Jewish priests; this date of persecution comprehends from the ministry of Christ and his apostles for about 34 years. Then commences the persecution of this heathen red dragon, from Nero, 31 years after Christ's ascension, up to 295 years after that event. Thus there are 264 years of horrid persecution by heathenism of the Christian church, in which time thousands of thousands suffered death in the most cruel forms. The church was red with blood, the dragon stood before her, heathenism opposed Christianity with all its power, and the struggle and contest was great between heathen priests and Christian priests. See Paul at Ephesus, at Lyconia, at Philippi, at Athens, &c. and his successors; for 264 years the dragon was red with the blood of saints, and heathenism opposed the church and worsted her. Here I have a hundred things to say about the dragon's tail, his angels, his making war, &c. &c. but dare not, for you can plainly see I am about to make a volume of Froggery, and therefore must draw the screws a little tighter on myself.

(to be continued.)

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 6.

For admitting, that these linsey-woolsey workmongers are the saints of God and members of his building of mercy, (which is not altogether quite so certain as some other things to my mind) even in that case they have neither authority or ability to begin, carry on, or finish this building, any more than the component parts or pieces of timber in Solomon's temple had to commence, carry on, or complete that building.

What would you think of a tree in the forest, loosing itself from its natural foundation, creating to itself hands, with which it should snatch forth tools, lop off its own branches—square its own dimensions—hew itself into a proper and perfect size and form for a building—place itself in the building—and then leap off workmanlike into the forest amongst its fellow trees and slay, cut and hew them into proper materials for this same building; and before it leaves off, place them with itself all into it in admirable order and symmetry! Why, say you, I should of course think this very strange in a tree; and were I to see all this, should disbelieve the correctness of my own eyes. Be it so then, say I; but as strange as it would appear, ye had as well believe it possible as to suppose that a man can establish his own salvation so far as to make himself a Christian, and then make Christians of other men. The people of God are as the trees in the forest of nature, and his Spirit as the workman. And this Holy Spirit selects from amongst the many trees of the wood, without any respect to their

goodly appearance, (respect of persons,) for however knotty, stubborn, or deformed they are, it matters not. He takes them wherever he finds them, and prepares them each for their respective places in his glorious building of mercy, all fitly framed together in the most beautiful symmetry. But when we talk of these component parts getting together themselves, like a joint-snake when smitten asunder, even if they were thus far prepared for the union, (which is not the case,) why it's another sort of a thing altogether. When we talk of God's building his church it's one thing, and when we talk of man's building it, it's another thing. Even so salvation from God is one thing, and salvation from man another.

Saint Paul perhaps thought it to be sufficiently anticipating the presumption of man when he said, "Shall the thing formed say to him that formed it, why hast thou made me thus?" Rom. ix. 20. But the extent of this anticipation scarcely included the audacity of the wonderful men of might in our day. They not only murmur to God for making them as they are, but endeavor to make themselves over again, and exercise this famous making power to such a degree as to make their *fellow things* in such shape as may best suit their diversified fancies! And what wonderful odd things they are when made. Bro. Bennett, did you ever see one that was quite finished, dressed up in all the fashion of the new school divinity, with head erect and eyes aloft, and hands sawing the air with as much studied dignity as the ancients supposed Jupiter possessed, when dropped down from heaven; but at the same time appearing in your view to possess no more substance, grace, or beauty, than dead

men's bones beneath the whited sepulchre?

There is no mistake about the principles and practices of your new school gentry tending to prove the salvation of the righteous to be from man. Because if it is with man to procure it or not, to choose or refuse, then the praise and glory of choosing is of him and to him; and he becomes the author of salvation, to all intents and purposes. And if the performance of any round of duties, ever set forth under the canopy of heaven by God or man, entitles men to heaven or eternal happiness, or even merits the favor of God so as for him to be bound to extend mercy unto them, then the reckoning is of debt and not of grace; and man has purchased his salvation of God and no thanks to him, and is justly entitled to all the glory and praise thereof. While I have my being in Christ will I deny the premises, but I defy the whole earth to disprove the conclusion of these propositions, admitting them to be true. Now provided these premises were true, man would far excel God in omnipotent power. For instance, God has a work of creation and a work of providence. His work of providence is said to be the greatest, but of all his works of providence that of redemption is the greatest. This last then stands pre-eminent to the first—the work of creation. In the midst of these important considerations suppose you were to see a man, (who by the by is almost as big as a grasshopper,) full of self-conceit and vain glory, mount some high stump and by his own fiat attempt to speak another world as spacious as this into existence; you would look upon him in pity, and regard him as a most unaccountable fool, would you not? But suppose

him attempting to speak life into his own dead soul, so as to cause the new creation to pass upon it and thereby become the author of this work of redemption, which even God could not in unity accomplish,—you must account him a fool; yet much more unaccountable, because this last creation is greater than the first. Then suppose you admit that he can in any way, or in any wise, do aught that will in the smallest degree tend to the salvation of his own soul, or that of another, and you at once grant him to be greater than the creator; because in that case God would only create nature and natural men, while man would regenerate his own soul and that of his fellow men, because the creator of the new birth, (which is certainly greater than the old or first,) become the author of the work of redemption, and have the honor of bringing life and immortality to light.

Bro. Bennett, here's nothing too strongly portrayed, so sure as the Bible is true and the evidence of the Spirit correct; but such are the legitimate offsprings of the human effort, free will, and free agency principles, with which the world is now so filled to overflowing. This subject is not exhausted, for even our limited understanding comprehends, and my mind is at this time directed to other points of argument under this head of the subject we are upon; but which I shall decline noticing for the present, especially premising that many of your readers are already wearied with the discussion. Thus far for the most part I have only glanced at this subject negatively, but intend in my next to establish by the word of God its all important affirmative. In the prosecution of which pleasing task I shall expect to fall upon

some things encouraging to the Christian and honorable to his God.

C. B. HASSELL.

PRIMITIVE BAPTIST.

TARBORO', MAY 28, 1836.

¶ We have several communications on hand, which we will insert as soon as practicable.—*Ed.*

Signs of the Times.—Perhaps we have presumed too far in supposing the above paper was generally and well known through the States. This was our impression made by the circumstance that "The Signs" is now passing, with extensive circulation, through its 4th volume. It has recently occurred to us, however, that an apology is due to Bro. Beebe and our readers, for not giving an earlier notice, (like the present,) touching that journal.

It is edited by Gilbert Beebe, New Vernon, Orange county, New York; and published semi-monthly, in super-royal quarto form of eight pages, at \$1 50 per annum; or if paid in advance, \$1 00. A \$5 bill is received by him in advance for six copies. The "Signs of the Times" is devoted exclusively to the cause of the Old School Baptists. It combines, in an eminent degree, faithfulness with ability. We take pleasure in recommending it without reserve, to the patronage of our readers, as a paper fearlessly and prudently contending for the primitive order of the church of Christ in its doctrine and practice.—*Ed.*

A Subterfuge....It seems that the Editor of the Christian Index had been asked, whether the new schemes "have not uniformly operated to produce dissatisfaction, and destroy fellowship?" He replies, "I think it quite probable they have ever had this tendency in a greater or less degree." Truly. With the history of the new schemes before us, and the effects thereof brooding sorrowfully upon our hearts, and frequently running back in retrospect upon our churches and alienated brethren to bring fresh supplies of grief, this answer could not safely have been otherwise. And had it been final, and remained unqualified, we do not think that truth could suffer any disparagement thereby. But this we could not hope, unless we expected the new scheme people to yield their present systems. And while the Editor of the Index knew it could not be safely denied, he at the same time did not intend to leave the matter with this correct answer unturned. He states that the preaching of Jesus Christ and the apostles was the cause of the strife and dissatisfaction which prevailed among the

evil-affected; with intent it is presumed, to lay the radical cause of dissatisfaction and broken fellowship at the door of opponents to missions. We will give his own words:—

"The *new movements* of our Lord and his Apostles had this tendency. The nature and influence of his miracles induced many to become Christ's disciples; but when they heard his doctrine of salvation by grace alone, and his requisition of self-denial and practical godliness as indispensable to discipleship; they were offended, and went away and walked no more with him. Christ told his disciples not to think that he was come into the world "to send peace; but rather division—a sword." (Math. x. 34. Luke, xii. 51.)

"But why was all this? Because, not only that the unregenerate heart of proud man, could not submit to his doctrine of the *new birth*; but also many of the *religious Jews*, however pious, were not prepared to admit his "*new measures*;" and therefore opposed them, they being of the *old Mosaic School*. And we find that the same spirit of opposition to the *new schemes and movements* of the Apostles, to carry out the commands of their Lord, to establish his kingdom *in all the world*, was ever and anon stirring up strife and exciting contentions and divisions amongst the churches."

This is extolling missions indeed. Taken altogether, it seems to be an insinuation that they [missions] will well compare with the first promulging of the gospel,—that the missionaries have their exact prototypes in Christ and his apostles,—that the gospel dispensation is changed, modified, or improved, opening by missions an era altogether as important and glorious as that effected by the advent of the Son of God into the world, and the preaching of his gospel by himself and his apostles. It seems to insinuate likewise that, the opposers of the new schemes may fitly be classed with the unregenerate in heart,—the envious and malicious Jews, even the same that crucified the Lord of glory, and invoked his blood upon their children. Yet the Editor of the Index further on, intimates that there is no substantial difference between the two, and says, "Well then, if there is no fundamental difference between the opposers and advocates of the new plans, why not unite?" Indeed, if the allusions to Jesus Christ and his contemporary enemies were designed to represent the present position of new schemers and opposers, we know not how he could admit there is no fundamental difference. If the difference between them is small or trifling, we sincerely wish we could realize it. And if there is a scriptural and holy propriety in the present plan of missions, we earnestly pray God we could see it. For we delight not in this daggers drawn between Baptists. We look back wishfully upon the former tranquillity and happy union of Zion, and sigh for their return. If any of us on either side have strayed from her peaceful road, we humbly pray that the Lord would set our feet in his path, and order our goings forth, and that every breach that sets us so wide asunder

may be graciously closed up, that Christians may again come together in the meltings of true affection.

But if the Editor of the Index has recited the opposition to Christ and his apostles, for the purpose of portraying the present opposition to the new schemes, and, by this subterfuge, to make the new plans, not the primary, but, only the secondary cause of the dissatisfaction and broken fellowship now endured amongst us, we deny the position. We know that he was formerly opposed to open communion, that is, he maintained the principle that none ought to be admitted to church communion but such as had been baptized on profession of their faith in Jesus Christ. And he says in the article before us, he "knows of no substantial reason why they should not" unite.

This is an admission that the cause of opposition to the new schemes, does not originate from an unrenowned mind; and goes far towards establishing the fact, even with the new schemers themselves, that the primary cause of division does not lie in the opposition. But let us trace this division to its root. We do know the opposition have a care that the Lord of glory be honored of his church, by making his last Will and Testament the abiding rule of her faith and practice. We do know likewise that this precious Testament does not countenance the church in such practices as the new schemers pursue, namely: The originating and holding in their connection institutions which are national in their form and character; The indiscriminate blending of professors and non-professors in societies, and claiming for them the character of religious, and instituted means of salvation; The temporizing with, and compromising, the scriptures with different denominations, in order to secure harmony in action; The conferring and selling of flattering and world-honoring titles upon men, and admitting the unregenerate and vicious into societies termed religious, and raising them to different grades for money; and the practice of begging from all classes of people. In the progress of these things we behold with moral certainty, the gradual decay of religious liberty and of free exercise of conscience; the dying away of that influence, reverence, and dignity, which the church abiding in gospel track would maintain; an abating sense of the necessity of regeneration; a growing belief in the doctrine of justification by works of human righteousness; and a general expulsion of the doctrine of justification by the imputed righteousness of Christ. We are now unavoidably brought to this conclusion: not merely to say with the Editor of the Index, that, "I think it quite probable they have ever had this tendency in a greater or less degree;" but to say, the radical cause of dissatisfaction and broken fellowship is founded in the new schemes.—*Ed.*

☞ Mr. Meredith has made another tug at our "cases and facts," in the "comment" upon his Goliath's challenge. So it seems, after three set spells, he has not entered his flat not so to the truth of but one of the facts, and has put it off upon the public to deny

them by proposing questions to them. We say three spells—for in the latter part of his preceding article he says, "since writing the above it has occurred to us, &c." And although he omitted an "item" in the former article because "pressed for room," and better still, "because it had no sort of connection with the matter in hand," yet he has thought it expedient, if not indispensable, not to suffer said "item" to pass unattended to. It appears upon his reviewing again, he determined that the following, which is the "item" in question, must not go unnoticed: "The fourth sign, putting on two coats, we shall briefly confirm by stating that they profess much love for us in our presence, but in our absence their words are like E-hud's dagger. They at one time look upon us 'as Christians, as Baptists, and as Brethren;' at another time, they revilingly give us the epithet of 'fretful little beings,' 'snarling,' &c. To this we think the Editor of the Recorder can testify."

The very kind terms in the above item, were tendered, without any marked distinctions amongst them, to the opposers of missions, by the "Baptist State Convention" in 1830; of which more will be seen in the extract below. The opprobrious part was "gentlemanly" and "decently" conferred upon ourselves as an individual, by the Author of "A Review," (the pattern of "good manners") published at Edenton—1832. The principal design of Mr. Meredith's last article, together with the above item, seems to be to draw a distinction between "the opposing brethren." "When we speak," says he, "of our opposing brethren—which we have often occasion to do—we mean those Baptists who are honestly and conscientiously opposed to modern missions, but who, at the same time, sustain the character of Christians."—"We have always received them, and do now receive them, 'as Christians, as Baptists, and as Brethren.' We have ever been ready, not only to commune with them, but to associate with them in every good word and work as far as they can conscientiously go—without asking or expecting them to proceed any further."—"If Mr. Bennett, or Mr. Any-body-else will convict us of a single departure from this principle, we shall promptly acknowledge our error, and make such amends as the case may demand."—"There are a few, however, on the other hand, who are generally leaders of the people, of whom we cannot speak thus favorably."—"Such men we can never receive 'as Christians, as Baptists, or as Brethren.'"

As a suitable comment upon the above, we give the following extract from the Address of the Baptist State Convention of 1830:

'Now, Brethren, Baptists of North Carolina, after having explained the nature and objects of the Institution, which we propose, and stated the reasons why it has been brought into being, and considered the objections most liable to be urged against it, we proceed further to address you, in more direct and explicit terms. And to do this with the more convenience, we shall take the liberty to divide you into two classes, those who are opposed

to our measures, and those who are inclined to advocate and support them.

'And we would first speak to *those who oppose* our measures. Brethren, you who are averse to State Conventions, and to Missions, and to Education Societies, and who have carried your hostility so far as even to threaten with excommunication, those of your church members, who dare to think and act differently from yourselves in these matters, we wish it distinctly understood, that we have no *quarrel* with you, of any kind. We neither dislike nor envy you, nor do we despise you, nor yet do we *fear* you. We regard you as Christians, as Baptists, and as Brethren; but we consider you sadly mistaken, and we *sincerely regret the loss of your services* in the important and interesting work before us. When we earnestly plead our arguments in favor of what we do, and patiently consider the objections which you urge against us, we do this, not for the purpose of justifying ourselves, nor yet for the purpose of justifying the cause which we advocate, but for the sole purpose of correcting your mistake, of reclaiming you from error, and of *enlisting your services* in the cause of the Redeemer in general, and that of the Denomination in particular.'

'And it now remains for you to say, whether you will take a part in this important and honorable work, or not; whether you will spend your life in extending the knowledge of the Gospel, or in opposing the endeavors of those who do; and whether you will put it into the power of your posterity, perhaps yet unborn, to honor you as their benefactors, or to reproach you as the authors of their privations and misfortunes.'

'And should you, after all, consider yourselves scrupulously bound to *oppose* us, do it decently; do it gentlemanly; and do it with that dignified meekness which becomes Christians, faithfully contending against what they believe to be error. But do not, as you respect the sanctity of the Gospel, as you revere the dignity of the Christian church, and as you honor the name of Baptists, do not permit yourselves to indulge in that low and scurrilous abuse, and to show forth that violent, vindictive, and intolerant temper, which have been but too manifest among some Baptists of this State.'

From the above extract it is manifest that the Convention, (as they made no distinction between opposers,) either addressed them all as Christians, as Baptists, and as Brethren, or else they dissembled before the part excepted, and before the world. Again, if expressly *regretting the loss of their services*—and the declared purpose of *enlisting their services*, do not amount to *asking* them to *proceed* further, we confess we are dull of seeing. But why the remarks at this time to qualify and explain the Convention's Address published six years ago? Because their subsequent course has exhibited such palpable duplicity, that their transgression is visited upon them:—if one dares publicly to utter and expose the craft, corruption, and lying vanities, of the grand daughters of *Mystery, Babylon, immediately, Ahab like, they pro-*

claim, he doth not prophecy good concerning me, but evil—I hate him—feed him with the bread of affliction—call him "fretful," "snarling," &c. 1 Kings, xxii. Ay, said the officer to Micaiah, *Let thy word, I pray thee, be like the word of one of them, and speak that which is good.* Ay, said the Baptist State Convention, our people speak well of our project: be like one of them: if you must "oppose, do it decently; do it gentlemanly." To those, who through hesitating doubt of their idol institutions, and those, who thro' fear of being ridiculed and defamed, have forborne public opposition, they *now* say, we call you Christians, Baptists, and Brethren. We do not say that you snarl and fret—it is only those "few" who will not bow when Haman passes—will not be obsequious to our "decent" and "gentlemanly" way of opposing missions: that is to say, not oppose us at all,—if you can't help us, be still.

This dividing of opposers of missions into two classes, is to be viewed as only a flattering bait to draw opposers into the new scheme interests—as an artifice to act over again, the same scenes of division which have once slaughtered the peace and comfort and union of the churches in this and other States. The Pharisees and Herodians said, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth:—to catch him in his words. Ay, says one in modern times, "you who are *honestly and conscientiously* opposed to missions"—you who care for no man,—impartial,—who regard not the persons of men—you we will consider as *brethren*. But as for "Mr. Bennett," ("and a few others of the same stamp,") he hath a devil, why bear ye him?

As to friend Meredith's disavowal of "ill-will," personally to ourselves; his invitation to us to "call at his residence;" and "as free a welcome as is due to our rank;" we will say, that this light show of charity may serve to recreate his spirits in his present situation, as well as to divert public attention from the question at issue. Nevertheless, if we shall pass that way, and shall feel assured that we can render a service to him, we will not fail to "call;" as we should prefer the act of ministering, to that of being ministered to. And should he feel free to call at our hut, he shall occupy the first rank to which our attention can promote him.—Ed.

Georgia—Henry County, }
April 15th, 1836. }

DEAR BROTHER: The apostle says in the 20th chapter of the Acts and 30th verse: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." We find also in the 31st verse, that the apostle did not cease to warn his brethren night and day concerning those characters which should rise up among them. He also calls them grievous wolves, and says, they will not spare the flock. Such were Hymeneus and Alexander—1 Timothy, i. 20; and Phygellus and Hermogenes—2 Timothy, i. 15; and also Philetus—ii. 17. Such characters as those, and many others that the apostle knew would rise up in the church of God, and

speak perverse things to draw away disciples after them, things contrary to the gospel of the Son of God, wresting the scriptures to their own destruction. The apostle also warned his brethren and admonished them, to mark and avoid them who cause offences and divisions contrary to the doctrine which they had learned, &c. We find that those characters crept into the churches and caused divisions in them, to the distress and affliction of the people of God. And the apostle in speaking of the opposition that he met with, and the many afflictions he had to bear, among those afflictions he speaks of being in perils among false brethren. And many other passages of scripture go to show the affliction that those false teachers brought upon the children of God, and the fiery trials that they had to pass through. And if they would impose themselves on the church of God and on the apostles in them times, we need not think it strange if they impose themselves on the church of God at this time. For my dear brother, for some years past we have had such characters to withstand in this country, as the apostle has described—men who have risen up among ourselves, speaking perverse things to draw away disciples after them; teaching for doctrines the traditions of men and doctrines of devils; speaking lies in hypocrisy, saying that Christ died equally for all mankind, and that the Spirit of God is operating on the hearts of all sinners, striving to bring them to a knowledge of the truth. And they have caused schisms and divisions in the churches, and led away disciples after them; and notwithstanding there are some of them gone out from us and have divided some churches, yet we have reason to fear that the seed of the bond woman is yet among us, from the circumstance of some favoring the various institutions of the day, falsely called benevolent; which are without foundation from the word of God, and are nothing more than the traditions of men, which they have invented for the purpose of making their living, instead of working for it. And those characters that have and are causing divisions among us, speak great swelling words like their ancient brethren the Pharisees—they boast of having the most intelligent part of the people on their side, and in order to prove that they are right, they boast of the great revivals they have and the number that is added to them, as evidence that the Lord is on their side. Those characters have also got wise above what is written—they say there are many souls in hell that Christ died to save, and some of them go on to say, that they have known persons that have had impressions made by the Spirit of God striving to bring them to a knowledge of the truth, and they would resist it, and the Spirit would finally leave them. Now it is evident that these are perverse things, according to the scripture, and that their coming is after the manner of satan, with all deceitfulness of lies and lying wonders—for it is evident, wherever the Spirit begins a good work, that that soul will be brought to a knowledge of the truth, or God will be disappointed in his purpose. But he will not be disappointed, for he says, as I have thought it

shall come to pass, and as I have purposed so shall it stand. Now those false teachers preach that which they know nothing about, and the scripture will testify to this fact—"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." 1 Cor. ii. 14. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." John, xiv. 16, 17. Now if the Spirit of God was in those false teachers, they would not be speaking lies in hypocrisy; but they are like Ahab's prophets, at the time when Jehosaphat king of Judah went down to visit the king of Israel—when the king of Israel requested the king of Judah to go to battle with him against Ramoth Gilead, and Jehosaphat consented to go, but wished to enquire of the Lord in this matter—and the king of Israel gathered his prophets together, about four hundred men, and said unto them, Shall I go up to Ramoth Gilead to battle, or shall I forbear? And they said, Go up, for the Lord shall deliver it into the hand of the king. But Jehosaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? And the king of Israel said, there is one Micaiah, but I hate him, for he prophesies evil concerning me. And while the king of Israel and the king of Judah sat each on his throne, all the prophets prophesied before them. And Zedekiah made him horns of iron, and he said, thus saith the Lord, with these shalt thou push the Syrians until thou have consumed them. But when Micaiah prophesied, he told them something different, viz: that there came a lying spirit and stood before the Lord and said, I will persuade him (Ahab)—and the Lord said, wherewith? And he said, I will go forth and will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him and prevail also—go forth and do so. Now therefore the Lord hath put a lying spirit in the mouth of all these prophets, and the Lord hath spoken evil concerning thee. But Zedekiah went near and smote Micaiah on the cheek, and said, which way went the Spirit of the Lord from me to speak unto thee?

Now it is evident that those false prophets professed to be under the influence of the Spirit of God, but all the time they were under the influence of a lying spirit. Even so those false teachers profess to be under the influence of the Spirit of God, but are also under the influence of a lying spirit. And as the false prophets prophesied to please the wicked king, so those false ministers preach a doctrine to please the world, notwithstanding the apostle says the friendship of the world is enmity with God. And as the false prophets told Ahab to go up to battle for he should prosper—even so the false teachers tell sinners that they have the power to come unto God, and to give up their heart to him, and repent and believe and be saved. And as Zedekiah smote Micaiah for prophesying the truth, even so the false ministers are smiting the true ministers of God for preaching

the truth; and the manner in which they are smiting is with falsehood and abuse, and any thing that they can do to sink the reputation and standing of the true minister of God. And as the wicked king had Micaiah the true prophet cast into prison for telling the truth, and gave orders to feed him on the bread of affliction and water of affliction—so no doubt the world and those false teachers are endeavoring to unite together, to have the old fashioned Baptists or the true ministers of God cast into prison, and there inflict such punishment on them as their wicked nature would dictate to them to do. And as the false prophets were more numerous than the true prophets, even so the false ministers are more numerous than the true ministers—and as the false prophets prophesied generally speaking for the purpose of getting gain, even so the false ministers or those missionaries or money-hunting fleece gatherers, such as are begging the widows' mite or the orphan boys' hard earned penny or the children's ginger cake money, are preaching for the purpose of getting their living, instead of earning it by the sweat of their face.

But I reckon I had as well close my letter, as I expect I have said enough now to draw those of the synagogue of satan out against me. May the Lord bless you, my dear brother, and more and more enable you to contend earnestly for the faith once delivered to the saints.

ALLEN CLEVELAND.

*Person County, North Carolina, }
April 22d, 1836. }*

BROTHER BENNETT: In the year 1828, I became a member of the Baptist church, which I believed to be the church of Christ, recognised by the apostles and primitive saints as such—at which time I believed they were a united people in sentiment and practice. But alas, to my astonishment I soon found them to be a divided people, both in doctrine and practice. I saw we could not live together without strife. I believed then, and still believe, that we had better separated years ago—Two cannot walk together except they be agreed. Amos, iii. 3. But the missionary party would pretend to be opposed to a separation, in the meanwhile they were sowing the seed of discord in every church in this section, and making all the proselytes they could to their devil-invented system of theology. I can truly say, they have not failed to practice deception and propagate falsehood, and at the same time they have endeavored to defame, reproach and stigmatise the character of every minister that they could not dupe or hire to bow down to their goddess of missions; and also represent them as mere toppers, tyrants, and a curse to religion, in order if they should travel out of their immediate neighborhood, that the minds of the people should be so poisoned against them by missionary influence, that they might not be favored with a hearing—at least, if they stood fair as ministers of the gospel their craft might be in danger by their preaching, for we all know by their craft they have their wealth. But however I can say like one of old, that the things that happened unto me turned out ra-

ther to the furtherance of the gospel. For wherever the missionaries had endeavored mostly to poison the minds of the people against me by their misrepresentations, it has excited the curiosity of the people to hear what the babbler will say, and thus they sometimes get defeated—and then they are in an uproar like Demetrius and his gang.

It brings to my mind what the apostles said in 1 Cor. i. 20: "Hath not God made foolish the wisdom of this world?" Verse 21: "The world by wisdom knew not God." Verse 26: "Not many wise men after the flesh, not many mighty, not many noble are called." Verse 27: "But God hath chosen the foolish things of the world to confound the wise." 3d chap. verses 19 and 20: "He taketh the wise in their craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain," &c.

And thus have the missionaries sown discord and contention, until we have become entirely separated; for we believe they serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple. Rom. xvi. 18. And since the Country Line Association has withdrawn her correspondence from all Associations and individuals that join with or advocate the new schemes of the day, the churches have enjoyed peace, love and harmony like they did in primitive times, when they were all with one accord, and continued steadfast in the apostles' doctrine, and had all things common. Acts, ii. 1, 42, 44. They believed in one Lord, one faith, one baptism. Eph. iv. 5. And thus we learn they were joined together in the same mind and in the same judgment, their faith and hope, their aim and end are all the same. Thus we learn the saints are the body of Christ, the fulness of him that filleth all in all. Eph. i. 23. The primitive Baptists believed the Spirit of the Lord prepared ministers to preach the gospel, and they preached without moneyed societies. The Pharisees did not agree with the apostles; they held with a train of traditions, and taught the brethren except they be circumcised, &c. Acts, xv. 1—& commanded them to keep the law of Moses, verse 5—which caused great grief and contention in the primitive church. So have the missionaries brought a train of devil-invented societies, under the name of benevolence, in the churches; which have caused grief, strife, and contention to an entire disunion among the Baptists. Thus I believe the doctrine and practice of the missionaries agree precisely with the doctrine and practice of the Pharisees. Both endeavor to make void the commandments of God through their traditions and crafty inventions.

Bro. Editor, from what I can learn, there are a few names in the Flat River Association, that have not defiled their garments with missionary inventions, although they stand connected with them as a body; and I would say, from what I have experienced, that no peace, love, nor harmony can they enjoy, while thus they are situated. I have been also informed, that there are several ministers in that Association who have not patronized the new fangled systems of

the day, but are earnestly contending for the faith which was once delivered unto the saints. Jude, 3. We have, blessed be God, eleven ministers in the Country Line Association, that we believe are not acting by constraint nor for filthy lucre, but of a ready mind—neither as being lords over God's heritage, but being ensamples to the flock. 1 Peter, v. 2, 3. who with united hearts and uplifted voices protest against all missionary crafts and inventions of men, & earnestly contend for the apostolic order of the gospel.

Bro Editor, I acknowledge I have been somewhat dilatory as an agent, in introducing your paper in my section; but I have undoubted evidence that it has proved a source of comfort to some of the dear saints of God, in establishing them in the faith of the gospel. I am flattered in believing, when the people become more acquainted with the matter it contains, they will give it more encouragement.

I remain yours, in the bonds of gospel union.

S. I. CHANDLER.

Salem, Livingston County, Ky. }
April 25th, 1836. }

Brother Bennett: The Primitive Baptist has come to hand and we are well pleased, and if I had an opportunity of visiting different neighborhoods, I think I could obtain a great many subscribers. Dear brother, I cannot express my feelings to you of the satisfaction it gives me, to see the Baptist cause so well defended as it is in your little paper; a cause that has been so long trampled under foot in the United States, particularly in the Western country, by the missionaries—our section has been completely overrun by them. I do not think that you know any thing about them in your country when compared with ours, though I can inform you that the missionary schemes are gradually diminishing in this country. It appears that the people are getting their eyes open. I am in hopes the time is near at hand, when the Lord will put an end to the gospel being made merchandize of. Your friend, &c.

JONATHAN H. PARKER.

Georgia—Upson County, }
April 13th, 1836. }

Brother Editor: Two days ago I read a paper of yours, titled the Primitive Baptist, which gratified me much to see there are yet some that stand up in defence of the truth. I have not had an opportunity of seeing any of my brethren since I saw your paper, but I know there are some here that wish to read it. You will please, therefore, to send me six copies of the Primitive Baptist to Calhoun's Ferry, Upson county, Georgia, and on receipt of the first I will send you five dollars.

Yours, in Christian love,

EDMUND STEWART.

Hopewell, N. J. }
April 2d, 1836. }

DEAR BROTHER: I have learned through the Signs of the Times and by other means of information, that you have commenced publishing a paper entitled the Primitive Baptist. I feel a desire to see it. I have been a reader of the "Signs" and Agent for it, since its first publication. I think it a good paper and am still disposed to support it. Its design is principally to exhibit the true state of things as they are, and hence expose anti-Christ. If I understand the object of your paper, it is chiefly designed to present to view the church in her New Testament order, on the foundation of the apostles and prophets, Christ himself being the chief corner stone. The manifestation of the truth on this wise is much needed in this region of country.

Please to send me your paper, with the numbers already published, and direct it to Hopewell Post-office, New Jersey, and on the reception of it I will remit the money; which if I understand right, is according to your conditions. If it be your wish that I should act as Agent, and I should like your paper as well as I think I shall, I will do all I can to circulate it.

Yours, in the kingdom and patience of Christ. C. SUYDAM.

Remark.—Brother Suydam's conjecture respecting the design of our paper, is correct. When we look unto the *perfect law of liberty*, and then upon the present state of what is called, The Church, we can freely *mourn over the slain of the daughter of God's people*. While this is to some a day of enthusiastic, misplaced, and frantic zeal, it is to others a time of sorrowing.

In regard to the "Signs of the Times," we could not but deplore any essential injury sustained by that paper, in consequence of ours, or any cause whatever. We hope that no brother or friend who loves the cause to which both journals are devoted, will for the sake of

ours, take any step to disparage the "Signs," unless it depart from its hitherto honest and faithful course. And we can recommend it to such of our readers as have not seen it, with more true pleasure than any religious periodical in the whole country. —*Ed.*

FOR THE PRIMITIVE BAPTIST.

*Georgia—Troup Co. }
April 17th, 1836. }*

BROTHER EDITOR: I am nearly 62 years old and have never until now taken my pen in hand, to write any thing for publication in a newspaper; but as one of old said, is there not a cause? I therefore design to give you a short sketch of my life and progress as a Baptist. I was born and raised in the State of Virginia, and in the autumn of 1802 I joined the Baptist church. In December, 1806, I came to Putnam county, Georgia—and in January, 1833, I moved to this county. Whilst I lived in Virginia I knew but one kind of Baptists—they were the same in doctrine, ordinances and discipline—and after I came to Georgia, for several years I found no difference in the Georgia Baptists and Virginia Baptists. But at length some of our brethren of the Ockmulgee Association, got very much concerned about the heathen in Hindoo, and there was a missionary society formed. But as to my part, I was not as sagacious as my old brother Lawrence; for I thought if it done no good it would do no harm, and I became a member of the society and therefore advocated the cause, and have taken a part in nearly all the new schemes of the day. But here I will remark, that I remember once reading in an almanac, that experience kept a dear school but fools would be taught in no other—I have therefore learned from experience, that there was an evil in the beginning; and for that

reason I have withdrawn from all the societies of the day and intend, if the Lord will enable me, my few remaining days, to be nothing but an old fashioned Baptist.

I will now say, that I believe every Christian in the world, in one sense, is a missionary; and will pray the lord of the harvest to send laborers into the harvest. But I also believe that every Christian, under due consideration, is willing for the Lord to send such as he pleases; and is not apt to think that it is in the power of man to polish them over, and make them any better than they were when they came out of the hands of the Lord. For a long time after I became a Baptist, I had full confidence in all the Baptists, and hardly could believe that they would advocate any thing wrong; but in the year 1823, the Baptist Convention of the State of Georgia adopted a plan to educate young ministers, and also a plan for domestic missions, and then I was like old brother Lawrence, there was something in my breast saying not so. But I had not as yet lost confidence in my brethren, and they promised to appropriate all moneys paid into their hands to the object the donor wished, and kept separate accounts for that purpose; and I still felt somewhat friendly to the foreign mission, and contributed a small amount for that purpose. But a short time before I left Putnam, at a meeting of their auxiliary society the treasurer of the Convention said, that the year before their foreign mission fund was so large that they were compelled to divide it with the domestic mission—and when their minutes came out and I saw that they had given a young man eighty or ninety odd dollars for preaching in the destitute parts of the country around Macon, and I

knew at that time that there were churches constituted all round Macon, and had regular pastors or supplies, I then decided that they had got the last money that I should give them.

Now, brother Editor, the greatest evil in all this is, that amongst us we have different kinds of doctrines preached. For I tell you that those Convention preachers do not preach the same doctrine that our old fashioned preachers do; and we have some preachers amongst us that say they believe as firmly in the doctrine of election and the covenant of grace as any body, but they have found out that it is not the best to preach it. And those kind of preachers are the most loving folks that I ever saw; they will love you whether or not, and I cannot love them if it was to save my life—so you may see there is a division amongst us. I therefore join with brother Gilbert, that the sooner a separation takes place the better. And I feel confident that there are a great number of the brethren of the Western Association that are of my mind, but these folks that love so hard I do not know what to do with them; for they are generally very fond of the new institutions of the present day.

Now, brother Editor, in conclusion, I do firmly believe that the time is fully come when it is necessary for every Baptist to come out and make it manifest on which side they belong.

I am yours, with respect and Christian love, &c.

ANTHONY HOLLOWAY.

*Tennessee—Meigs Co. }
April 29th, 1836. }*

BROTHER EDITOR: I have only had the opportunity of seeing one, to wit, the fourth number of the

Primitive Baptist, and am well pleased with its style and would be glad the matter it contains could be much more circulated amongst us in Tennessee—believing it would be strengthening to the friends of the good old way, or at least it would contribute in setting up truth by the side of error. Being so well gratified with the theme the Primitive Baptist contains, I have procured you ten subscribers,—please send twelve of your numbers to Ten Mile Post-office, Meigs county, and on receiving the same I will send you ten dollars.

I am a member of Concord church, Hiwassee Association,—a Baptist of the old stamp, believing that Jesus will save his people from their sins, and them he foreknew them he will call, (not by money,) and not one can fail—and am opposed in toto to all the new schemes and measures of the day, set up by men and carried on by money, and cloaked under the false name of benevolence. There are some of the new scheme preachers among us that Jeshurum like, have waxed fat and kicked, (or think they have,) and by fair speeches have deceived some, and caused considerable distresses in some churches—yet the most of our churches are in peace and have shut their doors against all new and fangled schemes from a to z.

I remain yours in love, praying that God may bless every attempt in the vindication of truth and the prostration of error.

M. H. SELLERS.

☞ The joining a religious society essentially corrupt, is like a fish getting into a net,—which finds it easy to get *in*, but hard to get *out*—and for the most part is *caught* before it gets *through*.—*Ed.*

POETRY,

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION VIII.

The mystery of sanctification imperfect in this life; or the believer doing all, and doing nothing.

Mine arms embrace my God, yet I
Had never arms to reach so high;
His arm alone me holds, yet lo,
I hold and will not let him go.

I do according to his call,
And yet not I, but he does all;
But though he works to will and do,
I without force work freely too.

His will and mine agree full well,
Yet disagree like heav'n and hell:
His nature's mine, and mine is his;
Yet so was never that nor this.

I know him and his name, yet own
He and his name can ne'er be known.
His gracious coming makes me do;
I know he comes, yet know not how.

I have no good but what he gave,
Yet he commends the good I have.
And though my good to him ascends,
My goodness to him ne'er extends.

I take hold of his cov'nant free,
But find it must take hold of me.
I'm bound to keep it, yet 'tis bail,
And bound to keep me without fail.

The bond on my part cannot last,
Yet on both sides stands firm and fast.
I break my bands at ev'ry shock,
Yet never is the bargain broke.

Daily, alas! I disobey,
Yet yield obedience ev'ry day.
I'm an imperfect perfect man,
That can do all, yet nothing can.

I'm from beneath, and from above,
A child of wrath, a child of love.
A stranger e'en where all may know;
A pilgrim, yet I no where go.

I trade abroad, yet stay at home;
My tabernacle is my tomb.
I can be prison'd yet abroad;
Bound hand and foot, yet walk with God.

Christ the end of the law for righteousness.—
Rom. x. 4.

Hence I conclude and clearly see,
There's by the law no life for me;
Which damns each soul to endless thrall,
Whose heart and life fulfils not all.

What shall I do, unless for bail
I from the law to grace appeal?
She reigns through Jesus' righteousness,
Which giving justice full redress,
On grace's door, this motto grav'd,
Let sin be damned, and sinners sav'd.

O wisdom's deep mysterious way!
Lo, at this door I'll waiting stay,
Till sin and hell both pass away.

But in this bliss to show my part,
Grant, through thy law grav'd in my heart,
My life may show thy grav'ing art.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williams-ton*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. George H. Alexander, *Columbia*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Scindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Benj. Bilely, Jr. *Greenville*. John A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *South Washington*. John Kennedy, *Chalk Level*.

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ALABAMA—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Fredonia*.

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NEW YORK—George Clarke, *Buffalo*.

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John Moore,	5		

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☞ The extra copies of our first numbers are exhausted. New Subscribers are informed, that they can receive the first numbers of the next volume, to complete their subscription year; or, they can subscribe for the balance of the present year, and pay at the same rate as for the whole year.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,
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“Come out of her, my People.”

VOL. I.

SATURDAY, JUNE 4, 1836.

No. 11.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

(*continued from our last.*)

However, this I must mention, the woman brought forth a man child that was to rule all nations with a rod of iron. This was Constantine the great—for never did a woman more long to be delivered of her child when in labor, than the Christian church did from this 264 years persecution; for which she cried, travailed, prayed, grieved, sighed, and mourned for deliverance. The war in heaven (the church) immediately ensued—Michael and his angels, which means Constantine and gospel ministers, fought against the dragon; and the dragon and his angels fought, which means the heathen emperors and heathen priests, and prevailed not—and neither was there place found any more in heaven—that is, to persecute the church. Verse 9: “And the great (red) dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels (heathen priests) were cast out with him.” This was done in or about the year 325, when Constantine established the Christian religion by law, and thus cast heathenism out of all the chief cities of the Roman empire; so that heathenism only existed in some inconsiderable villages, from which the name pagan religion is derived; for from this time, if my me-

mory serves me, heathenism is called paganism. So then heathenism with its ten horns and seven heads and seven crowns, was cast into the earth, or ruin and insignificance, by the edict of Constantine, when he forbid the worship of idols and established the Christian religion by imperial law.

The 10th verse reads: “And I heard a loud voice saying in heaven, (the church,) Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.” (Mark that word, the *accuser* of our brethren.) The above verse shows the joy of the church at the overthrow of heathenism by Constantine, and never had a woman more joy in bringing forth a man child, than the church had in her deliverance from heathenism by Constantine, her deliverer from the heathen great red dragon. I can't tell you every thing, so I will desist, and only state that it is heathenism, and heathen emperors and heathen persecution, that is meant by John to be the great red dragon, out of whose mouth came one of these unclean spirits like a frog.

Thus I have given you my view of the dragon in what I call a short way, altho' you may think it long. As for the spirit, and its uncleanness and its likeness to a frog, this I must defer until I get all the frogs together, and then explain the spirits, their uncleanness and likeness to frogs. Have patience, for I am now cramping my pen continually. So I shall next proceed to the explanation and description of the beast mentioned in my text, out of whose mouth came the second unclean spirit like a frog.

Beast signifies a brutish creature void of reason and conscience, from the oyster

to the sagacious fox, or the wisdom of the ants or bees. In 1 Corinthians, xv. 32: "If after the manner of men I have fought with beasts at Ephesus."—Here Paul no doubt compares certain men to beasts. 2 Peter, ii. 12: "But these, as natural brute beasts, made to be taken and destroyed."—Here there can be no doubt but Peter compares a certain class of men to brute beasts. Revelations, iv. 6, 7, 8: "Round about the throne were four beasts full of eyes before and behind"—"and the four beasts had each of them six wings about him; and they were full of eyes within," &c. &c. Now compare the above 6th, 7th and 8th verses with the 1st, 2d and 3d chapters of Ezekiel, and there is a great likeness. In Ezekiel these four are called living creatures—in the above they are called beasts, but mean the same thing, with this difference—Ezekiel's living creatures with faces and wings meant the prophets, and John's four beasts with wings and eyes meant gospel ministers. But, say you, why is four mentioned in both places, since the number of gospel ministers and prophets is much more than four or a thousand either? Here it is right to inform you that 1, 2, 4, 7 and 144 are in prophetic style a definite number put for an unknown number, are put for a chosen and select number, are put for a complete elect number; for instance, in the gospel this sentence is found as quoted from prophetic style—"In Rama was there a voice heard, Rachel weeping for her children and would not be comforted, because they were not. Now Rachel had been dead seven or eight hundred years before Herod slew the children of Bethlehem, that he also might destroy the child Jesus. Yet the one Rachel, is put in this prophecy for all and every mother that lost a child by the sword of Herod. And why and wherefore? Because you will recollect, that Rachel was one and the only wife of Jacob and the great grandmother of these women that lost children by the sword of Herod. Therefore, the prophet foreseeing this dreadful destruction of the children of Bethlehem, and not knowing the mothers' names nor the amount of the slaughter, puts the one great grandmother's name Rachel for all the mothers that lost children by Herod's sword. Again: another prophecy says, "The Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a waste howling wilderness," &c. Now to gospel-

ize this, it would read thus: Jesus Christ's portion is his chosen, given, and purchased people; the church is the lot of his inheritance by the gift of the Father to him; he found her in her natural estate, led her about, &c. You recollect God chose Jacob before he had done good or evil, and rejected Esau; you recollect Jacob's descendants were God's chosen nation among the nations; so also recollect that God chose his church in Christ before the foundation of the world, and of course before she had done good or evil; and all this that the purpose of God according to election might stand—not dependent on the will of Jacob, Esau, or the church. So here the one Jacob is put by name for the whole chosen gospel church, the number of which is not known. Again: "I saw an angel come flying from the east, having the everlasting gospel to preach to them that dwell on the earth." Now recollect, God has not chosen angels to preach his gospel, but men. So an angel could bear a message from God to Cornelius, but not preach the gospel to him; this he must send for fishing Peter to do, and he did it effectually—and why? Because God had called him to that work. Thus this one angel is put for all gospel ministers; for the gospel began in the east, or began at Jerusalem which is east of us, and has been travelling westward ever since. Three hundred years ago there was no preached gospel in America, which is west of Jerusalem where it began; and if the angel flew from the east, he of course flew westward. So that now the forest that once heard the howl of wolves, and the bellow of buffaloes, and the yell of Indians, echoes with a preached gospel from Canada to St. Augustine. Is this owing to missionaries and their money schemes and running beggars? Not so—but to persecution in the old country. This sent the angels (gospel ministers) into this western world to preach the gospel—and not money. God's means to spread the gospel is persecution, and this will be found to be true from Jerusalem through all countries until now. But money to spread the gospel is the devil's means, and his agents have liked this means in all countries, because they, the devil's priests, can roll in luxury and superfluity, and oppress the poor and live by their labor; and thus charge them toll for going to heaven, which the king of kings has made free for all that choose to walk that way.

So then this is proof enough, that one is put for many, a select number, a chosen elect number, &c. So is the number 144—this is a square number, this is a complete number of the multiplication table. Thus John chose this number 144,000, to show the chosen church of the Jews, 12 from each tribe sealed. Not that this is the exact number of the Jews that are saved, but here he puts a square and complete and finishing number for an unknown number, yet a chosen and complete number; and after this he saw a great number that no man could number, &c. The numbers 2, 4 and 7, are so often mentioned in scripture, as put for a definite number unknown, that I judge it not worth my while to explain. Thus I say the four living creatures meant the prophets—the four beasts, gospel ministers. Revelations, vii. 11, shows the same: “And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.”

Now recollect, the church is God’s temple wherein he dwells and walks on earth, and the heart of the saints is his throne on earth. Thus gospel ministers stand about the church, or as the four beasts are said to do, &c. &c. in the verse above. But in Revelations, xiii. 1, 2: “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” Read the chapter. This is the beast alluded to in my text, out of whose mouth came the unclean spirit like a frog. So then we now come to the beast in the text.

Question. What, or whom, did John intend to represent by this monstrous beast of ten horns and seven heads?—is a matter of momentous import to the explanation of the text, for out of his mouth came one of the frog-like spirits. In order to explain which beast, I shall refer you to the scriptures.

First, beast signifies bad, cruel, fierce men, as in 1 Corinthians, xv. 32; in 2 Peter, ii. 12, nearly the same. In Daniel, vii. 11, beast is put to mean kingdoms. Again, in iv. 12, 21, beast is put by Dan-

iel to mean nations. All of which you can examine for yourself. But in Revelations, xiii. 1, 2, beast is put as a figure by John to mean the anti-Christian church, or the church-empire of Rome, as it is generally called; or you may have it in these words, Christian Rome, which differs much from heathen Rome; or you may have it, the Catholic Roman church; or you may have it, religion established by law of Constantine, and progressing to the Pope, &c. with nuns, monks, friars, &c. In a word, he means by the beast in the text the Roman Catholic religious empire, with all its errors, persecution, cruelty, civil and ecclesiastical power, and opposition against the Christian church. Of this I have not a shadow of a doubt. As full proof of what I have asserted, I offer to you the 3d verse of the 17th chapter: “And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.” Now let me tell you, that the word woman and the word city, are oftener made use of by the divine writers to mean the church, than any other figures in the whole divine writings; and the reason is, because they are analogous, or figures that come nigher the gospel church, than any other figure in scripture—which I could easily show if I dare intrude. So then John makes use of the same figures of woman and city, to set forth the anti-Christian church, or the Roman Catholic church, as the divine writers do to set forth the true gospel church. So you can see that under the figure of a woman, the Catholic church is mentioned; for the beast that she rode had seven heads and ten horns—the Catholic church is meant by the woman, and that beast on which she rode the Roman empire. Therefore, that by the beast with seven heads and ten horns is meant the Roman Catholic empire, there can be no doubt. The gospel church is in this book represented as a bride, the Lamb’s wife—as the holy city Jerusalem. But the Catholic church, or church of anti-Christ, is represented by the cities of Sodom, Egypt and Babylon. So that these wicked cities are made a figure of the Catholic church, of this I have no doubt. Also John makes use of the figure of a woman, under the figure of a whore, a harlot, &c. to show the wickedness and prostitution of the Catholic church to the kings of the earth—says she has committed fornication with them, &c. So then all ends here—the ho-

ly city Jerusalem is put as a figure of a pure gospel church; and a chaste virgin, a chosen and beloved bride, or wife, or woman, for the gospel church—while a wicked city, a whorish woman, or harlot, is put for a spurious church; and here in this book, it is put in a great number of places for the Catholic church. The 5th verse of the 17th chapter may prove all this to you: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS." Here is proof enough—but add 6th verse: "And I saw the woman drunken with the blood of the saints," &c. Read the chapter—here the Roman church is alluded to.

There are so many truths here crowd themselves on me, from the knowledge of scripture and church history, that I am tempted to throw down my pen and never write any more on earth, unless I can have my own time and scope to explain that which would be an advantage to the reader to understand what I write. But nevertheless, as I have begun Frogger and some people are perhaps laughing about it, I will continue to sketch through it.

Then I wish you to recollect that the dragon had seven heads and ten horns, and seven crowns on the seven heads. I wish you also to recollect that the beast had seven heads and ten horns, and ten crowns on his horns and not on his heads, as had the dragon. And don't forget also that the woman rode this beast of seven heads and ten horns, with no crowns on horn or head, but was full of the names of blasphemy, &c. Now the ten horns of the beast may be here explained in the 17th chap. 12th verse: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Verse 13: "These have one mind, and shall give their power and strength unto the beast." Now observe, the woman is the Catholic church; also observe the beast spoken of, scarled-colored, that carried the woman, (or church—I mean the Roman church, and by the beast the bloody empire of Rome.)

Now again recollect, 7th verse: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Recollect here that this is explained by John in part—first, the woman rode this seven-headed monster with

ten horns; second, the beast that carried her had the same number of heads and horns as the dragon. Also remember that the scripture says the man is the head of the woman; in the same way seven kings or kingdoms were the seven heads of the dragon, and also the seven heads of the beast. Therefore, verse 10, "And there are seven kings: five are fallen, and one is, and the other is not yet come." These make the seven heads of the dragon and beast. Verse 11: "And the beast that was, and is not, even he is the eighth," &c. This eighth beast means the Pope and his successors, or ecclesiastical power. Verse 12: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Now any man acquainted with church history knows that the popes did receive power as kings in the Catholic church, (or as it is expressed in the text, with the beast,) or as I would say, Catholic church state; for that is the meaning of the beast in my text, or Roman empire.

I tell you again I have almost a mind to throw down my pen and quit, for as I go the subject so increases that my mind is overcrowded. Verse 15: "And he saith unto me, The waters which thou sawest, where the whore (the Catholic church) sitteth, are peoples, and multitudes, and nations, and tongues." So that by the beast rising out of the sea he meant the Catholic church rising out from among the people, and from among the nations and different tongues of the nations that composed the Roman empire. Verse 16: "And the ten horns which thou sawest upon the beast, these shall (that is, at some future time,) hate the whore, (that is, the Catholic church,) and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Verse 18: "And the woman (the church of Rome is meant) which thou sawest is that great city, (church is meant by city) which reigneth over the kings of the earth." Now every man knows, that has any knowledge of church history, that no church ever did reign over the kings of the earth but the Roman Catholic church; and this is well known that she did, so that all difficulty in this matter is at an end, that the woman means the Roman empire, and the woman the Catholic church, &c.

(to be continued.)

JOSHUA LAWRENCE

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 7.

Because David, the man after God's own heart, in the words of the text expressly declares it so to be. Other men, of other ages, of other countries, of other kingdoms, of other characters, and of other grades, can think, speak, and act in reference to salvation as seemeth unto them good; but as for the son of Jesse, who was by the right hand of God exalted, and whose mind was well stored with divine knowledge—he declares in a voice so loud that it shall be heard as long as time itself shall endure that, “the salvation of the righteous is of the Lord!!” He reiterates the declaration in these words—Psalms, iii. 8:—“Salvation belongeth unto the Lord.” And so intent is he upon proclaiming this mighty truth, that he on various occasions emphasizes upon it to a great degree, and often is it found among the loftiest notes in his sweet melodies to the God of heaven. Instance the 35th chapter 9th verse of Psalms, wherein he says, “My soul shall be joyful in the Lord: it shall rejoice in his salvation. 10th verse: All my bones shall say Lord who is like unto thee, which deliverest the poor from him that is too strong for him” (that is, from the devil) “yea the poor and the needy from him that spoileth him.” And again he saith, 68, 19: “Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation. Selah.” 20. “He that is our God is the God of salvation, and unto God the Lord belong the issues from death.” And again, 74, 12: “For God is my king of old, working salvation in the midst of the earth.” In the 78th

chapter, to give warning to all those of future generations who might attach too little importance to the salvation of the Lord and too much to their own efforts, for the infidelity of the Israelites on a certain occasion he says, “A fire was kindled against Jacob and anger also came up against Israel, because they believed not in God and trusted not in his salvation. 21 and 22d verses.” He further exclaims most ardently, “O come and let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation. 95. 1.” And again: “Sing unto the Lord, bless his name, show forth his salvation from day to day. 96. 2.” “For the Lord taketh pleasure in his people, he will beautify the meek with salvation. 149. 4.” And again he says, “In God is my salvation and glory. 62. 7.” And again: “Truly my soul waiteth upon God, from him cometh my salvation. 62. 1.” And again: “But I am poor and sorrowful, let thy salvation, O God, set me up on high. 69. 29.” Once more: “My mouth shall show forth thy righteousness, and thy salvation all the day. 71. 15.” And as it would appear that this salvation was the great theme of his praise and desideratum of his wishes, he is heard at different times to exclaim, “Let thy salvation come according to thy word—My soul fainteth for thy salvation—Mine eyes fail for thy salvation—Lord, I have hoped for thy salvation—I have longed for thy salvation, &c. 119—41. 81. 123. 166. 174.

These are a part of the notes of the sweet singer in Israel:—these are some of the exercises of a mind endowed with wisdom from on high;—that delighted to sing in rapturous strains of God salvation, and ascribe to him the highest glory.

David as before observed, was a

man after God's own heart. He was taken from the sheep cot and anointed king over Israel. He waded through rivers of persecution and fiery trial, and his experience is one ever to be remembered. When established on his throne in peace and prosperity, and exalted to the highest pinnacle of honor in the Jewish nation and closest communion with his God, he was eminently qualified to benefit the church in placing upon record those beautiful strains of melodious adoration found in the book of Psalms. He could take a retrospective view of his life and from the incidents therein, form themes of sublime adoration to God on which he could dwell for days and seasons in strains of the noblest grandeur. He could glance at the history of his people and praise the Lord for all his goodness, and for his wonderful works to the children of men. He could look back to that period whence began the date of God's salvation; which was even before the foundations of the earth were laid, at which the morning stars sang together and all the sons of God shouted for joy; and glory in a God of eternal love and 'everlasting righteousness.' He could look forward to that period when in the fulness of the time, the great anti-type of all the types and shadows of the mosaic dispensation should appear, to enlighten the Gentiles and become the glory of his people Israel. And the soul of David could breathe pathetic tones of wondrous admiration at so great a condescension of so great a God. And when taking all these considerations together and the stupendous events connected therewith, can we be astonished that David should be made to cry aloud in all the fervor, emphasis, earnestness and ecstasy of his soul, "THE

SALVATION OF THE RIGHTEOUS IS OF THE LORD!"

David was not alone in bearing testimony to the truth of the doctrine we are upon: the other patriarchs, as well as the prophets and apostles, all harmoniously concur in their support of this mighty truth. How often do we hear them endeavoring to arrest the attention of the infatuated sons of Adam, and direct it to the serious consideration of this first of all truths in the conversion of a sinner—this foundation stone—this corner stone—this main starting point—this action on the part of Jehovah indispensably necessary for them to accredit, before they can advance the very first step in the path of a correct notion of God or godliness?

"The salvation of the righteous is of the Lord," because he hath said by his prophet Isaiah, "Hearken unto me, ye stout-hearted, that are far from righteousness; I bring near my righteousness; it shall not be far off; and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory. 46—12, 13." Here God is declaring that HE will place salvation in Zion. Then is this salvation his and he should have *all* the glory of placing it there. We are not here informed that he gave, or ever intended to give, this glory to another—that he permits this man or that man however learned, high and self-conceited he may be—this society or that society however *pious* the members thereof may be—this theological seminary or that theological seminary however high among the *mountains* their heads may be lifted up,—I say we are not to learn by this scripture that God suffers any of these creatures to place 'salvation in Zion,' and become himself a mere looker on:—Nay, verily, but we are

clearly taught therein that the agency of man in this affair is forever excluded, because God and God alone is to place this salvation in Zion, for the sake of Israel his glory and delight. Therefore the salvation of the righteous in Zion for Israel God's glory is of the Lord the great creator, and not of man the diminutive creature.

Isaiah comes again to our assistance in saying, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 52. 10." He certainly was not here speaking of man, or any set or society of men, who were to make bare their arms in the eyes of the nations and cause the ends of the earth to see their salvation: No, certainly he could not allude to those overmuch righteous and extremely zealous people of our day who not only compass sea and land to make proselytes, but who compass widows houses and the residences of the poverty smitten as well as the rich to *make money*, by the use of the tongue and not of the hand, and when all have gotten together in deliberative dignity, and the contents of the bag emptied before these exquisite lovers of lucre, proceed to divide it amongst themselves; and peradventure let one or two of them take a somewhat larger portion than the others, to render them a more splendid outfit to Burmah or elsewhere to distant shores, where they can be able to induce the ends of the earth to look and see the salvation of this potent society and the marvellous things it is doing. I say Isaiah could not certainly have meant all this. But I do say that he meant what he said and said just what he meant,—and that not in a whining, may be so— if you do so and so kind of a tone,

but in a bold and authoritative one, "All the ends of the earth *shall* see the salvation of our God." And again, "Thus saith the Lord, keep ye my judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." 56. 1. And again, 51. 5, "My salvation is gone forth—6. my salvation shall be for ever—8. my righteousness shall be for ever and my salvation from generation to generation." These named are only an inconsiderable part of the evidences borne towards the establishment of salvation to be in the hands of God alone, by the greatly inspired prophet Isaiah. Isaiah was a man highly exalted of God, and his was the mind wonderfully elevated to explore the sublime mysteries of revelation. He had seen God seated upon a throne high and lifted up when his train filled the temple. He had seen the six winged seraphims standing above, and heard them warbling their highest notes of angelic rapture to the glory and praise of him that sat upon the throne. His were the lips once touched with a live coal from off the altar, by one of the seraphims that burn around the dazzling throne; and his spirits were raised to the highest pitch of ecstatic delight at the celestial wonders and glories that passed in review before his enraptured vision. His mind was raised far above the influence of sublunary objects, and initiated into the hidden mysteries of God's unchangeable love for, and his eternal purposes and decrees towards his church and people from everlasting to everlasting; as well as permitted to roam along the distant shores of that kingdom to come, to be hereafter more fully revealed, and catch a glimpse of those rich and inexhaustible treasures of felicity laid

up on high for the 'children of the kingdom,' as well as the boundless glory to resound to heaven's high king throughout the unlimited ages of never-ending eternity. Isaiah is by some emphatically called the evangelical prophet; for he could not only glance back to the transactions in heaven before time rolled out of eternity or ever the earth was; but he could also by the grace of God dart his penetrating vision far into the distant future, and foretell things that should come to pass throughout time into eternity again. And amongst the many wonderful works of providence to be wrought, he foretells to us the birth, life, passion, death and ultimate glory of the Son of God, with as much correctness as did the evangelists after Christ's ascension. And yet Isaiah says,—and the man thus highly exalted of God says, as if once and forever to hush into silence, the croakings of that old pharisaical leaven in the natural disposition of all Adam's posterity, that would by all means have a part or all the glory of salvation—"Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation." Isa. 12. 2.

C. B. HASSELL.

PRIMITIVE BAPTIST.

TARBORO', JUNE 11, 1836.

THEOLOGICAL SCHOOLS.

It appears to have been almost universally agreed among mankind, that antiquity adds to the veneration, character and importance of any practice or institution. So that ancient doctrines and customs which are found to be objectionable, are never opposed on account of their antiquity, but some essential and intrinsic defect, either real or imaginary. And when the origin of any prevailing notion or practice can be traced to a period remote as that of the apostles or prophets, it is presumed these names added to its long standing will give it a ready passport, without liability to suspicion or criticism.

Hence the earnest endeavors of the friends of Theological Seminaries to refer their rise to those times, and to number those sacred names among their supporters. And indeed could they have been handed down to us thus recommended, they would lose nothing by the most rigid scrutiny, but among Christians, would find approbation and assistance wherever they go. But in vain do we consult the course of former saints of God to find an example of modern Theological Schools. Yet such has been the eagerness of men to sustain them, and such the flimsiness of their authority, that they have ventured to metamorphose the sons of the prophets into disciples of the schools of the prophets; and to represent the circumstance of Christ imparting divine knowledge to his apostles, as a true likeness of their present Theological Seminaries.

The term, school, occurs but once in the volume of inspiration. The apostle Paul disputed in the school of one Tirannus. Acts, xix. 9. He had recently left a Jewish synagogue where he had been disputing and persuading the things concerning the kingdom of God. It is remarkable then that the apostle made the only school mentioned in scripture, a place of disputation, instead of a place for teaching theology.

With respect to the term, Theology, it was first used to signify, The Systems; otherwise the fabulous stories published by the Grecian philosophers and poets concerning the genealogy and exploits of their gods. Hence the title of Theologian, was with one consent given to such men as Orpheus, Musæus and Hesiod. The sublime speculations of Plato secured to him the same title. To this circumstance as well as the derivation of the word, the present use of it is indebted. This paragraph is designed, not merely to repeat the fact that the visionary and over-credulous are prone to honor the author of plausible speculation, but also, to show how naturally it prepares the way for the vain and the ambitious to found schools in which to master this fancied knowledge.

By dint of Theological Schools a certain system has been dignified with the name of, Scholastic Divinity. This system rested for its support upon argument and reason. It had at one period fallen into contempt, except in some of the universities. But we think it is revived, or reviving; for much pains is taken in the way of argument and reason to evade the meaning of scripture, and also to support practices which are without bible precept or example.

In the twelfth century a new sort of divinity called Scholastic Theology, was framed by a sect, known by the name of Schoolmen. Their divinity had its foundation in the philosophy of Aristotle. Its scheme was strictly anti-Christian; and it did much to overturn the gospel, and to establish popish darkness. And that which the Pope had found to be so favorable to his policy, was considered to be deserving of his patronage. Accordingly the popes became the patrons of religious colleges. Thence England, France, and Spain derived the practice of Theological Schools. Upon the Reformation, some of the Protestant countries continued this institution; and

those of them which either relaxed or abandoned it, have again resumed it.

It is difficult to name all the motives which lead people to advocate and patronize such institutions. It is evident that education, when it consists of true knowledge, is no disadvantage to any class. It is believed that the first motive to Theological Schools is, an opposition to the doctrine of the New Testament. By the system of "School Divinity," carnal reason was opposed to revelation itself. The "School Theology" of the 12th century is admitted to have been wholly "anti-Christian." The colleges of Urban and his Catholic kingdoms were essentially and practically anti-gospel and anti-Christian. Another motive is that of the *pride of life*. By means of these schools the advocates aspire at appearing excellent in learning, (especially their ministry,) a high rank among other denominations, popularity and esteem with the world, and excelling in strength and numbers. They find it necessary to keep in advance of the world, to secure the favor and applause of the multitude. The illiterate, however pious, who have fared as our Lord foretold—been hated of the world—have incurred also the contempt of the D. D. and L. L. D. and the President and Professor of school religion. The tendency of Theological Seminaries, at the best, is to reduce the gospel to a lifeless system of moral precepts and actions destitute of the vital power of godliness.—*Ed.*

PRAY AND PAY.

This head will appear singular to some people: to some it may appear invidious, and to some it may have the appearance of levity and ridicule. But if it possesses either of the three latter qualities it is merely incidental, not designed; for they are not the handmaids of truth and piety. And lest the subject of prayer should be treated with rudeness because of its associate above, we will say a word to it.

Prayer is the begging of a soul at the throne of grace: or more explicitly, it is, the deep and earnest entreating of God for mercy or blessing, prompted by a painful sense of pressing need, accompanied by a consciousness of ill desert, under a correct view of the exalted and unspeakable majesty of God. For the form of prayer without earnestness, is sport; without a sense of need, it is mockery; without a sense of guilt and ill desert, it is impudence; without an internal conviction of God's infinite majesty above ourselves, it is pride. Of the circumstances which some have been pleased to consider, the form of prayer, the grace of prayer, the time or season of prayer, we shall say nothing. The spirit of prayer demands a word. Animated feelings in the ceremony of prayer, are not the spirit of prayer. These, when well founded, proceed from faith and hope and love, and are properly the frame of a soul attuned to praise. Nor is a ready flow of suitable words the spirit of prayer. These frequently follow study or habit. An earnest longing desire to God, to cancel our offences or to wipe off our guilt and supply our needs, is the spirit of prayer. This is as eloquent in silence, as in

words; as ardent in the whisper or quivering lip, as in the audience of twenty rods; as interceding or prevailing in the suppressed groan, the unhappy sigh, or falling tear, as in vocal supplications most energetic and pathetic.

The privilege of praying with the hope of being answered from the Lord, is one of the highest ever vouchsafed to men. That it is also the duty of Christians to pray, cannot be denied. Nor can it be denied that our Lord, and his apostles too, specified at times the objects for which the churches should pray. The subject taken altogether is one of the most solemn on earth. Of this last circumstance advantage has been taken by those who have had more of respect to avarice, than of reverence to God. An impression naturally obtains among many that, he who prays is guided and influenced by the Holy Spirit, and that he will not ask but in a manner, and for that, which are right. This impression has led them to assent to the dictates of the man that prays. Hence, the Roman Catholics have so generally connected the two subjects, Pray and Pay. Hence, law religion has been established in so many countries, and a devouring priesthood has outlived so many ages and revolutions. The great perfection of literature, the maturity of the arts and sciences, and the unbounded liberty enjoyed in our country, have enabled the priesthood to practice with more refinement, and consummate policy. To the chimerical object of converting the heathen and the world to Christianity is attached not only a vast and absorbing importance, but also a benevolence expansive and devout; and by representations painted in vivid colors of heathen wo and Christian duty, avarice is kept out of sight, and people are prepared to hear with pleasure, Pray and Pay. This is the almost universal motto in the strange societies of the day. It holds the most conspicuous place in the Bible Society, the Missionary, Tract, &c. Pay forms the heart of each Constitution. Pay is a kind of first call, and Pray a second. In their application to the public for funds, still is heard, Pray and Pay. They consider the questioning of their benevolence as spiteful, and the imputation of avarice to them as malicious. But the Catholics of missionary mould professed as much benevolence, and were as little suspected by their votaries and friends, as any at this day. And the day is already gone by when missionaries of other denominations, though imitating the example of Catholics, have awarded to them the name of corruption and avarice. The object of these societies will not allow them to drop the word Pay, and the credit of being accounted pious and benevolent, forbids them to drop the word Pray. They have therefore joined them together, and proclaimed let not man put them asunder. Their sermons, their exhortations and their writings teem with, Pray and Pay. The calls and accounts from different sections of our own country, and those from beyond the ocean, as they come back repeated still succeed each other with Pray and Pay. Their educated ministers as they rave from State to State,

seeking eligible situations, carry their watchword Pray and Pay. But the match is unseemly and unscriptural, and it cannot produce a race of New Testament Christians.—Ed.

THE DEVIL'S PICTURE.

Be not scared, reader, as that we are about to relate a frightful story of some grim appearance from the nether regions: we are only going to reason a little.

We have a few times in our life seen pictures apparently designed to represent the appearance of the devil. And to be sure, they have been as haggard and ghastly as fancy could paint them. And what we are about to say upon the subject will lead us to inquire, whether or no, the pictures to portray his ocular appearance, (if the expression be admissible,) ought to possess all the beauties and strokes of excellence which human ingenuity and skill can add to them.

It is true, most of the names by which he is called in scripture, represent objects or creatures with which mankind are more or less acquainted, and which are known to possess many ill and objectionable qualities, and few good and commendable ones. But it is evident according to the scripture, that none of his quiet subjects and willing slaves see in these names a development of his true character. For he is at one and the same time the prince of darkness and of their own hearts, the father of their choice and the god of their pleasures. By these, his own family, his pictures and engravings have usually been drawn. Consequently their rugged resemblances of satan have exhibited less of him than of their own wild and darkened understandings—have exhibited something widely different from the licentious and pleasing sway of him over their hearts and conduct. We say his own children have been his sculptors and engravers. For God's law forbade his children to have any image or likeness of any living thing among them. (And this law has not been revoked unto this day. Hence portraits and pictures of men more clearly represent a fault in religion, than they do the persons intended.) And those who have learned as much of satan as the teachings of the Holy Spirit are wont to impart, have no wish to give his picture but by declaring his horrid character. So we conclude as the devil's picture is drawn by wicked men, it is, likely not drawn as it should be, if it ought to be at all. Hence we shall proceed directly and more fully to state the reasons for the inquiry above. And first, the devil never offers himself to the view of men but in a transformed appearance. All the objectionable, hateful, and revolting forms which are given him in the Bible, are not such as he exhibits himself to us in, but only those by which God in his revelation has declared to men to describe his true character. And should he show himself to any in his own undisguised character and form, it would, reasonably speaking, cause a revolt in that person from his dominion. Secondly, he never transforms himself into any thing odious, but into something pleasing. The Holy

Ghost declares one of his transformations is, *into an angel of light*. 2 Cor. xi. 14. His appearance in this is not only that of a messenger, but also a messenger of good tidings, of glorious appearance, and upon a glorious and happy errand. Nay, for purposes of deception and misery, there is nothing virtuous, happy, and exalted, which he has not dissembled by transformation. To man, he has affected to be more friendly and benevolent than God himself, by offering his advice and assistance in rendering him greater and happier than the Lord had created him: *Ye shall be as gods, knowing good and evil*. *Yea, hath God said, ye shall not eat?* Gen. iii 5, 1. q. d. "I will act a friendly part to you. Eat, and welcome." This was his language—his form was a serpent—it crossed God's word. To God, he has been impudent and daring enough to pretend more honesty and fidelity than God's own children. *Doth Job fear God for nought?*—*Touch all that he hath, and he will curse thee to thy face*. Job, i. 9, 11. q. d. "I am more steady and friendly to you now, than Job is: for he is deceitful, and not so true to you and upright as he pretends to be." This was his language,—his form perhaps was one of the sons of God. Job. i. 6. To Jesus he has pretended wealth, royalty, sovereignty and divinity: *All these will I give thee, if thou wilt fall down and worship me*. Matt. iv. 9. As if he should say, "They are all mine,—I am wealthy,—I reign king over them—I have sovereign right to dispose of them—and I am a deity—worship me." This was his language,—what was his form, is not known. To the unconverted, he has professed great friendship and accommodation: *What will ye give me: and I will deliver him unto you*. Matt. xxvi. 15. He seems to say "I am ready to do you a favor, and am worthy of your highest trust." This was his language—his form was an apostle. John, vi. 70. To man, he lied against God, by crossing his word. And he who professes benevolence to men beyond God's word, does the same. To God, he lied against God's children by professing more fidelity than they. And he, who extols his own piety and service of good works, and ridicules others with, *do nothing*, does the same. If Christ had worshipped him, then Jesus himself had proved a poor fallen hireling. And such is he now who worships for hire. The chief priests who purchased Christ of him, got nothing for it eventually, and so with him who sold him. And he who buys or sells Christ for money will fail in that event to obtain a Saviour.

But to draw to our inquiry: Since the devil represents himself to men, in all the forms of wealth, honor, friendship, beneficence, virtue, beauty, light, glory, regality, divinity and sovereignty, but more commonly, as an *angel of light*; ought, or ought not, his picture to be drawn in the fairest and most charming form? Objection. This were to represent him in the widest possible opposite to what God has represented him. Answer. As those who draw his picture do not see and understand the picture God has drawn of him, but have seen him only in his transformation, ought they to leave the image they have seen and

try to sketch and finish one they have not understood? **Objection.** His picture could not be drawn so as to admit all the strokes of feigned greatness and goodness of satan. **Answer.** Neither can all his deformity and thrice dire nature be exhibited at one view by a single emblem. **Objection.** A lovely and charming likeness of him would create in men a veneration for the devil, and beget at least a kind of mental worship to him. **Answer.** Would not, or would such a picture, reasonably speaking, by joining his true name to it, strike them with the art and treachery of satan, and by this delusive form teach them the subtle mischief that lies concealed in pleasurable sin, and all the illusive happiness of time and sense?

It is our opinion that the attempting of pictures, partial or entire, of God, devil, angel, or man, is grossly and sinfully wrong; and if the picture of the devil is attempted to be engraved and exhibited at all that, the handsomest man, the most beautiful woman, or the most pious minister of the gospel, if we combine the idea of unregenerate, would as well represent the devil, as the ugliest scrawl our fancy can paint. If you, my reader, are an unconverted person, remember, that as satan is transformed into an angel of light, so a man or woman, comparatively with the glory and excellence of an angel, may yet be a devil. If this is now your lot, may you be transformed by the *renewing* of your mind.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

*Hopewell, Henry County, Ga. }
May 7th, 1836. }*

Bro. Bennett: I see from your remarks in the last number received that, some professedly good man has been shooting at me with his cross-bow the Index. But, bro. Bennett, I trust I have a shield that can turn such arrows as that, and in fact I have rather taken encouragement from it from two considerations: 1st. Because I recollect that a certain set of religious characters said my divine master had a devil and cast out devils by Beelzebub the prince of devils—and if they said he had a devil, no marvel that similar ones call me wolf; but it is one thing to call me so and another for it to be so—and one thing thing to call me so and another to get the people best acquainted with me to believe it is so. But I recollect master said they would say all manner of evil against us falsely for his name sake, and also told us to rejoice; so I take it as a part of my portion here. But, bro. Editor, if I was going to retort on any of them I would not make them out so large a wolf. Just see, (anti-missionary champion of Georgia,) the master wolf in the State, Sir. But I think I would describe them as being a little sly bob-tailed fellow, just calculated to slip up in the dark

and pick up a kid or a lamb and run off with it, or creep into widows houses and lead silly women captive, and all the while supposing that gain was godliness. But we are told to turn away from such, and because I have obeyed the command it is pulling down their vengeance upon me. Well, be it so.

Bro. Editor, the difficulty amongst us here would never have gone to the same extent, if it had not been for two things: 1st. It seems to me the Georgia Association is determined to push forward her new schemes and give laws to all the rest; and, 2dly, old father Mercer has thrown in his weight, and, bro. Editor, the old man has no child literally and in his old age I think he begat one of wind, (I mean the Georgia Baptist Convention,) and some years ago he and others hired Cyrus White and B. H. Wilson to nurse it. I speak figuratively when I say it is a daughter. She is now grown and has gone to breeding and bears all boys, and no doubt he and others think that with this mighty host they will carry every thing before them; but I have my doubts. For I have been watching this noble progeny, and it seems to me there is not a proper child amongst them; they seem to be with big heads, ricketty joints, wild confused ideas, and unscriptural notions; and I fear will only serve as wandering stars to guide the vessel of wrath already laden for destruction.

Accompanying this is the account of the transactions of the Flint River Association with the Teman and Sharon churches, about which there has been such an ado. This was prepared by a committee, and was to have been presented to the Flint River Association at the time the Georgia Association sent on her delegation to deal with the Flint River; and in the arrangement of business it (the Report) was to have come up before the complaint from the Georgia. But with a hope that a satisfactory adjustment would take place, some of our brethren moved for the Report to give way till an effort was made; it was granted and the effort was made, and resulted in a settlement of our differences so far as regards discipline, which was said to be satisfactory to all parties, and we thought was. But, to use the language of one of the Georgia delegation, we had not got twenty miles from where the heap of witnesses was set up, till I heard murmurings from some of our folks; those murmurs have broke out into complaints, which is the cause of my requesting you, on the responsibility of myself and bro. A. Cleveland, to give the Report a place in the Primitive Baptist and bro. Beebe to copy it into the

Signs of the Times--and receive to yourself the best desires of yours in gospel bonds,

WILLIAM MOSELEY.

Mark Bennett.

N. B. Accompanying my next you shall have a copy of the settlement between the Flint and Georgia Associations. W. M.

The Report above alluded to will be inserted in our next....*Ed.*

Averasborough, N. C. May 20th, 1836.

Brother Editor: Having received two of your pamphlets, (the Primitive Baptist,) and after making known the importance of the work intended by them, we have at last got four others to subscribe for them. We are living among the screws and pickers of our rights and liberties, viz: Presbyterians, Free-will Baptists, &c. all of whom are strong missionaries, temperance, and Sunday school enforcers; and we believe, are those who strain at a gnat and swallow a camel. We among our subscribers have obtained one of the Presbyterian order, which makes us quite anxious to receive if possible the pamphlets from the commencement; if not possible, to send them for the balance of the year.

Yours, with respect,

HENRY AVERA.

*Beaverdam, Washington, N. C. }
April 16, 1836. }*

BROTHER EDITOR: All the brethren within the circle of my acquaintance, appear to be highly pleased with your paper and the principles which it vindicates. Our church has for a long time been exposed to the slander and abuse of our ecclesiastical enemies, without the means of redress. But happily for us, an opportunity from the press is now offered, for us to defend our rights and to maintain truth, in spite of the opposition raised against us by the votaries of a moneyed priesthood. And as the Baptist brethren of the old school generally seem to manifest a disposition, to lend their aid toward promoting the success of your paper, and, consequently, to put down "the moneyed institutions of the day," I deem it my duty also, to contribute my mite towards accomplishing the same desirable end.

So defective are the priest-riding institutions of the present day, that I am almost at a loss to determine which to speak of first, or what particular fault first to point out. However, as the missionaries

seem to be making money faster than any other set of tradesmen, they might, perhaps, think themselves slighted, were they not to be first attended to. Therefore, to prevent offending their majesties, I will notice them in particular. In the first place I would say, that almost every movement of the missionaries appears to be deeply tinged with the foul stain of hypocrisy and craft. For example. When they are about to set out upon a mission, they will proclaim to the world, that their object is to spread the gospel among the heathen, while in fact it seems to me they only wish to see something of the world and to gain information. But if they would travel at their own expense, it would be altogether different. But not so. After having hypocritically, as I believe, explained the object of their mission and the great good that is to result from it, in pompous epithets and high sounding phrases, in order to inflame the minds of men and to elicit the benevolent donations of the gaping multitude, they then come out and say, that it is impossible to accomplish this great good unless you give us money. As much as to say, give us bountifully of your money and we will in a short time show you how to Christianize mankind. But comply with their request, and instead of appropriating the money to charitable purposes, they make use of it for their own bodily comfort and support.

It is said that money is the root of all evil. The Missionary Society owes not only its operations but even its very existence to coined metal, or stamped bills. And if the very foundation be defective, the upper workmanship however well executed, must ere long tumble to the dust. If a tree is corrupt, its fruit must be corrupt; and if the Missionary Society is corrupt, as it evidently is, its fruit must be corrupt, and consequently dangerous to public good.

It has been remarked, that a man who does not enough for society to repay it for his advantages and protection, only lives a privileged beggar upon the alms of fortune. Now, I would ask, how do the missionaries repay the public for the privileges which they enjoy? Do they repay public benevolence by selling books above cost, by charging high prices for preaching, by splitting and dividing churches all over our country, by establishing Tract Societies and selling memberships for a stip-

ulated sum? I suppose that, if a murderer were to give \$25 to the Tract Society it would attach to his name the dignity of a director for life. Strange indeed, that \$25 should raise a villain to the highest post in a religious institution. This is fast verging towards absolutism. The Pope of Rome could absolve a man from his sins for so much, and then admit him into fellowship. But the missionaries have improved on it. They will admit one into fellowship without the above process being performed, provided that, he has a "pretty smart chance of money."

Again, the missionaries say that Paul was a missionary. I deny in point, that Paul was a missionary according to the modern style. And in denying it, I would ask the following questions:—How many black shad-belly coats did Paul, or any of the other apostles, wear? How many fine carriages and horses did they have? How many silver-headed canes did they walk with? How many receipts are there to be found, for money out of the treasury, with Paul's name to them? How many times did Paul leave one church to go to another, because he could get \$20 or \$30 more?—These questions readily answer themselves. Yet the missionaries do it invariably. And still they are like Paul. Sir, these dignified drones which we have in our time, set themselves up for a likeness to the apostles, when in fact there is not even the most distant analogy between them. That great apostle of the Gentiles, risked his life and labored in the vineyard, without fixed salaries. He drove no bargains about preaching, nor made a market of salvation. A rare thing in this our day, since the first motive for overseeing souls, is, so much a year. The missionaries must have their fixed salaries, and as soon as the congregation refuses to pay they refuse to preach; or, as soon as they hear of another church that will give more, they throw down all and go thence. It is an old saying, that money impels the feminine steed, but in this case it makes the preacher go.

Again, the missionaries say that their institution is established on pure and virtuous principles. Now I know not what might have been the object of the first founders of the Missionary Society, but this much I do believe, that there is no purity and virtue in it now. Like all other good

institutions, when fallen into the hands of wicked men, it has lost its original purity. And let me now tell them, that it is not for them to make their boasts any longer and say that their institution is established upon pure principles, and that the billows of persecution may rage, but the gates of hell cannot prevail against them. And here I would say that, talk of this kind, instead of being "fine fancy" is "flat foolery," is mere egotism. And now I must close by saying, that however perfect the internal organization of this missionary machine may be, it stands in need of a regulator, to check the rapidity of its motion and to maintain equilibrium between all its parts.

Yours, &c. - EDOM O. GORDON.

Franklin County, Va.

MISTAKEN IDEAS IN MATTERS OF RELIGION.

No. 1.

BROTHER EDITOR: Having given you a short sketch of the effects of missions of the present day in my last, I now leave the subject for some person more competent than myself, or some one that may feel himself necessarily compelled to say something on the subject, as was the case with me. I intend now to say something concerning the mistaken notions common in the world in matters of religion; which we may easily see if we will just read the scripture and look for them. How often has it been my wonder, to observe the foul mistakes and gross errors, the stupid oversights and absurd blunders, in things of religion, (those greatest of all matters,) whereof many can show themselves guilty, that are men of fine parts and great accomplishments; yea, the wits and scholars? For who would think but they of all others, that are so piercing, should find out the truth; and that they of so wide a reach, should grasp the knowledge of all needful things? From whom should we expect a true account of religion and good direction in the way of salvation, but from the rabbies and great men, and such as are taken for the wise and understanding men of the world? And whom would we more suspect to be out and under delusions, than the illiterate and unpolished; those of weak parts and low education? But yet how frequently does experience show me to the contrary? On the one hand learned fools, that have never learned Christ;

philosophical heretics that lay snares to entrap his faith, and such doctors and teachers as need to be tutored and taught how they must believe and what they must do, to the saving of their souls; and on the other hand, poor laborers and rustics that have open eyes heavenward and a good sense of religion, are taught of God to know the truth as it is in Jesus, to give a reason for the hope that is in them, and to be indeed wise unto salvation? So has the gracious God brought down the great things necessary to make us forever happy, and laid them in common that those of the highest reach shall not go away with all; but such as are even in the lowest form stand as fair for heaven as any. Whereas, now by faith all arms are of a length, and God is pleased to make proud knowledge bend and crutch while grace fills up uneven nature. What errors in religion so manifest and fulsome, so wicked and monstrous, but have had shrewd and witty abettors and defenders? The Gentiles, the pharisees, the papists, the deists, universalians, atheists, Mahometans, Jesuits, and even at this day, Campbellites and many others, all of them have had learned champions and subtle apologists. Not only ridiculous superstition and barbarous cruelty, but even palpable idolatry, shall find those that are called doctors to distinguish it into the best devotion and most exalted piety. The very anti-Christ by them is proved to be good and true, if listened to; but his holiness and whose coming is after the working of satan, yet comes with all deceivableness of unrighteousness. For if there was not some fair face put upon it there would be no mystery of iniquity in it; but thus does it take and go down even with such as are reputed the most sensible, knowing men, if they be not such as receive the love of the truth, are not for the simplicity that is in Christ, and will not endure that holy truth which comes so close home as to regenerate their souls and turn their hearts and change their lives. God sends them the strong delusion to believe a lie, and when once they have brought that judgment upon them, they will always find the truth too hard for them; and though they continue never so confident and conceited, it is only because they are blinded and infatuated. Nor is this only to be seen in the cheat of

popery, but in the prevalence of every other atrocious heresy that is set up and kept up by men of false principles or unhappy educations, or corrupt minds, and destitute of the truth which is after godliness; who have more parts than piety, and better heads than hearts; that either stand up to serve a turn and maintain the craft, that is, to maintain their life and keep them from having to earn their bread by the sweat of their brow as directed in scripture, or, (in wantonness of wit,) play with every thing in religion; and through the pride of their accomplishments, glory in showing how able they are in justifying some uncommon or contrary opinion. All these we are told in scripture shall have their reward, and applause of men. And Paul says, I bear them record they have a zeal for God, but being ignorant of God's righteousness are going about to establish their own righteousness, not having submitted themselves to the righteousness of God.

More on the subject at another time.

KEMUEL C. GILBERT.

*Chambers County, Ala. }
April 19th, 1836. }*

BROTHER EDITOR: I will send you a few of my thoughts for publication, if you think they will be of any advantage to the good old cause. And I will commence by saying that, amongst the various vicissitudes incident to the religious world, there has one transpired amongst the Baptist denomination, which to judge of by the effects already produced, forebodes consequences no less fatal to our civil liberties as a nation, than derogatory to the holy religion inculcated by Christ and his apostles. Thirty years ago the Baptists professed to be the free people of the Lord, and the ministers acted like the apostles of Christ—they conferred not with flesh and blood, but went forward obeying his command; and as they went, preached, saying, Repent, for the kingdom of God is at hand; and as they had freely received, they freely gave. But now, an awful change has intervened. The preacher has first to make known his impressions to some Missionary Society, then go to a Theological School a while, and receive their benediction and be sent under their patronage. The preacher must now receive money in hand and have his limits prescribed to him,

with direction how to preach, (to wit:) wherever they preach they must enforce the duty of contributing, and take collections for money to support that institution that has made him. And this is the reason that they are so loud in their declamations of praise to the god money. And there are many that were a few years ago amongst those who preached the gospel of Christ in its simplicity, and with religious enthusiasm exclaimed against every thing that bore a shadow of compelling the people to pay more than they felt free to do; but now, they declare both from the pulpit and press, that the people must pay them or they will not preach for them. I say there is neither precept nor example in the New Testament, for a preacher to contract with any people for a certain salary to preach for them; but those missionary priests say that, it is right for him to make his bargain to the best advantage, and if the people do not profusely extend the hand of liberality towards him, they say a pack horse is made of the preacher. They not only say that, it is the indispensable duty of the people to pay their own preachers, but that they must give liberally to the missionary cause, as that is the means by which the world is to be converted to God. And although the bounty of the people has hitherto almost exceeded credibility, the avidity of those money-hunting preachers seems insatiable. For some are getting \$40 per month, others \$20, and others \$1 per day—just as they can make their bargain. But they will say that they are begging for the heathen, and that they are not benefited in the least. Now this looks to me very much like lying. But such has been the liberality of the people, that they still hold large funds, which they lend out upon interest. Thus the money given by the people for charitable purposes is speculated upon; instead of answering the benevolent purpose of relieving the necessities of the poor and being instrumental in spreading the gospel among the heathen, it has fallen into the hands of stock-jobbers and usurers. Instead of being a blessing in the hands of judicious managers, it is like a canker-worm, undermining and sapping the very vitals of our holy religion. Instead of promoting peace, harmony, and all those reciprocal sentiments of friendship which is the bul-

wark of the Christian, it is a devouring fire, consuming indiscriminately all unanimity and friendship doth in church and state. In this instance, if never before, we see a verification of that part of scripture, The love of money is the root of all evil. They have formed a combination of religious and literary societies throughout the United States, and nothing is now wanting but the civil authority annexed, to make us feel that awful persecution which has been the result of such combinations, and which has never failed to drench all Christendom with innocent blood. Let every friend to liberty and his country seriously reflect on impending evils, and set his face against any encroachment on our civil as well as religious rights. It will be observed that, those seminaries that are erected for the purpose of educating young men for the ministry, they hold out the reward of money and an education, as an inducement which is sufficient to make the ministry desirable for worldly gain. Now with all the care of the sagacious managers, they cannot prevent a worldly ministry; and if a worldly ministry, a corrupt ministry—which is the greatest curse that ever fell upon any people. They also insist upon it that, money is as much the sinew of religious operations as it is of military; and indeed the expenditures at this time appear to be far the greatest—for those seminaries are like machines, for they cannot run without oil, neither can the seminaries go on without money; and the expense is so extremely great that, the stockholders say all the money they can get will only afford temporary relief. Now, brother Editor, if the people would only withhold their money, the machinery would soon stop, the heathen might go to hell for them. Yours, in the best of bonds.

JOHN BLACKSTONE.

Popery in Boston.—At the period of the revolution, there was no Mass House or Catholic place of worship in New England. At present the Catholic population in the land of the Pilgrim Fathers is 23,000. The number of Catholic priests is 28, and there are 25 Popish churches. There are 12,000 Papists in Boston, who have three churches. The Cathedral or Church of the Holy Cross, in Franklin street, and two others.

POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION IX.

The mystery of various names given to saints and church of Christ; or, the flesh and Spirit described from inanimate things, vegetables and sensitives.

To tell the world my proper name,
Is both my glory and my shame:
For like my black but comely face,
My name is Sin, my name is Grace.

Most fitly I'm assimilate
To various things *inanimate*;
A standing lake, a running flood,
A fixed star, a passing cloud.

A cake unturn'd, nor cold, nor hot;
A vessel sound, a broken pot:
A rising sun, a drooping wing;
A flinty rock, a flowing spring.

A rotten beam, a virid stem;
A menst'rous cloth, a royal gem:
A garden barr'd, an open field;
A gliding stream, a fountain seal'd.

Of various *vegetables* see
A fair and lively map in me.
A fragrant rose, a noisome weed;
A rotting, yet immortal seed.

I'm with'ring grass, and growing corn;
A pleasant plant, an irksome thorn;
An empty vine, a fruitful tree;
An humble shrub, a cedar high.

A noxious brier, a harmless pine;
A sapless twig, a bleeding vine,
A stable fir, a pliant bush;
A noble oak, a naughty rush.

With *sensitives* I may compare,
While I their various natures share:
Their distinct names may justly suit
A strange, a reasonable brute.

The sacred page my state describes
From volatile and reptile tribes;
From ugly vipers, beauteous birds;
From soaring hosts and swinish herds.

I'm rank'd with beasts of diff'rent kinds,
With spiteful tigers, loving hinds;
And creatures of distinguish'd forms,
With mounting eagles, creeping worms.

A mixture of each sort I am;
A hurtful snake, a harmless lamb;
A tardy ass, a speedy roe;
A lion bold, a tim'rous doe.

A slothful owl, a busy ant;
A dove to mourn, a lark to chant:
And with less equals to compare,
An ugly toad, an angel fair.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. George H. Alexander, *Columbia*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Benj. Briley, Jr. *Greenville*. John A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exam *Waynesboro'*. Henry Avera, *Averasboro*. Patham Packet, *Richland*. John Kennedy, *Chalk Level*.

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“Come out of Her, my People.”

VOL. I.

SATURDAY, JUNE 25, 1836.

No. 12.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

(continued from our last.)

Now let the subject stand thus: the great red dragon, with seven heads and ten horns, and seven crowns on his heads—the great red dragon means the great, bloody, heathen, persecuting Roman empire, that lasted 264 years, to the establishing of Christianity by the edict of Constantine, about the year 325. The ten horns of the dragon that stood before the woman, the ten persecuting Roman emperors, as already named. The seven heads of the dragon, and his seven crowns on his heads, the seven principal kingdoms that composed the Roman empire. The woman he stood before, the gospel church. The child she brought forth, Constantine, her deliverer from persecution, &c. &c.

Next, let the explanation of the beast, with seven heads and ten horns, and ten crowns on his horns, stand thus: the beast, the Christian empire of Rome, after the change from heathenism to the establishment of religion. The ten horns of the beast, and the ten crowns on his horns, the ten states or kingdoms into which the Roman empire was divided, which each state had its horn and crown, or kingly power. (See Roman history.) The seven heads of the beast, with the name of blasphemy on them, the seven kingdoms that separated from the Roman Catholic reli-

gion, or in which kingdoms Catholicism was established by law. The woman arrayed in purple, scarlet-colored, decked with gold and precious stones, having a gold cup, &c. which John speaks of in the 17th chapter, calls her a whore, the mother of harlots, a committer of fornication, drunken with the blood of saints, &c. &c. riding on a scarlet-colored beast, full of the names of blasphemy, &c. this woman, this whore, this drunken strumpet, I explain thus: this woman means the established Roman Catholic church of past ages; her scarlet-color, her being drunk with the blood of saints and martyrs of Jesus in the persecutions, deaths and cruelties that the Catholic church carried on against Christians of other sects for ages.

Then the beast, in plain words, mentioned in my text, out of whose mouth this frog-like spirit came, means Christian Rome, or civil and ecclesiastical power joined together to support the church of Rome, or the Roman Catholic religion established by Constantine; which establishment became the engine of the devil to kill and persecute Christians unto death. Thus, as quoted in verse 2 of the 13th chapter: “And the beast which I saw was like unto a leopard”—that is, first, spotted like a leopard; so was Christian Rome spotted with civil and ecclesiastical power, and spotted with seven forms of government, all which is at hand—kings, consuls, dictators, &c. &c. Like a leopard was Christian Rome, for its sweet scent; the sweet scent of leopards induces other beasts that come on their trail to follow them, and thus by this means those beasts that follow leopards become an easy prey to the leopard. So law religion, the established law Roman Catholic religion, or any other national law established religion, has a sweet scent—it smells of pomp,

show, grandeur and exaltation; it smells of pride, fine gowns, and places of high honor—such as, bishops, cardinals, popes, and other dignities—but the sweetest scent of all is, that of money, laziness and luxury. You can have the scent of this beast, like a leopard, in three words: the lust of the eyes, the lust of the flesh, and the pride of life—and these were the marks and scent of established Catholicism in the Roman empire. And this sweet scent of pomp and show, and high things, &c. is and has been the means of this beast devouring its thousands of millions of lives and of dollars. His feet were like a bear's—did you ever notice how much a bear's foot was like a man's?—this was to show how much the Roman priests were like God's true priests; but alas, they for the most part were all bears, by foot and practice. And the beast also had the mouth of a lion—so had Christian Rome. She, lion like, loved blood and prey, and roared and devoured her thousands.

But now we come to the main point. The dragon gave to this beast his power, and his seat, and great authority—& all the world wondered after the beast. Now recollect I told you the dragon meant heathen Rome; recollect also, that I have set it down as my explanation, that the beast meant Christian Rome, or in other words, the Roman empire after religion was established by law. Then it follows that heathen Rome, the great red dragon, gave his power, seat, and great authority to Christian Rome; and this was done when Constantine, the queen mother, generals and nobles of the empire, all gave their support, aid, gifts, law and profession, in support of the Christian religion. This sunk the dragon, this cast him and his angels (heathen priests) out of all the cities of the Roman empire. Thus Italy had been the seat of heathenism—it is now the seat of the beast, Roman Catholicism. Heathenism had had for a long time power and great authority in the Roman empire; but now the emperor Constantine, and his men of high estate, turn over to the Christian side and thus give their power and great authority to the Catholic beast. And from that time all the world, that is, the Roman world, here spoken of hyperbolically as all the world, as in many other places of scripture, wondered after the beast; that is, after Catholicism—except those men who had their names written in the book of life. And it is said they, all

the world, worshipped the beast. Thus Catholicism became the religion of the Roman empire, and this is the scarlet-colored beast on which the woman (the Catholic church) rode, which the Roman empire in its Christian state vested in its church state with civil and ecclesiastical power. That this is the beast with ten horns and seven heads, I have no doubt on my mind. So then here I shall end my remarks of the beast by saying, that it means the Roman empire in her law church state, or in a word, the national Catholic church. Out of this church then came the second unclean spirit like a frog—and, as before, I shall leave this frog and proceed to the third frog, out of the mouth of the false prophet; or, in other words, first explain who is intended by the false prophet, out of whose mouth the third unclean spirit came like a frog.

Now there is no more doubt on my mind than that I see the candle I am writing by, that by the false prophet John here saw when heaven was opened—or in other words, God's purposes, providence and dealings towards his church and the nations—the rise and progress of Mahomet; who he emphatically calls the false prophet. False prophets and false prophets are often mentioned in scripture, but not with the same degree of emphasis as in our text; and when we recollect that the spirit of prophecy, to speak in the full sense of that word, closed with Malachi among the Jews, which was God's favored nation to whom the spirit of prophecy was chiefly given, there can be no doubt but Mahomet is here intended by John. Because the spirit of prophecy had ceased among the Jews and the gospel dispensation had begun; and further, John was prophesying or telling the churches what should be hereafter, or of the rise of Mahomet and his progress several hundred years yet to come. Of this I have no doubt, for reasons that will be given should I not forget it. But as I write by candle-light, after a day's attention to business and sometimes two or three nights difference between, it can't be thought that my head can remember every thing, or that my writings will be without repetition. However, as I charge nothing for my candles, paper, or labor, the public may have all, good or bad, gratuitously, and judge for themselves.

Then I shall set it down as a matter that has not the least shadow of a doubt on my

mind, that by the words false prophet in the text, out of whose mouth the third unclean spirit like a frog came, that John foresaw and meant Mahomet and the progress of his religion in the world, in opposition to the Christian religion and gospel church—(I say gospel church, because it is not every church that is a gospel church; no, not by thousands.)

Believing and feeling assured that John meant by the false prophet in the text Mahomet, I shall now set out to give you a short detail of this false prophet mentioned in the text, which I have no doubt alluded to Mahomed or Mahomet, as it is generally written, out of whose mouth this frog-like unclean spirit came.

Knowing as I do, that a great many of my readers never saw the book called the Alcoran, which in other words may justly be called the bible of Mahometans, I feel under a kind of necessity to be as full and explicit in my short way as I can, for their information on the false prophet and his character.

The false prophet Mahomet was born in the year after Christ 571, in a city of Arabia Felix called Mecca. This city has been famous for being the birth place of Mahomet, and resort of Mahometan pilgrims to it until this day. The city stands in a barren valley surrounded with hills of a blackish rock; the chief support of the inhabitants is derived from the pilgrims that resort thither. On the top of one of these hills that surround the city is a cave, where Mahometans pretend Mahomet usually retired to perform his devotions; and in this cave they say and affirm that the angel Gabriel brought him the revelations that compose the Koran or Alcoran, a book about the size of our Testament; or in other words, here in this cave Mahomet received his revelations of the doctrines of the Koran, and from which cave he had his night journeys to heaven; in which cave he had conversations with and revelations from the angel Gabriel, &c. The famous temple of Mahomet in this city has forty-two doors, the middle part of the temple is covered with a thick kind of silk and embroidered with letters of gold; the door to the middle part of the temple is covered with silver plates and has a silver curtain before it, thick with gold embroidery. This part of the temple is the principal object of the pilgrim's devotion, and is open one day in six weeks for men, and one for women. A few pa-

ces from this middle part of the temple is the pretended grave of Abraham, who Mahometans say erected this famous temple. And about two miles from the town of Mecca, say the Mahometans, is the hill where Abraham offered his son Isaac. So much for the city where this false prophet was born. Yet remember, that Abraham was the great original father of the Arabians—and of Mahomet, perhaps; for the Arabians are descendants of Ishmael, the son of Hagar by Abraham, who was cast out of Abraham's family, &c.

I now proceed to give some short outlines of this false prophet's character, taken from divers histories and the Alcoran itself. After his birth in the city of Mecca in the year 571, his early life was poor, and he was illiterate and obscure until he married Cadigha, a widow of great fortune, for whom he had acted as mercantile agent. This alliance with her, which was in the 25th year of his age, raised him to an elevation with the richest citizens of Mecca. Mahomet was a man there can be no doubt of penetration and sagacity, or he could not have effected such an imposture and preposterous falsehood on the world as the Alcoran presents in its doctrines, &c. He is said to have been a person of not many words, cheerful temper, and very pleasant and familiar among his friends. As to learning, all agree in this, he had none; but yet this, he by his wisdom turned out to further his false revelations, giving it out to the people that they knew he could neither read nor write, and of course his written revelations that compose the Koran, must be from God or the angel Gabriel, and could not be fabricated by him.

Was there no other thing to condemn Mahomet, and his religion as a falsehood and himself a false prophet, his fondness for women as is fairly stated in the Alcoran is fully sufficient. But alas, there are many others equally base; all this plainly appears from his own confessions in the doctrines of the Alcoran, and his many saves, or salvos in the Koran, to support his lust of concupiscence and concubinage, prove the fact on him that is disgusting to a religious or chaste mind; his multiplication of wives in his latter years, and fondness of female followers, did settle all this as proof against him, as it terminated in sensual grossness as incompatible with chastity and that virtue that man in every age and in every country is bound to re-

vere, and will revere and respect to the end of the world—because it is an innate principle in him to be disgusted at the practice of whoredom. And it matters not what may be said of polygamy and customs of the times, virtue is virtue, and it has and will command respect from all men for its own intrinsic worth. Hence virtue is of that worth that all deceivers and hypocrites are under the necessity of borrowing her cloak, under which cloak of virtue to commit their villany. And what if the days of Solomon, and the days of Mahomet, were so corrupt as for one to have his thousand and the other his fifteen wives, yet says the one, a virtuous woman who can find? her price is far above rubies: which shows plainly the high respect due to virtue in times of the greatest degeneracy.

Mahomet allowed and limited his followers to the number of four wives, and full liberty of keeping as many concubines as they could maintain. Does this look like that marriage instituted by God between Adam and Eve? Does this look like the marriage of Isaac and Rebecca? Does this look like that marriage set forth in the New Testament by Christ and his apostles? No, Sir, it looks like the marriage of the sons of God with the daughters of Cain, that brought forth the flood on the world. Does it look like any thing else but a religion of lustful gratification, and a destroyer of virtue from the face of the earth.

But Mahomet himself married fifteen wives, some say he had twenty-one, besides these he had many concubines; but this liberty of having more wives than his followers, he has the effrontery to tell us was in consequence of divine indulgence to him as God's great prophet; which I will quote you from his own doctrines—“O prophet, we have allowed thee thy wives unto whom thou hast given their dower; and also the slaves which thy right hand possesseth of the booty which God hath granted thee, and the daughters of thy uncles and the daughters of thy aunts both on thy father's and thy mother's side who have fled with thee from Mecca, and any other believing woman if she give herself unto the prophet, in case the prophet desireth to take her to wife; this is a peculiar privilege granted unto thee, above all the rest of true believers.”

Now set aside all things else in the Alcoran, does not the above clause fully

show that lust was the predominant passion of Mahomet? Yes, Sir, the Alcoran is composed of 114 chapters, and there is scarce a chapter in it but speaks something of war or woman; which fully shows that the principles of Mahomet and his religion are ambition & lust—yet in the mean time he tells us these revelations were from God. If so, the Old and New Testaments are false, for they condemn in toto such base principles; and I cannot bring myself to think that God ever will reveal a counter revelation to the Old and New Testaments. And further, the Old and New Testaments were written and published to the world long before Mahomet was born, and both the Old and New Testaments were well established and well attested by miracles, by thousands both of eye and ear witnesses of the facts recorded therein. But the revelations and Alcoran of Mahomet have no such miracles nor evidence attending them, nor does he pretend to any miracles to confirm his revelations; for he was wise enough to know if he had, his cause and schemes would have been frustrated, like those of the French prophets. So that Mahomet only pretended to revelations and visions from God by the hands of the angel Gabriel, and the sword to force his revelations on the world instead of miracles to confirm with convicting evidence the truth of his mission from God. So then in that of miracles and eye and ear witnesses, self-evident facts of nature, and a system of morality for the good of society and man, the Old and New Testaments have the pre-eminence over all other books or pretended revelations on earth.

(to be continued)

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 3.

Because God in that revelation of his purposes and decrees which he hath graciously given us in his word clearly establishes the truth of it, and disproves to a certainty the possibility of this virtue or power resting with any other besides himself. It may be supposed by some that this truth is such a self-evident one, and rushes upon the mind with such forcible conviction, that the necessity now to

write it is entirely precluded. But a few years experience in this religious age will teach a man of correct spiritual knowledge, that however self-evident this truth may be and however much professions may abound of overtures to the principle, yet that it is not so generally received, and with the necessary belief of the heart unto righteousness so fully concurred in, as a superficial observer of the conduct of men would suppose.

The scriptures although not quite so voluminous or of such a latitudinous nature possessing as those "who teach for doctrine the commandments of men" would have them; yet they are written by such a variety of persons on so many parts of the great subject which they embrace, that many clauses and sentences thereof when taken separately and unconnected with other parts may be distorted into a plausible support of nearly every heresy, however palpably corrupt, that has floated down to us upon the troubled waters of religious disputation from the earliest ages to the present time. It highly becomes the duty of the advocates of truth therefore, to strongly protest against this partial investigation of the scriptures and insist upon such a careful and unprejudiced perusal of them as will enable the reader to compare "spiritual things with spiritual," in order that they may elucidate themselves and become their own interpreter, to the end that the position assumed in the text may be fully sustained and the whole Christian scheme, embracing the faith and practice of its votaries throughout their diversified stations and multifarious duties, to be so properly appreciated as to grant unto God the entire glory of the great work of redemption, whether pertaining to the salvation of the church collectively or of each individual soul therein. With a few more comparisons of these scriptures to further the demonstration of the point for which these letters were commenced, I shall dismiss the subject for the present and leave that much of your valuable paper which the discussion of it has taken up, to the use of better correspondents.

If any disciple of Arminius hath never yet doubted the correctness of his faith, it appears to me Paul's language to Timothy should at least lead him to have some misgivings on the subject. That writer in reference to Almighty God saith, "Who hath sayed us, and called us with a holy

calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light thro' the gospel." 2 Tim. 1—9, 10. This passage of scripture is by no means an unintelligible one. It certainly is not so ambiguous as, like the Delphic oracle, to be susceptible of two different and distinct interpretations; but we insist upon it to be a direct, a full and a free affirmative declaration of the truth of our position; and if unsupported by any other passage in the Bible, would forever remain a prominent obstacle in the way of converting that book into a system of human works for the salvation of men. It is not sufficient argument to say that this passage is too hackneyed, too stale, too often made use of and therefore too unfashionable and out of date to be considered by new school men. It cannot be gotten rid of in this way, but shines in our face with increased brilliancy. We must meet it fairly or abandon the discussion. One of the two following positions are true, viz: men are saved either in time or eternity: let the apostle decide for us, who says they are saved 'before the world began.' And again, it is either man that saves man, or surely God who does it. The apostle is not less clear on this point, for he says in the outset, "God who hath saved us," &c. And according to this scripture the purpose and grace of God's salvation has not to be given unto men the next week or the next year,—was not given them the last week or the last year,—neither was it after the fall or after the flood; but it was given them 'in Christ Jesus before the world began.' Not only thereby totally excluding the agency of man in the affair altogether, but rendering it highly ridiculous and very unreasonable to suppose such agency to exist. Because this salvation was given to men, according to the scripture, through the purpose and grace of God in Christ before man was created or the earth upon which he treads. I ask how wonderfully ridiculous and astonishingly absurd is it to talk of men's going about preaching, who by their indefatigable labors, untiring zeal and high-wrought eloquence, cause the salvation of many of their fellow creatures and save souls from hell? How openly daring and presump-

uous it is to use such language, or to entertain such like sentiments? When we for one moment strip the subject of those false colors that have been thrown over it by the boasters of human agency, and view it in the light that Paul represents it, who declares, that men are saved in eternity, before the world began and that too by God himself—is it not remarkable, therefore, that in the face of this scripture and the others to support it, we find men so destitute of truth, so irreconcilable to the decrees and purposes of Jehovah as to wish to take from him his own work that he has finished, and finish it according to their taste and not his—as to wish to enlarge it and to make it conformable to their crude notions of philanthropy;—and so fearful are they that God has left out some part of the human family in his “purpose of grace,” they desire so to plan it that none may be lost and cause the whole world to be converted unto God, and thereby have the potency of their efforts to resound from sea to sea, and from the rivers to the ends of the earth.

But the Lord God ever jealous of his glory, and through infinite kindness ever possessed of thoughts of peace and not of evil towards his people, Jer. 29. 11, has seen proper to teach us better things than these. He hath not left the contingency of man’s salvation to hang upon the hinges of his own frail temper, neither hath he given his glory to man. But his word clearly reveals to us, that the salvation of his people hath been secured by himself and that in eternity, the steadfastness of which is more permanent than the pillars of heaven and earth. The following language is applicable to God and not man—“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness mighty to save.” Isaiah, 63. 1. And God saith to his servants for their great consolation, as though he would denounce the idea of their being delivered and saved by their own ingenuity, education, or ability, or the efforts of another, “I am with thee to save thee and to deliver thee, saith the Lord.” Jer. 15. 20.

C. B. HASSELL.

☞ The noblest remedy of injuries is oblivion.

FOR THE PRIMITIVE BAPTIST.

BROTHER EDITOR: I here send you a copy of a letter that my wife wrote to a Methodist friend in answer to a letter she had received from her, and if you think it worthy of a place in your valuable paper please publish it.

Yours, respectfully,
R. RORER.

Dear Friend: As we do not agree about Judas, I will begin at the 10th chapter of Matthew; as you think the first part of that chapter proves him a Christian, and I think it will do very well to prove he was not. You seem to think, as he told his twelve disciples to go and preach, that Judas did preach, but Jesus never tells us that he did; and if he did, he did not preach the truth: and those who preach him a Christian do not. The 4th verse says: Judas Iscariot, who also betrayed him. Now it appears with Jesus he was a traitor and not a preacher; and if he was, he did not do what Jesus commanded his twelve to do. See the 9th verse: Jesus tells them to provide neither gold, nor silver, nor brass in their purses. You see he tells them to provide nothing. But Judas soon wanted the ointment sold, he said, for the poor; but the word said, he cared not for the poor, this proves that he was a liar and not a Christian, in saying that he cared for the poor when he did not. Now I wish you to notice the 19th chapter of Matthew, 28th verse again, as you think that proves him a Christian: I say it does not, unless he is on one of these thrones. And then he never fell from grace, as you say he did, but you mistake—he never had grace; and the 28th verse proves it: And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Now notice it: Jesus says, ye which have followed me in the regeneration, ye also shall (not may, but shall,) sit upon twelve thrones, judging the twelve tribes of Israel. Thus you will perceive, the thrones are promised to the regenerate; and if Judas was regenerated, he is one of them; for Jesus says, the regenerate shall sit there. But I think Judas never got there, as I understand, no murderer shall enter the kingdom of heaven. Now I think you may see he never was regenerated. See the 26th chapter of Matthew, 54th verse: But how then shall the scripture be fulfilled, that thus it must be. Now it appears that it

must be so. See the 6th chapter of Luke, 16th verse: And Judas Iscariot, which also was the traitor. It appears that he was a traitor before he betrayed Christ; then he was not a Christian. See the 6th chapter of John, 64th verse: For Jesus knew from the beginning, who they were that believed not; and who should betray him. Now Jesus knew from the beginning that Judas believed not, and that he should betray him. And Jesus said he should betray him, and betraying him, I think, made him no worse. For in the 70th verse: Jesus answered them, have I not chosen you twelve, and one of you is a devil. Now he was a devil before he betrayed Christ, and not a Christian. See the 71st verse: He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve. He tells us in the 71st verse who he alluded to in the 64th and 70th verses. So I hope you will not deny that Jesus knew from the beginning that Judas believed not, and knew also that Judas was a devil from the beginning; for if he believed not, then he was a devil as Jesus said he was. See John, 12th chapter and 4th verse: Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him. Not might betray him. See verse 5th: Why was not this ointment sold for three hundred pence, and given to the poor. Here he pretends he wants it for the poor, but he does not; for in the 6th verse the word says: This he said, not that he cared for the poor, but because he was a thief and had the bag, and bare what was put therein. You see in the 5th verse he says: Why was not this ointment sold for the poor. And in the 6th: This he said, not that he cared for the poor. See he was a liar, and wanted the money himself; and was a thief, as Jesus said he was, or he would not have said he cared for the poor, when he did not. See John, the 13th chapter 1st verse: Having loved his own which were in the world, he loved them unto the end. What end was this? If it was the end of Judas's natural life, Jesus did not love him when he was killing himself, so he did not love him to the end. Unless you think that he done it so quick that Jesus had not time to quit loving him, then you may think that Jesus loved him to the end. But then how could he fall from grace after he was dead? I understand there is no change after death. So if he loved him, he loved him to the end. Then he loves him, and as I believe Jesus never changes, if he ever loved Judas he loves him yet, as the lov-

of Jesus has no end. See the 2d verse: And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. Having now put into his heart to betray him—and I think that was the first time Judas ever thought of it. But Jesus knew from the beginning that the devil would put it into his heart, and knew that he was a devil before, and he never called him a Christian. See 17th chapter 12th verse: While I was with them in the world I kept them in thy name; those that thou gavest me I have kept; and none of them are lost but the son of perdition, that the scriptures might be fulfilled. Here you see he was a son of perdition, and not a son of God. See the 18th chapter of John, 9th verse: Of them which thou gavest me I have lost none. Then he does not say he has lost Judas, as you say he did. But in the 5th verse you see Judas had betrayed him: And Judas also which betrayed him, stood with them. Now Judas was with the officers and had betrayed Jesus; but Jesus says, I have lost none. Of course he was not his, but the son of perdition. See the 1st chapter of Acts, 24th verse: Show whether of these two thou hast chosen. Not which you will choose. It seems that he had chosen Matthias before, and I think chose him to sit upon that throne which you say was promised to Judas. But Jesus knew that Matthias would get there, and when they cast lots his disciples knew it. See the 25th verse, here he fell from his ministry, and apostleship, that he might go to his own place. Now he never had grace, or had a place in heaven and went to it and was not lost; and you cannot make the scripture say he was a Christian and then was lost. Then let us be willing to let him be called what Christ calls him, a devil, a thief, a son of perdition, a traitor—and not a Christian; for the scripture does not say he ever was a Christian, nor I don't believe that the truth ever made any body believe it; for I believed it until I saw the truth and since that, I don't see any scripture to make me believe it—nor I don't think there is any body can believe it from scripture.

I now come to say something to the last part of your letter which you began by saying, what sentiment is this that you hold? I answer, a true one. And if the Lord will support me, I will prove it by his word; for I believe there is no other can be fully proven by his word. You say John the Baptist meant pouring or sprinkling by the word baptize: for my

part I do not profess to know much about the meaning of the word, but I know how we are informed that he did baptize. See 3d chapter of Matthew, 6th verse: And were baptized of him in Jordan. Here you see the way he baptized was in the water, and not with or at water. And they that were baptized confessed their sins, and were not children. And you say the apostles were commanded to baptize all, and if they neglected to baptize children they neglected part of their command. But you are mistaken, for he never commanded them to baptize all of all nations; and I will try to prove that they only baptized those that believed the truth. For John did not baptize all that came to him, because they did not bring forth fruits meet for repentance. And so it was with the apostles: they baptized those that believed, and not children. See Mark, 1st chapter 5th verse: And they went. Here they went, and were not carried like you sprinklers do when you carry children; but they went and were all baptized in the river. Here you see they were all baptized in the river. Now if the command to the apostles means all to be baptized, I think all in the river must mean all too; and if I was in your place and did want all baptized, I should want them all baptized in the river, as he says all were baptized there. See the 8th verse: I indeed have baptized you with water. He says with water, because he could not baptize without water; and did not mean to be understood that he sprinkled or poured water for baptism. And the 9th verse proves it: for Jesus was baptized of John in Jordan. You will perceive that John's mode of baptizing was in the water, and not with water. John, 1st chapter 24th and 25th verses: And they said unto him, why baptizest thou them, if thou be not that Christ nor Elias neither that prophet. His answer was, I baptize with water, and he that cometh after me will baptize you with the Holy Ghost and fire. And whenever John says with water, he only says it to distinguish between his and Christ's baptism; his being a water baptism and Christ's a spiritual baptism. See John, 3d chapter 23d verse: And John was baptizing in Ænon, near Salem, because there was much water there; and they came and were baptized. Here he was baptizing in

Ænon, because there was much water; and I think in the water is the way, for they were baptized in Ænon. And they came—but I do not read of their bringing their children. And he said, there was much water—from this it appears he had use for much to baptize them; and did not take a little in a bottle and baptize many, as I have seen you baby sprinklers do. But they were in Ænon and came, which infants could not do. See 2d chapter of Acts, 38th verse: Then Peter said unto them, repent and be baptized. Here he commands them to repent, which children are not capable of at eight days, or three months, or three years old. And there were no children among them, for he said, repent and be baptized every one of you. Then let them repent, like Peter tells them, before he would baptize them. See Acts, 2d chapter 39th verse, and look at it; for you did not see it right when you said it proved that we should baptize our children. But I fear you kept your thumb on the true meaning of the Lord here, and perhaps never saw it; and if you never did see the truth of that scripture, I want you to look again. The words are as follows: For the promise is unto you, and to your children,, and to all that are afar off; even to as many as the Lord our God shall call. Then the promise is to us and our children, and they have just the same chance to be saved as their parents; and none of us can be saved unless the Lord calls us. Then let those be baptized who have been called. The 41st verse says: They that gladly received his word were baptized. Here they gladly received his word before they were baptized; then there were no infants. See Acts, 8th chapter 12th verse: But when they believed Philip, they were baptized. Here they were not baptized until they believed Philip. And then there were none but men and women, so there were no children. See 37th verse: And Philip said, if thou believest with all thy heart thou mayest. You will discover that Philip would not baptize the Eunuch until he believed. And they went down both into the water, and he baptized him. This was believers' baptism, in water, and that by one of the apostles. And you cannot find where one ever baptized children, or any thing said about sprinkling or pouring water; but in water is very com-

mon. See 16th chapter 34th verse: After he had brought them into his house, he sat meat before them and rejoiced, believing in God with all his house. And not for them, like you baby sprinklers do. They that were in his house must have believed, or the Jailor could not have believed with them—then they could not be children, for they all believed. See the 18th chapter 8th verse of Acts: Crispus believed on the Lord with all his house. Not for them, as you baby sprinklers do. See Romans, 6th chapter 4th verse—here there is a burial spoken of by baptism. Perhaps you may say it means a spiritual baptism: well, admitting this to be the meaning, you cannot with any degree of consistency object to immersion, as you say the water must be applied in the same manner that the spirit was here. It appears that burying is the way. And on the day of Pentecost there was a burial with the Holy Spirit, when all the house was filled with the Spirit. So they were buried with the Spirit, and ought to be buried with or in water when they are baptized. See Colossians, 2d chapter 12th verse—here you will see a burial by baptism, and I don't think that any one can be baptized by sprinkling water on them. So I think no one can be baptized that way. You say that Moses's baptism was a type or figure of Christ's baptism. Well, let it be so—and you will see that the baptism of Moses was in the sea, and Christ's in Jordan; so they were alike that far. And they were buried in the sea, for the cloud covered them over and the water was on each side. So they were buried in the sea, and represent the Christian baptism by being in the sea, and immersion or burial by being covered over and were not wet; for they went over dry shod, so they were not wet. But you say much about infant baptism, and say if we refuse to baptize infants who is the example? I think I have shown you that believers are the example. But you say infants are, without any scripture proof; for infant baptism never was mentioned in scripture. But to baptize them, you say, is to receive them in Christ's name. Could you show me one scripture proof of this, I should believe it; but you go on with your doctrine and leave Christ and his doctrine behind. Jesus says, of such is the kingdom of heaven—but you say they must be

baptized, and the Lord never said so, neither should you. But you say we must become as little children in point of innocence, and don't give scripture proof; but I think it is in helplessness or dependence on our heavenly father—see Matthew, 18th chapter 4th verse. Though it is true I believed it a long time, merely from the opinion of others; but when I became willing to renounce my former tradition, for thus I term it as it cannot be found in the word of God, my soul appeared to receive fresh courage and lean alone on that arm which brought salvation down. And I believe there is nothing but the power of God can convince any one that had lived in tradition as long as I had, for I believe it was his power that removed my prejudices, and since that I don't see any scripture for infant baptism. But you say to reject infants is to reject Christ, and don't tell how you found it out. But we do not reject them—we say of such is the kingdom of heaven, for Christ said so; and do not say they must be baptized first, as you baby sprinklers do.

Yours, respectfully,

MILLCENT RORER.

PRIMITIVE BAPTIST.

TARBORO', JUNE 25, 1836.

From the Biblical Recorder of June 1, we copy the following, to which we shall subjoin such remarks as the cause of truth seems to demand:—

MR. MARK BENNETT.

As some of our readers may possibly feel a little curiosity to know what has become of this personage, we can inform them that his last paper contains a long article in reply to us, which, to be appreciated must be read. In relation to the whole affair it may not be amiss now perhaps to add the following concluding remark:—

In the first place, then, let it be observed that Mr. B. has taken care not to publish our article.—This fact speaks a language which cannot be misunderstood. When an Editor, after considerable pretensions to fairness, and candour, and courtesy, and argument, and all this, on receiving a broadside or two, suddenly knocks off and refuses to publish, it requires no Yankee to *guess* how he feels or what is become of his cause. This fact should be borne in mind and duly considered by all our halting and opposing brethren.

In the next place, Mr. B. has not attempted to enlarge or mend up his list of "facts and cases," designed to sustain his charges of corruption.—This is another fact which ought to be noticed by all who doubt on this subject, as it shows indisputably that the best, and indeed the *only* proof that the "Accuser" could produce, was brought to view in his first article.

The only method by which Mr. B. has attempted to get off the hook, is by saying that we have not denied his facts. But that these facts contain proof of corruption as at first alleged by him, he has not attempted to show, nor has he even ventured to affirm. Let this fact also be weighed by all who waver with regard to the question at issue.

With these and other facts in view, it is now submitted, once for all, to every man of ordinary discernment, and to our opposing brethren in particular, to say—whether Mr. Bennett and his coadjutors have not convicted themselves before the world of "wanton and intentional calumny."

As the question at issue is now fairly settled—at least so far as we are concerned to have it settled—and as Mr. B. has proved himself unworthy of further notice by failing to publish our reply, we shall of course give him no further attention. And in taking our leave of him we have only to express our hope, that God will grant him grace to see his folly, to mend his manners, to repent of his sin, and to engage in a better cause.

Mr. Meredith complains that we have not published his article. Our readers will recollect that we copied the whole of his first article, respecting the Contentnea Association, her resolution, and her ministers: and this we did, notwithstanding so large a portion of said article consisted of pointed satire, which forfeited its claim to a place in our columns. From a subsequent number of the Recorder we copied complete another long article, containing strictures upon the Circular Letter of the Contentnea Association, and charging said Association with folly, pedantry, misrepresentation, violence, acrimony, and intentional calumny; calling upon us to "specify cases and adduce facts," to sustain said Circular. Each of the above articles were accompanied with such remarks from us as we deemed suitable. In this manner we twice set before Mr. M. the example of laying both sides of the question before the public: believing then, and still believing, that our cause, with the candid and faithful of Christ, would thereby, if possible, be rendered still more certain of success. Besides setting this example, we each time requested of Mr. M. the favor to insert our remarks in the Recorder. But our remarks in reply to his first article, he has never published; (if he has they have not come to us;) and ours in reply to his second, he published but in part. His only apology for omitting a part is in the following words: "We would give the whole article, but we are unwilling to impose upon our readers so much irrelevant and useless matter." Now of its relevancy and usefulness others might have judged, after seeing it for themselves. Thus, after silently but promptly refusing to publish our first remarks, and giving but a mutilated insertion to our comment containing "cases and facts," Mr. M. complains of our "taking care not to publish his article!" upon which he vaunts with a proud show as in achievements glorious. We think the words of our Lord on a certain occasion will fitly apply to him on this: "Out of thine own mouth will I judge thee, thou wicked servant." (Luke, 19, 22.) For his language which was designed for us, returns with all its force against himself, namely: "When an Editor, after considerable pretensions to fairness,

and candor, and courtesy, and argument, and all this, on receiving a broadside or two, suddenly knocks off and refuses to publish, it requires no Yankee to guess, how he feels or what is become of his cause. This fact should be borne in mind and duly considered by all our halting and opposing brethren."

Now it is clear our brother Editor of the Recorder asserted pretensions to all the virtues and talents which he has enumerated,—in view of this, we would ask, who has first knocked off and refused to publish? Our readers, of course are left to "guess how he feels and what is become of his cause." We hope the fact to which he calls attention will not be forgotten, nor fail of receiving due consideration; and that our readers will remember that he who was first to refuse to publish, has been first to complain of us for a similar course.

With respect to our "not attempting to enlarge or mend up our list of 'facts and cases,'" it is only necessary to say, it would be an exhibition of folly and an imposition upon the good sense of the public, to attempt to mend up or add to that which is already complete; for, in the mouth of two or three witnesses every word may be established, (Matt. 18. 16.) and in our "facts and cases" the mouth of more than two or three missionaries, themselves bare witness to the charge of corruption brought forward in the Circular of the Contentnea Association, when tried by observation and the New Testament. As to Mr. M.'s assertion that they contained our best and only proof, it can answer him no good purpose, since proof is all that can be required in any question of dispute. But he cannot but be aware that a considerable portion of the Primitive Baptist in each number consists of testimony against the corruptions of missions both in doctrine and practice. The origin, the object, the mode, and the tendency of missions, prove them corrupt as conducted by the Romish church. And while the mode and tendency remain the same among Protestants, it proves them no less corrupt, as conducted by the latter. Modern Protestant missionaries have argued that, the same means, which were used by the Romish hierarchy to spread anti-Christian errors, may be successfully employed now to disseminate the gospel and the religion of Jesus Christ.

The scriptures of the New Testament bear witness to the corruption of modern missions. They command, Be ye not unequally yoked together with unbelievers: (2 Cor. 6. 14.) while missionaries yoke together, in various societies professedly religious, believers and unbelievers, and thus in some religious sense they have fellowship with devils; (1 Cor. 10. 20.) and by fellowshipping these, they fellowship their works, while the word bids the church to have no fellowship with the unfruitful works of darkness, but rather prove them. (Eph. 5. 11.) The New Testament warns the man of God against the love of money, speaks of coveting after it, of erring from the faith, as a consequence, &c. and commands, But thou, O man of God, flee these things. (1 Tim. 6. 10, 11.) But missionaries run after money, sending out hired

agents to pursue after it. The word of the Lord tells his ministers to feed the flock of God, taking the oversight thereof willingly, not for filthy lucre, (2 Pet. 5. 2) Freely ye have received, freely give: (Matt. 10. 8.) But the missionaries tell the churches, sometimes by word, and sometimes by action, that if they do not pay them, if they do not pay them more, they will not preach for them. The scriptures discountenance the idea of buying the gift of God: Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. (Acts. 8. 20.) But the conduct of the missionaries speaks, long live thy money. They encourage the unconverted as well as the converted to enter their societies, and when the poor Christless soul comes with his dollar for membership, his ten dollars for life membership, or his twenty-five for a directorship, they tell him, God loveth a cheerful giver; long live thy money with thee—come in and be one with us. While the scripture says, Come, buy, without money and without price, (Isa. 55. 1.) they say, have this title, or that office, or such a promise of the Lord, for your money. Our Lord declares, His kingdom is not of this world; (John, 18. 36.) But missionaries will have their *British, or American Bible Society, the Georgia, or North Carolina Baptist State Convention.* The Saviour tells us. A prophet is not without honor, save in his own country and in his own house: (Matt. 13. 57.) but whenever the missionaries fail of honor in any place, they shift their quarters. The scriptures tell us that a remnant shall be saved. (Rom. 9. 27.) The missionaries tell us the world must be evangelized and be saved; that it can be done, and that men must do it.

And even if it be admitted, (and we do admit it,) that hundreds have engaged in the cause of missions with honest and well meant intentions, this cannot subvert the cause; it cannot hallow it, any more than Abraham's prayer for Ishmael (Gen. 17. 18.) could sanctify him to be the promised seed. If it should be contended that missions have been abused, we are under the necessity of denying it; because that which is itself an abuse, cannot be abused: and missions are an abuse of the spread of the gospel, of the Christian religion, and of the scriptures.

Mr. Meredith says, that the only method by which we attempt to get off the hook, is, by saying, he has not denied our facts. We again say that if Mr. M. has denied the truth of our facts and cases, (with a single exception,) we have not seen his denial. He says we have not attempted to show, nor ventured to affirm, that our facts contain proof of corruption, as at first alleged by us. Mr. M. must have overlooked the following words in our last article namely: "He [Mr. M.] called us to proof. We stepped forward to the proof." But this was more to Mr. M.'s convenience than to deny our facts. Yet because we did not use the words, *we do affirm*, Mr. M. could speak as above. Now we do assure him that we affirm, the facts stated by us show for themselves that in our opinion they contain proof in point to sustain the charges of corruption alleged in the Circular. We

affirm that each number of the Primitive Baptist contains more or less of testimony to their corruption, as furnished by brethren from different sections. We do affirm that the analogy between Romish and modern missions affords proof of their corruption. We do affirm that the advocates of missions have departed from the faith, and more especially, from the practice of the apostles as contained in the New Testament; and that they are following cunningly devised fables, the inventions and traditions of men.

With our cases and facts laid before the public, with the history of the rise and progress of missions both Romish and Protestant, and with the sacred oracles of God in every man's hand, we submit it to the candid and discerning and faithful followers of Christ, to decide whether the Contention Association stands convicted of wanton and intentional calumny, or whether Mr. M. and his missionary brethren have not denied the truth, and charged us wrongfully.

He thinks the question now fairly settled so far as he is concerned to have it settled. As it respects himself, we too think it settled; for we believe he hath done what he could. For until he can deny and refute our cases and facts, which are only a specimen of the host of testimony which daily passes before the church and the world, he will still be forced to wield the weapons of sarcasm instead of those of truth.—He determines that, as our failure to publish his reply has rendered us unworthy of further notice, he shall give us no farther attention. Now had Mr. M. been the prime object of our remarks, we should not, from the first, have either burdened or honored him with our attention; and more particularly from the time he failed to publish our first reply, and then published only a part of our second. But the cause in which we are engaged, while it finds a votary among the children of God or a sanction from the New Testament, irrespective of all persons, shall be worthy our deepest solicitude, and call forth our feeble but best support, when men in Mr. M.'s high station shall no longer deign to throw away their attention upon us. We feel sensible of the kindness of his hope expressed for us while taking his leave of us. We feel daily the need of grace,—it is our whole dependence. We also discover in ourselves much folly—but hope we are one of the way-faring men, (Isa. 35. 8.) and almost sigh for a lodging place of way-faring men in the wilderness. (Jer. 9. 2.) Our manners too are rude, and we pray that we may be assisted to improve them by laying aside every weight and the sin which doth so easily beset us,—to run with patience,—looking unto Jesus, (Heb. 12. 7. 2.) always seeing his feet as pillars of fire. (Rev. 10. 1.) We want a heart too to repent of our sin, for we are full of it, and it is our greatest grief that we have so much of it—after living almost sixteen years in the hope of a Christian, we yet have to confess, we are a poor sinner.—As to our cause, if Mr. M. can show us a better, we are right willing to leave ours and embark in his. For ours is one in which, and for which, we suffer the afflictions of the gospel; nevertheless we are not ashamed. (2 Tim. 1. 8, 12.) If we could be assured of a pathway to rest, which combines the

Christian's hope with his duty, and which is free from weakness, and fear, and much trembling, (1 Cor. 2. 3) in it we should be happy to be found journeying. We heartily wish Mr. M. well: and we pray that he and we may be found engaged in the cause of him whose kingdom is not of this world.—*Ed.*

REPORT.

The Committee appointed to draw up an Answer to a publication by those churches that have seceded from the Flint River Association, which publication appeared in the Christian Index of 1831, Report as follows, viz:—

DEAR BRETHREN AND FRIENDS: Impelled by a sense of duty which we owe to the cause of truth; and in vindication of our character as an Association which has been wantonly attacked, and our conduct miserably misrepresented as regards our treatment of the Sharon and Temau churches, or parts thereof, which attack appeared in the Christian Index. Groundless as it appears to us to be and of which we hope to be able to convince you, it has been aided by the Georgia Association, which is the prime cause of this communication: for we should not have troubled ourselves and you, to notice an attack made by individuals, who had so far departed from original principles, as to compel the Association in the exercise of her delegated, and constitutional power, to withdraw from them; nor the aid which they have received from those parts of churches, that have followed their pernicious ways: but for the lamentable fact of the Georgia Association having espoused their cause: and thereby, as we fear, prejudiced the minds of many of our good brethren against us, as an Association.

In order therefore to convince you, that our conduct has been misrepresented, we proceed to lay the case before you as follows, viz: At the session of the Yellow River Association in Sept. 1828, the church Sharon, obtained a letter of dismission, which was held by said church till October, 1829. In the spring of 1829, B. H. Wilson, the pastor of Sharon church, together with Cyrus White, belonging to Bethlehem of the Ocmulgee Association, were appointed Agents of the Baptist Convention of Georgia; and immediately commenced their operations; and bending their course frequently through the bounds of the Flint River Association preaching as they went, saying, that "Christ atoned for, and bought many souls now in hell." This doctrine so afflicted the minds of the brethren, that at the Flint River Association of 1829, there were nine letters from different churches complaining, in one of which Wilson was personated in substance as follows: "A man by the name of Wilson travelling with C. White as Agents of the Convention," &c. and praying the Association to adopt such measures as in their judgment was best calculated to put a stop to such erroneous doctrine. It was known to the Moderator and other brethren, that the doctrine referred to in the letters was advanced by both, B. H. Wilson and C. White. And at this session the Sharon church petitioned for admission into our union—when a discussion took place, 1st. whether

the Association should receive the church into the union; or, 2nd, receive the letter believing it emanated from an orthodox and orderly Association, without any knowledge that the church, or any part thereof was heterodox, and appoint a committee to meet at Sharon and enquire into the truth or falsehood of the matter, &c.; 3rd, or, whether we should reject the church entirely. On the first point the Association was of opinion that she could not receive the church collective into union, for the Moderator stated that in a conversation between himself, Wilson, and White on the subject of the doctrine complained of, Wilson said, "whether it was true or not, it appeared that the scriptures supported it," &c.; and that a member or members of Sharon church had told him, (the Moderator,) that the doctrine advanced by Wilson, and received by the majority of the church, was different from original principles—and that another member of the church had said to him (the informant,) when in conversation on the subject, we have the majority, &c. And it was stated by a member of the body in answer to Wilson, (who stated that he had not departed from original principles,) that there were good brethren in the house who heard him (Wilson) advance the doctrine complained of. Consequently it was inconsistent and unconstitutional to receive the church into the union. *Inconsistent*, because it would be saying fellowship when there was none. *Unconstitutional*, because the Constitution says this Association shall have power 1st, to provide for the general union of the churches. And to receive this church into the body as a member under the circumstances, would be to introduce disunion instead of "provide for the general union."

On the 2nd point the Association was of the opinion that those members of the church that were orthodox, was the church, without respect to number; and to reject the church would be giving away a constitutional right, by which the union is preserved, into the hands of heterodox members; and of course, set up a precedent, different from the long standing practice amongst the regular Baptists, and destructive to the idea of church sovereignty; and if imitated, would tend to the formation of a heterogeneous mass, of iron, clay, &c. Under these impressions, and at the same time believing there was no principle in the gospel, that authorised the punishing the innocent with the guilty, the Association proceeded as follows. (See Minutes, 1829.) The church at Sharon, dismissed from the Yellow River Association, made application for admission as a member of this Association; but there being unfavorable reports relative to the faith and practice of a part of the members of said church, its admission was suspended and the following committee appointed, viz: R. McGinty, J. S. Callaway, W. Moseley, M. Lowry, W. Henderson, J. Milner, J. Nichols, P. Milner and B. Strickland, to attend at Sharon on Friday the 30th of this inst to examine into the faith and order of said church, and have their report inserted in the Minutes of this Association. After the committee was appointed, bro. P. Milner stated that if he had to serve he wished some advice:

and went on to state as follows: "Suppose when we go, we find a majority of the church has departed from original principles—what are we to do?" And by way of advice was answered by brother Jesse Mercer from the Georgia Association in substance as follows: "If there are but five members that hold to original principles, they are the church." Wilson stated that he wished the committee to attend as soon as possible, for he had appointments out, and under the present state of things he did not feel at liberty to preach; and if he was guilty let it appear, and if he was clear let him appear so. With which request brother Mercer joined—adding that as Wilson was in the employ of the Convention, as one of the executive committee he wished the matter attended to as quick as possible—which requests were the cause of the Association appointing so early a day, and including the report in her Minutes. By reference to our Minutes and the publication referred to in the Index, it appears that the committee met according to the order of the Association, and appointed their Moderator and Clerk.

Here we ask every reflecting mind the following questions: 1st. what were the committee? and 2nd. what was their business? To the first enquiry the answer is obvious, viz: they were the representatives of the Association, the petitioner. And 2nd, their business was to inquire into the truth of the report against a part of the members of said church. (See Minutes of 1829.) Question 3rd. What was the church? Ans. The church was the petitioner and a part of her members the accused. We went into the house and were invited to seats. No demand made—no questions asked. Mr. B. H. Wilson proceeded to live, and they sang a hymn. He prayed, and immediately after he rose from his knees, remarked as follows: "The church has had no regular meeting since the Association. We have had some night meetings, and have sent word to others and the church is now in conference; she has her Moderator, and will retain her own Moderator." Not a word had yet been spoken by the committee, and of course no demand made. A move was then made by a member of the church that we should bring forward our charges in writing; and was answered by a member of the committee that we had no charges, only what appeared in the Minutes. Our Clerk was then called upon to read from the Minutes, and he did so. We were then told that the Association had no right to send a committee there, to interfere with the internal rights of the church. A member of the committee then stated, "that the committee was the Association in committee; that the church was the petitioner, and the Association the petitioner, and the church had no right to act dictatorial for the committee, nor the accused to sit judge; that our business was to ascertain whether the reports were true or false—if found to be true, it would tend to fix a charge against such heterodox members." A move was then made by a member of the church that we should examine the Articles of Faith upon which the church was constituted, and the church book, &c.—and was again told that our busi-

ness was to ascertain whether the reports against a part of the church were true. When it was stated by a member of the church, that "they would not suffer their members to be examined individually and quizzed as we might think proper." To which we replied, that we only wished to know whether the church would acknowledge the faith of the Flint River Association, &c. Bro. George Daniel, a member of the Yellow River Association and not a member of the committee, (with reference to the remarks made by the members of the church, and not in relation to any demand made by the committee, and for the purpose as we understood of showing the church that even if we wished an individual examination, that it could do them no harm if they were all clear,) stated that there was much said about the internal rights of the church, and he conceived, one of the internal rights of the church was to lay down the keys of the church when she thought proper and take them up again when she thought proper, &c. After which bro. Lowry stated in substance as follows: "That if the Association thought the members of any church be attended, were not sound in the faith, they should be welcome to examine," &c. After which, Wilson made the remarks that appeared in the Report relative to being burnt at a stake, &c.

The committee having become convinced that the church intended to defeat the object of their mission, were about repairing to the wood to make their report; when bro. Boyington rose and stated that he was willing to be examined in any way we thought proper; and he presumed there were more in the church that were. We accordingly withdrew from the house, and were followed by nine members who requested to be heard; and stated, that they "expected if it was known in the house, that they could be heard, more would come." The committee accordingly sent W. Mosely into the house for the purpose of letting the church know, that all who wished to be heard would be attended to; and if found orthodox, would be reported accordingly. After stating to the Moderator (B. H. Wilson) that he had a message to the house, and having obtained leave to deliver it, done so, and retired. Wilson then stated that they could go if they wished, but if they did, they would be taken notice of and dealt with accordingly. After reading the faith of the Flint River Association to those brethren and sisters named in the report, & they having declared it to be their faith, &c. they then asked and received the advice that appeared in the report which we felt ourselves bound to do by the 3d article of our Constitution. And thus it continued till the next session of the Association; when all parties being present, the case was taken up by the Association, and underwent a thorough investigation. At which time it was proven sufficiently by disinterested testimony, that the committee did not demand the Moderator's seat, neither an individual examination:—nor did Wilson, though challenged to that point dare to say they did. The reasons which induced the Association to pass the resolution to sustain the committee, and receive the majority with the minority upon

the faith of the Yellow River Association, were these: 1st. The letter emanated from there, and we believed the faith of the Yellow River Association to be the same as ours. 2ndly Wilson had repeatedly said, they had not departed from original principles; and of course if the minority and majority *did believe*, and acknowledge the same, there was nothing to hinder a union. But on the tender's being made, the minority accepted, and the majority withdrew; which was a sufficient evidence of the incorrectness of the declaration of Wilson, the delegate from the majority. But it is said that the reason of their withdrawing was, that the members of the minority were excluded. But what were they excluded for? For believing and acknowledging original principles. *The same for which the saints in the dark ages were martyred.* Another evidence of the heterodoxy of the majority.

By referring to the Minutes of our Association for 1830, you find an explanation given to the report of the committee. But it is said that "the committee knew better what they done than the original body could a year afterwards." But we ask how? when the whole from first to last underwent a thorough examination, and investigation before the body; and of course the body knew all that the committee knew. And if the explanation in our Minutes of 1830, is in accordance with the evidence that will now be exhibited, we humbly trust we shall be sustained by the feelings of brethren, and the judgment of an impartial public.

We whose names are hereunto annexed do certify, that we were present at the session of the Flint River Association held at Bethel, Butts county, in 1830. And then and there heard an investigation of the whole matter relating to Sharon church, and have no hesitancy in saying that the foregoing statements in relation to that case, are in substance the truth and as near as we can now recollect verbatim.

JAMES HENDERSON.
Of the Ocmulgee Asso.
ZACH. H. GORDON.
Of the Echoconnee.
JOHN ROSS.
Of the Columbus.

As respects the Teman church, we call your attention in the first place to a recommendation in answer to the request of several churches, and according to the Art. of our Constitution, found in our Minutes of 1829, which resolution was voted for by Barnabas Strickland and Ephraim Strickland, the delegates from Teman church; and in the course of the year 1830, it appearing from the public exhibitions of B. Strickland, that he had espoused the doctrine held to view in White's Scriptural view of the Atonement, he was admonished, as recommended. At which time he stated, that he would not vouch for every word in White's pamphlet; but in the main he believed it. And still went on to preach it. Accordingly there was a charge preferred against him at his church, and a majority of the church refused to take it up. At the same time Ephraim Strickland, a licentiate of the same church, stated in conference that he went against the 3rd article in the abstract of principles upon which the Association was constituted,

from a to z. And at the next session of the Association the minority represented themselves, and claimed the seat in the Association upon the ground, that the majority had departed from constitutional principles. The Association took up the case, and on investigation it appeared, from evidence, that B. Strickland had adopted, not only White's views, but had made similar statements to those made by E. Strickland. And when asked again and again, if he believed the doctrine of eternal and particular election, he would not answer in the affirmative. And it further appeared to the Association from their own statements, that they the majority had decided that one church had no right to deal with another. And according to a long standing custom amongst the Baptists, the minority was sustained and recognized by the body as the Teman church. Thus the majority shared the fate of their own resolution, passed by the aid of their representatives in accordance with the request of several churches, praying the Association to give advice relative to certain heterodox doctrine, &c. And in accordance with the articles of our Constitution and in evidence of their heterodoxy, see their faith published at Sharon shortly afterwards with C. White and others.

We do certify, that the statements respecting the Teman church are in substance correct, as appeared before the Flint River Association at the session of 1830.

JAMES HENDERSON.
JOHN ROSS.
ZACH. H. GORDON.

We now proceed to show that *Faith* and not *Discipline* was the ground of difficulty. If it was not faith why did not those churches that have seceded from us unite on the same faith of the Flint, and other sister Associations? But instead of that they have published a faith differing from any in the State. If it was not *faith*, why have some of their ministers said *it was faith* and not discipline that caused them to withdraw? If it is not *faith*, why has the Sharon church received into her fellowship persons excluded from other churches upon principles of faith, before the difficulty between the Flint Association and Sharon church took place; and over whom Sharon church never had jurisdiction? If it was not faith, why did the Teman church unite with White and others, upon different principles? If it was not faith, why did the Stricklands deny original principles? By attending to their public documents it will sufficiently appear we think to any impartial mind, that it was *faith* and not *discipline*, that produced the difficulty; and that they have only taken the course they have, in order to cloak their corruption, and thereby effect a greater division. By attending to their public documents, it will be found in their first publications, that it is discipline, and not faith. And strange to tell,—at the same meeting, they publish a new faith. In their publications of 1830, they state, that they have seceded from the Flint River, and Ocmulgee Associations for a departure on their parts in discipline. And in the Minutes taken at Bethlehem, Jasper county, in 1831, they state, that the Ocmulgee

and Flint River Associations have departed from original principles and practice; and that they the seceders stand ready to unite with them again, whenever the said Associations will return & unite with them upon the faith (not discipline) published by them at the Sharon Convention. With these facts before you, brethren and friends, if you do not understand the case it must be because you do not wish to understand it. And we say neither would you believe, though one rose from the dead. We add a certificate and we are done with those heterodox persons.

I do certify that after the session of the Flint River Association 1829, and before the session of the same for 1830, B. H. Wilson, pastor of Sharon church, gave me White's Scriptural view of the Atonement and said (at the same time,) it was his faith, better told than he could tell it himself. P. EASON.

We think it passing strange that the Georgia Association should manifest dissatisfaction with the Flint River Association, when she (the Georgia) had but one messenger at the Flint River Association at the time the case was thoroughly investigated and decided—and he (the messenger) left the Association as soon as the vote was taken in the Sharon case, and assembled with White and others out doors in consultation. Also, stated afterwards in a letter to the Moderator of the Flint River Association, that he (the messenger) intended to represent the case to the Georgia Association differently from what appeared in our Minutes. The Ocmulgee, Yellow River, Echoconnee, Columbus and the Western Associations were ably represented and among their messengers, were the Moderators from the Ocmulgee, Yellow River, and Columbus, and not one of those Associations although best acquainted with the case, have been dissatisfied with the Flint River Association. We are therefore left to conclude that the dissatisfaction on the part of the Georgia Association has arisen from the following grounds, viz: At the time White and Wilson were preaching and saying there were many souls in hell that Christ atoned for, and bought with his blood, they were Agents of the Baptist Convention of Georgia; and the executive committee of the Convention, members of the Georgia Association. And as the Sharon church was holding a letter of dismission, to which Wilson belonged, and White a member of another Association, some of our ministering brethren informed the Chairman of that committee (J. Mercer) of the course their Agents were going—as you may see intimated by himself in his ten letters to C. White. For says he, “when your book came out I was compelled to believe all that I had heard, and all that I had feared.” So you will see, that, notwithstanding the Agents were suffered by the committee to go on in their employ; the Chairman at least, *feared* White was heterodox.

And now we ask, if any one with half understanding, cannot see that the executive committee were accessory to our afflictions, and of course, if those Agents and those churches that have adhered to their doctrines, fall; in their fall the Convention not only loses friends, but the executive committee receives a

stab; and especially the Chairman, who is the Moderator of the Georgia Association.

And now dear brethren and friends, after having laid before you some plain matter of facts divested of the drapery of literary embellishment we bid adieu to those people, and leave you to think for yourselves; while we as an Association, claim the right to transact our own business.

N. B. In my last letter to you published in the Primitive Baptist, I stated that this document was witnessed by the Moderators of three Associations. I had not looked at the document for some time, and on reviewing it I find I was mistaken. Bro. Z. H. Gordon is not a Moderator, but I hope Bro. Colley will state through your paper whether the statements herein contained are correct or no. The evidence would have been more abundant, if it had not been for the settlement with the Georgia Association, (on which account the Report was not presented.)

WILLIAM MOSELEY.

To the Editor of the Primitive Baptist.

Lafayette, Chambers County, Ala. }
April 25th, 1836. }

BROTHER EDITOR: We the Baptists in this country are very much divided on several subjects—faith, Missionary, Temperance, Bible Societies; and more particularly, whether it is expedient for the churches in a new country to call for a presbytery to assist in forming an Association.

I am well pleased with your paper, therefore I send for it. In compliance you will oblige,

Yours, respectfully,

JONATHAN JOHNSTON.

Remark... We deem it unnecessary under any circumstances for churches to call a presbytery to form an Association. Churches hold supremely the reins in all matters of church government, and are not bound by any act of an Association, except that of being excluded from that body. A presbytery is not required, but in the ordination of ministers, deacons, and perhaps, churches. The presbytery is, the churches' servants; and the business and design of them is, to set apart a person to some certain office in the church. An Association cannot properly be set apart to any specified office in the church. A presbytery to constitute an Association is unsupported by precept or example from the scriptures. .Ed.

POETRY.

From *Erskine's Gospel Sonnets.*

THE MYSTERY OF FAITH.

SECTION X.

The mystery of the saints old & new man further described; & the means of their spiritual life.

Temptations breed me much annoy,
Yet divers such I count all joy.
On earth I see confusions reel,
Yet wisdom ord'ring all things well.
I sleep, yet have a waking ear;
I'm blind and deaf, yet see hear:
Dumb, yet cry, *Abba, Father*, plain,
Born only once, yet born again.
My heart's a mirror dim and bright,
A compound strange of day and night:
Of dung and di'monds, dross and gold;
Of summer heat, and winter cold.
Down like a stone I sink and dive,
Yet daily upwards soar and thrive.
To heav'n I fly, to earth I tend;
Still better grow, yet never mend.
My heav'n and glory's sure to me,
Though thereof seldom sure I be:
Yet what makes me the surer is,
God is my glory, I am his.
My life's expos'd to open view,
Yet closely hid and known to few.
Some know my place, and whence I came,
Yet neither whence, nor where I am.
I live in earth, which is not odd;
But lo, I also live in God:
A Spirit without flesh and blood,
Yet with them both to yield me food.
I leave what others live upon,
Yet live I not on bread alone;
But food adapted to my mind,
Bare words, yet not on empty wind.
I'm no *Anthropophagite* rude,
Though fed with human flesh and blood:
But live superlatively fine,
My food's all spirit, all divine.
I feast on fulness night and day,
Yet pinch'd for want I pine away,
My leanness, leanness, ah! I cry;
Yet fat and full of sap am I.
As all amphibious creatures do,
I live in land and water too:
To good and evil equal bent,
I'm both a devil, and a saint.
While some men who on earth are gods,
Are with the God of heaven at odds,
My heart, where hellish legions are,
Is with the hosts of hell at war.
My will fulfils what's hard to tell;
The counsel both of Heav'n and hell:
Heav'n, without sin, will'd sin to be;
Yet will to sin, is sin in me.
To duty seldom I adhere,
Yet to the end I persevere.
I die and rot beneath the clod,
Yet live and reign as long as God.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, *Sen. Williams- ton.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanon.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Purham Pucket, *Richland.* John H. Keneday, *Chalk Level.*

GEORGIA—William Mosely, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Browns- ville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.*

ALABAMA—L. B. Mosely, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Fredonia.*

TENNESSEE—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sellers, *Ten Mile P. O.*

MISSISSIPPI—Jesse Battle, *Meridian Springs.*

MISSOURI—Samuel D. Gilbert, *Portland.*

INDIANA—Peter Saltzman, *New Harmony.*

KENTUCKY—Jonathan H. Parker, *Salem.*

VIRGINIA—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.*

PENNSYLVANIA—Hezekiah West, *Orwell.*

NEW JERSEY—Wm. Patterson, *Sucasunny.* C. Suydam, *Hopewell.*

NEW YORK—George Clarke, *Buffalo.*

RECEIPTS.

Warren Wallace,	\$1	S. I. Chandler,	\$5
R. K. Hearn,	1	W. Eason,	1
W. C. Cleveland,	5	W. B. Larkins,	2
J. Lankford,	1	Asa Harrell,	1
John Ringgold,	1		

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. I.

SATURDAY, JULY 9, 1836.

No. 13.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

(continued from our last.)

Mahomet was about 40 years old when he took on himself the title of the apostle of God, and then commenced publishing his lustful and ambitious revelations to the world; which according to his own account, were communicated to him by the angel Gabriel. Thus he says these revelations Gabriel made to him for about twenty years directly from heaven, and that the originals of these revelations were in the chest of this prophet. Out of these revelations Abubecker, one of his earliest disciples, after his death composed the Mahometan Bible called the Koran. This is the account of the Mahometans themselves. Others say that Mahomet did not write this famous or rather infamous book called the Koran, by chapters as directed by Gabriel; but that he was assisted in the compilation of the Koran by a Christian monk and a Persian Jew, and that these were the papers found in his chest from which Abubecker composed the Koran; and not from Gabriel's, brought from the archives of heaven where the original was kept as a record. But I have taken much pains to examine the Koran and compare it with the Old and more especially the New Testament, and now will tell you what I think about it, after the reading of many historical accounts of this false pro-

phet; who I have no doubt was alluded to by John in my text, as John wrote about the year 81 and Mahomet was born in 571. Thus John by a prophetic spirit saw Mahomet near 500 years before he came, being one of the three most formidable enemies of the Christian church, out of whose mouth came one of these frog-like unclean spirits; and thus predicted to the church his coming, rise, opposition and progress to her peace and safety.

By comparing the Koran with the Old and New Testaments, I am fully convinced of the forgery of Mahomet from these writings, that then at that time were extant nearly all over the east. For many proofs I could bring you from scripture, set aside history, that the Jews were conversant and mingled with the Babylonians, Medes, Persians, Arabians, &c. &c. and scattered abroad through all the east before the year 517. Of this you that have read the scriptures or Roman history cannot doubt, and of course they carried with them the scriptures and other Jewish writings that respected their nation, &c. And history tells us that Mahomet was assisted in the forgery of the Koran, and that it was a thing well known at Mecca; and whoever will read the 25th chapter of the Koran, will find there that Mahomet complains of such injurious insinuations of his forgery, &c.

The Koran may be called the foundation of the Mahometan throne, the doctrines of their religion, their rules of morality, the law of the state—and that every question of life and death, or property, is decided thereby—a mixture of moral precepts and ceremonial observances, &c. I can scarcely see a chapter that does not bear evident marks of an attempt to interweave scripture ideas in his writings; in a word, the Koran bears evident marks

that it was compiled from the Jewish and Christian scriptures, and it also has marks in it that the compilers had access to the spurious gospels then afloat in the east as well as the scriptures, and of the ancient traditions and customs of the Arabians. Of this there can be no doubt to them that read and are versed in the history of those past ages; for the Koran clearly shows that from these sources the materials have been brought to make this book, and not from God nor Gabriel; for both would be ashamed of such a communication of lust and ambition. But I must be more short.

To dispute Mahomet's good intentions in what he did, I shall not; for the design of the Koran seems to be to bring back the Arabians to the ancient religion of Noah, Abraham, Isaac, Jacob, and the prophets, and destroy that idolatry that had crept in among the Arabs by many superstitious Jews and Christians; for the Koran seems to me to be a compound of all these together. For a great deal is said in the Koran of the principal events of scripture, and of the patriarchs, Christ, and his apostles; but Mahomet says Christ was not God, nor the Son of God—in this he lies, and is false. And further he says, he was assured of this in conference with the Almighty himself—in this he lies, and is false also. And further he says, Christ was not crucified on Mount Calvary, but that another person died in his stead—in this he lies and is false also. And further, the doctrine of the trinity he sets at nought and disdain—in this he lies and is false. The grand leading principles of Mahomet's creed is, there is but one God and no trinity in that god-head—this is also false. Or, that there is no God but God. Yet the scriptures tell us, there are three that bare record in heaven, &c. The second is, that Mahomet is God's prophet—this I also think false; because he teaches ambition, war, lust and whoredom, or the doctrine of the Nicolaitines, which is a plurality of wives, or polygamy. Thus I will quote the 23d chapter of the Koran as proof of my opinion: "Those who humble themselves in prayer; those who eschew evil, all vain discourse; who are doers of alms deeds; who refrain from intercourse with any but their wives, (not wife,) and female captives, for as to them they shall be blameless; who acquit themselves faithfully of their trust and justly perform their covenant, and who observe their appointed times of prayer, these shall be heirs who

shall inherit Paradise, they shall continue therein forever," &c. &c. Now it is well known that all these duties can be done even by a natural man without the grace of God, and he be still at enmity against God and his Christ, not born again, and so after all this may die and be damned—being a believer in Mahomet, and not in Christ the one and the only one Saviour appointed of God for the world. But I dare not give scope to my pen.

Mahomet first spread his religion by persuasion and argument, but after he got power then he resorted to the sword, conquest, and war on the nations, in order to enforce his religion and no doubt to make wealth, as another clause I will quote will show by Mahomet's own teaching: "That a drop of blood shed in the cause of God, or a night spent under arms, is of more avail than two months fasting and prayer. Whoever falls in battle his sins are forgiven at the day of judgment, his wounds shall be as resplendent as vermilion and odoriferous as musk, and the loss of his limbs shall be supplied by wings of angels and cherubims." In the above quotation you can see the eloquence of Mahomet, his sagacious intrigue to stimulate his followers to war and conquest, and the fair prospects of his sword religion. In a few words, the religion of Mahomet may be divided into two parts like the Christian religion, and that is, into faith and practice. As to faith, it is to believe in one God, in angels, in his scriptures, and also the prophets, and the resurrection of the dead and day of judgment, and also the divine decrees even to fatalism. As to practice, it includes alms, prayer, washing, fasting, with a pilgrimage to Mecca and circumcision, with the prohibition of wine, gaming, usury, swine's flesh, &c. Friday is the Mahometan Sabbath, for that is the day he fled from his native city Mecca to Medina, where he gained strength in support of his imposture.

The believers in Mahomet have all along nourished the most contemptuous feelings towards, and disregard for, the religion of Jesus Christ and his followers; calling them Christian dogs, &c. &c. Here then are millions of Mahometans, that believe in the heaven-born system of Mahomet, the Arabian impostor and false prophet; and still, ah, still show their hostility to Christ, his gospel, & gospel church on earth. When Mahomet had acquired power and wealth & followers, he lifted up

his sword and proclaimed, there is but one God and Mahomet is his prophet; he that denies this shall feel the edge of the sword. And thus with his sword in one hand and his creed you may say in the other, he set out to make conquest and disciples. I wish I dare here draw a line of distinction between the means he employed to make disciples, and the means used by Christ and his apostles to make disciples. I think it would be useful, but dare not for length's sake—think on them yourself. Out of the conquests made by Mahomet and his successors, for some of his followers were the greatest generals and warriors in the world, arose many kingdoms and states which continued for ages. The empire of Persia, Turkey, the great Mogul empire, Morocco—in a word, the religion of Mahomet has prevailed in the Turkish dominions, in Europe, Asia & Africa, and also in the Barbary States and in many of the inland kingdoms of Africa, the island of Madagascar, throughout the three parts of Arabia, in part of Russia, the independent Tartars, Hindostan, the Indian islands, Spain, Portugal, Corsica, Sardinia, Majorca, Sicily, Naples, and divers other places; though some of these nations now profess the Christian religion, yet they have been once under Mahometanism. According to the best data I can come at, the population of the nations that now profess Mahometanism, is somewhat the rise of one hundred millions. See then what a formidable foe the gospel church has in this false prophet. Well John might prophecy of his rise and frog-like spirit—of its uncleanness, &c.

Here I will speak a few words to the missionaries—can you tell me why and wherefore, that in the many exertions you have made and the thousands you have spent, that you have made no more exertion to convert the Catholics and Mahometans, when is there not as much hope that a believer in Juggernaut will be saved, as there is a believer in Mahomet, or a believer in the Pope's pardons? I think so. But we will have this matter over again, should it not slip my memory; for I must tell you missionaries, and don't be mad, that if money and your exertions can convert the world, or even aid it, don't overlook these poor Mahometans; for you believe they are mistaken, then let them share some of the purse with yourselves, and set them right if you can. But sir, you can't, for God has destined and

decreed, and therefore prophecied by John, founded on God's purposes and decrees, that the beast and false prophet shall be taken—or in other words, Catholicism and Mahometanism, shall be taken alive and cast into the lake of fire with brimstone—19. 20. Rev.

Then we will now come to a close on the false prophet, which I have no doubt means Mahomet. He is called the false prophet, because all the prophets pretended their revelations and visions were from heaven, so did Mahomet of his, &c. which he gave out to the world was contained in the Alcoran, hundreds of which false particulars I have not even hinted at. But it is sufficient for my purpose to say and show as I have, that his system is false and the principles of that religion ambition, war, lust, conquest and whoredom; in all this I refer you to the Koran and more lengthy accounts of Mahometanism. Then let us now again bring up the rear to refresh the memory, and stand thus: the great red dragon, heathenism or heathen Rome; the beast, Catholicism or Christian Rome; and the false prophet, Mahomet or Mahometanism. Then out of these three mouths, heathenism, Catholicism, and Mahometanism, came these three unclean spirits like frogs. These spirits, says John, are the spirits of devils, working miracles, &c. Then heathenism, Catholicism, and Mahometanism, are all actuated by the devil and his spirit of uncleanness, as I shall proceed to show in a future number; and that the heathen, and Catholics, and Mahometans, were governed and actuated by the devil in all their religion, in a short way. So then my next shall be on the three unclean spirits like frogs, as mentioned in the text. While I wish my readers to remember until my next, that heathenism, and Catholicism, and Mahometanism, are the three grand persecutors and opposers of the gospel church, and have been from Jewish persecution until now. Take these three out of the way, yes, these three long established religions out of the world, and—a word to the wise is enough—what has the gospel church to fear, or where will she find a formidable enemy elsewhere? These three religions have been the church's chief opposers, the pride of ages and nations, and by which the devil has held millions in chains of superstitious darkness and death.

(to be continued.)

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 9.

Take the following as evidence of it in few words: "By grace are ye saved." Eph. 2. 8. Can all the wisdom of the Greeks, or the cunning and sophistry of the Scribes and Pharisees, explain away the meaning of this text? If the salvation of man was dependent to the extent of the one-thousandth part of a degree on a single human action, could it be the effect of grace? And if his salvation is not the effect of grace, is not the text false which says, "by grace are ye saved?" What is grace but free favor, unmerited kindness, mercy undeserved, &c.? Then suppose it for one moment possible that a man by the zealous performance of every possible duty through a long life of seventy years, could procure unto himself thereby the one-thousandth part of a particle of this free favor, and you at once suppose a case that would destroy the meaning of the word grace, and change the nature of the very scheme of redemption by placing it upon the principle of works. For provided a man could do so much in seventy years, he could do so much more in twice seventy, and three times the task in thrice seventy; and by this parity of reasoning it might be shown to a precision just how long a man would have to live, in order to work his way to heaven whether his maker willed it or not. This admission for the sake of argument, that a man might effect a part of his salvation in seventy years is, surely an extreme data, and one no doubt that our new school folks would utterly reject as granting too much time to do the thing in; but yet it is a presumption that would set aside the grace of God, and make it possible for a man who might live to the age of Methusaleh perhaps to perfect his own salvation and complete his robe of righteousness.

But how exceedingly presumptuous is the notion of carnal priests, who now urge that a mere volition of the mind of man, which mind is ever under the influence of his original depraved nature, can at any time in one *moment* cause his salvation. This momentary custom has of late become quite fashionable, and would laugh to scorn our extreme data of a long life notwithstanding the identity of principle

characterising both. Was the favor of God to be obtained by any thing within the scope of man's efforts, it could not be considered *free* favor or grace, inasmuch as it would in such case be *bought* favor and merited kindness; otherwise grace is no more grace, for Paul again says: "Now to him that worketh is the reward, not reckoned of grace but of debt." Rom. 4. 4. Showing the false light, false zeal, spurious religion, and unprofitable labor of these workmongers who daub with untempered mortar, and plaster up what they would have us believe the cause of God, ready to sink, but by their great exertions saved from destruction. But we are determined by the grace of God not again to be brought in bondage, and carried back to an observance of the rituals of the Mosaic dispensation. Christ has come and Christ has died; and the Holy Ghost yet abideth in the world to "reprove it of sin, of righteousness, and of judgment." John, 16. 18. The gospel dispensation hath been ushered in, we have heard the glad tidings of God's salvation, and if we are saved and freely justified from all things from which we could not be justified by the law of Moses, then we are no longer under the law, but under grace. Acts, 13. 39.—Rom. 6. 14. No longer children of the bondwoman, but of the free. Gal. 4. 31. Neither are we clinging to the weak and beggarly elements of the world. Gal. 4. 9. But trusting for life and salvation alone in God our Saviour, the Lord our righteousness. Jer. 23. 6. Being truly the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Philippians, 3. 3. As in that case we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Eph. 2. 10. Then may we well say with the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the *praise of the glory of his grace*, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his

grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1. 3—11. If we have indeed tasted that the Lord is precious unto our souls, by having Christ within us the hope of glory, Col. 4. 28. we are well satisfied that our salvation has not been effected, neither our new birth caused by "blood, nor of the will of the flesh, nor of the will of man, but of God." John, 1. 13. Unto whom alone is due and ever should be given all the praises of our great salvation.

"The salvation of the righteous is of the Lord." Who are they?

Those who believe in Jesus Christ. Because "Christ is the end of the law for righteousness to every one that believeth." Rom. 10. 4. And who of God is made unto them wisdom and righteousness and sanctification and redemption." 1 Cor. 1. 30. These are the characters alluded to in the text, these are they who have the righteousness of Christ imputed to them, are clothed with the salvation of God, and possess the principle of everlasting life. John, 3. 36.

The principle of the doctrine herein contended for has a tendency, or should have, to cast down imaginations, and every high thing that exalteth itself against the knowledge of God. And bring into captivity every thought to the obedience of Christ. 2 Cor. 10. 5. As again saith the scriptures: "He hath showed strength with his arms, he hath scattered the proud in the imagination of their hearts, he hath put down the mighty from their seats, and exalted them of low degree." Luke, 1. 51 and 2d. Therefore, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." Jer. 9. 23. But, "He that glorieth, let him glory in the Lord." 1 Cor. 1. 31. Away with the proud seats of theological lore. Away with the high minded notions of modern graduated priests and their entire stock of Arminian tenets. Away with

the high titled distinctions of misguided philanthropists, and all the flattering honors and grades in the ranks of the *piously benevolent* religionists of this age. "For God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought *things that are*, THAT NO FLESH SHOULD GLORY IN HIS PRESENCE. 1 Cor. 1—27, 28, 29.

Your unworthy brother in the doctrine and fellowship of the apostles, and that sect every where spoken against.

C. B. HASSELL.

Williamston, 10th June, 1836.

Georgia, Upson County, }
May 18th, 1836. }

BROTHER BENNETT: I have received twelve copies of your paper the Primitive Baptist, and was much gratified at their arrival at the moment they have; for we are turned upside down at this time in our church with the new institutions of the day. We have three ordained Elders in our church and they are all in favor of the new schemes of the day. I hope you will remember us at the throne of God's grace, that we may act righteously in the cause of God. It is unknown to me which party is the strongest, but we expect to know shortly. I could write a volume on this subject in my weak and ignorant manner, but I forbear. The brethren that I have seen since they have received your paper, are much gratified with it; that is, those who subscribed with me for them. We all expect to continue, without we fall out with your paper; and if we do, I will let you know it.

I will conclude, and may the God of heaven who rules all things according to his pleasure enable you to stand in defence of the truth until your dying moment, is the prayer of your poor feeble addresser,

EDMUND STEWART.

Rhea County, Tennessee, }
June 13th, 1836. }

BROTHER BENNETT: Having seen the 10th number of the Primitive Baptist and believing it to advocate the cause of truth, and being gratified that the Lord has those living witnesses to testify of his goodness

and grace who do not seek for honor, applause, popularity or money; neither making a profession of religion in order to become great, but for the love that they bear to the Lord and his people, going forth taking nothing but the truth as it is in Jesus, and the salvation that God has given of his Son. And I would that I could say so of all that are now holding out that they are the ministers of Christ, but there were false prophets among the people so there shall be false teachers among you. And it must be a given up point that the schemes of the day are only advocated by false teachers, and to expose their devices is what all God's people should endeavor to do.

A few passages of scripture as we go along, in order to show that they are pointed out. Balaam wished to have Balaak's money, and when he could not get it see what he did—he could have a stumbling block laid before the children of Israel that they might sin, but the Lord punished them for their disobedience. And may we not expect that if we disobey he will afflict us too. Gahaza, another of that fraternity, who for Naaman's silver and raiment was a leper. Judas had the bag and what was thrown in, and for the love of money sold the Lord of life and glory. And by these we should take examples, for if not, we have the same end in view and may be sure that we have their reward.

I did not think when I sat down to write to have taken this ramble. I am a Baptist of the old stamp, standing aloof from all the schemes of the day, believing that God will save all embraced in the covenant of redemption, according to his eternal purpose, counsel and foreknowledge, world without end.

Yours, in gospel bonds,

WILLIAM B. GORDON.

Portland, Missouri, May 10th, 1836.

Brother Bennett: I cherish the hope that you are actuated from pure motives from this consideration, that is, the extreme low price of your paper and the decided stand that you have taken on the side of truth. For I know that the man that sets out for money or popularity must shun divine truth as much as possible, inasmuch as the carnal mind is enmity against God, and not subject to his law, &c. And again, the wisdom of God is foolishness

unto men, but human nature thinks itself mighty good, and that is the reason that so many of our modern Simon Maguses, or carnal minded preachers do not preach the truth; they know not the truth, but satan has the power over them and money the uppermost seats in their hearts, yet they are persuaded that they are very zealous for truth and the cause of God, therefore they undertake to bring his purposes about by their own exertions with the help of money, the love of which is the root of all evil. But these filthy dreamers cannot understand this, though it is as plain as the noonday sun; yet they are not willing to admit that the scriptures are so very mysterious, but that if men have a liberal education and a good speck of natural sense they may understand them nearly all; at least if they cannot understand the scriptures so very well themselves, they can get it all explained with money, that is, they can hire preachers, take their periodicals, Heralds, Telegraphs, &c. These men are much to be pitied, but their poor deceived followers much more; for of these it is said, eyes they have and see not, ears they have and hear not, hearts they have and understand not—poor deluded mortals, they are buying their own condemnation and that at a dear rate, paying their money and losing their time worshipping their idol gods and molten images, and that with as much zeal and sincerity as Hosrau and Tadoc, and shouting as the children of Israel did at the golden calf and crying, These be thy gods, O Israel, that brought thee out of the land of Egypt—or, this money was the means of my conversion. And this is true enough, for they are only converted from bad to worse, from the out-breaking practice of sin to rob and dishonor God and fight against him. They truly have a form of godliness, but they deny the power thereof.

Dear brother Bennett, I conceive that a man or woman under such deception as this, is well calculated to sport with truth and contend for error, as error is their theme; therefore, I pray God to inspire your mind in such a way, that your little volume may prove a blessing to all such and the building up of his church.

SAMUEL D. GILBERT.

*New Harmony, Posey county, Indiana, }
May 26th, 1836. }*

Brother Bennett: Should these lines reach you I shall by them inform you, that there are in this country a goodly number of Baptists of the regular order, who stand opposed to all the efforts, plans and doing systems of the day;

devised by our modern craftsmen for the purpose as they say to spread the gospel of Christ and for the regeneration of the heathen, supposing as they do that all the virtue and efficacy of the blood of Jesus depends entirely upon the exertions of men; for as men use their exertions and pay their money to the missionaries to preach to the heathen, so shall be the efficacy of the blood of Jesus applied to the persons preached to by the preachers.

This is a plan that does not accord with our views of the sacred pages. We understand from divine inspiration, that Jesus is the Saviour of his people; that he came to save, consequently has a saved; that he came to redeem, consequently has a redeemed people. Now the whole controversy between us would be settled, were we to inquire whether we had any hand in effecting or influencing the Saviour to come and save us; and 2d, whether we had any influence in the work of redemption to cause him to redeem us; and 3d, had the flesh, the devil, or the world, any influence in the work of regeneration? Now I am convinced that a correct answer to these inquiries would settle the whole controversy between us.

Believing as we do that these matters are altogether under the control of the divine will, human agency has nothing to do in this affair. If I am saved it is by grace—if I am made to differ from another, the gracious Lord makes me to differ. I am not indebted to missionaries for my religion, but to the Lord Jesus who has called me by his grace.

Yours, respectfully,

PETER SALTZMAN.

*State of Alabama, Wilcox County, }
June 1st, 1836. }*

Dear brother in Christ: Having learned that you are engaged in a periodical in which the Christian faith is defended, and the institutions of the present day plainly set forth and declared against, this has been a pleasant and very welcome news to me, who if I know any thing of myself am utterly opposed to those money-begging institutions. My reasons shall after this be seen.

Yours in gospel bonds,

ROBERT WARREN.

*Southampton County, Va. }
June 10th, 1836. }*

Brother Bennett: I understand that a religious paper is published in Tarborough called the Primitive Baptist, published in support of the old school doctrine. If so, please forward

it to me, it is the doctrine we much need in this section. Indeed we so seldom hear it preached, that we are almost fit to forget it ever was the Baptist doctrine. Our preachers have become to be speculators, men pleasing—in a word, they have lifted their voice so high for the goddess fashion, that almost all men are wondering after the beast.

The Signs of the Times has had some tendency to disperse the cloud that has so long kept men from seeing as they ought to see.

Very respectfully, your friend,

E. HARRISON.

*Long Creek Bridge, N. C. }
June 12th, 1836. }*

Brother Bennett: I have received your paper according to my request, but I have been indisposed since the reception of the first number and have not made a fair trial. I intend to circulate the two numbers I have, and I think after the neighbors see the work that they will soon become subscribers; for the members of our church are principally anti-missionaries. We have no division yet in our church, and I pray God that there never will be. Very respectfully, yours,

W. R. LARKINS.

*Alabama, Sumter County, }
April 16th, 1836. }*

Brother Bennett: Having a desire to know what is going on among the United Baptists and the respective churches, I have concluded to take your paper a short time as it will afford me great pleasure to read the writings of those who write from pure and holy principles, and who are trying to defend the truth and put down error, and thereby advance the cause of true and undefiled religion—as the press is one of the great and noble inventions of men to protect and defend the truth, and to put down all manner of falsehood and that doctrine which is unsound and which is incompatible with the holy scriptures. Notwithstanding the truth is hated by a great many, it will stand permanent and stedfast; and that doctrine which is all truth, is that which the devil and his followers will try to destroy and to invent that which is unscriptural, and which is a grief to the pious followers of the Lamb.

Yours, with the highest consideration and respect,

JAS. P. DANIEL.

*Chalk Level, Cumberland County, N.C. }
June 9th, 1836. }*

Brother Bennett: I have the pleasure of writing in behalf of a few of my friends for

seven Nos. of your valuable paper. I say valuable not only on account of the sentiments contained in it, but also as a medium through which the dear children of God can speak a word of comfort to each other. May the Lord God of Gods smile upon you, and enable you and your correspondents to contend for the faith once delivered to the saints.

I am, dear Sir, your affectionate friend and brother in the bonds of the gospel.

JOHN H. KENEDAY.

PRIMITIVE BAPTIST.

TARBORO', JULY 9, 1836.

The Kehukee Baptist Association will meet in session at Great Swamp M. H. Pitt County, on Saturday before the first Sunday in October next,—worship to begin at 11 o'clock, A. M.

The Contentnea will meet at White Oak M. H. Edgemcombe County, on Friday before the fourth Sunday in October next.

The Little River, at Black River M. H. Cumberland County, Friday before the third Sunday in October next.

The Country Line, at Bridge M. H. Guilford County, Saturday before the third Sunday in August next.

The Abbot's Creek Union, on Saturday before the fourth Sunday in August—place unknown.

Note. If there be any mistake in the above, brethren will notify us thereof, and we will correct it...Ed.

The following, over the signature of Tindal, is copied from the Christian Index, of May 26.

"OLD STAMP BAPTISTS, &c."

Messrs. Editors.—The following is from a minister in the Ocmulgee Association to the editor of the "Primitive Baptist," Tarboro', N. C. "I hope they (the Signs of the Times and Primitive Baptist) have both sprang from God the Father (through charity or love to him, his cause and his people) or in scripture language, through sanctification of the Spirit, and belief of the truth. I espouse the sentiment in toto, &c. &c. of an entire separation of the Baptists of the *old stamp* from the new schemes," &c.

The author can assign no reason why he "hopes" those papers have "sprang from God," &c. for there is no "thus saith the Lord" for either of them. His ideas of the pure and holy God cannot have been formed from the Bible; else he would not suppose that such abusive vulgar things as those periodicals sprang from him. One is shocked at the quotation of scripture in such a connexion. If those papers had come through the process of "sanctification," they would not contain so much impurity and vulgarity, nor so many instances of murdering the King's English. The Bible which sprang from the Holy Spirit, is written *grammatically*; but the contents of those periodicals are not; hence I infer they "sprang" from another source. Again: as we are not to assume any thing springing from God, but what has some countenance from Scripture, and as those periodicals have none, hence the "hope" of the writer has nothing to hang upon.

But it is assumed by those papers that they are of

the "old stamp," and all friends of Missions, education, &c. are a new heretical race. Let us examine their claims a moment.

1. The Baptists of the 'old stamp' engaged in missions, Education, &c.—"Go ye into all the world and preach." Take Paul's travels as a missionary among the Gentiles, as evidence. While in Thessalonica the Phillipians sent once and again to his necessity. (Phil. iv. 15, 16.) Some good brethren no doubt contributed to pay his fare from Troas to Philippi, (Acts xx. 6) and thence along by Miltus, Cyprus, Cesarea, &c. &c. (20 and 21 Acts.) He could not sail without some means to pay for it.

Education: Take the Saviour's instructions to his disciples—Paul's to Timothy and Titus. Here education is inculcated.

But let us come to our country: Roger Williams, the first Baptist in America, was a Missionary to the Naraganset and other Indian tribes, and a friend to education.

The Baptists in New York exerted themselves about 1800, to send missionaries among the Six Nations of Indians; over \$5,500 were raised. The Philadelphia Association, oldest in the United States, set on foot a missionary plan about the same period, and sent several missionaries in Western Pennsylvania and Ohio. In 1803, the Charleston Association formed a Mission Society to preach the Gospel to the Catawba Indians. From 1800 to 1810 about \$30,000 were collected. The missions established by Georgia Baptists since 1814 are well known—the Georgia, Ebenezer and Ocmulgee established a mission among the Creek Indians about 1820. The Sa-repta one among the Cherokees at an earlier period. Daniel Marshall was a missionary to the Mohawk Indians about 1740, and his life was a mission.

Education: A Baptist College was founded in Rhode Island about 1760. In 1800 the General Committee of Virginia was formed. In 1809 it was employed in devising plans "for the religious education of children, and the establishment of some seminary to assist young preachers to acquire literary knowledge."

In 1791 the Institution of Charleston Association to afford gratuitous education to pious young men for the ministry was commenced. In 1812 the Education Society of the Middle States was formed at Philadelphia.—From the funds of the Charleston Association, J. B. Cook, Jesse Mercer, Wm. T. Brantly, &c. were assisted. Before 1800, Silas Mercer established a classical school near Washington. This is an outline merely for Baptist exertions for missions and education; yet it is pretended that these things are new, and all who patronize them have departed from the faith, &c. &c.—as foul a slander as was ever engendered in a human heart.—What else can induce such false reports but a desire to make the "Signs" and "Primitive Baptist" popular with the people, and the concern, as Billy Moseley says, a "money-making business?"

When Stearns, Marshall, Harris, &c. preached in Virginia and North Carolina, the people were as deeply affected as under "new measure" preachers of the present day—so they were under that of Abraham Marshall. If the present pretenders were friendly to Missions, Education, &c. they could claim a right to "Old stamp," "Old School Baptists" as a suitable name, but as it is, they are a disgrace to their profession. Let them assume *Lazy, Do-nothing* Baptists and there will be no misnomer. TINDAL.

It is the habit of missionaries to make ventures; hence we are not surprised at the risks which the author of the above has run. Our hope is like that of the "Minister in the Ocmulgee Association," namely, that "The Primitive Baptist and Signs of the Times have sprung from God the Father," for which hope we can assign the following reasons; the doctrine

advocated by those papers is correspondent with the word of God; they are both free from a man-pleasing and man-fearing spirit; they are both conducted and patronized by those who we hope are God's people; both of them administer consolation and edification to the children of God; and both are thorns in the side of those who make merchandize of the saints and think that gain is godliness.

If Tindal, by his assertion that, there is no "thus saith the Lord" for either of them, means simply the paper, ink, &c. we shall hold no contention with him; but if he alludes to the matter—the doctrine contained in them, we could not safely agree with him. With reference to his arguments against the Ocmulgee minister's hope, we would suppose that no person who either valued his cause or reckoned with his host, would gravely use them. For the "impurity and vulgarity" of which he complains, is found copiously running through the scriptures. And if murdering of the king's English be evidence that a person or thing is unsanctified, then most of the illiterate men whom he has heard preach, and of those with whom he has conversed, are unsanctified; and if grammar is a test of the emanations and influences of the Holy Spirit, then all unlearned people are extremely unfortunate since they must be denounced as strangers to the Spirit's influence.

But Tindal denies the fitness of our titles and character, or that we are Baptists of the "old stamp;" and in examining our claims to this character, out of his whole article he gives but a dozen lines which have any thing to do with the question at issue; and they exhibit nothing more than unsustained and unsustainable assumptions. He assumes that, "the Baptists of the 'old stamp' engaged in missions, education, &c." His proof of their having engaged in "missions," consists of, "Go ye into all the world and preach," "Paul's travels," and the Philippians sending to his necessity; together with Tindal's conjecture, that "some good brethren" contributed to "pay Paul's fare from Troas to Philippi; and that Paul could not sail without some means to pay for it." His proof that they engaged in "education," consists in "the Saviour's instructions to his disciples," and "Paul's to Timothy and Titus."—Did not other parts of Tindal's article prove him to be serious, we should think he was jesting. From Tindal's testimony it would be as difficult to come to the conclusion, that Christ and his Apostles and the primitive Christians engaged in erecting schools, the better to subserve the purpose of teaching religion; and that the Apostle Paul or any other of them travelled under the patronage of any thing like a modern missionary society, as it would be to prove that the Pharisee's prayer and his religion were better than those of the publican. (Luke, 18, 9—14.)

All that Tindal tells us about the Baptists and their efforts from the period of American colonization, is of no avail. The Baptists of the old stamp have never received from divine authority but one mission, and that was to *all the world*. This one they had obeyed and were obeying, before the introduction of

men's many missions. And those who adhere to this one mission in motive, manner, and purpose, as the primitive disciples did, are Baptists of the "old stamp."

But Tindal makes as sad a mistake concerning Roger Williams as he has done in reference to the "missions and education" of the primitive disciples. He affirms that Roger Williams "was a missionary to the Naraganset and other Indian tribes." Now the truth of the matter is this: Roger Williams was born in Wales 1599,—was educated at Oxford University—introduced into the ministry in the High Church (Church of England,)—remained in it some years—came over to America, and landed at Boston, February, 1631—there he dissented from the ruling party, in their use of the sword in religious affairs—went thence to Plymouth, and preached above two years—was called and ordained at Salem—held a controversy with the teachers and rulers of Massachusetts, whereupon they passed sentence of banishment against him, Oct. 1635, and in Jan. 1636, they attempted to seize him and send him back to England; but he fled to Rehoboth, and from thence, by the advice of Governor Winslow, he crossed Pawtucket river to Providence, where the lands were not covered by any patent, and obtained a grant of lands from the Naraganset Indians. Here in exile, by reading the scriptures, he, and others who had accompanied him, became convinced that believers ought to be immersed; and accordingly, one of the others baptized him, and then he baptized the rest. Thus, instead of his being a missionary, (as Tindal asserts.) Roger Williams fled in banishment, to escape still greater sufferings, to the spot now called Providence. (a name given to the place by himself,) and obtained from the Naraganset Indians a glebe—a home at which he might enjoy liberty of conscience.—For reference see Backus, Guthrie, and Grimshaw.

After giving an exhibit, or "outline," as Tindal terms it, of missionary countenance, mostly since 1740, nay, since 1791, (for he seems not much disposed to dwell upon "old" dates,) he exclaims: "yet it is pretended that these things are *new*, and all who patronise them have departed from the faith, &c. &c." If Tindal can view any faith or practice as "old" which can claim no greater antiquity than the time of Urban and Loyola—And if he can consider "as old," tenets and operations which are of about thirty six years standing, then he must indeed be astonished that any one should call his schemes *new*. But he says it is "as foul a slander as ever was engendered in the heart of man." Now it is a pity he spoke that word. For if it were slander, Tindal may not know all that *ever* has been—But let it be understood, that whatever religious principle or practice has been originated since the New Testament was finished, we term *new*. In this sense, we declare of missions and all their subsidiary institutions, that they are *new schemes*, all Tindal's assertions to the contrary notwithstanding. He says, if the present pretenders were friendly to missions, education, &c. they could claim a right to "old stamp," "old school"

Baptists." Yes, he who would call Roger Williams, and Paul, and the primitive saints, missionaries, would of consequence, call old school, or old fashioned Baptists by almost any name to suit a turn.—As to the epithets, *Lazy* and *Do nothing*, to say the least of them, they savor very much of him that stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. (Luke 18. 11, 12.)—Ed.

Greenville, Ga. June 3d, 1836.

BROTHER EDITOR: You will receive at the same time and by the same mail, with this letter a communication which was sent to the Editor of the Index to be published in that paper; the communication was intended as a continuation of a controversy which had been carried on by the Author and the Editor in relation to the new schemes, and societies falsely called benevolent. The Editor of the Index having closed his paper against the Author, I have forwarded the piece to you and request you to insert it in your paper if you think it worthy. By complying with the above you will oblige your brother,

JOHN KEITH.

N. B. You have my best wishes for your success as an Editor, and that you may be the honored instrument in the hands of the Lord of doing much good. The truth will prevail. J. K.

Greenville, April 20th, 1836.

BROTHER MERCER: I have carefully read your second No. in reply to H. If I have correctly understood your language and meaning, and if they are to be understood as containing the true sentiments of those who advocate the new schemes, then I am constrained to believe for the first time that the difference among the Baptists is so decided and important in all its features, that unless God of his mercy should interpose, we are truly divided never to come together. The vast quantity of scripture which you have quoted it appears to me, would be just as applicable to the steam engine or a rail road, as it is to the objects to which you have by a forced construction applied it. The scripture quoted by you is simply declarative of the wonderful spread of the gospel and the great increase of the church, and to bend and twist it to prove that the various combinations and societies formed out of the church and the world, are the operations of the church as influenced by the Holy Spirit I shall endeavor to show is incorrect, is unauthorised. We all admit that the gospel will spread, that the church will increase; yea, we have the word of the Lord to that effect, and neither wicked men nor devils can frustrate his purposes. The prophecy hath gone forth, and the heavens and the earth will pass away before his word can fail. But are we therefore to conclude that the church is not to remain in all its peculiarities and forms, in truth what it has always been, to wit, a church? Now the church I understand to be the faithful and true believers in Christ, who are separa-

ted from and unidentified with the world. Neither are we to suppose that because it is foretold that the gospel will spread that something new is to be added to it, or that it is to be *another* gospel; but on the contrary that it will have no new plans or societies, or institutions. But that it will exhibit the same blessed Saviour and be the same precisely that it was in the days of the Apostles. If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1st, 9th. You admit in your 2d No. that the plans you and your friends are advocating are new. Now if they are new then they were not known or practiced by the primitive Christians and Apostles, if they are new then they are not to be found in the scriptures. For if the plans you call new are to be found in the sacred scriptures, or were practiced by the Apostles then are they old and not new. For whatsoever was aforetime either written or practiced cannot now be new. But you contend for them as new, therefore you must admit that they are neither to be found in scripture nor were they practiced or instituted by the Apostles. The question then with regard to these new schemes narrows itself down to this single point, that they derive their origin & authenticity either from a new revelation, or else they are the bare institutions of men. Now as before stated and that too by your own admissions, they are not to be found in the Old or New Testaments nor were they practiced by the Apostles that would destroy their newness; furthermore no person at all conversant with scripture will seriously contend that there has been any new revelation since the days of Christ and his Apostles, the conclusion therefore is inevitable that they are the mere institutions of man. If the last position be correct, upon what principle or by what clause in the Bible can you make the institutions of man binding upon the church or any member thereof? Christians are only bound by the word of God as to faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." If the scriptures was not a perfect rule, then the Christian by following and obeying that rule could not be perfect; and if your new plans and institutions are good and are not to be found in the scriptures, the scriptures would not be true, and the man of God could neither be perfect, neither could he be thoroughly furnished unto every good work. "But let God be true and every man a liar." You contend that we ought to look for and expect new things. Thus saith the Lord, stand ye in the ways, and see, and ask for the *old paths*, where is the *good way*, and *walk therein*, and ye shall find rest for your souls, &c. Jer. 6th, 16th. Here the Lord by his Prophet warns the Jews to ask for the *old paths*, the old laws and institutions of the Lord. Now wherefore all this, if they had not have taken up with new schemes, new plans, and been walking in new paths. Again: But this thing commanded I them, saying, obey my voice and I will be your God, and ye shall be my people; and walk ye in all the *ways* that I have com-

manded you, that it may be well with you. Jer. 7th, 22d, 23d. The complaint against them was that they had walked in new ways, whereas they were only required to walk in the ways of the Lord. We must of necessity refer to the sacred volume for all religious instruction, and for a rule of faith and practice. To the law and to the testimony: If they (any body) speak not according to this word, it is because there is no light in them. Isa. 8th, 20th. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. Psalms, 19th, 8th. Blessed is the man, &c. But his delight is in the law of the Lord, and in his law doth he meditate day and night. Ps. 1st—1st, 2d. If any man will come after me, let him deny himself and take up his cross and follow me. Mat. 16th, 24th. The positive injunction of him who spake as never man spoke, to his disciples was to follow him. If ye love me, keep my commandments. If a man love me he will keep my words. John, 14th. What awful effects have followed, by departing from the word of the Lord—for instance, as to the mode and subject of baptism; as to the powers of bishops and priests; as to monasteries, mass, private confession, the inquisition, the punishment of heretics, and by the uniting of church and state; and in innumerable other instances where professors have departed from the word of the Lord. If you will refer to history, both sacred and profane, you will certainly lose all fondness for new schemes, for innovations; and you will there see how our brethren of old acted upon the principle that it is better to obey God than man. You say: "And it will be as readily seen that as new dispensations succeed each other, and as changing vicissitudes arise, it will be indispensable to concert plans of action, to suit the exigencies of the times and accomplish those things which may be requisite for carrying forward the cause of Christ in the earth." There are two ideas definitely expressed in the foregoing sentence which are objectionable: the first is, that you hold forth the idea that new dispensations are to be looked for and will succeed each other; scripturally speaking there are but two dispensations, or at the most three, to wit: law, prophetic, and gospel—or, Mosaic and Christian dispensations. We are bound from the scripture to believe that the gospel or Christian dispensation will continue to the end of time, or in your own words, until the final consummation of all things. If there is to be any other dispensation applicable to Christians, it must it will be beyond time. I will only remark further, that if the veil between the present and the future, or between time and eternity, has been withdrawn for your especial benefit and you have been permitted to view what will transpire in endless duration, that you have been favored beyond the common lot of mortals. The other idea which is objectionable is this: "That it will be indispensable to concert plans of action to suit the exigencies of the times and accomplish those things which may be requisite for carrying forward of the cause of Christ in the earth." If salvation is the work of the Lord, which no true believer will deny, and if the publish-

ing and spreading the gospel is done according to the workings of the mighty power of God, this we must also admit, then it will not be so indispensable to concert plans of action, for salvation by and through a crucified Saviour is the Lord's plan, and no changing vicissitudes or exigencies of the times can occur which will frustrate the Lord's purpose or his plan, and render it necessary for Christians to concert new plans of action. The Lord's work is not dependent on the plans which professors may concert, his work will progress, and all the powers of earth and hell combined may rage and exert their utmost powers of opposition, they cannot overthrow it, they cannot shake it. "The Lord's foundation standeth sure." He will go on conquering and to conquer until every soul, that his plan embraces (and no more) is eternally saved. If my last position be correct, your opinion about these changing vicissitudes, and exigencies of the times rendering it so indispensable for Christians to concert plans of action to carry forward the cause of Christ is without foundation; for Christ carries forward his own cause, and you need not fear, for the cause of Christ will be carried forward, and will accomplish the thing whereunto he sent it, if Christians were never again to "meet in council," or were never to concert another plan. "For he must reign till he hath put all enemies under his feet." It is an admitted fact at least among Baptists, that the church is a congregation of believers who are separate from the world; and that the church militant is the whole world of believers who are warring against the powers of darkness and contending against the world, the flesh, and the devil. You contend in substance that the church in these various new plans and societies is fulfilling Christ's command, "Let your light so shine," &c. in other words, that by these is evidenced the goings forth of the church. I will lay this down as a fact which will not be denied, that those who have no hope, who have never been brought nigh by the blood of Christ, those who are sinners are in all these new societies; this without any further remark should be sufficient to show that if the church is in all these new societies, or what amounts to the same, if these societies have got into the church, then the church has gotten into bad company, (remember poor Tray.) Paul would describe such characters in words like these, Rom. 3d, 14th, 15th: Whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the ways of peace they have not known: there is no fear of God before their eyes. The advocates of these new societies travelling in company and uniting with the wicked, would do well to pause and reflect that "Destruction and misery are in their ways. Know ye not that the unrighteous shall not inherit the kingdom of God." Cor. 6th, 9th. "Love not the world nor the things of the world." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." You remark that those opposed to these societies will have nothing to do with sending the gospel to the heathen,

in writing tracts, in suppressing drunkenness; nothing to do in publishing the Bible, &c. I have been acquainted with the Baptists from childhood, and I have never heard one of them say that he was in favor of drunkenness; on the contrary, I have heard their pastors earnestly exhort the members and congregation to temperance in all things, and I have repeatedly seen them turn out or excommunicate members who had been guilty of this beastly practice. The best evidence that they are not opposed to the publication of the Bible is, that they read it, that they advise others to read it, that they buy it. Now it is those who buy books, who support printers and encourage publishers. But according to your arguments all those who do not join these societies, put their contributions into the same box, and use the same agents which you do, and unless they will admit that these societies have emanated direct from the Almighty, oh they are opposed to the publication of the Bible, they are in favor of drunkenness, &c. &c. All this too coming from a brother—*how, how* unkind.

After enumerating the great many good things which these societies and their members perform, you conclude your 2d No. by asking the opponents of these societies this question, "In the name of common sense what will you do?" This boast of your goodness reminds me of a character described in Luke, 18th, 11th, 12th: God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

I remain Yours, &c.

H.

If any circumstance should prevent the publication of the foregoing communication, I request that it may be returned per mail.

H.

FOR THE PRIMITIVE BAPTIST.

BROTHER BENNETT: I have not found it convenient to write any thing for you to put in your journal the Primitive Baptist, since my scrawl in the first number. But of late looking over some of my old papers, I found some thoughts and my reasons for them, that I had reduced to writing some years past in part. I thought they might be as good at present, (if you think them worthy,) to go into the Primitive Baptist, as any thing I could now write; for there has not been much alteration since they were penned until the present time, (only the appearance of your little paper, which has come out boldly in the defence of truth and in the detection of error;) therefore I send them to you, and they are at your disposal.

Some of my thoughts were, and still are, that many who under the outer garb of religion commence attempting to preach the gospel, are not sent of God. Some few of my thoughts and the reasons for them, I will give you.

1st. Sometimes we see a young man, (who to all human appearance, seems to promise usefulness in the work of the ministry;) he travels and preaches with considerable acceptance, both with professors of religion and others, for some time; until he finds a

rich widow, or heiress, and proves successful enough to contract a marriage with her; and when done, very few appointments (if any) for his preaching are attended to by him. Seldom in the pulpit or on the preaching stage, he don't seem now to care for God's interest in this world, nor the souls of his fellow creatures; it seems that he has obtained the object he was in pursuit of. He shoulders the bag of the loaves and fishes, and leaves the work of a gospel minister for others to do.

2d. Again: we see others that are not willing to work with their own hands for the support of human nature, loving to live at ease, (as it respects the things of this world,) and to make a great show in the world, puffed with pride and vain glory; but being in low circumstances in life, for some time perhaps they are at a loss to know how to act, but finally conclude and take up the idea, that if they were a preacher, doctor, or lawyer, before long they should be able to cut somewhat of a figure. But being deficient in education, and as that would now cost considerable before they could obtain a diploma on which to build, they think it is the shortest and cheapest way to commence preacher, and that before they are acquainted with the first rudiments of Christianity, viz: repentance towards God, and faith in Jesus Christ. And it will not be astonishing if such should preach up the law as a covenant of works for man's salvation, because such doctrine pleases human nature much the best; yea, far better than salvation by grace. Neither will it be strange if they should return to the world again, "Like the sow (that was outerly washed) to the wallowing in the mire, or the dog to his vomit again." For the doctrines of grace are of that humbling nature, that they cannot feel willing to submit to it; therefore it may be expected, that they will begin to spew out errors in opposition to truth; in publicly opposing gospel doctrines, gospel ordinances, and gospel ministers of the genuine kind, sent by God. They will get themselves wrought up so high with prejudice against truth, that they will almost be ready to think they should be doing God service to banish truth and its promoters from the earth, was it in their power. If you should see such accidentally, where the gospel truths are delivered, it will be quite easy to know them by their disdainful looks and disgust at gospel ordinances.

3d. Again: there are others that begin, but not from pure motives; and if they do not obtain such a fleece from the flock as they wish, they will try somewhere else; and so pass from place to place, and hold up themselves to the highest bidder, not caring whether any persons have their minds stored with gospel or scriptural truths by them under God or not. By their changes from place to place, on the best fishing ground as they think, there they will stay the longest if they themselves can be most worldly benefitted in getting the people's money, or money's worth. So they shoulder their bags, Judas like, with the loaves and fishes, and leave the pure doctrines of the gospel to be preached by those that are sent of God. If they cannot get enough in their bag to satisfy their cra-

ving desires, it need not be wondered at if they should quit preaching altogether, and take up with some other mode of quackery to pass through life by.

4th. There seems to be others, that while they did not profess religion were desirous to be thought big of; but they were grasping after that which they could not obtain as speedily as they wished, and after they made a profession of religion their great desire for popularity was not satisfied. They thought by preaching they might obtain it; therefore begin, and in the first place endeavor to please Christians in preaching, and finding they could not obtain all their wishes in this way, they will attempt to mix the doctrines of the gospel with the doctrines of the world; whereby worldly men and women, in and out of the visible church, may get a taste of this bait. And this way pleases the devil well, because his children, in and out of the visible church, chew hastily on this fare; and the effect of it soon begins to show itself, and mars the peace and happiness of God's tender lambs, and produces in the outer church division, by which the enemy of souls is highly gratified and God's dear children are mourning and crying. No ingredient in a dish thus batched up is better calculated to please nature than to be informed by such ministers, that Jesus Christ made a general atonement for all mankind alike, and that the only way and thing they have to do now, is to take the letter of the word and the light of nature, to prepare them for church membership here, and then to be baptized with water guarantees heaven to them. Therefore it is not to be wondered at, where these doctrines are inculcated on the minds of the people with natural and plausible language, and pressing invitations to non-professors to unite with the outer church, that we hear of so many joining it; because they think, poor things, that this is a stepping stone to heaven. Now by this kind of work by the servants of satan, the Baptist churches are splitting and rending asunder; and nothing pleases the devil better. Those that are the leaders of such errors are desirous to be as bell-wethers; before long they will find others amongst them that want to be thought big of too, and surely they will "fall out by the way;" therefore each one will have to shoulder his own bag of the loaves and fishes they were in pursuit of, and many of their bags will be truly light, yea, lighter than a feather. There are so many improper motives by which many are influenced to become preachers, and some under that garb act so far from a minister of God, that the world (unrenewed by grace) are inclined to think that they are all of this description, viz: after the loaves and fishes, and that there is no reality in religion. And this pleases the devil well, for it is his grand design to cheat and deceive. And verily God's ancient order of ministers need expect no better from satan nor his ministers, for "as they have done these things to the green tree," what may the dry expect better from that quarter. But God's ministers have one thing to rejoice in, those whose lots are cast in these United States of America, where the shackles of religious tyranny are broken, and every man can worship God and sit un-

der his own vine and fig-tree and none has power to make him afraid. The enemies of the religion of Jesus can do nothing more than grin at truth and its promoters, and speak evil of that which they do not understand; had they the power as well as the will to extirpate truth from the earth, we might expect soon to see as great an Inquisition in the United States as ever was in Spain and Portugal. Men are the same in each country by nature, nothing but divine grace can tame them; their natures are wild, it may be seen in the poor as well as the rich, in the almost beggar on the dunghill as well as the tyrant or nabob on the throne, or in power; in the most insignificant sectarian, as well as the pulpit orator who disgraces the sacred desk. These reasons, with many more, induce me to believe that all persons under the ministerial garb are not now, no more than many formerly, sent of God to preach his gospel. And God says, "they shall not profit the people that are not sent by him;" and it may be plainly seen that they injure the people, first by obtaining from them whereon to support in life through the world that they were not entitled to scripturally; secondly, they injure the people by proclaiming error instead of truth, trying to make the people believe that they are not so poor and feeble as the old school Baptists represent them to be, and as they really are; and tell them by taking the letter of the word and the light of nature, they can become Christians at any time they may designate; hence prevent them from asking for the aid of God's Spirit, when they are told in effect they don't need it. All this stuff is calculated to make the creature settle down on the lees of carnal security; and as long as people will suffer themselves to be stuffed with such trash, they don't think nor see that they are as poor, and blind, as what they really are; and human nature is so proud, that it will never beg when it thinks it has strength and wealth enough of its own. And further they injure the people in teaching them, that the scriptures are to be taken literally and not spiritually; and that repentance and baptism are inseparably joined together; and that they cannot be a Christian without being baptized with water; and baptism is to be understood as regeneration, or the new birth; and fail to inform them that no person is scripturally entitled to that ordinance, but those that believe and are born again. Getting people thus erroneously into the outer church, they soon become crowded; not by a revival of religion, but by large additions to her outer numbers; which seems to be much more pleasing to many, than of the few whose judgments get properly informed by the grace & spirit of God, "and who are ready to give the reason of the hope that is in them with meekness and fear." Hence we find the practice pursued of recommending what some authors of their way of thinking have said, more than the scriptures of truth; which in substance would give the scriptures the lie; and do it with such a plausible appearance, that the ignorant and unsuspecting are taught to confide more in what they say than in the word of God. For when God says that he is unchangeable, they say in substance he is not, for that

he changes agreeably to the changes of men. When God says if you love me keep my commands—they say, in substance, they love him yet disobey his commands. When God says and enjoins it on his children to be baptized in his name, they will reply, that baptism may be performed either by immersion, sprinkling, or pouring a little water in the face or on the head of the subject. When the scriptures say that Christians are buried with Christ by baptism, to set forth his death, burial, and resurrection—they say other modes may suffice for a burial. When the scriptures say there is but one Lord, one faith, and one baptism—they say, in substance, they know better now. When the scriptures inform us that the first administrators of baptism had their baptismal stations at rivers, and where there was much and certain water—they say, in substance, that it was ignorance in them then; for they have found out since, that one drop of water for baptism now, is as good as a fountain. When the scriptures inform us that repentance and faith were necessary then to membership in the church—they say no such passport is now necessary to get into the church; yea, that as they were born into the world they are entitled to all the ordinances and privileges of the church, if they do not come into the outward church now as formerly others did. When we read in the scriptures that Christ first instituted his supper in completion of the Jewish passover—they differ from the common mode or practice of persons at a common supper in taking their seats round the table, therefore (under the pretence of humility) they will get on their knees around the table. Hence we find so great a difference both in doctrine and practice laid down in the scripture, that if we were to be governed by those of the present day we should find the departures so great, that scarcely any resemblance of them could be found; and it would be a fruitless attempt without scripture aid, to arrive at the ancient doctrines and ordinances of the gospel.

In respect to the order of the day, under the garb of religion, in setting up new institutions, the above remarks will justly apply.

Much has for some years past been said, about missionary exertions for the spread of the gospel amongst the destitute regions of the United States, and foreign nations. I often think and verily believe, that much more is said than experimentally felt. I often think that if the loaves and fishes were not in sight, or ahead, there would not be as many strong advocates for the new-fangled plans as there are. I often think if there was no monied institution erected, there would not be so many advocates for them as we find from the pulpit and the press; and I think we should not see nor hear of so many travelling for the purpose of begging for them, as we have seen in some years past.

To the many (false named) institutions now in operation, the above remarks will also justly apply.

I sometimes try to take a retrospective view of the state of the Baptist churches, when I got acquainted with them upwards of forty years ago. I then saw

them more like the apostolic than I see them now—they seem much now on the wane. Other religious societies and some Baptists in England got up some of the schemes of the day and new doctrines. The Baptist churches (some of them) have been much like the Jews of old before the days of King Saul. The Jews were not satisfied with the Lord's prophet Samuel, but applied to him in a petitionary way, for him to make them a king that they might be like the rest of the nations around them, one to go in and out before them; and Samuel, to gratify their solicitations did so, and anointed Saul to be their king; but told them at the same time, it would be a curse to them, which soon proved true—for Saul was higher from his shoulders upwards than any of the people. So the Baptist churches wanted not to be behind others, but to be more like them. And at the Kehukee Association at Log Chapel, in 1803, the first egg was laid in that Association on the subject of missions, that has hatched so many hissing brats—which was introduced by the following Query: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in providence, in some way to step forward in support of that missionary spirit, which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world." Many thinking a was a good egg and some a bad one, it was laid aside, or referred to the next Association; which was appointed to be held at Parker's meeting house in Hertford county the next year, 1804. It coming up for discussion, the most forward talkers in the Association were in favor of giving the query an answer in the affirmative; and stepped forward and proposed a plan which was to fix a way for more eggs to be laid to the one, and called for help from other Associations and nest at Cashie meeting house. When five delegates (or hens) were appointed to assemble, with five to be appointed from the Virginia Portsmouth, and five more from the Neuse Associations, to sit on this egg and take the nest on Friday before the third Sunday in June, 1805. This Association carried the subject over the heads of many of us then young and not talkative men. So these delegates (or hens) met accordingly and occupied the nest in which was this egg and sat thereon; being well covered over by these fifteen delegates, it soon pipped and hatched. But the delegates (or hens) leaving the nest, never reported to the Association what they had done in the premises; but we soon saw many of this new brood, that came out from the shell and travelled the country around as beggars. There were some in the Kehukee Association that thought they saw, and others who had been nearly purblind before on this subject, that told the Association (in a low tone of voice) like Samuel of old told the Jews, that it would prove a curse to them. But the advocates did not hearken nor listen to their cries of alarm. Thus we went on in this motley mixed manner until the year 1827, when the Kehukee Association came out and passed resolutions declaring non-fellowship with the whole brood of these missionary chickens, and their whole proceed-

ings; and in 1829, she declared and explained the whole more fully. Now the state of things that existed in embryo before was made to manifestly appear, as Samuel told the Jews of their new king—so this idol was set up in Dura, (Washington City,) and with it have come out many demi-gods of the same brood. And since the separation they are known as the old and new school Baptists, and neither side seems to be ashamed of their name; and I don't see any reason why they should, for the names are very appropriate. Now it is observable that in this case in Israel the tribes soon split asunder—so in the latter case, the Associations were torn asunder which had for many years pulled gently in the gospel yoke together. And the Kehukee Association dismissed her daughters on the stipulated conditions to visit each other yearly at their Associations by letters and delegates, (viz:) the Virginia Portsmouth, the Chowan, and the Neuse Associations. But because the old Kehukee Association could no longer drink the porridge, for she found there was death in the pot, therefore they omitted any further correspondence and dropped her as men would a hot potato. And now we hear language like some of old, I am of Paul, and I am of Apollos—I am a missionary, and I am an anti-missionary. Instead of now pulling together in the gospel chariot, they are found balking and the new school declaring against many of the articles of the old Baptist creed, on which many of the new school were first constituted in churches; and many of them are like chaos of old, without form and void, and darkness covers the face of the deep. When I seriously reflect on these things, I am ready to tremble, for the oxen stumbleth. But the Lord will keep it safe, while many are acting the part of Uzzath, what a wonder they don't share his fate. Some of these actors have died in the estimation of the Christian public, and look like mere skeletons; they are walking about yet, but they are more to be pitied than envied in their standing in society. It is to be hoped that the direful contagion will before long meet with a cold north western wind, that often clarifies the atmosphere; and that the Christian atmosphere will again be clear and healthy.

I am your brother in bonds and afflictions,

JOS. BIGGS, Sen'r.

Williamston, June, 1836.

Lexington, Ga. June 27th, 1836.

BRO. EDITOR: I gave the Postmaster a few names to forward to you for some copies of the Primitive Baptist. I never had seen one of them, but heard such a paper was printed in the old State where-in I was born. I have received the copies and my heart has been made to rejoice at the sentiments they contain, and many of my brethren can rejoice with me. I hope that the God of all grace will bless you, and enable you to defend the truths of the gospel to the building up the true followers of Christ, and to the pulling down the

strong holds of satan and all the new institutions of the day. I have obtained five more subscribers for the Primitive Baptist, and I wish you if possible to send the extra copy. I wish a very worthy brother to have it—he is a preacher that contends for the faith once delivered to the saints.

I am yours in the bonds of the gospel,
THOS. AMIS.

Wayne County, N. C. May 8, 1836.

DEAR BROTHER EDITOR: By the will of our heavenly Father I am permitted to write you a few lines with regard to your little paper the Primitive Baptist. I wish to inform you that after I saw your first specimen to defend the old school Baptists, I intended to subscribe for your paper, but knowing that silver could not be sent by mail, I consulted with some of my brethren to join me and we would send on a three or a five dollar note.

I think your paper is likely to do a great deal of good in this neighborhood. Nothing more at present, only I will inform you that if I am not deceived I think by the will of my heavenly Father I am earnestly contending for the faith once delivered to the saints.

Dear brother, I should like to write something for you to put in your valuable paper, but I am such a weak creature I don't think myself worthy to attempt such a thing. So I subscribe myself yours, in the bonds of Christian love.

JAS. H. SASSER.

Alabama, Dallas Co. May 23, 1836.

BROTHER EDITOR: I am happy to state that your paper appears to be progressing in this section of country. I have to request you to send your paper to another subscriber, (Mr. Allen Coleman.) You will send it to Cahawba. If you have the back numbers you will please send them; if not, send the paper at any rate.

Yours, in gospel bonds,

L. B. MOSELEY.

Precept and Example.—Precepts and discourses of virtue are only the dead pictures and artificial landscapes and descriptions of it; a virtuous example is virtue itself, informed and animated, alive and in motion, exerting and exhibiting itself in all its natural charms and graces.—*Scott.*

POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XI.

The mystery of Christ, his names, natures, and offices.

My Lord appears; awake, my soul,
Admire his name, *the wonderful*,
An infinite and finite mind,
Eternity and time conjoined.

The everlasting Father styl'd,
Yet lately born, the virgin's child.
Nor father he, nor mother had,
Yet full with both relations clad.

His titles differ and accord,
As David's son, and David's Lord.
Through earth and hell how conqu'ring rode
The dying man, the rising God!

My nature is corruption doom'd:
Yet when my nature he assum'd,
He nor on him (to drink the brook)
My person nor corruption took.

Yet he assum'd my sin and guilt,
For which the noble blood was spilt.
Great was the guilt o'erflowing flood,
The creature's and Creator's blood.

The Chief of chiefs amazing came,
To bear the glory and the shame;
Anointed Chief with oil of joy,
Crown'd Chief with thorns of sharp annoy.

Lo, in his white and ruddy face,
Roses and lilies strive for place;
The morning-star, the rising sun
With equal speed and splendour run.

How glorious is the church's head,
The Son of God, the woman's seed!
How searchless is his noble clan
The first, the last, the second man!

With equal brightness in his face,
Shines divine justice, divine grace;
The jarring glories kindly meet,
Stern vengeance and compassion sweet.

God is a Spirit, seems it odd
To sing aloud the blood of God.

Yea, hence my peace and joy result,
And here my lasting hope is built.

Love through his blood a vent has sought,
Yet divine love was never bought:
Mercy could never purchas'd be,
Yet ev'ry mercy purchas'd he.

His triple station brought my peace,
The Altar, Priest, and Sacrifice;
His triple office ev'ry thing,
My Priest, my Prophet is, and King.

This King, who only man became,
Is both the Lion and the Lamb:
A King of kings, and kingdoms broad;
A servant both to man and God.

This Prophet kind himself has set
To be my book and alphabet,
And ev'ry needful letter plain,
Alpha, Omega, and Amen.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williams-ton*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. George H. Alexander, *Columbia*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Ruleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.*

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PENNSYLVANIA.—Hezekiah West, *Orwell*.

NEW JERSEY.—Wm. Patterson, *Sucasunny*. C. Suydam, *Hopewell*.

NEW YORK.—George Clarke, *Buffalo*.

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Obediah Sewel,	1	Asa B. Atkinson,	1
John Wallis,	1	Thos. Amis,	5
John Chapman	7		

TERMS.

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☞ The extra copies of our first 8 numbers are exhausted. New Subscribers are informed, that they can receive the first numbers of the next volume to complete their subscription year; or, they can subscribe for the balance of the present year and pay at the same rate as for the whole year.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,
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"Come out of her, my People."

VOL. I.

SATURDAY, JULY 23, 1836.

No. 14.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty." *(continued from our last.)*

Thus we shall begin this part by saying that the three unclean spirits alluded to in the text, that which came out of the mouth of the dragon, heathenism is meant; and out of the mouth of the beast, Catholicism is meant; and out of the mouth of the false prophet, Mahomet is meant.

Then let it be remembered that heathenism, Catholicism, and Mahometanism compose the three grand enemies that the prophets, the Jewish church, the Christians, the gospel church, and gospel ministers have had to contend with in all ages ever since the flood, in all their diversified sects and errors. For within these three sects or unclean spirits, if you will only rightly and historically view the progress of the religion of God, you will find that in all their diversified sects an opposition to the scheme of redemption of God by Jesus Christ; and an opposition and persecution from the flood to this day have come out of the mouths of the priests and preachers of heathenism, Catholicism, and Mahometanism, to the prophets and gospel ministers in any and every age of Christianity. Take it on the broad basis of their thousand different gods, sects, and doctrines, in all their ramifications, you will find them errors in opposition to the scriptures and the Christian scheme of sal-

vation through the mediation and death of Jesus Christ. And further, you will find that most all the horrid persecutions, blood and death of Christians have come from these three quarters—of this there can be no doubt from scripture and history.

Now you know that in the New Testament you read in many places of an unclean spirit, unclean spirits, such as those Jesus and his apostles cast out, &c. —and I am well aware that a volume might be written on spirit, and unclean spirits; but I dare not enter further than to say, that among divines the word spirit generally is made use of for God, who is a pure and holy spirit; is made use of for the Holy Spirit, or in other words the third person in the trinity, the Holy Ghost; and is again put for the soul of man, for angels, for devils, and false teachers in scripture, &c. &c. They are also in scripture put for the unclean lust and passions of men: thus pride, covetousness, envy, hatred, the lust of the flesh, the lust of the eyes, the love of the world, murder, deceit, whoredom, &c. are all unclean spirits; in opposition to meekness, temperance, patience, chastity, long suffering, faith, love, &c. And that man that is under the government of the unclean lust of his flesh, the lust of his eyes, and the pride of life, is an unclean man and pursues unclean spirits in all their devilish train; although they may not all be predominant in his practice in all their shapes, yet where any one of these unclean lusts has the mastery and government of the man, he is possessed with an unclean spirit, or devil, in the scripture sense. And it is the business and work of God's Spirit in the great and good work of conversion or being born again, to cast out all these unclean spirits and set the sinner free from their captivity and domineering leading power over

him, and infuse in his heart the pure principles of God's spirit in opposition to them. Hence commences the flesh lusting against the spirit, and the spirit against the flesh, so that the Christian man cannot do the things he would, &c. But none but God can do this work, to bind the strong man and all his train of unclean devils, and cast him and all his household stuff overboard, and lead off the spoil. Hence it is said of Christ, that God will divide a portion with the great, and he shall divide the spoil with the strong, &c.

But more particular—1 John, 4. 1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." This verse clearly shows with those that follow after, that John meant by spirits the principles, temper, doctrines, and preaching of false teachers, and therefore recommends his brethren to try the spirits, that is, the practice and doctrine of those teachers; and lays down a mark by which this might be determined, that is, that every spirit that confessed that Jesus Christ had come in the flesh was of God; and that the teacher, doctrine, or practice that denied it, was not of God. Here opens a wide field to my view—that is, to show what teachers, doctrines, and practices of religious worship did in past ages, and do in the present age, deny that Christ did come in the flesh to save sinners. But I dare not enter this vast field of discussion particularly—since you can see at the first glance, that heathenism denied this great leading truth of the Christian scheme for the salvation of sinners in toto, from the erection of Nebuchadnezzar's golden image up to the worship of Diana in the temple of Ephesus; with all their gods, sacrifices, priests and priestesses, lying oracles and idols, in all their shapes, forms, worship and ceremonies; being for a space of near 2000 years the opposer of the Christian scheme of salvation. And further you can see, that this same idol heathenism has continued from Diana to this day, the opposer of the Christian scheme of salvation by faith in Jesus Christ, in many nations; thus heathenism has been and is now the opposer of the Christian church and the Christian religion for nearly 1800 years more, and will continue so until the battle of the great God mentioned in my text. This is only a glance, more will be said in time and place.

Then out of heathenism and the mouth of heathen kings and priests has come one of these unclean spirits like a frog. It is an unclean spirit, because John says in the text they are the spirits of devils, &c. Heathenism all along has been actuated by the devil, in their sacrificing their children in the fire to their gods, their persecution, their worship of idols, &c. And Paul calls the table of their sacrifices the table of devils, their cup the cup of devils, their doctrines the doctrines of devils, &c. and their worship is devil worship. Then I set it down as a point which I think cannot be overturned, that out of the mouth of heathenism the first frog came; for heathenism was the first in order in opposing the Christian scheme of redemption, and is also the first in order in my text. And that heathenism in all its parts of doctrine, worship, gods' practice, and sacrifices, is actuated by the spirit of the devil, the great unclean spirit of all unclean spirits.

The second unclean spirit came out of the beast or Christian Rome, or Catholicism—so say I. Then I have got to show the unclean spirit of Catholicism. The Roman Catholic church is perhaps the largest body of any one sect that professes the Christian religion; and I should say, is as far from the spirit of the Christian religion and the gospel temper of Christians, and more so, than any other sect in Christendom. This church is often in history called the Latin church, to distinguish it from the Greek church, which was once in union with it until the great earthquake John speaks of, and the city (church is meant,) of the nations fell, or the Roman Catholic church was divided between the Patriarch of Constantinople and the Pope of Rome. And I am persuaded that this was the hand of Providence, to prevent the Catholic religion from domineering over the whole world; for this contention between the Patriarch and Pope produced a split in the church that has never been healed to this day. And thus the Pope's power and the power of this church has been greatly weakened. All Catholic writers agree in this, that the Pope is the successor of Saint Peter; this shows an unclean spirit, because Paul planted the church at Rome in his own hired house, and not Peter; and Paul was the first preacher for this church, from which church Catholics claim their origin. Neither can the Catholics prove that Peter was ever preacher or bishop of this church—so I

charge this claim of succession with the uncleanness of falsehood.

The many titles conferred by the church of Rome on the Pope, such as, Christ's Vicar on earth, Lord God the Pope, His Holiness, Universal Bishop, &c. smell as rank as a pole cat of an unclean spirit like a frog. In addition to this the Pope has often exercised the office of a temporal prince, which is an unclean spirit both civil and religious; for what have priests to do with the government of kingdoms? their business is to preach the gospel. The Pope makes laws for the universal Catholic church, and often for whole nations; this is a spirit of uncleanness in that church at best, for the gospel church has her laws from Jesus and his apostles, and not from Popes, and is not to add to nor diminish from them. Then how dare the Pope to assume this power? he is an usurper of the rights, liberties, and property of the church, and therefore an unclean spirit. The beast Catholicism, or the Catholics, believe in seven sacraments, to wit: baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony; these sacraments they believe necessary for the salvation of man, and that by the administration of these and obedience to these they confer grace on men; this is an unclean spirit, because in opposition to many scripture proofs that grace is the gift of God, and is not conferred on men by obedience to sacraments. Baptism they believe delivers men from original sin; if it could, I should be glad if they would baptise me to cleanse my nature from sin, for this is the greatest enemy I have to combat with. And they go further and say that baptism makes men children of God, and members of God's church, and entitles men to eternal life. What an unclean lying spirit this, that preaches such a doctrine in opposition to the scriptures. Confirmation they believe enables the person baptised, man or child, to receive the Holy Ghost, to confirm him in a profession of faith and make the man a Christian—this is also an unclean spirit in opposition to Christ, the scriptures, and the opinion of the gospel church. The power to preach or to exercise faithfully and properly the ministry, they say is given by the sacrament of order—this is also unclean. In a word, although they use all these seven sacraments, they abuse and pervert them all with the unclean spirit of lying falsehood; for they believe by

the sacrament of penance that a priest duly qualified can forgive a man his sins, provided the sinner is sincerely sorry for his sins—this is also an unclean spirit, for Christ alone has power on earth to forgive sins. The real presence of the body and blood of Jesus Christ in the Lord's Supper, is also an unclean spirit that teaches such a doctrine. The doctrines of purgatory and transubstantiation are propagated by an unclean spirit. In addition to all the above unclean spirits add the gowns, costly pews out of which the poor are shut, pomp, show, parade of cardinals, and election of a Supreme Pope or head of the Catholic church, a consecrated wafer, monks, friars, nuns, forbidding to marry, to abstain from meats, velvet cushions, wax candles, conclaves, the Pope's canons, councils, and the devil knows what all—sacralegious whoredom, absolutions, sale of indulgences, vice wives, missions, selling pardons for money, and donations to the church for to obtain heaven, the crusades, &c. Now add to all this the cruelties and blood of millions, the misery, banishments, imprisonments, confiscations of goods, the loss of civil and religious liberty, investitures, taxes, tithes, Pope's bulls, fire, faggots, stripes, and losses of property suffered by hundreds of thousands of saints by this cursed and abominable horned beast Catholicism, and where is the man in his right senses that can say the Church of Rome or Catholic church has not possessed an unclean spirit? Yea, John calls her Babylon, Sodom, and Egypt for her wickedness; and says, this church has become the habitation of devils and the cage of every unclean spirit. And well he might, when her whole trail is marked with persecution and cruelties for almost 1000 years. Then law religion, or ecclesiastical and civil power joined together, amounts to this cursed horned-headed beast, out of whose mouth came the second unclean spirit like a frog.

For although the Catholic church claims the right of succession from Peter and the gospel church, yet like Adam and Eve though once very good, so made by the hand of the creator, yet they became debased sinners by their disobedience to God's laws. So the Catholic church, tho' her original was the pure apostolic church yet she has become debased, sinful, and possessor of an unclean spirit and the habitation of devils by her disobedience to the laws of Christ, and is not now entitled to

be called the Christian church. And although she may claim this succession and was once in her original a pure gospel church, chaste and virtuous to Christ as a young virgin; yet she for a thousand years has played the harlot and committed fornication with the kings of the earth, and filled the earth with her abominations, and made all the nations drunk with the wine (or intoxicating errors) of her fornication, and she herself become a drunken strumpet with the blood of the saints, and married about one hundred and fifty husbands. This is scripture truth, if I can tell it. Then of course she is well worthy of the name of a whore of the first rank, possesses an unclean spirit, and is actuated by the devil; and her whoredom and bloody cruelties prove it on her to a demonstration.

I will admit that the Catholic church for 323 years was the gospel church; and while she waded through blood and persecution from Jewish priests and Pharisees and heathenism, that she then was entitled to the name of the Christian church. And that from 323, the time of her establishment by Constantine, up to 606, the date of her marrying the popes—that during the last near 300 years of her law establishment, she changed the whole frame of a gospel church into unmeaning forms and ceremonies, and pompous show and parade; and of course, put off her bridal garments and dressed herself in harlot style, and in 606 became a prostitute. And from 606 up to 1527, the date of the Reformation by Calvin, Luther, and their contemporaries, she continued to fill the nations with blood, torture, and cruelties of the most horrid kind—of this there can be no doubt, for it is written as with a sunbeam on the page of history. And from 1527 up to 1836, the Catholic church has been evidently declining in wealth, power, and influence in the nations. And had Buonaparte when he had the Pope in his power shaved his locks, he would have done essential service to mankind. And this he would have done, had it not have been for that cursed maxim of oppression, no bishop no king; for that both are oppressors of mankind, blood and money suckers from the labors of others, history abundantly proves.

Now from 1836 up to some future period the Catholic church (if I don't disgrace the word to call it a church) will continue to decrease in some countries, increase in others, until the time that this beast with

the false prophet shall be taken in the great battle of God, and cast into the lake of fire and brimstone. That time I do not as yet know, yet it will be so that this Catholic church will be finally destroyed, I could prove from many scriptures in this book of Revelations. One of the grand schemes of the Pope and this church to maintain her power, influence, and replenish his exhausted coffers, is that of missions. In this church this money scheme began; for that money is power and influence none can deny—and money power is that that will make this beast increase in the United States. And although her horns have been frailed off, and her heads received a deadly wound, yet the wound is healed and she yet lives—(see the book)—but can't gore. But I feel no doubt, give her her horns and she would gore with as much fierceness and as little pity as a wild bull.

Thus by missions in foreign countries and barbarous nations has the Pope maintained in a great measure his power, influence, and wealth; all this is under the cloak of sending the gospel to the destitute and heathen. Now let me ask you a few questions: Can you expect chaste principles to be inculcated by a whore? If you can, then may a pure gospel be sent to the nations by this church. Can you expect a drunken strumpet to inculcate virtue and soberness? If you can, then may this church by missions inculcate truth, virtue, peace and happiness among the nations where they pretend to send in their great zeal for God and souls the gospel. But it seldom fails that strumpet mother produces harlot daughters. Read the 17th chapter, verses 1, 2, and so on: I will shew you the judgment of the great whore, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been drunk with the wine of her fornication—(this word wine is made use of in other scriptures to signify the pure blessings and doctrine of the gospel.) Here John makes use of the same word wine, golden cup, filthiness, whore, fornication, to show the spuriousness and abominable errors of this Catholic church. And pray tell me, how she has made all nations drunk with the wine of her fornication? Why, Sir, it is as plain as the nose on your face, that the Church of Rome has done this by missions, sword and conquest. By sending missionaries into distant nations to dragoon them into

the belief of the gospel, and by these same missionaries she has made the nations drunk with her errors in doctrine and practice spiritually speaking. And 6th verse: And I saw the woman (the Church of Rome is meant) drunken with the blood of the saints. Read the chapter. Then missions is the grand and hypocritical stratagem by which the Church of Rome has committed fornication with the kings of the earth, and made the nations drunk with the wine of her fornication, and she become the mother of harlots and abominations of the earth. By harlots you are to understand spurious or false churches, of which the Catholic church is the mother of many thousands, but like mother like daughters. These are God's truths, if I can tell them.

And this is one cause why I abominate missions, for missions is one of her abominations and filthiness of her fornication. And I challenge any man to disprove that moneyed missions did not begin in the Church of Rome. And again, no man can prove moneyed missions and begging moneyed societies to send the gospel abroad from the scriptures—if he can, I should like to see it done. Now then I contend that moneyed missions is one of the abominations of the Church of Rome; it is there the egg was laid and I am now pointing at it, the very nest egg of missions. Among the Baptists to my knowledge missions has been an abomination to thousands, and a curse to the society in division, discord, contention, strife, shyness, evil speaking one brother of another, a parting of ministering brethren and dividing of churches and Associations. This the missionaries know themselves has been the effect of missions among the Baptists throughout the States. This is true, and if true, then is not missions an abomination? Yes, Sir, and John rightly called it so. What had it like to have produced between the United States and Georgia? war—if old Andrew had not have had too much sense to sanction such an abomination. And he said the truth, if my memory serves me, that they were obnoxious every where. Yes, Sir, they have been a curse to the Baptist society, a curse to the States, and a curse to the world, is my living testimony and I expect it will be my dying testimony; for I have weighed the abomination of missions from the history of divers countries and my own observation for 20 years, and I

pronounce it a curse, a hypocritical scheme of priests to get money—for missions is founded on money, and money religion is the devil's religion and therefore an abomination and curse to the world; and a mission spirit is an unclean spirit from the mouth of this horned seven headed beast. Don't be mad, for I have seen and felt so much of the abominable effects of missions, and see so plainly its baneful effects among the Baptists throughout the States, that as God liveth I will tell the truth so far as I know it—and if the devil gets mad about it, he and I must settle it the best way we can. For who can't see that if Jesus Christ and his apostles were not the authors of moneyed missions by precept nor example, that the devil and the Church of Rome were the father and mother of this abomination in the earth?

I have a thousand other things to say, but dare not trespass further on my editor; and shall now close this part by saying, that the Church of Rome all along from her law religion has possessed an unclean spirit, and that out of the mouth of this law established ecclesiastical horned beast came this second unclean spirit like a frog. And that this is the true meaning of the revelator I have no doubt, and that the Church of Rome has proved herself to possess this unclean frog-like spirit, this devil spirit as the text says, by her false doctrines, by her doctrines of devils forbidding to marry, and to abstain from meats, and by the Pope's sitting in the temple of God and exalting himself above all that is called God, and by her bloody path of persecution and cruelties that she has exercised over the nations. Witness the blood of Spain and South America. Witness the blood of France on the night of St. Bartholomews, 60,000 slain in the night. The blood and burnings of England and Scotland—the blood of Germany, Saxony, Poland—and time would fail me to tell the blood of the crusades, and the fields of almost all Europe soaked in blood by this cursed beast Catholicism. Besides her burnings, drownings, imprisonments—a hundred volumes would not contain all the bloody murder and cruel deeds she has been guilty of, in her course as a church clothed with civil and ecclesiastical power. Then let this beacon and motto be hung up in all the legislative halls in the United States, that the Catholic church has been for centuries a church of blood—and the law religion is

a bloody religion. Therefore, turn the back and spurn for ever from the hall, the bill that smells of law religion.

(to be continued.)

JOSHUA LAWRENCE.

M. C. Wake County, June 23d, 1836.

Brother Bennett: As you and your correspondents have so much to my satisfaction maintained the primitive doctrine and order, I feel that I am well compensated for what I paid for the Primitive Baptist—and likewise the Signs of the Times—yes, in one paper. I have had some impression to write a little for the Primitive Baptist, but finding so much abler writers engaged in defending the Lord's precious cause, I sometimes think that I will lie neutral least I should be in the way of others in filling your pages. But however, I will venture to cast in my mite, as I am aware my superiors will be better prepared to make the necessary allowance when I tell them, that when I first set out in the ministry I could scarcely give out a hymn without having to stop to spell some words. And I am aware that some of your opponents, if they would be consistent, cannot believe that I have a correct knowledge of any one point in the gospel; and I am as hard to believe that the wisdom of this world can give it, for it is said, that it is foolishness with God.

The subject which I feel most inclined to write upon at present is, that which I hear so much abused—the doctrine of Election. And for a man to abuse this, to be consistent he must abuse the whole gospel and ordinances of Christ; for no person that believes the gospel will abuse it, and if they do not believe the gospel they have no right to the ordinances and of course abuse them. Some of the new school folks preach that it is wrong to preach the doctrine of election, and on the account of its being preached that there are thousands now in hell that otherwise might be in heaven. *Fy! fy!* Again: some of them say, they believe in the doctrine of election too, that none but Christ was elected; and others say, none but Christ and the prophets and apostles were elected; others, that the church was never elected until the time they believed in Christ; others say, they believe in the election of the church from before the foundation of the world, upon a foresight of who would believe on Christ in time, making the act of the church the pivot on which God's choice turned or rested. Now for all such stuff as this I would not give a groat; but it is consistent with all the schemes of our modern mis-

sionaries to get money. Now the church is said to be the body of Christ, and members in particular—and Christ the head of the church. If so, then there never was a time that a head existed without a body; this would be very singular indeed. I say that Christ is the elect precious corner stone, and that the church was in God's purpose as early chosen in Christ as Christ God's elect. For proof, see Eph. 1 ch. 4 verse: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Again: Christ said, John, 15 ch. 5 verse: I am the vine, ye are the branches. Now who does not know that the branches must first be virtually in the vine before the vine can bud them forth. Even so was the church in Christ in God's purpose, before the foundation of the world; and Christ the vine in his own way and time puts them forth by that blood which cleanseth from all sin. As I do not feel willing to be in the way of better communications, I shall let this suffice for only Christ's being elected. 2dly, I shall notice the belief of those who say that there were none elected but Christ and the prophets, the Israelites and the apostles. You will take notice this was not the primitive doctrine preached by Paul. See Rom. 11 ch. 7 verse: What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. The text itself says who were blinded, (Israel.) Then who were they that obtained? Not merely the believing Israelites, but the Gentiles. See verse 12: Now if the fall of them (Israel) be the riches of the world, (the believing Gentiles,) and the diminishing of them (the Jews) the riches of the Gentiles; how much more their fulness. Again: to show that there are an elect people among the Gentiles, see verses 25 and 26: That blindness in part is happened to Israel, until the fulness of the Gentiles be come in—verse 26: And so all Israel shall be saved. Jews as well as Greeks. For I am not ashamed (says one) of the gospel of Christ, for it is the power of God unto salvation unto every one that believeth; to the Jews first and also to the Greeks. Again: to show that the church of Thessalonians were chosen in Christ, see 2 Thes. 2 ch. 13 verse: But we are bound to give thanks always to God for you, brethren, beloved of the Lord; because God hath from the beginning chosen you (the church) to salvation, through sanctification of the Spirit and belief of the truth. Thus, brother Bennett, it is clear to me, that instead of its being through works of

man it is through sanctification of the Spirit unto a belief of the truth, and not a lie; which often makes me think of this scripture: If our gospel be hid, it is hid to them that are lost. Again: Paul in an expression of his to Timothy makes me think of Jesus, something like a guardian or a chosen place of deposit: Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Thus you will see that not only the church was given in Christ before the world began, but also the grace necessary for us; both the heir and the inheritance treasured up in Christ before the world began for safe keeping; and in due time he makes it manifest to his children. And I do believe to all those who receive this truth in the love of it, it is as bread to the soul and they can feel reconciled unto God; and that it proves a matter of comfort and joy in its truth. They are born of God, reconciled to his gospel, to his people, and to his discipline; and will ere long have in their spiritual ears a sound like this: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—which will make the end of their pilgrimage consistent with God's purpose from all eternity. And to say they were never elected until they believe, is something like putting the effect for the cause, or like the old adage, putting the cart before the horse. Surely this is new schoolism, and not the product of being taught in the school of Christ; and differs widely from primitive doctrine. First, I would inquire what is faith? Ans. It is the substance of things hoped for, the evidence of things not seen. Heb. 11 ch. 1 verse. And is the gift of God, see Eph. 2 ch. 8 verse: For by grace are ye saved through faith, and that not of yourselves, it is the gift of God—9 verse: Not of works, lest any man should boast. Thus you can see it is a gift, and that of God and not of works, lest any man should boast. And just look at the boasting of those who hold faith the fruit of their own works and pivot of their election. Boasting of the many converted at such a camp meeting, and at such a protracted meeting, (or distracted meeting.) Boasting of having the first-rate talents on their side. Boasting of the great congregations above those hide-bound, iron jacket Antinomians. Speaking great swelling words, having men's persons in admiration because of advantage. But to return. Elected on a foreknowledge of God seeing who would believe on him in time, making that the turning point

of choice, is gross absurdity. For when we come to examine further what faith is, we find it the fruit of the Spirit, see Gal. 5 ch. 22 verse: But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. Then if faith is the fruit of the Spirit, it is evident that the Spirit of God must first be in the soul to produce that fruit; and God's knowing that this must be the case, it is perfect nonsense to say that God's choice rested upon the man's acting faith. And to make one more inquiry will lead to a discovery of those who hold such God-dishonoring doctrine. What is faith, or what shall we do to work the work of God? This is the work of God, that ye believe on him whom he hath sent. Now this text goes to prove that faith is the work of God; and then for the creature to claim to do God's work is to sit in the seat of God. And what to do? to form a new system of divinity such as this, that God never chose a sinner in Christ because he loved him, but on a foresight of the creature doing good, (as if a corrupt tree could bring forth good fruit.) Such as this, to choose God first, (as if God did not choose sinners first.) That Christ died for every man or individual equally alike, as though Christ had not said, I lay down my life for the sheep; and, I pray not for the world, but for those that thou hast given me out of the world; and as though Christ had not said, it shall be given to them for whom it was prepared, and, that the promise might be sure to all the seed, and, that all the Father hath given to me shall come to me; and as if God had not said, the children being not yet born neither having done any good or evil, Jacob have I loved but Esau have I hated; that the purpose of God according to election might stand, not of works but of him that calleth you. Such as this, that God hath given every man ability to repent, as though God by the mouth of an apostle had not said, in Acts, 5 ch. 31 verse: Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And not sell it to a sinner for his works or for his obedience to the priest, coming to the anxious seat and getting down in the straw pen—but we are told it comes another way. Godly sorrow worketh repentance unto salvation. Again: For it is God that worketh in you both to will and to do of his good pleasure, and not man. Let me before I forget it, give you the scripture I alluded to when I said, sitting in the seat of God. See 2 Thes. 2 ch. 4 verse, and read the chapter and see if our new school folks acting un-

der the influence of the devil, are not portrayed, sitting in temple, the church, teaching that unless the sinner first move towards God, God will never move towards him; as though God had not said, they (sinners) love darkness rather than light, and will not come to the light least their deeds should be reprov'd; as though God had not said, that sinners were dead in trespasses and sins, and that the carnal mind is enmity against God—sitting in the temple prescribing ways and means for God and sinners to attend to. Such as this, to go and beg people for money to form schools to educate men to go and preach another gospel, telling the people it is throwing into the treasury of the Lord; as though God had not said, if any man minister let him do it with the ability which God giveth—and, said Paul, Gal. 1 ch. 1 verse: Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.) Then it was by revelation, and these mockers, temple-sitters, acting as though they could reveal the gospel to their students, as if Christ had not said, no man knoweth the Father but the Son and he to whom the Son will reveal him—and, blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father only which is in heaven. Brother Bennett, I would not give one cent for that religion that is not revealed to die with. Again, sitting in their boards holding consultations, sending out the preacher, prescribing his hire to a stipulated sum, and doctrines, crying, give, give, for souls are perishing for want of more money—forming Bible societies, begging money to do it, telling the people it is to print Bibles to give to the poor, and then sell them or as many as they can. Tract societies, Sunday Schools as nurseries to the church (as they say,) and all those new prescribing for God to work by, there are old Judas's principles in them, (benevolence to the poor.) Remember the box of ointment that might have been sold for two hundred pence and given to the poor; not that he cared for the poor, not that these opposing young dandies to the doctrine of election let loose from school care so much for the poor, when you hear them inquiring, cutting and slashing for Colonel, Major, or Squire Somebody's, or brother rich somebody—not that they love the poor brethren so much when rich ones are about, but rather reach by or over the heads of the poor to shake hands—not that they care so much for the poor ladies neither, though they be poor too. These are they that corrupt the word, or preach contrary to it; these be they that work all manner of deceivableness of unrighteousness in them that perish; these be they that are clouds without rain, carried with tempests, raging waves that foam out their own shame, twice dead, plucked up by the roots; these be they that seek to please men, as though Paul had not said, if I seek to please men I shall not be found the servant of Christ. Brother, you know that there is abundance of scripture that I have not cited, that go to show that the new school Baptists are filling the characters pointed out as false teachers, or transformed ministers of satan. But notwithstanding all their abuse of the gospel, I love the doctrine of eter-

nal and unconditional election on the creature's part, of which flows the rich gift of Jesus into the world to save that choice the church, from which flowed the Holy Ghost to take of Christ and show it unto us, from which flows an application of the precious blood of Jesus to the quickening of the soul, if so at all—nothing but a poor bankrupt, a poor enemy to God by nature as well as wicked, a poor blind wretch choosing the downward road in the wilderness of sin with my back towards the right. I say, when I remember this precious text: I am the Lord, I change not; therefore ye sons of Jacob are not consumed—(and not Esau)—and then meditate on the reason, I have to hope in Jesus and remember that I saw myself a lost sinner, unworthy of God's notice; when I would have changed stations with the vulture and took his fare if I could; when I would have believed, but could not; so poor I felt unfit to pray; when I felt like a helpless child—at a time I did not expect any favor of God, suddenly I believe I felt this electing love, which made every thing look new, feel new, and there was a great calm. Brother Bennett, indulge me a little further. I thought at that time I should never see any more trouble, every thing looked pleasant and sweet, and it seemed to me that I could show it to others; but alas! it was not long before I felt it had subsided—I mean that love. I could not tell what had become of it; I began to grieve because I could not grieve; I tried to pray to God to give me again conviction; I was willing to suffer more; I thought I had not suffered enough, and if I could feel that eternal electing love again, I would know more about it and be more careful. And so, dear brother, from those times until now I have had my times of difficulties and times of refreshings; and I still love that doctrine that placed my name in the Lamb's book of life from the foundation of the world.

N. B. Brother Bennett, this is at your disposal. If you should think proper to give it a place in the Primitive Baptist, you will find some correction needed; make them in that way you think most for the glory of our God.

Yours, in the bonds of the gospel,

BURWELL TEMPLE.

PRIMITIVE BAPTIST.

TARBORO', JULY 23, 1836.

The Christian Index has copied our article headed, A Subterfuge, over which the Editor has placed the term "RIDICULOUS." He has accompanied it with notes, and preceded it with the following remarks:

"The Primitive Baptist continues to pour a tide of abuse upon those who are engaged for the promotion of Missions, Education, &c. In the last number of that paper, the following article appeared in reply to one we published in the Index some time since. We give it as a specimen."

By referring to the 10th No. of the Primitive Baptist, page 152, our readers may see our article, a recurrence to which may assist them in this investigation. Mr. Mercer had said, he thought "it quite probable" that the new schemes had ever had a tendency in

a greater or less degree, "to produce dissatisfaction and destroy fellowship." But, to save his cause from the predicament in which this admission unqualified would place it, he told us that "the *new movements* of our Lord and his apostles had this tendency:" that the "*new birth*," the "*new measures*" of Christ, the "*new schemes and movements* of the apostles," were repugnant to "the unregenerate heart of proud man," to "many of the *religious Jews*"—"ever and anon stirring up strife and exciting contentions and divisions amongst the churches." To explain this argument his first note seems designed, which is as follows:—

"An Apostle once said, that "the law was weak through the flesh." He did not, we suppose, intend to disparage the law, but to show the weakness of the "*flesh*"—its *entire incompetency to exhibit the righteousness contemplated by the law*; so we say with respect to Missionary operations, *falsely* called "new schemes;" these lead to contentions, not that there is any natural adaptation in them to produce this result, but that the *selfishness and malignity* of the human heart cannot bear to engage in that glorious work of Christian BENEVOLENCE, which has for its object the conversion of the world.—Hence the clamors against Missions."

In the meaning of the apostle we perfectly agree. But examine Mr. Mercer's argument, and conclusion: "the law was weak through the flesh,"—Missions is weak through the flesh. Now missionaries tell us that missions are *strong*—can help the Lord—can convert the world! Hence they raunt the opposers of missions with the epithets, "lazy, do-nothing, &c." Again, the law received a substitution in regard to the church of God; "for what the law could not do—God sending his own Son," to do for his people: "the law made nothing perfect, but the bringing in of a better hope did;" "Ye are not under the law, but under grace," under Christ, "Christ's freed men."—Then missions, too, need a substitution, for which there is none except the New Testament; for no man dares add to, or diminish therefrom. Furthermore, it is incumbent upon Mr. Mercer to prove that the doctrine of Christ and the apostles ever had any tendency to produce "divisions and contentions" amongst our Lord's disciples, who had once been in church fellowship.

His second note reads thus:—

"Missionaries do not pretend that their operations can compare with those of the inspired apostles; they think however, that, the industry, self-denial and devotion of those early preachers, are worthy the highest admiration and imitation of all that name the name of Christ."

If they do not pretend that their operations can even compare with those of the inspired apostles; how is it that Mr. Mercer brings forward the doctrine of Christ and the apostles to exemplify the tendency of modern missions? He expressly declares that, "The *new movements* of our Lord and his apostles had this tendency!" and he argues that missions have the same effect. The new schemers tell us that Christ and the apostles were missionaries, and that so are they; that the apostles labored to establish Christ's kingdom in all the world, and that so do they. Besides, in his fifth note, (his third and fourth agreeing

with us.) Mr. Mercer admits that he "recited the opposition to Christ and his apostles, for the purpose of portraying the present opposition to the new schemes, and by this subterfuge, to make the new plans not the primary, but, only the secondary cause of the dissatisfaction and broken fellowship now endured amongst us." And yet he does not pretend to compare missions with the operations of inspired apostles!

His sixth note runs thus:—

"We maintain the same doctrine still. We have not departed from the doctrines which we have always held, as you are trying to make the world believe. Why do you publish these slanders?"

Now Mr. Mercer ought not to be scared. We only mentioned a point which he formerly held, and which he says he still holds: where then are the slanders? But *this* was our object in view: Mr. Mercer's argument from the opposition to Christ and the apostles, clearly implies, whether through design or not, that the opposers to missions are unregenerate. Now holding the principle he says he holds, it seems he can see a "*substantial reason*" why they should not unite. But his seeing no substantial reason why they should not unite, destroys his argument, as it admits that the present opposers are regenerate people. With reference to his "not having departed from the doctrines which he has always held:"—he admits that he holds the doctrine of missions. A few questions: Are the advocates and the opposers of missions, *one in doctrine*? Did the Baptists in this country hold and practice the doctrine of missions fifty years ago? Which of the two now maintain the same ground—the same doctrine, that the Baptists supported prior to the introduction of missions? How long is it since the origin of moneyed missions? From what sect did they take their rise? Who among the Baptists have changed, the advocates or the opposers thereof?

The following is his seventh note:—

"If you do, you will find it a narrow hearted, malignant spirit—cherished, alas, too much, by those who would be thought "old stamp Baptists."

So says Mr. Mercer. "He that is first in his own cause searcheth just: but his neighbor coneth and searcheth him." (Prov. xviii 17.)

His eighth note:—

"This you must prove.—There is no blending of Church and State in any of our operations. Shame! Shame!"

Now for the proof. The term, national, is defined by Walker to mean, "public, general; bigotted to one's own country." "The American Bible Society"—"Georgia" or "State Convention," &c. are national in their form and character, because they are "general, public." The characters of nations and the forms of their governments, however, are various. But there are some characteristics common to all, as Laws, Rulers, Courts, &c. And as the United States is considered a nation, we will examine the analogy between its form and character, and those of modern institutions. The United States have a Constitution so have the new religious institutions. The former have their Congress; the latter their Board. Congress is governed or bound by their Constitution; so are the Board, Managers, or Directors of the latter.

The United States have their President; so have the new institutions. The former support the nation or their government by taxing the citizens upon certain articles purchased and used by them; so do the institutions of the day tax their members for memberships, life memberships and directorships bought and used by them. The United States settle salaries upon their officers; so do the institutions, from the American Bible Society down to the missionary church. The United States import, manufacture and vend fancy goods, [amongst others,] the fiscal proceeds of which are applied to the support of government; so the institutions manufacture and vend fancy articles to subservise their cause, as doll babies, rings, pin cushions, Mr. Mercer's likeness; as well as Tracts, The lives and Memoirs of reputed saints, &c. The former confer their titles of honor, so do the latter. As to Mr. Mercer's assertion that "there is no blending of church and State in any of their operations," we would simply ask him how many members, life members, directors, and life directors, who are not professors of religion, are there in all the "institutions" in America? And on what days, and how many times a day do the laws of Wake Forest Institute in N. C. compel its students, ["unless excused by the principal,"] to attend public worship; and how often do they compel them to attend prayers? If the "Institute" disclaims to be a religious institution, still, one of its laws enforces religious conformity; and on the other hand, if it professes to be a religious "Institute," it then blends law with religion, and makes it binding on those who are not members of the church. We now say, shame to whom shame belongeth.

Mr. Mercer's ninth note:—

"The scriptures never have been compromised by us. We have never relinquished a single distinctive feature in our denominational character.

To this we would ask, Did not Drs. Wayland and Sharp, in the late rupture of the Bible Society, admit that there was some doubt with respect to rendering the Greek word, *baptidzo*, by the word, *immerse*? And one who in this affair would be considered less yielding than the Drs. W. and S. speaks on this wise: "Had the Bible Society aided the Baptist translations, we presume the Baptists would have made no objection to their doing as much for Pædobaptist translations—even had the questionable term been rendered by the word to *sprinkle*." This principle carried out amounts to this: do you help me spread my tenets and I will help you spread yours—worship my God with me in my temple to-day, and I will worship your God with you in your temple to-morrow.

His tenth note remarks:—

"Perfectly the workings of a distempered imagination."

And what is it he thus denounces! Read it:—

"In the progress of these things we behold with moral certainty, the gradual decay of religious liberty and of free exercise of conscience; the dying away of that influence, reverence, and dignity, which the church abiding in gospel track would maintain; an abating sense of the necessity of regeneration; a growing belief in the doctrine of justification by works of human righteousness; and a general expul-

sion of the doctrine of justification by the imputed righteousness of Christ."

It was in this manner the Romish hierarchy and papal despotism were established. Distinctions in religious communities cannot be created without producing superiority in rank, especially if the distinctions be made for and in consideration of pecuniary bequests and donations. The director, in the Bible Society, has, in fact, more authority than the mere member; and the latter, more influence in the missionary fraternity than he who is no member. The Wake Forest Institute, of new scheme vein, has already enacted laws to compel its students to attend prayers and public worship. Where is their free exercise of conscience! It may be objected, that every student, on entering the Institute, freely consents to abide by these laws. True: and did not the vassals of the Papal See freely consent to abide by his dictates? and where is now *their* religious liberty and free exercise of conscience? The more power the few have, the less the many possess. The moral influence, reverence, and dignity of the church must necessarily diminish, in proportion as her motives and actions are found to be sordid and avaricious. And although the church and world may for a time be misled by the imposing and dazzling show of benevolence and piety, yet, when the true character of GOLDEN missions shall have been developed, they will "lose, discountenanced, and like folly show." As the efficacy of works—"action," "deeds of charity," "doing," &c. is extolled and applauded, the belief will more and more obtain, that men are justified by their obedience to the gospel; and he that believes that his own active obedience to the gospel will procure to him a justifying righteousness before God, will see no necessity for regeneration. Let this doctrine prevail generally, (and missions have a tendency to foster it,) then will the doctrine of justification by the imputed righteousness of Christ be expelled from the earth.

The following is his last note:—

"False conclusion as ever a poor deluded man came to."

The conclusion which Mr. Mercer pronounces false is in the following words:—

"We are now unavoidably brought to this conclusion: not merely to say with the Editor of the Index, that, 'I think it quite probable they have ever had this tendency in a greater or less degree;' but to say, the radical cause of dissatisfaction and broken fellowship is founded in the new schemes."

This conclusion is drawn not from any detached part of our article, but from the whole in connection with the subject under debate. Now Mr. Mercer admits that "he thinks it quite probable that the new schemes have uniformly operated to produce dissatisfaction, and destroy fellowship," as proved by the scriptures, and the history of our own times. The point, then, to be settled is, whether they have operated *directly* or *indirectly* to produce this result—whether they have been the *immediate*, or only the *mediate* cause of dissatisfaction and broken fellowship amongst us. We affirm that the radical cause of dissatisfaction and broken fellowship is founded in the

new schemes. Mr. Mercer says it is a false conclusion. We will first examine his arguments and then offer our own. The first argument he offers is the following:—

"The nature and influence of his miracles induced many to become Christ's disciples; but when they heard his doctrine of salvation by grace alone, and requisition of self-denial and practical godliness as indispensable to discipleship; they were offended, and went away and walked no more with him."

Now by his own admission the offended and forsaking party did not possess the indispensable requisites to discipleship; consequently they were not members of the church, and no fellowship was broken. For John taught the people that they should believe on him who should come after him. And Christ told the same people that "went back," that they had not believed on him. (John, vii. 36, 64.) Following Christ only for the sake of his miracles, fellowship had not been formed—and they were disciples only in the sense of literal followers.

His second argument is embraced in these words:—

"Christ told his disciples not to think that he was come into the world to send peace; but rather division—a sword. (Mat. x. 34. Luke, xii. 51.)

Now in both passages to which Mr. Mercer refers us, our Lord, so far from pointing out any dissatisfactions and broken fellowship in his church because of him and his movements, calls the opposers to him and his doctrine, "wolves"—speaks of them as open enemies, and as naturally and previously at war with gospel doctrine and practice. These, Christ's and the apostles' movements, might excite pre-existing malice; but never dissatisfied the church, nor destroyed her fellowship.

His third argument, or case is, what? Not that the doctrine and practice of Christ and the apostles opposed the "new birth," resisted their own "measures," and "stirred up strife and excited contentions and divisions among the churches;" but what does he say did all this? Why, "the unregenerate heart," "the religious Jews," and "the same spirit of opposition." But not a sentence to prove that Christ's and the apostles' movements "produced" these things; neither that said movements destroyed the fellowship of churches.

Now we will offer reasons for our conclusion which has been condemned by Mr. Mercer, as false. The scripture proves it true:—hearken! "God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. xiv. 33.) Then the radical cause of confusion is not in God, nor his gospel economy, but whatever breaks the churches' peace, is the cause of confusion. Again: "If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John, 10.) Therefore, he who brings not the doctrine of Christ, is in this case the cause of division and of his own rejection. So the new schemes, for the spreading of the gospel, bring not the doctrine of Christ; and this is the cause of broken fellowship, and of their rejection by us. Again: When Peter preached to a Gentile family, the house of Cornelius

the church was uneasy, and called him to account—he gave them God's authority—no broken fellowship—they "glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts, xi. 18.) And if the missionaries would give us God's authority for their measures, then could we rejoice together as did Peter and his church. In this case too, the apostolic movements tended to peace. Paul also went unto the Gentiles. Some dissatisfaction in the church—"but when they saw that the gospel was committed unto me"—"they gave to me and Barnabas the right hands of fellowship." (Gal. ii. 7, 9.) No broken fellowship there:—all Christ's movements tend to peace.

The history of our own times proves our conclusion true. When the new schemes were introduced amongst the Baptists of this country, some were doubtful respecting their divine authority,—aided them, but reflected, and searched the scriptures. Missions were something, and something new. The hesitating part of the Baptists, not being able to find New Testament authority for them, kindly asked, and patiently waited for the advocates of them to produce scripture testimony, promising if such testimony could be found, to unite in missions. The attempt was repeatedly made; but no satisfactory authority from the scriptures could be obtained. The new schemers brought not the doctrine required—the "Thus saith the Lord;" and their determination to pursue them without such authority has caused "the dissatisfaction and broken fellowship" which now divide us. We repeat again, that missions is something. Fifty years ago the Baptists were in union, and maintained the truth without them. Since then some of the Baptists have added them to their religion. Now, which of us are on the same ground, those who have added them to their religion, or those who continue without them? If the thing added "has operated to produce dissatisfaction and destroy fellowship," is "the radical cause" in the thing added, or in those who reject it? in those who practice things added, or in those who adhere to the primitive rule? We have only to add upon this point: "If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Rom. iii. 7.)

Reader, we have been the more lengthy upon this article, from the circumstance that we had contemplated writing upon the question it contains; and it now came immediately in our way.—Ed.

FOR THE PRIMITIVE BAPTIST.

BROTHER BENNETT: In casting my eyes around, I discover many gross errors afloat in the world; and even by many who profess to be guided by the sacred scriptures as well in practices, as in doctrines of the gospel, now prevailing in the world. Some in one thing, and some in another; and many of them, in calling things and places by wrong names. For instance, one error, in the place dedicated to the worship of God.

Either through pride, fashion, custom, or igno-

rance, they call the house where they assemble, *Church*. Mankind are imitative creatures, and in these United States people have got into the habit of using language brought over from the old countries. This brings to my remembrance a little fictitious piece, that once fell into my hands, titled *John Bull* and his son *Jonathan*. *Bull* got mightily offended with *Jonathan*, because he would not call houses churches; from which a considerable rumpus took place between them, and came to such height, that *Jonathan* left the island of Great Britain, and came over the Atlantic, and settled down in the wilds of America from which the town of Plymouth in Massachusetts was settled; and *Jonathan* could then build houses for worship and not call them churches. This was the cause in one instance of the first settling of Plymouth by the Puritans. But since then some of the proud, ignorant Bull family have got to calling them churches in America, in cities, towns, villages, and even in country places. Now if they were to attend to the directions given in the scriptures by Christ to his followers, (who brought his education from heaven, and did not take it from the schools of proud men,) they might learn better manners. And when we attend to his language, we hear him saying: "if thy brother trespass against thee, go and tell him of his fault, between thee and him alone; if he hear thee, well—if not, take with thee two or three more, that in the mouth of two or three witnesses every word may be established; if he will not hear them, tell it to the church." Then the church is to deal with him. Now if the house where they met to worship was the church, how very awkward would it appear, to see a person talking and informing the offender of his error, when it could not hear and had never transgressed at any time the offended?

Again: the apostle Paul directs his address to a certain brother, and to the church in his house. Now if the house was a church, (in the apostle's opinion,) what a sight would this bring to view? One house in another. Now it is clear and evident, that a church is a number of professors of religion that have been changed from nature to grace by the spirit of God; who have united together to observe and keep up a gospel discipline for their mutual benefit, and to promote the glory of God in this world, is a church in a scriptural sense.

Again: we see others engaged in making, and calling the thing they make, *Altar*—and these things are at times in much use with the anti-Christian part of professors, as if they were sacred and holy things, calculated to convert souls from nature to grace. Now if they would rightly reflect on the subject, prejudice and superstition out of the way,) upon the ancient construction and use of them literally, they would certainly be ashamed of their stupidity. Let us look into the best authorities for the ancient materials of which they were formerly made, their construction, and use; this may assist us in seeing the base imposition that is practiced in this day. These authorities inform us, that the materials were earth, stone, or wood; their construction an oblong. With the Jews there were three sizes, one called the family

altar; another, the tribe altar; and the third, the congregation altar. So that when the family altar was two feet wide and two feet high, it was four feet long; and when a tribe altar was four feet wide, it was four feet high and eight feet long; and when the congregational altar was eight feet wide, it was eight feet high and sixteen feet long. Each of them was built with two side walls and one end wall, the other end and top were open. This was their construction, and as to their use in offering sacrifice thereon, wood was laid across the top as fuel, the meat to be offered in sacrifice was laid on the wood, fire was placed under it through the open end, that catching and burning the fuel consumed the offering or sacrifice, and the ascending of the fire carried the perfume towards the skies. And now for the spiritual figure: the altar was intended to represent the heart; the fire the grace of the Spirit of God; the ascending incense the prayers of the saints. There were no goings of the officers into the altar; nothing there but fire; the sacrifice prepared before it was laid on the wood, as in the cases of Abraham and the prophets; the ascending of the perfume the prayers of the saints God hears and attends to. What a motley piece of stuff do we see now in this apostate age!

Again: we hear the language of Ashdod about *Baptism*—that is now teaching in the Arminian schools, as it is thought (or at least said) by many, there are many kinds of subjects, and modes, and administrators, yet call them all baptism. Now this error may be set right by the single rule of three, viz: a proper subject, a proper mode, and a proper administrator. Now the scriptural rule for these things is the word of God: as to the first rule, we find that the first administrator of this ordinance was, when he saw many come to claim it at his hands, he required them "to bring forth fruit for repentance." Now as to the mode that John practiced, we find that he had his baptismal stations at rivers, and places where there was much water; and why should he go to these places, if it was not for the conveniency of administering it by immersion? For Paul says that we are buried with him (Christ) by baptism. And as to the last rule, a proper administrator, John says he was sent of God to baptize with water; then he was a proper administrator, and such as he baptized might be made so likewise; but none could be proper administrators but such as had been baptized themselves except John, who was sent of God to baptize, which made him to be called John the Baptist, and all since, that have been baptized by proper administrators, are Baptists. So that Christ, who was baptized by a Baptist, was a Baptist. Now it is obvious, that when these three rules are not attended to, it is not a scriptural baptism; and when either sprinkling or pouring is practiced in this ordinance, it is rantism and not baptism—for that which is not right is wrong, which makes it rantism. So if it is a wrong subject, a wrong mode, or a wrong administrator, it is nothing short of rantism. If the subject is not a believer, if the mode is not by immersion, or the administrator has not himself been baptized, it is all rantism. Some of late have got so wise above that which is written,

they have concluded that a minister of any sect may rightly baptize even by immersion. But, my brother, how easy it is to see how far people can run into error. Permit me to offer a lively and plain figure, for instance, in the State of North Carolina, that magistrates are made by persons being recommended to the Governor of the State, and that he then commissions them; by that commission being presented or handed into the Court of the county for which the magistrate was appointed, and taking the oaths of office he is qualified as a magistrate, and his acts short of this are not legal: if he after being commissioned, and before he took the oaths of office, was to sign a warrant, or judgment, or execution, where do you think you could find a constable ignorant enough to act under him. I think it would be a vain search to find one, why—because every body knows his acts are illegal and void of authority.

There are so many departures, my brother, in practice derogatory to scripture rule, as well as doctrines, that they cannot be all pointed out on a few pages, so I will omit pursuing them for the present in casting in my feeble mite, anticipating to give a further examination in future time, if I should be spared. Your journal, the Primitive Baptist, is read with much pleasure and delight in this section of country, and I hope to some profit. I am your brother in the bonds of the glorious gospel.

JOS. BIGGS, Sen'r.

Williamston, June, 1836.

Beaverdams, Washington, N. C. June 26, 1836.

BROTHER BENNETT: I send you the following for publication should you think proper. In my last I made some general remarks upon the principles and practices of modern missionary priests, which some of them may perhaps gnarl at. But I am unwilling to desert the cause of truth. The craftsmen seem to pour forth a torrent of invective from their strong holds, against the defenders of primitive Christianity. The grand and fundamental truths of the gospel, have been lately so strongly and cogently inculcated and declared from the press; that these ready penny preachers have become irritated and shocked, like Demetrius of old. For say they, Sirs, ye know by this craft we have our wealth, and if you continue to persuade and to convince the people, that all our gain is built on deceit, and that our trade is of human institution, our function will fall into contempt and we into poverty and want. Priests have, in all ages of the world, been afraid of wit and ridicule, whenever they have interfered with their trade. This will abundantly appear from the following instance, which will show the wonderful vigilance and jealousy of priests in behalf of their trade.

Moliere, the celebrated French comedian, has accurately delineated the character of a hypocrite in his play called Tartuffe, who, though carefully distinguished from a man truly religious, yet happened to resemble a priest so much, that they raised a terrible outcry against the play, and resolved that it should not be reacted upon the stage. They discovered that Moliere, by ridiculing the godly grimaces

and stoical devotion of Tartuffe, ridiculed them; which was more than they could suffer. Zealous, therefore, for the dignity of their own order, and justly apprehending that contempt upon by poeisy would bring contempt upon themselves, they applied to the Court for redress. That priest-ridden Court could refuse the priests nothing, and the play was forbid.

Now, Sir, the same fear of exposure and the same implacable fury, evinced by the Romish priests in France, against Moliere and his play, is precisely analogous to that which is manifested by missionary priests towards yourself and paper here in America. The former had the power to execute their desires, which power the latter are in pursuit of.

The priests, however, not content to rail with all due clerical bitterness against the comedy, and to curse its ingenious author by word of mouth, detached one from their body to curse him in print; who pronounced the play diabolical and its author a devil, before he had seen the play or was acquainted with the author. He declared positively that Moliere ought to be burnt in this world, as he would be certainly damned in the next. Here you have an example of the unprincipled, false and slanderous character of priestly abuse.

I shall here give you a sketch of Tartuffe's character, as drawn in the play, to show that the fear of these holy persons, was justly founded. He is represented as a fellow who from his external sanctity and great poverty, is taken by an honest, credulous and devout gentleman into his family and permitted to govern it. He is a great pretender to fasting, but in fact a glutton; a great despiser of money, but rooks all he can; he can't look upon a female so afraid is the saint of temptation, but at the same time tempts the old man's wife to commit adultery. The old man's son discovers to his father the solicitations of the hypocrite, and the lady owns and confirms them, but neither is believed. The deluded old man exclaims, you are all enemies to the godly Tartuffe, and tells him that to make amends, he will give him his daughter in marriage and settle his house and estate upon him. The will of the Lord be done, said the hypocrite. Accordingly, he makes this villain heir of all he had, with the right of present possession. The lady, not knowing what was done, does by putting her husband under the bed, discover to him the designs and importunity of the hypocrite. He is by this convinced, and orders the fellow out of his house. No, Sir, says Tartuffe, it is your turn to get out, the house is mine and you shall know it. I will be revenged in behalf of heaven on you, which you wound through my sides.

Behold an orthodox pattern of the usual claim of priests to the wages of villainy and delusion. Although Moliere had concealed the fact of Tartuffe's being a priest, yet his character was painted in such striking colors, that all the genuine sons of popery dreaded its coming upon the stage.

Now, Sir, is not this an exact representation of the character of a modern craftsman? It appears to me that had Moliere had one's character before him when he composed the play, he could not have

drawn his character more accurately. Now as this hypocrite imposed upon the charity of this honest gentleman, so do the priests of the present day, impose upon the charity and benevolence of the public. There are many examples, where missionaries have come to our churches in the character of ministers of God, and after having ingratiated themselves into the favor of the people, instead of preaching peace, love, and closer union among the brethren, have caused strife, contention and division in the churches of Christ. Like Tartuffe, in the play, having got the house in possession, they expel all the inmates, but those who are willing to be led and to be governed by them. I believe that every species of intrigue, hypocrisy and craft, practiced by the Romish priests, are now practiced by missionary priests in some shape or form. The devil, as subtle and cunning as he is said to be, with all the assistance of corrupt priests, has not been able to find out one scheme, but has ever danced the hay and made his round in the same circle, first in paganism, next in Catholicism, and lastly in missionaryism. The same arts and stratagems, though under different names, have always been made use of to seduce and to delude mankind, the same advantages taken of their weaknesses and passions, and in all times equally applied to destroy true religion, and consequently, to advance the priesthood, and to make the honest and industrious, but unthinking part of the world, the prey and property of hypocrites and impostors.

Priestly religion has in all times, had a tendency to raise mobs, civil wars, persecutions for trifling opinions, to have for its end ambition and worldly pride, and to overturn every thing sacred and civil in its way; to encourage the worst and to oppress the best man; to discourage industry and to depopulate nations. These are traces of the devil's foot, and such a religion can never come from God. Let people beware of these things, and take heed before it is too late. Let them use the judgment which God has given, and see whether the doctrine taught be worthy of an omnipotent author. Let them see whether it teach peace and love towards one another, or whether it be scriptural or pecuniary. When they have made this best use of the faculties which God has given, their endeavors will be accepted by him, and they will meet all the reward which attends the judging right. Let people be led by scripture, and the result will be the entire demolition of all those crafty schemes, which mercenary priests have feigned in order to enrich the priestly empire. I must here drop my pen, for fear of being too lengthy.

Your friend, EDOM O. GORDON.

Alabama, June 14th, 1836.

BROTHER BENNETT: I again drop you a few lines, hoping that you will give them an insertion in the Primitive Baptist. I have just returned from a tour (in the north part of this State,) of more than two months, during which time I became acquainted with a number of Baptists, and I

found some whom I dearly love. But the most of the churches seem to be in a lifeless condition. I could but wonder why it is so, for many of the Baptists were among the first settlers in North Alabama, and are generally blest with a considerable portion of the good things of this world, still the churches are but small, composed principally of old members, and but very few preachers, who seem to have but little life and animation.

Now, bro. Editor, I could but inquire why things were thus; for when I examine the word of God I there find that those who wait upon the Lord shall renew their strength. I must then conclude that those brethren above referred to, have not waited upon the Lord, especially in that way that God has ordained. In my tour I visited a church in Madison county, Alabama; there I became acquainted with a bro. Manning, (a preacher,) who came from Georgia about two years ago. Although he is a missionary, I tried as much as possible to lay aside prejudice and to judge impartially. I found that the above named brother seemed to have more of the spirit of Christ than our brethren of the old stamp; his congregation was better behaved, and more feeling seemed to be among the people, than at any other place which I attended. They invited me to preach among them, I did so several times, and I never had more liberty in preaching at any place, than I have ever attended.

Now, brother Editor, do you not say, if these brethren would leave off these unscriptural phrases, such as missionary societies, Bible and tract, and State Convention; &c. that we could, all get along in love and union. But the Baptists of this day are getting into so many new ways, which they have no thus saith the Lord for—they are forming temperance societies, Sabbath schools, missionary boards, and in fact they are getting in some places to hold camp meetings. Now where is the authority in the word of God for building of tents, and camping for days and nights? Why, bro. Editor, this is like the Methodists. Now I am going a little further than any of my primitive brethren have went. When we examine the practice of the apostles, do we find them collecting large sums of money to build fine meeting houses? No; but we find them at-

tending and ministering to the poor saints. In fact we cannot find a precept in the New Testament for building meeting houses, then why can we not, like the blessed Jesus, hold our worship on the banks of rivers and in the mountains. O, the pride of our hearts! we must have houses, yea, fine houses made of brick and stone, and a great bell, like they do at the inns, where the wicked resort.

But, bro. Editor, do you say that I am too particular, perhaps so. But I know that we must be particular and plain too, when we see so much alienation from the practice of primitive Christianity. How different the ministers of the present day, from those in the apostolic age. The word of God says, that they who preach the gospel shall live of the gospel. Now look at the preachers of the present day—some have public offices, some are farmers, some mechanics, some are editing periodicals, and some one thing and some another; still they all claim to be ministers of Jesus. Will not many in the day of accounts, have to hear it said, who hath required this at your hands. But some will say, that preachers have to resort to some of the above named employments to support their families; for, say they, he that won't provide for his own house is worse than an infidel. This I acknowledge is the truth, but let the precept be shown, for a preacher's engaging in making of corn, cotton, or tobacco, or distilling of ardent spirits, as a support for their families. If there is such a precept in the New Testament, I have not seen it.

Now, bro. Editor, I feel resolved to take your advice in directing of me to the scriptures for my guide; and wherever I find practices contrary to the Bible, I shall strike at them. I have many things more to say, but shall desist at the present, hoping to write again soon.

W. H. HOLCOMBE.

Remark.—It is very reasonable, my brother, to suppose that, if our "Brethren would leave off these unscriptural phrases," and, with them, would lay aside the unscriptural practices and principles connected therewith, we should enjoy much of our former union and harmony; and the business of periodicals would, in a measure, be superseded. If the church could, by the blessing of her Head, return to the primitive order, I believe that civil offices, farms and mechanic shops, would not be filled by ministers of the gospel; and the growing of corn, cotton and

tobacco, and the distilling of ardent spirits would be left to other hands. But while the church neglects her duty, the minister is often compelled to have recourse to husbandry: and a clergy, incited by avarice, will seek any profitable employment, excepting, almost invariably, that of manual labor.

MARK BENNETT.

FOR THE PRIMITIVE BAPTIST.

TRANSGRESSION.

This term embraces two ideas, namely: to exceed an established and binding rule; and to give offence by so doing. But as every act of disobedience implies offence, the falling short of an established rule is, by custom, and with propriety, termed transgression; as well as exceeding the limits of a command. We shall however, in the following remarks, confine ourselves to the first definition of the word. To this the first transgression of man well agrees. The Lord had fixed a limit, beyond which man was not to go. He had in amount, said, "You may proceed in the free use of all the fruits, until you shall arrive at the tree of the knowledge of good and evil; there stop." But he passed the bound prescribed; and this act was pronounced an offence. Subsequently, a multiplicity of rules, (involving but one principle, that of obedience,) were established to regulate the conduct of men, each having its marked limit. One was, to have but one God. Men soon transgressed this limitation: they had numbers of their own make and fancy. Another rule was, their desire for property should be circumscribed within the pale of their own possessions, without coveting what was their neighbor's. This, too, was soon overleaped. Another was, that, in the transfer of property, the receiver should pay an equivalent, without stealing. This was over-reached in different ways, and under various pretexes.

But transgression is not peculiar to the irreligious and non-professing part of mankind; nor is it confined to those dispensations which preceded the gospel age. It is seen walking with unblushing boldness through the ranks of the church, corrupting the pure religion of Christ, and drawing, in its train, the simple, the weak, and the unguarded, into paths of error. It has cast a mist and a shade over the brightness of truth, and pronounces those godly, who follow it in its pernicious ways.

Something appears to operate secretly and strangely upon some people, to persuade them that they have come up to the requirements of religion, while they are far in arrears. Such are sure to transgress by adding the performance of something not commanded nor authorized. For the nature of man is such that, when he has, either in imagination or reality, accomplished any given work, he cannot be idle; he embarks in some other work. Some again appear to believe that, a desire to keep the commandments and ordinances of the Lord, is accepted of him, even though it be accompanied with an indifference and slothfulness, that cause them to rest satisfied with barely supposing they have such a desire. But they too must have employment; and they are apt to find it in transgression of some kind. Others appear to be aware that they fall short of the whole amount of Christian duty; but they seem to think they will make amends by performing actions reasonably good. But these are sure to transgress. They have become the votaries of their own fancy. They are now endeavoring to gratify some carnal propensity: else they would never have yielded the pursuit of the divine dictates. The person, who, being killed to the love of sin, and bent upon mortifying the deeds of the flesh, approves with all his heart the rules that God has given, will never cease trying to keep them, though he feels every day that he falls infinitely short of them.

But all the above descriptions of people, except the last, are aiming more or less to be justified by the works of the law. And whatever may have been the ground of their claim to gospel promises, and however strong their faith may be, they are nevertheless guilty of distrusting the word of the Lord. For, in the transgression of the first two people, as a trust in the serpent's words obtained, so, on the other hand, a distrust in the word of the Lord obtained in the same proportion. And through all subsequent time the same distrust has never failed to be the precursor of transgression.

Of those who think to make reasonable amends for scriptural deficiencies in conduct, we consider it not unlikely that the present time is very fruitful. Compassion for the heathen and benevolence to them,

lay the foundation of their reasonable good. As a large portion of their operations is of mere human device, unauthorized in gospel limits, by calling into requisition persons and means which the Lord has not required, they have exhibited themselves among those who distrust the word of the Lord, and are found transgressors.—*Ed.*

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“Come out of her, my People.”

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FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

(continued from our last.)

In my last I deem the proof sufficient to prove that the Catholic church possessed an unclean spirit, and that she is the beast out of whose mouth came the second unclean spirit like a frog; which John says, is the spirit of devils working miracles, and go forth unto the kings of the earth, and of the whole world, &c. And indeed this is the truth, for heathenism, Catholicism, and Mahometanism, are in amount the religion of all the kingdoms of the whole world; although there be ten thousand sects, all are allied and may come under these three general heads. But the gospel church possesses a pure spirit, and is distinct from them all; and is not allied to or like any other church on earth, whether heathen, Jewish, Roman or Mahometan, as I could show in a great variety of particulars. Here let it be recollected, that Catholicism succeeded heathenism in persecution of the Christian church; and therefore the second unclean spirit like a frog belongs to her, and came out of her mouth, and stands second in order in the text. Then I shall leave this second frog here, and proceed to speak of the third unclean spirit like a frog, that came out of the mouth of the false prophet.

Now the date of the beast Catholicism is 325, or you may carry it up to 606, when

the Pope was proclaimed Universal Bishop. Then the beast began in full splendor his career. This makes no difference about the order of the frogs, since I have told you Mahomet was born in 571, was married at the age of 25, and commenced his career at 40 years old; which makes at the lowest account the date of this frog 611, some say 622. Let that be as it will, the date of this frog spirit I put at the lowest rate 611, so that then John was right in order of the three frogs; that of the uncleanness of the spirit of Mahometanism was last, and stands third in order as it is in the text; for Mahomet died in 632, but in the last ten years of his life he fully established his religion, which perhaps is the cause of the date 622. Let all this be as it may, Mahomet is the false prophet mentioned in the text, out of whose mouth came this unclean spirit like a frog; the uncleanness of which spirit of Mahometanism I now come to describe, as my text says, and then I shall proceed to show how these three unclean spirits are like frogs. This perhaps you want to know—well, we shall come to that after a while.

First, then we shall make some few remarks on the Mahometan creed of faith; the two grand and leading principles of which are, the unity of God and the divine mission of Mahomet; or, as I have already said, there is no God but God and Mahomet is his prophet. These two are the main leading principles of his creed. Then as I have shown, Mahomet rejects a trinity in the godhead; this is a false and unclean spirit, and if this spirit is tried by the scriptures, it is a lying unclean spirit that teaches this doctrine; it is a spirit of devils, a spirit that would and does set aside Jesus Christ as the Saviour of the world; because if no trinity then it is plain there is no Jesus Christ as god-man to save

his people from their sins; for Jesus Christ in scripture is shown to be one of that trinity, and if no trinity then no Saviour. Then I say, this creed or grand leading principle of Mahometanism, is an unclean lying spirit, a spirit of devils; because it deprives the world of a Saviour, it prevents men believing in him if no trinity, and so brings damnation on them—for he that believeth not shall be damned, and except you believe I am he, you shall die in your sins. And if no trinity, no being born again; for the Holy Ghost is the third person in the trinity, whose work it is to sanctify and prepare the sinner for heaven. So then these two grand leading principles of the Mahometan faith, or his creed, showeth a lying scripture-contradicting spirit; and of course, then an unclean spirit according to the truth of the gospel. For it must be admitted, that if Mahomet is right in his assertions of his religious creed, then the scripture, Jesus, and his apostles are wrong to all intents and purposes; for they, the scriptures, assert a trinity in a great variety of places—such as, there are three that bare record in heaven, Father, Word, and Holy Ghost. Again: baptising them in the name of the Father, Son, and Holy Ghost. Again: at the day of Christ's baptism, the Father speaking in heaven, the Son walking up from Jordan after his baptism, and the Holy Ghost descending like a dove. And the very language of creation is, come let us make man. This showeth not a plurality of gods, but a trinity—with fifty other scriptures I could produce to prove the doctrine of a trinity, but not the doctrine of gods, but one God composed of a trinity. A plurality of gods is a false doctrine, and so is the unity of God without a trinity equally false according to scripture; and if the scripture be true then is the Alcoran false and unclean and filled with lies. If the Alcoran is true, then are the scriptures, Jesus, and his apostles liars and impostors on the world. But alas! Mahomet has no eye and ear witnesses of facts for the truth of his Alcoran; no miracles, no doctrine that agrees with the nature of God's government of the world; no morality that is higher in its nature than the sword, war, lust of women, and death and conquest of nations; which all nations in all ages have condemned as an unclean spirit among mankind. For as I have already said, there is scarcely a chapter in the Alcoran, although 114, that does not squint an eye

to war or women, lust, ambition, conquest and sensual gratification, both in this life and that which is to come. And among all the thousands of false prophets that have arisen since the world began, Mahomet is the greatest in doctrine, in conquest, in extent of territory, in number of followers, in sensual gratification, in opposition to the scriptures of truth, in that he has substantiated his Alcoran for the laws of God and a New Testament for the world, in opposition to the New Testament of Jesus Christ, to divide the world. But thanks be to the God of heaven, the Alcoran has no such evidences attending it as the New Testament; no twelve men who were eye and ear witnesses of facts of miracles; no followers who wrought miracles to prove their mission to be from God; no speakers of different tongues and performers of signs and wonders in open day light to confirm his revelations to be from God; no raisings of the dead, casting out devils, and healing various diseases in presence of a multitude, as proof that they and their doctrine were of God; no system of morality that teaches chastity, truth, honor, virtue, peace, good will, love and kindness to all mankind, peace on earth, and happiness in society if the scripture doctrine were observed by all mankind. But the whole amount of Mahomet's evidence for the truth of his Alcoran, is his own bare assertion and the sword stained with blood; therefore the spirit of Mahometanism is an unclean spirit, a spirit of blood and persecution, a spirit of the devil, as John said in the text.

And further, Mahomet did not even pretend to found his revelations and religion on sensible miracles, as did Moses and Christ; for he knew he would thereby ruin his cause of religion, as did the French prophets, but he was a man of better sense. Therefore he never put his revelations to the test of miracles, nor his religion; but the sword was proof of all with him and his followers; conquest and spoil was proof enough, he stated, to prove his religion from God, and that the sword was the key of heaven and hell. As proof I quote from that book: "The infidels say unless a sign be sent down unto him from his Lord, we will not believe thou art a preacher only"—then, says he, "Nothing hindered us from sending thee with miracles, except the former nations have charged them with imposture." In this last clause you see how he gets round testing his re-

ligion by miracles. And lastly, he says, signs are in the power of God alone, and I am no more than a public preacher—then adds, is it not sufficient for them that we have sent down the book of the Koran to be read unto them. There are about fourteen different places in the Koran, where Mahomet makes his acknowledgments about no miracles attending his religion; and puts the objection, unless a sign be showed, &c. into the mouth of the unbelievers of his mission, revelations and religion, which proves he did not test his religion by miracles, but says, that God giveth the power of working miracles when and to whom he pleaseth—and that if he should work miracles they would not believe, as they had before rejected Moses and Jesus and the prophets, who wrought miracles—but then adds, that the Koran itself was a miracle.

I have made this digression to show that this testing religion by miracles is not the work of every impostor, or of every set up religion of fanaticism. But that the religion of Moses and Christ are the only two on earth that have been tested and proved by sensible miracles, signs and wonders; although there have been pretended miracles to prove others, yet on a strict examination of all the circumstances attending those miracles pretended to support other religions, they bear evident marks of mere sham. The only place in the Koran that I find that can deserve the name of a miracle, is to be found in the beginning of the 54th chapter, in the following words: "The hour of judgment approaches and the moon hath been split in sonder; but if the unbelievers see a sign, they turn aside saying, this is a powerful charm." And this I cannot admit as a sensible miracle, for it wants additional proofs to confirm it; such as, the circumstantial accompanying cases of the effects of the miracle. When Joshua commanded the sun to stand still, there are circumstances attending the case that greatly aid to prove the miracle. So when the sun was darkened at the death of Christ, there were many attending circumstances to prove it to be a miracle—an unanswerable one is, that Christ died on the full moon in March, and an eclipse of the sun by the moon cannot happen on the full moon. The rending of the veil, the mighty earthquake, the dead raised, the hearers and seers of these facts. Now Mahomet's split moon miracle has none, no not one,

attending circumstance as proof, as I can find in the whole Koran.

But I am trespassing, therefore I will return to the uncleanness of the spirit of Mahometanism; which is shown in his voluptuous paradise, his robes of silk, his palaces of marble, his rivers, shades, groves, couches, his wines, his dainties, and what puts on the capstone of all, his seventy-two virgins of resplendent beauty assigned to each of the faithful of eternal youth; certainly such a paradise as this was enough to intoxicate the imaginations and set on fire the lustful passions of his followers, and shows to me at least, that the spirit of his religion was that of beastly uncleanness, of sensual gratification. And further, Mahomet's highest heaven was reserved for those who fought his battles—fight for the faith, fighteth for the religion of God—on condition they fight for the cause of God, whether they slay or be slain, the promise for the same is assuredly due, (highest heaven,) by the law and the gospel and the Koran. Here in the above you can see his religion is the religion of the sword, war and bloodshed, to make proselytes; then an unclean spirit and a spirit of a devil. How different from the gospel spirit—put up thy sword, &c.

In the use of women Mahomet allows almost an unbounded indulgence. Four wives with the liberty of changing them at pleasure, together with the persons of all female captives. What say you, reader, was not this an unclean spirit? was not this a sensual spirit? was it not a devilish spirit? was it not an irresistible bribe to a young warrior to take up arms, that he might riot in debauchery and lustful gratification. Let us put it along side of gospel lessons—let every woman have her own husband, and to avoid fornication every man have his own wife; and whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. See the difference between the spirit of Christianity and Mahometanism.

I think I have shown enough from the writings of Mahomet, that it was an unclean spirit by which he was actuated and that runs through all his religion. I shall therefore recapitulate some on what I have written, and then proceed further. Now then the spirit of heathenism is an unclean spirit and a spirit of a devil; and it is clearly and fairly shown by its idolatry, by its lying oracles, by its moneyed priests and priestesses, by its horrid persecutions of

the Christian church under the ten heathen emperors, by the Christian blood it has shed, and the war that heathenism has waged all along against the Christian church from time immemorial. Thus this spirit of heathenism, or dragon, has gathered many nations and kings together to war in battle against the great God and the Christian church for ages. So has the beast Catholicism—this is an unclean spirit, and a spirit of a devil runs through all the doctrines and ordinances of Catholicism, as is proved by her persecuting spirit of the Christian church, by her false and unscriptural ceremonies, by the abundance of the Christian blood she has shed, by her martyrdoms, burnings, drownings, banishments, confiscations, and lying spirit to make money for her priests by selling pardons, indulgences, granting absolutions, praying out of purgatory, consecrated wafers, mass for the dead, and a hundred other falsehoods of unscriptural fooleries, and by her inventing missions founded on money. This unclean and devilish spirit of Catholicism has gone forth to the kings of the earth from the year 606, to gather them and the nations to battle against the great God, the Christian church, Christ and his gospel, to this day; and still continues in battle against God, his truth, his Christ, his gospel, his ministers and church; with a thousand other proofs I could offer from the history of this church, that the Catholic spirit is an unclean devilish spirit, gone forth to the kings of the earth by means of money and missions, to battle and to gather them to the battle of that great day of God Almighty. But more in the sequel. So is the spirit of the false prophet, or spirit of Mahometanism, an unclean spirit, a spirit of a devil, as is proved by its lying, false, unscriptural doctrines, by enforcing his religion by the sword, by conquest, war, spoil and plunder; by the abundance of blood it has shed to gratify ambition; by taking away the inalienable rights of conscience, and the property, life and liberty of millions; by the lust, the indulgent lust of the false prophet with his thirteen wives, his aunts, his nieces, captives, &c. and the indulgent lust granted to his followers. So then this unclean devilish spirit like a frog has gone forth by the sword and conquest to gather nations and kings to battle, ever since 611 to this day, against the great God, his church, cause, Christ and people; and will continue to gather to battle until

that great day of God Almighty, which will be spoken of hereafter.

Now remember these grand and formidable enemies of God and the Christian church, were all hid in futurity when John prophesied and warned the Christian church of them and their coming to battle against her. So then the truth of the prophecy has been long fulfilling to her grief, so the end of the prophecy shall be assuredly fulfilled to her joy, as I shall show you in the end.

As I am writing for the uninformed in a good measure, I shall now in a short way endeavor to show you the extent and power of these formidable foes of the gospel church, according to the many accounts that I have read. First then as to the dragon heathenism: some of the most credible authors state that if the world was divided into thirty parts, that about nineteen or twenty of these parts would be found to be heathens and idolators. It is clear from many histories, that fully half of the extent of the continents of Asia and Africa, and a large portion of Europe, and we know large portions of North and South America, are inhabited by heathens so called. So that the heathens in number in the four quarters of the world must be very great. Many writers agree that their number must be between four and five hundred millions. This is certainly a very formidable enemy to God and his church, but has to be conquered, for God has said to his Son: Sit on my right hand until I make thine enemies thy footstool. And again, it is said: And he (Christ) must reign until he puts all enemies under his feet. And that heathenism is his enemy and the enemy of his bride, there can be no doubt; and must and shall be conquered by grace or judgment.

The second enemy is the beast Catholicism. She has been a terror and a grand formidable foe to the church of God, and wasted it of her millions to satisfy her cursed thirst for blood and money for near a thousand years; and is yet an enemy of the gospel church and God's truth on earth. This Catholic beast is established in Italy, in France and Spain, in Portugal—in each of these countries by far the major part of the population are of the Catholic religion; in Poland and the Germany states the greatest part of the inhabitants are Catholics. They are also to be found in Denmark, Sweden, Holland, the British empire—Ireland is said to have three

millions--in South America the whole population, both natives and colonists, are Catholics. The Spanish settlements in North America, Mexico, Guatemala, and Texas—in Canada it is the established religion of the country. In China, Hindostan, Russia, Grecian isles, West India isles, the United States, and the Lord knows where else, this blood thirsty enemy of the gospel church has not and does not prevail in a greater or less degree. So that her number is estimated according to the best accounts between eighty and one hundred millions of souls. So then the gospel church has yet of this beast a proud, moneyed, formidable foe in this whore of Babylon; but she has to be taken, and the gospel church triumph over her, as will be shown.

The third enemy the false prophet, or Mahometanism, has spread far and wide. At first Mahomet tried to spread his imposture by argument and persuasion; but when he had arrived at money and power, then he began to spread it by war and conquest and the terror of his arms; and the charming, alluring, fascinating, sensual paradise he preached up, spread his new religion with rapid success; so that in less than one hundred years he and his succeeding generals subdued more extent of territory and made more converts than the Romans did in 800 years. And well he might, for the paradise he taught was made up of the most beautiful women, where his followers were to enjoy the pleasures of their love to all eternity; and the very meanest of his followers were to have eighty thousand servants and seventy-two wives of celestial beauty, besides the wives he had in this world, with a tent erected for him of pearls, hyacinths and emeralds, &c. These are but a few of the sensual pleasures of the Mahometan paradise, to which they profess to look forward with exquisite delight. Gross indeed! God help them to enjoy better than these; for they have all along nourished and maintained the most contemptible opinion of the religion of Jesus Christ. I have already told you where the Mahometan religion has and does prevail, if my memory serves me—in Persia, Turkey, Mogul in India, Morocco, Turkish dominions in Europe, Asia, Africa, Barbary States, &c. The whole population of Mahometans is estimated at about one hundred and thirty millions; a great army indeed, a mighty foe for the church of God to fight against.

Then let it be recollected that the number of the heathen foes is

Catholic foes,	-	450,000,000
Mahometan foes,	-	90,000,000
		130,000,000

Making 670,000,000

Thus the gospel church can see that these three unclean spirits like frogs have gone forth to the kings of the earth, and gathered six hundred and seventy millions of soldiers in battle against her at the present time, to say nothing of the hundreds of millions that have already fallen on both sides for and against the gospel church from the days of Nero to this day. Now I tell you that these three frog spirits will go on gathering the nations and kings more and more unto the battle of the great day of God Almighty. The missionaries may make their boast in converted nations from heathenism, but I tell you what they gain in one hand they will lose in the other; for the old proverb is true, what comes over the devil's back will go under his belly—he that hath ears to hear let him hear.

Now let me set down the amount of the army of the gospel church, admitting them all to be true whigs, which is very doubtful; for I do not admit the Catholic church to be any part of the gospel church from scripture, nor the heathen, Jewish, nor Mahometan church neither.

First, the Greek church, total population throughout the world,	46,000,000
Lutheran church,	28,000,000
Presbyterians,	14,000,000
Church of England,	10,000,000
Methodists,	3,500,000
Baptists,	3,250,000
Independents,	1,250,000
Congregationalists,	1,250,000
Quakers,	750,000
Universalists,	500,000
Moravians,	250,000
Swedenborgians,	100,000
Shakers,	5,000

Total, 108,855,000

Thus the gospel church can see her strength, if no Tories, and see that her foes are about 6 to 1; but let her remember her God has promised, and that's enough—fight on, by faith the day of victory is ours.

(to be continued)

JOSHUA LAWRENCE.

The heart believes; while the mouth and head combined, can only confess.—Ed.

PRIMITIVE BAPTIST.

TARBORO', AUGUST 13, 1836.

Go ye into all the world, and preach the gospel to every creature. Mark, xvi. 15.

Prior to the Saviour's crucifixion, he had called and commissioned his apostles to go and preach; but until his resurrection he restricted their labors to Judea, or to the Jews. After he arose, he did not commission his disciples, as it is sometimes represented, but only removed the former restriction, and extended the bounds of their preaching to all the world; that is, to Jews and Gentiles; which, in a religious sense, embraced at that period, all the human family. These apostles preached the gospel to all the world, (before the last of them died,) both to the Jews of all nations; (see Acts, 2. 5.) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven;—and also to the Gentiles; (see Rom. 10. 18.) But I say, have they not heard? Yes, verily, their sound went unto all the earth, and their words unto the ends of the world; (and Colos. 1. 5, 6.) whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringing forth fruit, as it doth also in you, &c. The apostles having preached the gospel to all the world, the inspired apostleship ceased with their lives, and was succeeded by a spiritually taught ministry, who were not called exclusively from among the Jews, as the apostles had been, but were raised up and qualified in all parts—among all people, where the gospel was planted, to preach the gospel, feed the flock of God, administer the ordinances of the gospel, &c. (see 1 Tim.—Titus.—Rev. i. ii. iii.) Hence, the minister's business is not to carry out the apostles' mission and to finish that; (since it was completed ere they died;) but in any part and every place where their lot may be cast, (being already within the limits prescribed by the extension of the apostles' mission, and confirmed by their preaching to all the world;) to attend on the work of an evangelist, instead of that of a missionary. And hence, the minister of the gospel who is raised in North Carolina, and preaches to all the people within twenty miles around him, fulfils the spirit and intent of the above passage of scripture, as much as he who makes a preaching tour thro' Asia, Africa, Europe and America. To argue and insist from this passage of scripture, that Americans are bound to preach the gos-

pel to Asia and Africa and all foreign climes, is to argue either that the mission of the apostles was not fulfilled; or, if it was, that it must be revived. To establish the first proposition, a continuance of inspiration must be admitted; to establish the latter, a new revelation is required. To contend for either overcasts the religion of the gospel with mistiness and uncertainty, or changes it into visionary chimera; since our Lord thought it fit to confirm with inspiration and miracles, that mission, which the present generation may carry on without such confirmation.

Despite of the foregoing facts, the passage at the head of this article is constantly detached and quoted as divine authority for modern missions. Its echo never dies. Once repeated, it has rooted and sprung with morbid growth—it has waxed with zeal untempered and inflamed—it is re-echoed over town and country, from the interested priest, the misled layman, and the flattered unbeliever, till the unregenerate have taken up the Saviour's words, Go ye into all the world, and preach the gospel to every creature—till hands unhallowed have been united and at work, and the world seems in motion to evangelize and convert the world. To urge and hurry their favorite plans, appeals are made to *necessity*, to *justice*, to *humanity*, and especially to **BENEVOLENCE**, which act as decoys from faithful vigilance, and as strangulations upon the sound belief and sober march of the gospel church. The various combinations of men of dissimilar principles and characters, the divers and diverse societies and plans impelled by golden main springs, and fed by monied alimant are all in procession to execute the apostles' mission, the Lord's command: These are all going personally or by proxy to preach the gospel to every creature. If any dare oppose these nether born machinations, he must be content to bear the reproach of *prejudice* and the *coldness* and *hardness* of a stone, and surrender all claims to humanity and benevolence; to abide the censure of wanton and intentional calumny;—and, in short, to fall but moderately short of what the disciples in earlier times were wont to suffer. The revivers of the commission cannot away with any except he say, "Go up and prosper."

Instead of the gospel too, they strongly inculcate sentiments of working for a reward of grace. By virtue of this commission, Go ye &c. "the heathen cry and cry and cry," and are perishing for the bread of life. "Only let the case be fairly stated to any plain Christian disciple,"—appeal "to his understanding and

his heart,"—his hand will be thrust into his pocket," and he will give one half what he has! Cast out the bond woman and her Son—though Ishmael cry, and it seem hard; yet he shall not be heir with the Son of the free. Ishmael was the fruit of impatience, haste, and improper conduct: So are modernly inspired missions the fruit of impatience, haste, and improper conduct. Ishmael was cast out, notwithstanding Hagar's crying and Abraham's prayer. So missions will be cast out for aught they and the prayers for them can avail. They will be burnt among the wood, hay, stubble, which will be consumed with the day of trial. For Christ will own no mission but that of his own institution.—*Ed.*

In this No. will be found a copy of the Circular Letter of The Delaware River Baptist Association, to the several churches of which it is composed;—copied from the Signs of the Times. It was written by Bro. Kitts, of Philadelphia. This Association held its session at Southampton, Pa. on the 28th, 29th and 30th May. No Baptist of the primitive faith and order will regret the application of the time which is spent in perusing it; as it combines talent, interest, edification with truth in an uncommon degree. Hence, its length forms no small part of its excellence; and with true pleasure we copy it for our readers.—*Ed.*

CIRCULAR LETTER.

THE DELAWARE RIVER BAPTIST ASSOCIATION, TO THE SEVERAL CHURCHES OF WHICH IT IS COMPOSED, SENDS GREETING:

Dearlly beloved in the Lord,

The peculiar emotions with which we send you our first Circular Address, may be more readily imagined than expressed. To you, the circumstances which have led to the organization of our present union, are perfectly known; and from you they have received, we trust, that attention they merit at your hand: we, therefore, deem it unnecessary on this occasion to advert particularly to the causes which have induced to a withdrawal from our former connexions. Suffice it to say, they were sufficient, at least in our estimation, to justify you as independent churches of Jesus Christ, to pursue the measures which were adopted in October last by your delegates at King-wood.

The important stand has been taken, it is humbly believed, with pure motives, and in the exercise of that charity, which, while it "Hopeth all things," also "Rejoiceth in the truth." Should our anticipation of successful operations in the cause of our blessed Master be graduated on the scale of our present numbers; little can we have to expect. We are few and but "a feeble folk." Recollecting, however, that the handful of corn in the top of the mountain has the

sure promise of increase, and with the encouraging example before us of *little ones* under the divine benediction becoming thousands; our confidence would unshakenly rest in Him whose good pleasure it is to work his wonders by the few as well as by the many; thus instructing his servants "Not to despise the day of small things."

The holy phalanx of God's chosen, although a little band, yet marshalled on the plains of eternal truth, clad in the true armor of God, and onward led by the illustrious Captain of our Salvation; while sore, and long, and sanguine may be the conflict; shall ultimately come off more than conquerors thro' Him that loved them and gave himself for them. Brethren, suffer the word of exhortation while we urge upon you as good soldiers to bear, as a suitable motto in all your future operations, the apostolic injunction, "Hold fast the form of sound words."

Perhaps we risk little in saying that many and dangerous errors abound amongst the church at this time: while vain Philosophy tends greatly to subvert the simplicity and purity of the Gospel of Christ. Such is the wonderful "march of mind" that in our day no possible difficulty exists to prevent every class of men from the high infidel to the most consummate pharisee, from being accommodated with a religious sect, so called, in perfect harmony with his peculiar taste. In order to meet the rapid improvements of the times, we are required to abandon almost every distinguishing principle of our holy religion for the exercise of a charity, so called, of the most fastidious and sickly nature. In the overflowings of this boasted principle, the advocates of truth and error are expecting to unite in what men are pleased exultingly to call the *work of God*.

We may not wonder, brethren, in such a state of things, much open opposition and far more secret hostility is cherished against such a scriptural "form of sound words" as is briefly compiled in our declaration of Faith. We are told, what is, indeed, a delightful truth never to be abandoned, no not for a moment, viz: That the Bible is all sufficient, and the only rule of Faith and practice. But on this readily admitted proposition a conclusion is raised to which we cannot subscribe. That while every man is at liberty to put his own construction on the sacred oracles, we by the law of charity are bound to fellowship such in the bonds of the gospel, regardless of opinions and notions of the testimony of God, provided the life be regulated by the rules of morality.

On these latitudinarian principles our ancient formulas are warmly assailed, and an unceasing effort made to shake all our attachment to them, by representing their sentiments as antiquated and barbarous. By some adventurers, all declarations of faith or written views of Bible truth are openly condemned, and their fancied evil deeds published on the house top: as being the attempts of designing men to tyrannize and usurp a dominion over the consciences of their fellow men little, if any, short of Popery.—While not a few, perhaps equally hostile to the truth, but wanting in the same degree of candor, under the plausible guise of keeping pace with the improve-

ments of the age, seek to accomplish their object by the cry of *reform*, made with much apparent piety at the corners of the streets of our Zion. To them the ancient dress and rustic garb of the valuable form of sound words, drawn up by our forefathers, is unseemly, disagreeable and harsh. The refined taste and philosophical penetration of the present age rise superior to the crude and unpolished dogmas of the original framers of our articles of Faith. The work, therefore, of modernization, must trim off the uncomely protuberances and polish their surfaces, so as to meet the views of unconverted men and carnal professors, who have been urged into our churches without, it is feared, ever having received the *truth* in the love of it. The evangelizing of the world seems to be a favorite object inseparably connected with the movements of the advocates of this universal charity: and as though they conceived the doctrine of divine sovereignty in the bestowment of grace, *plainly preached*, as opposing an insuperable barrier in the way of such a benevolent object, they anxiously desire to remove this stumbling block out of the way. Not, however, having the temerity to encounter this imagined obstacle in the open face of day, they cautiously avoid the plain declarations of scripture; while all the thunder of their artillery is levelled against *Human Creed, Articles of Faith, Confessions, &c.*

The more readily to set aside the truth and establish error, new terms and phrases are introduced, crafty hypothesis laid down and metaphysical exposition resorted to, while plain scripture doctrine is kept out of view, seldom or never expounded, and the form of sound words is abandoned because not loved either by the preacher or his hearers. Thus a most lamentable ignorance of the marrow and fatness of the gospel prevails under the imposing guise of growing intelligence, zeal and piety. Is there not reason to fear that too many amongst our churches, are un-informed as to whether trinitarian or unitarian sentiments are taught in their pulpits, or to which of these sentiments their minister subscribes?—whether special or universal redemption is preached or believed?—original sin maintained or denied?—whether the sovereign grace of God or the sovereign will of man determines the salvation of the soul?—whether men are renewed by the Holy Ghost or by dipping them in water?—whether we are made Christians by the power of God or by the power and management of the preacher, or whether all parties are co-workers in this business? In short, is there not reason, from too many appearances to apprehend, that from what is called gospel by many in our day, it would be no easy task to divine whether we are to “Receive the Spirit by the works of the law, or by the bearing of faith.” Beloved brethren, should you conceive that we are not mistaken as to the existence of these things, however we may differ in judgment as to the extent of the evil; we trust our confidence is not misplaced in that we are persuaded you will as good soldiers contend earnestly for the faith once delivered to the saints, holding fast the form of sound words. The term *sound*, as used here, is derived from a word

in the original, signifying to be *healthy* or of sound condition. It is used of the withered hand which was healed by our Lord. See Mat. xii 13. It is also used of the body in general, see Luke, v. 31, and particularly of the mind in chap. xv. 27. *Sound words*, therefore, are such as are readily understood and easily digested in the mind, presenting scripture truth clearly and without equivocation. They stand directly opposed to *crafty words* and *doubtful phrases* which, like the responses of the heathen oracles, are susceptible of a double meaning. Hence we read of sound speech that cannot be condemned.

The term which we render *Form* imports an *outline* or *first sketch*, such as limners use in drawing.—A concise representation or the impression of a type or stamp, see 1 Tim. i. 16. Thus Paul speaks of a *form* of doctrine which was delivered to the Romans, see chapter vi. 7, which in another place he calls “*Wholesome words*,” 1 Tim. vi. 3. From such expressions some have concluded that the apostles used a *sketch* or *outline* of the prominent articles of the Christian doctrine for the use of the churches, somewhat as our creeds or declarations of faith.

To hold fast this form of sound words, something more than a mere reception is obviously intended. It includes an unshaken adherence to every part of the divine oracles, joined with a laborious and untiring zeal to defend and propagate the truth as it is in Jesus; well knowing from whom we have received it, and with a view to the unutterable advantage and glory connected with the diffusion of these holy sentiments. That service which is due from man to his maker, has been by general consent denominated *Religion*. A name, however, extremely vague and indefinite, as to its import, embracing within its vast circumference the countless notions and opinions of all who profess to believe in and worship the Deity.

In order more clearly to define this comprehensive subject, it has been distinguished by the name of *natural* and *revealed* religion. The existence of a Supreme being constitutes the basis of what is termed *natural religion*. Admit a God, and by the admission we place ourselves under solemn and indispensable obligations to love, to serve and adore him. The duty is inseparably connected with the relation of the *creator* and the *created*; and is one from which no circumstances or situation can ever dissolve an intelligent being. Love and obedience are equally due to God from all created intelligences.

As the existence of a God is the basis of all natural religion, the doctrine of a Trinity in the God-head is fundamental in that glorious scheme of revelation with which our guilty world is favored. This article of the form of sound words in our holy religion, is not less important than it is confessedly mysterious. This inconceivably sublime doctrine has its origin infinitely beyond the limited comprehension, and consequently above the device of created intelligences. Human reason may demonstrate the existence of a God, and clearly show that *that* God can be but *one*; but nothing short of divine revelation can inform us that there are “*three* that bare record in heaven,” and that these three are *one* essential and incomprehens-

ble Jehovah. This glorious truth is intimately connected with the first lessons of the Bible. No attempts are made at explanation, it is true, even by the inspired penmen. It is the mode of the divine existence; how utterly unavailing then must be every such attempt on our part you will readily see. But the evidence of its truth is *strong, various and indubitable*.

This grand and imposing truth will admit of nothing short of our absolute and unequivocal reception. The plain declarations of scripture must decide our judgment, every step inclining towards an accommodating exposition for obviating its difficulties is ineffably dangerous. To reject it on any principle is to overturn the whole system of salvation; to reduce the scripture account of the work of Redemption by our Lord Jesus, is utterly inexplicable; and to throw into perfect confusion all our ideas of divine revelation; leaving man bewildered in his own wisdom if not involved in most lamentable idolatry.

If this doctrine be without foundation; with much yet hopeless interest may we inquire who purchased the church? Who was Immanuel God with us? and whose soul was made an offering for sin?

On the vain hypothesis that the *Three* spoken of, in the holy volume, are to be understood, not of *persons* but as characteristic distinctions expressive of different official operations of the deity; what conceptions are we to form of the *prayers* and various solemn appeals of the Son of God to his divine Father? as Mat. xi. 25, 26; xxvii. 46. Luke, xxiii. 34; John, xi. 41; xvii. 1. &c. Must we be driven to the absurdity that he addressed those solemn appeals to himself? and that his *Father* was identically himself under another name, differing in nothing except official characteristics?

Let us not flatter ourselves, brethren, that although confessedly we live in times of abounding errors; yet that the denial of the doctrine of the Trinity is not found amongst them. The enemy, whose business is ever to deceive, varies his assaults on truth with the most consummate skill; sometimes by direct and open warfare; often by covert and secret movements. To undermine and root out a fundamental truth, is the infallible means of implanting and nourishing a destructive error. In the soul of man in this respect there can be no possible vacuum. When truth is not to be found, error inevitably exists. Thus the advocates of error succeed most readily, not by openly denying the truth; but by attempting to prove that the doctrine in question is not to be found in *one* scripture and in *another*, until their deluded followers can find it no where in the Bible.

Probably the task would not be excessively laborious to find those around us claiming a commission from the skies, who are exhibiting a plan of salvation not only void of this fundamental doctrine, but utterly subversive of the precious foundation stone that God has laid in Zion. A plan by which many would be compelled, if questioned on the subject, to say, we have not so much as heard whether there be any Holy Ghost; yea, a plan in which it would seem the deity himself, has, at present, no further concern, than

to wait the movements and determinations of his rebellious and condemned creatures that his final decisions may be regulated accordingly.

The scriptures in presenting for our consideration a perfect form of sound words, abound with the most sublime descriptions of the infinite perfections of Jehovah.

His Knowledge, says one, "Is too wonderful for me; it is high, I cannot attain unto it." Ps. cxxxix. 6. "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out;" says another. Rom. xi. 33. His understanding is *infinite!* Of his *power*—it is exclaimed: "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. Not only has he *made*, but also upholds all things by the word of his *power*. Heb. i. 3.

The astonishing mystery of his love moves our souls in holy exultation to unite with the beloved disciple. "Behold what manner of *Love* the Father hath bestowed on us."—So of other attributes.

Can we wonder that a being so inconceivably perfect should have inspired holy men in past ages to foretell with unerring precision multitudes of events, the accomplishment of which extending through many hundred years, must necessarily depend on a countless variety of volitions of moral agents. So obvious is this principle in the divine government, that inspiration affirms, Known unto God are all his works from the beginning of the world; and thus with infallible certainty does he call *things which are not though as they were*. Strictly adhering, therefore, to the Form of sound words, your attention is solicited to the following prominent principle of our holy Religion, viz: That this incomprehensible Jehovah, subsisting in the inexplicable personal relationship of Father, Son, and Holy Ghost, did purpose in himself prior to all time, both *what himself would do and what he would permit to be done* by the various orders of creatures in time and through eternity. Thus he is declared to order all things after the counsel of his own will, and to have determined the times before appointed, and the bounds of the habitations of all nations. Acts, xvii. 26.

If it be an important qualification of limited understandings to act in view of some purposed *end*, certainly supreme intelligence cannot be supposed to pursue an uniform course by acting without an adequate object. The more elevated and perfect the agent, the more elevated and noble the end of all his actions; the infinite God assuredly then can fix on no *end*, as the mark of his operations, but such as is *proportioned* to the nature of his own *infinite mind*.

The same infallible wisdom and power are applied in choosing all the means and securing their operations for the certain accomplishment of the end determined. The wise man about to build, first sits down and counts the cost. The judicious king preparing for war makes a careful comparison, whether with ten thousand he can successfully meet his enemy whose numbers are double. The infinite resources of God, will most undoubtedly be so applied as to

subserve his glorious designs, and must infallibly result in doing all his pleasure. Thus the *divine purposes* are characterized by certain peculiarities, which, when properly understood, must produce awful sensibilities in every reflecting mind.

1st. They are inconceivably venerable for their antiquity, bearing date before the foundation of the world, like God himself, they have no beginning and so are called his *eternal purpose*.

2d. They are absolutely *free* and gloriously *independent*—Who hath been his counsellor.—I will do all my pleasure.

3d. It naturally follows that they are *unchangeable*.—With him is no variableness neither shadow of turning.—I am the Lord, I change not.

4th. They are *universal*; thus he worketh all things after the counsel of his own will, both in the armies of heaven and amongst the inhabitants of the earth.

But with the divine purposes concerning man in his present state and future prospects, have we more particularly to do at present. Uncounselled by any did the Almighty creator determine the nature and constituent properties of man: the imperfections and liabilities of his condition; the precise number and names of all succeeding generations throughout the vast revolutions of time: the modes and circumstances of their existence: the particular path each would take through life: the time and manner of his death, and his eternal destiny all lay open and naked to his view, because within scope of his all-wise decrees, the connexion of divine providence has been unfolded sufficiently to impress this truth upon our minds in a most awakening manner. The *Great Artificer* has joined all the determinations of his will inseparably together by a chain so perfect in its formation that not a link can be broken.

From these views which we presume to be consistent with the spirit and teaching of the Bible, we readily subscribe to the sentiment so clearly revealed in the scriptures and put forth in our ancient form of sound words, viz: By the decree of God, for the manifestation of his glory, some men and angels are predestinated or foreordained to eternal life through Jesus Christ to the praise of his glorious *grace*; others left to act in their sin to their just condemnation, to the praise of his glorious *justice*. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed: and their number so certain and definite that it cannot be either increased or diminished. See Con. of Faith, chap. iii. 53, 4.

This glorious arrangement, so humbling to our proud hearts, is the result of the *free sovereign pleasure* of God. Simply so "Because it seemed good in his sight." Luke, x. 21. Hence the names of some will be found written in the Lamb's book of life, Rev. xxi. 27; Phil. iv. 3; while the names of the *rest* will not be so found. Rev. xvii. 8.

It is, indeed, a delightful truth that God is good to all, and his tender mercies are over all his works. Psa. cxlv. 9. Yet there are *some*, whom he loves as his Jacobs anterior to their actual being; with an everlasting love, and therefore, in time, with loving kind-

ness he draws them. Jer. xxxi. 3. *Some* of whom divine truth asserts; that they were appointed *not* unto wrath but to obtain salvation by our Lord Jesus Christ, 1 Thes. v. 9,—chosen from the beginning, 2 Thes. ii. 13, and ordained to eternal life, Acts, xiii. 48, and afore prepared unto glory as vessels of mercy, Rom. ix. 23. While of the rest we are told they were *blinded* or left in blindness, Rom. xi. and do not believe because they are not of Christ's sheep, John, x. 26, and are styled vessels of wrath, fitted to destruction, Rom. ix. 22. This fearful distinction, we readily admit does not exist, nor its ultimate consequences follow, without due regard to the qualities and dispositions of the soul. No fallen creature can possibly receive admission into the glorious presence of God, unless as a vessel of mercy he is afore prepared, by a conformity to Jesus Christ, for the celestial abode: nor will any be sent to perdition, but, as having *filled* and *prepared themselves by iniquity* for the awful gulph. Yet we are instructed in the infallible word, that the choice of any of the human family to eternal life, is not made on the ground of any merit foreseen in them, or because there exists any moral difference in one from another. Jehovah chose them, *not* because they *did*: but, that he might *make* them to *differ*: as by nature the chosen are children of wrath even as others. Surely if he *saves* and *calls*, not according to our *works*, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, it is not easy to conceive how he should have fixed his *choice according to our works*, 2 Tim. i. 9.

No doubt you are apprised, brethren, that the precious scripture truths at which we have just glanced, are warmly opposed by some amongst ourselves at this day; and although such may be constrained to acknowledge that many portions of the word give countenance to something of the kind; yet seeing that many abuse and fight against these doctrines, would not prudence and sound policy dictate, say they, that we should cease to exhibit them in our ministry, especially as they declare that they can discover no possible connexion the preaching of them can have with the conversion of sinners; yea, that sinners are known to stumble at them, and not a few in our churches have no relish; no not even for their name. But is it come to this, that the unconverted shall prescribe to us what portion of revealed truth we shall preach and what we must suppress? If so, truly, where are we to stop in this work of accommodation? What principle of divine truth is it forsooth that they love? Shall we be told that if we hold fast the Form of sound words and use great plainness of speech in this day of light and refined taste, multitudes will refuse to hear the word, and thus place themselves beyond the means of conversion. Be it so! were there not those in old times who so treated the master? See John vi. 60—66; Luke iv. 25—29; did he suppress the truth to regain them? No! nor did his apostles before those despisers who wondered and perished. Acts xiii. 41.

And as to those in the churches on whom the word of truth produces this painful strangulation, let such

as bring in those who fight against the word answer to the master for the hay, wood and stubble they carry into his temple to feed the flames of their own kindling. But we cannot be persuaded to cast away our sweetest and most precious flowers because spiders may pervert their riches into poison. In the enjoyment of these delightful truths, our souls are much encouraged perseveringly to war a good warfare, notwithstanding our moral hemisphere should be veiled and shrouded in the dark clouds of error and delusion. The weapons of our warfare are not carnal; but mighty through God. The Spirit of the Lord is not straightened. Jesus shall see of the travail of his soul and be satisfied; as most unquestionably, divine *fore knowledge* is inseparably connected with *glorification* in relation to all the objects of his sovereign love. Rom. viii. 29—30.

Beloved, let us then hold fast the form of sound words without wavering. This should be done with much prudence and decided firmness, as probably society in all its parts and relations was never in a state of greater excitability. 1st. This is the distinguishing feature of the age. Every thing is "going ahead" with *locomotive* celerity, and religion is pushed onward to keep pace with the improvements of the times. *Old fashioned religion* is out of date; the reading of the scriptures and preaching of the word in *truth and soberness* fall vastly in the rear; while rash and unscriptural exertions, are hurried forward by a zeal as imprudent as it is highly stimulated, admitting its votaries neither time for reflection or scriptural improvement. Thus persons are too thoughtlessly whirled into the baptismal waters and hastened into the churches without being allowed sufficient time to count the cost, or opportunity to inform the mind as to the important position they assume. In short, every movement is produced as the power of electricity; and the people are supplied not so much with the bread of life as by an artificial stimulus affecting only the passions. Thus true spiritual life and vigor decline while a weak and sickly growth inevitably follows; the great truths of the gospel are not admired, reflected on, received and practiced. The form of sound words is not unfrequently represented as deleterious to holiness, and all who have the courage to hold them fast, are stigmatized as Antinomians, and represented as being unto every good work reprobate.

2d. We should firmly adhere to the form of sound words, as the church of God is fearfully threatened with innovations on every hand. Alchemy seems to be resuscitated: and the *philosopher's stone* diligently sought, not as anciently to convert all into gold, but to transform all into religion. Every moralizing attempt must be appended to the religion of Christ, and made to occupy a seat in the church. The revolution of almost every year introduces some new measures, while the scriptures are tortured to yield some countenance to the darling novelty. Apostolic means are deemed inefficient for the purposes of saving men and glorifying God. Human measures are set up as the criterions by which to decide Christian character and standing in the sight of God. These innovations

are pressed beyond all the bounds of Christian charity and prudence. Under the burning influence of this spirit the *experienced, sober and intelligent* in the churches are held up to public view as "*dead weights,*" *stumbling blocks,* over whom sinners are stumbling headlong into hell and *obstacles* in the way of *God's work*. The youthful adventurer in the ministry considers this portion of the church too often as the proper and legitimate target at which to drive his most pointed weapons. The inexperienced who have but just assumed the armor, readily catching the contagion, usurp the reins; and *Phalton-like*, dash forth the burning ear regardless of consequences. Thus Zion mourns and is divided; her aged sons and daughters who have borne the burden and heat of the day, go forth weeping and find no rest for the soles of their feet.

3d. The church of Christ should most pertinaciously hold fast a Form of sound doctrine, of sound *experience*, and a sound *practice*; for unless these subsist in some good degree all our profession is vain. The neglect of this engenders and diffuses through the community a spirit of infidelity. Religion professes to be of God, and on him its votaries declare their only dependence rests for its final success. No institution was ever more narrowly regarded by the world to discover some discrepancy between profession and practice. When, therefore, associations and combinations obviously of human, and also of recent origin, without the shadow of apostolic authority, are mainly relied on for the triumphs of the gospel; when it is clear that human measures take precedence of scripture authority and primitive practice, can we wonder to hear, as we frequently do from the mouth of the skeptic, that the advocates of religion conscious of the imbecility of their boasted system to withstand the light, and to rest secure on its own basis, are surrounding it with fortresses and intrenchments of human device and ingenuity, having no foundation in the Bible. Does the cause of truth now need *pioneers* to clear the way, *unused*, because *undiscovered*, by infinite wisdom in former days? Are institutions raised up by man's device and ingenuity now necessary, as the nurseries of the church, which were unknown in her infant state? Let us fear, brethren, and be jealous over ourselves, with a godly jealousy lest we by any means be moved away from the simplicity of the gospel; and whilst we fancy we are building up the wall, *we ourselves*, or *others* daub it with untempered mortar. Let us watch and pray lest we do the work of the Lord under deception, and while we fancy we are successfully moving forward christianizing the world, we are not polishing and confirming infidelity.

Finally, brethren, familiarize yourselves daily with your Bibles, stand in the ways and ask for the good old paths and walk therein, and you shall find rest to your souls. Be of one mind; be perfect. Let all your things be done with charity, and the God of peace shall bruise satan under your feet shortly. Peace be with you all.

JOHN MILLER, Moderator.

JAMES B. BOWEN, Clerk.

Fairfax C. H. Va. July 5th, 1836.

DEAR BROTHER BENNETT: I received your kind letter of March 29th in due time, and immediately wrote in answer, directing to Tarborough, in which I requested the 'Primitive Baptist' to be sent on to me; but as the paper has never come to hand, I have concluded my letter must have miscarried. In my former letter I remarked in reference to your paper, that I felt myself peculiarly pledged to support the 'Signs of the Times' according to my ability, from the fact that brother Beebe stepped forward at a time when we much felt the need of some vehicle of inter-communication among the old school Baptists, and whilst no other one of us, would venture a publication of the kind apprehending that in a pecuniary point of view it would be a losing concern; as also, that brother B. had as an Editor, manifested hitherto an undeviating fidelity to the old school stand and cause, and a talent quite equal to our utmost expectation. I further remarked, that I was fearful the expense of a second publication would not be met without depriving the first of a sufficient support. But that as you had ventured the experiment I wished it a fair trial, and was willing to encourage it and extend my feeble support to it, if I found it faithful to the cause of truth and *gospel order*, so far as I found I could do it without injury to the support of the 'Signs.'

I will in addition to the above remarks assure you, my brother, that if the 'Primitive Baptist' is, and remains to be, what, from the information I have of it, I presume it is, I shall rejoice at its meeting with abundant success in conjunction with the 'Signs.'—There is no danger of too much light being disseminated among the churches, whereby the enormity of the abominations which are at this day, palmed upon the public, as *benevolence* and *religious zeal*, may be exposed, and the beautiful simplicity of *gospel truth* and *order*, as contrasted with those corruptions which a resort to human contrivance, instead of reliance on divine revelation and appointment, has introduced; be more fully displayed. Nor can too much talent be employed in exposing these abominations, and drawing this contrast, providing it be talent subdued by divine grace, and humbly exerted under its influence. There is much talent manifested among the religionists of the day, which rushes forward to the contest, secure of victory, from its confidence in its own native strength and in the armor it has borrowed from human science. But God grant, that no old school striping may be left to go forth to the battle clad in any other armor than *the name of the Lord of hosts*, or with any other weapons than the *shepherd's staff*, and *sling*, and *bag*, with the *five smooth stones out of the brook*, therein. If it will not be considered as dreaming; I would add, that if for David's *five smooth stones*, we should substitute the epistles of the five apostles, Paul, James, Peter, John and Jude, we shall have in the unadorned New Testament *shepherd's bags*, what the Holy Ghost has been pleased to give us, as amply sufficient to determine all points relative to *gospel doctrine*, and *practice*, being the decision of the *twelve judges* whom the Lord himself

has seated upon *twelve thrones*, to judge the *twelve tribes of Israel*, spiritual Israel; and by whose judgment thus given will all controversy concerning *gospel doctrine*, *order* and *practice*, be ultimately determined.

In a recent tour to the North, I was for old acquaintance sake, invited, and accepted the invitation to preach in the pulpit of one justly esteemed a Goliath in the *science of religious literature*, (if you can comprehend the idea intended to be conveyed by this phraseology.) In preaching on the occasion I confined myself principally to my text, endeavoring to explain its meaning and illustrate its doctrine and application, without going aside to notice in any way the modern plans of human benevolence. When I had finished my discourse, the Pastor felt himself constrained to address the congregation for a considerable length, and with some warmth of feeling. In his remarks he repeatedly observed that I had preached the truth, but he *labored much*, (whether *in the Lord*, or not, I will not attempt to say,) to clear himself from what he apparently considered an implied reproof in my preaching, for his having adopted new measures in religion since our former acquaintance. Some of my friends afterwards, as I have been informed, speaking of this occurrence, and perhaps rather complaining of the course of their Pastor towards my preaching, seeing that I had not touched any of his favorite plans; a gentleman present justified that course on the ground that I had taken a text which, as he said, I knew would directly cross the path of that preacher.—If a smooth stone thus taken from the shepherd's bag, and thrown by my simple *shepherd's sling*, instead of being hurled by the *engines* of human wisdom, should have the effect upon this Goliath to induce him to place himself, before his people, in the awkward attitude of acknowledging the truth of what I had preached, and yet manifesting himself much hurt thereby, surely none of us, in *fighting the good fight of faith*, and contending with *principalities and powers*, &c. need seek any, more *efficient weapons*, than the *smooth stone* and *shepherd's sling*.

I commenced this letter as I before remarked under the impression that you had not received my other, and for the simple purpose of wiping away any impression on your mind of my having treated with neglect your kind and sympathetic letter to me, as also to renew the request that you would send me your paper, but having been led to enlarge on certain points touched, if there should be any thing in it which you might think profitable to others, you may give it a place in the Primitive Baptist.

Accept my kind regards,

S. TROTT.

Cherryville, Haywood County, Te. }
29th June, 1836. }

DEAR BRO. BENNETT: From information I suppose it probable that you by this time have commenced publishing the "Primitive Baptist." If so, you will please consider Elder Daniel Webb and bro. Sherwood House and myself subscribers therefor for the present year. If I have been correctly informed, in regard

to your object in publishing this paper, it is to maintain the doctrine and practice of old fashioned Baptists in opposition to the innovations of the day falsely called "benevolent operations." Should this be your object may God speed you in your efforts, until you shall have done the thing in contemplation. My feeble efforts (though in a limited sphere of action) have been to show that all the monied institutions of the day are nefarious, and ought not therefore to be encouraged.

There have been many things said and done in the "far west" for and against the unauthorized societies of the day, and much disagreeableness has existed among the Baptists, but I am ready to say that in all probability the time is just at hand, when these disturbances will end; because a final separation must take place between the missionary and anti-missionary. Indeed, in many places a separation has taken place. From the religious publications of the day the readers would be ready to suppose that the mission cause was very prosperous, and gaining adherents with unparalleled success; but of this, I am not so confident as the publishers would have us to be. Speaking in regard to the section of country where I live, I can say it is not so. But my bro. I assure you that we are surrounded with many difficulties, arising from the many different views held by religionists.

I feel pretty confident that should you pursue your object in a laudable manner, that much good will result from the publication of the Primitive Baptist. Such a publication is greatly needed, for many reasons too obvious to need mentioning. Should you have commenced the publication, and the paper forwarded according to the foregoing direction, your money shall be remitted on the reception of the first number: And should it meet the expectation of your brethren here, you may rest assured that great pains will be taken to procure subscribers, and give it an extensive circulation. Excuse the liberty taken in writing so lengthily at present.

Yours in hope of immortality,

WILLIAM PATRICK.

*State of Alabama, Dallas county, }
Athens, July 6th, 1836. }*

DEAR BROTHER EDITOR: Amidst the variety of newspapers that are circulated in our Southern States the Primitive Baptist has reached us, which contains able and well grounded arguments against the traditions of men, or the new schemes of the day. As I have long since desired to see the cause of truth rise and prevail independent of error, therefore I have assumed the character of Agent for your paper, and through my influence and the circulation of a few of the copies, I have obtained the following subscribers including myself.

Brother Editor, I have been bound to my residence for some months by God's providence, so that I could not get out to preach; but my health is much improved and I think that I shall soon be able to give your paper a more extensive circulation.

Yours in the bonds of the gospel,

WM. W. WALKER.

*Person county, North Carolina, }
July 9th, 1836. }*

BROTHER BENNETT: I must pester you again for some more of your papers the Primitive Baptist, although it is despised and scoffed at by a number of people who profess the name of Baptist, but not those of the primitive order. I say, notwithstanding the opposition it meets with from hypocritical workmongers, its subscribers and friends are still increasing.

I am yours, &c. STEPHEN I. CHANDLER.

*Fredericksburg, Va. 4th July— }
Independence!—1836. }*

DEAR BROTHER BENNETT: The Primitive Baptist has regularly come to hand since the date of the subscription I sent you, commencing, I believe, with the 6th No. The subscribers in this quarter, as far as I have learned, are generally well pleased with both the *matter and manner, or spirit*, however others may say it is a *bad spirit*. We have heard of those who call holiness, sin, and sin, holiness; light, darkness, and darkness, light; so Christ, when he cast out devils, was in a *bad spirit*, inasmuch as he done it, through *beelzebub the prince of the devils*, as his enemies declared.

I remain yours in the bonds and afflictions of the gospel.

JOHN CLARK.

*North Carolina, Wake county, }
July 16th, 1836. }*

BROTHER EDITOR: Having been informed that a report was circulating, that is defamatory to me concerning the exclusion of Mr. GEORGE W. WHITFIELD and others from the fellowship of Salem church, Johnston county—I herewith will give you for publication a plain statement of facts, in order if I am, or the church is, to blame, that the public may know how much to censure me or the church for their exclusion. In the first place I will give the charge as it stands on the church book; 2dly, will give the reasons why the church considered herself justifiable in excluding said Whitfield from her fellowship.

The Charge.—At our meeting the 12th of September, 1835, brother Burwell Temple our pastor, brought forward a charge against brethren George W. Whitfield and his wife Catharine Whitfield, and Gray Thomas, for disorder in the church by persisting in carrying on a Sunday school at Sardis meeting house, when a school of the same description had been objected to at Salem m. h. by brethren William Wilder and Arthur Thompson, members of said church, previous to their engaging in said school at Sardis—and they were requested at our meeting in August last to desist from the school and they refused to do so—all

the parties being present and they requested a decision on it. The church received the charge and went into the investigation of the same, and question was put which they would prefer, the Sunday school or the fellowship of the church. They all three preferred the Sunday school, whereupon they were all three excommunicated from the fellowship of the church.

Brother Bennett, having given you the charge, I shall proceed to assign some reasons which go to substantiate the charge and justification of the church. In the first place the church had declared a non-fellowship with all the missionary benevolent institutions of the day, (falsely so called,) before said Whitfield became a member of said church; and oft times to my knowledge had heard the subject conversed on, and the disapprobation proclaimed by members of the church; but notwithstanding all this he became a member of Salem church, which he ought not to have done if he preferred the modern schemes of missions to fellowship of the church. About the formation of the school a Mr. Mourning asked brother Bennet Wall, how many children he had; he (Wall) said he had six, but not all able to go to school. But, said Mourning, that makes no difference, we will count them as our scholars; which gave rise to suspicion that the object was to unite the school to the Sunday School Union, in assisting to swell the numbers of scholars on the pages of the Sunday School reports, which said Whitfield denied. But I ask, what else could have been the motive by such expressions? Another circumstance strengthening the idea of its being united with the Sunday School Union was, that brother Bennet Wall was complaining that he wanted his children's names taken off; when, I am told, Mr. B. Gully, (one of the managers,) said, he (Wall) need not make himself uneasy, for their names were all gone—whether all Wall's children, or the number of the school I know not, as brother Wall had one not two years old. Another thing gave reason for the church to believe the school was united or connected with the Sunday School Union, which was this, they in a short time made up the sum as I am told \$17 50, to buy books; and Whitfield has owned to me there were some books purchased of the Sunday School Union library; and at the same

time knew that the church was opposed to a Sunday school in any degree connected with the Sunday School Union; and I leave it to the people who may be engaged in slandering me on this occasion, if such proceedings do not favor a connection with the Sunday School Union.

It is well known by some of the brethren, that I did labor with Mr. Whitfield, that he would desist from the school rather than mar the peace and fellowship of the church. Another reason why I as an individual could not fellowship him is, that he accused me in open conference of being possessed of Roman Catholic principles, without justifying his expression from the word of God. And, brother Bennett, if there was nothing else, this was justifying to the church to exclude them; for, when I put the question to the church, that all that preferred the Sunday school to fellowship in the church should make it known by rising from their seats, said Whitfield did rise for Sunday school in preference to fellowship in the church; and their vote was so awful to me I reversed the question, and they voted again for the school in preference to fellowship in the church. Now I would ask only in the name of common sense, what else could the church have done but to have excluded them from the church. It is well known perhaps by hundreds, that I did ask the church at the meeting before this decision to use the spirit of forbearance until our next conference, under a hope that he would more maturely reflect on the subject; which I think does not show that I was such a vile enemy to Mr. Whitfield, or sought his downfall. I have often visited his house and enjoyed much satisfaction with the family—but it is involved one to give further reasons for the course the church pursued, and that too the best of reasons, which are the words of God.

First, there is no precept or example in the scripture for teaching such schools as above named on the Sabbath; and if there is no law for it, there is no sin committed if it is not done; as where there is no law there is no transgression, as sin is the transgression of the law. If there be such a command from God to teach such schools on Sunday, I call on my friends and my adversaries to show it to me, as I have never seen it. But this argument that if

there is no law for nor against, there can be no sin if we teach such schools on the Sabbath, and therefore it is for the want of sense that any are wounded about such schools, or any other of the missionary institutions—I shall now show that there is law or scripture to the contrary of such schools as above named, or Bible tract theological schools to educate young men for the ministry, conventions to raise money to convert sinners or send preachers to help God do it, &c. And look that thou make them after the pattern, which was showed thee in the mount. Exo. 25, 40. Here you will see Moses was to build every thing according to the pattern, how many vessels, of what kinds of wood, of what kinds of metals, and where to be placed, of their dimensions all about it; and if Moses were to do all according to the pattern, then if he did more or less he did not do it according to the pattern, which was a law.

Again: Noah was commanded to build an ark, the dimensions all given of God, its length, breadth, and height—how many stories, what kind of wood, and to finish it within a cubit above. See Gen. 6th ch. 22d verse. Again: I will come down to the New Testament to find a direct and perfect law or rule of life for the Christian. It is argued that if the word of God is silent there is no transgression—in order to prove to the contrary, let me for a moment refer back to the Old Testament for one or two proofs on this head.

See 1 Chron. 13th chap. 9th and 10th verses: And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. Now you will see that Uzza was not told of God not to put his hand to the ark, nor to do so; his business was to drive the cart, but he put his hand to the ark, and the Lord smote him—which go to teach us not to preach before we are called of God, and also that there is a sufficiency in the word of God for our benevolence, faith and practice. And when we do that for God, under a notion of righteousness, that the scripture does not speak of, we cast a stigma on the character of God.

Now, Sir, I come to the New Testament. Romans, 14th chap. 13th verse: Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way. Here comes the rule—14th verse: I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. Here comes the rule for the Christian—15th verse: But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Here

comes rule—16th verse: Let not then your good be evil spoken of:—here it comes again—17th verse: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (Mark that.) Here it comes again—18th verse: For he that in these things serveth Christ, is acceptable to God, and approved of men. (Be sure to take care of this.) 19th verse: Let us therefore follow after the things which make for peace, and things where-with one may edify another. (Do not forget this.) Have another—20th verse: For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. Stop and pause on this—has God said do so, and what effect it will have on the peace of the church if I act. Let me put on the cap stone—21st verse: It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. What think you, Christians, is this the direction of God to his children, as a rule of their Christian pilgrimage while on earth?

Mr. Whitfield argued that it was for the want of information was the reason the church opposed Sunday schools. If this was true, Mr. Whitfield was in an error and condemned himself in that thing which he alloweth, according to 15th chap. Rom. 1st verse: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 3d verse: For even Christ pleased not himself.

Brother Bennett, I feel that if I were speaking to you, I would ask the liberty of bringing a few more texts, but I can't speak to you. I must make the venture, and hope you will bear with me as I am on my master's business, and for the good of his dear blood bought children universally. See the 8th chap. of 1 Cor. 8th verse: But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not are we the worse. Now as it respects eating here, we may not understand at all times receive food to the body, but taking privileges or liberty, claiming the right to do with their own whether for or against peace. See 9th verse: But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak. And if you will read the 10th verse, you will see the effect of taking such liberty. 11th verse: And thro' thy knowledge shall the weak brother perish, for whom Christ died? May the Lord give us grace to obey his direction. 12th verse: But when ye sin so against the brethren, & wound their weak conscience, ye sin against Christ. O that Christians may learn more and more of the meekness of Christ, to condescend to men of low estate and sit at the feet of each other in love. Sometimes I hear it argued & insisted on, see that ye fall not out by the way, in order to let them go on in putting stumbling blocks in the way—the text says, fall not out by the way. Now there is no danger of falling out in the way, but by the way there is danger; and it is owing to this by-way business, that there is so much falling out.

There are a great many other things on my mind, but I cannot speak of them now. The above scriptures, brother Bennett, I offer as the principles upon which the church acted in the exclusion of the above named from the fellowship of the church. The brethren at large may take it and compare it with the general tenor of scripture. If I done wrong in the exclusion of Mr. Whitfield and others, I should be glad to see it; for I cannot say like some. I say, if I have done wrong I am sorry for it.

As I expect the rumor hath spread far west, I would take it as a favor if brother Beebe will give the above an insertion in the Signs of the Times.

BURWELL TEMPLE.

The Lord called Levi from the receipt of custom; but the "benevolent" people would call him back—Ed.

POETRY.

FOR THE PRIMITIVE BAPTIST.

Thy time was the time of love. Ezek. 16. 8.

The time was, when thy alien heart
Was far from God. Thy erring feet
Were prone from wisdom to depart;
Thy time was then the time of hate.

Kind Providence was fraught with good,
Thy life preserv'd from mortal fate,
Thy health was pure, and sure thy food;—
Thy time was still the time of hate:

Till sought by him who seeks the lost,
Who told thee thou hadst greatly sinn'd;—
Thy sins became a murd'ring host,---
Thy anguish grew, thy hate declin'd.

Thy heart was pain'd with its own guilt;
Repentance came,--with prayers and tears
Confession pour'd,--thy heart did melt;---
Thy time was such as 'most despairs:

Thy sentence rung with dread affright:
The soul that sinneth, it shall die.
Thy heart confessed the sentence right;---
And thought, "O spare!" were vain to cry.

The Lord by faith reveal'd his life,
Show'd thee, 'twas given for thy own,
Put on his righteousness:---thy strife,---
Thy guilt, thy tears, thy dread,---was gone.

His death to thee a title gave
To th' righteousness his life had wove;
His Spirit did thy spirit lave:---
Thy time was then the time of love.

Since then, when faith and hope decay,
Thou search thyself thy state to prove,
Darkness and grief hang on thy way,
But can't destroy thy time of love.

Though oft cast down, thou burden'd groan,
As on in sorrow's path thou move,
Though sore chastised, weak and alone,
These all have not impair'd thy love.

And when thy suff'ring time is gone,
And God thy spirit home remove,
Thy days of mourning will be done,---
Eternity's thy time of love.---*Ed.*

¶ In reply to repeated inquiries on the subject we state, that none of Elder Lawrence's writings are under copy right; consequently, persons disposed to re-print any of them are at liberty to do so.

We have still on hand, some copies of the Patriotic Discourse, Basket of Fragments, the Mouse trying to gnaw out of the Catholic trap, and, No other than Baptist churches have a right to be called Christian churches---none left of the Whig's Apology. The price for the Basket of Fragments is, 25 cents single, or \$2.50 per dozen---the others, 10 cents single, or \$1 per dozen. *Publisher.*

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. George H. Alexander, *Columbia*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *Richland*. John H. Keneday, *Chalk Level*. Barwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.*

SOUTH CAROLINA—Wm. Hardy, *Edgefield Dist.*

GEORGIA—William Moseley, *Bear Creek*. Robert Gilliam, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. Leonard Pratt, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*.

ALABAMA—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*.

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PENNSYLVANIA—Hezekiah West, *Orwell*.

NEW JERSEY—Wm. Patterson, *Suckasunny*. C. Snyder, *Hopewell*.

NEW YORK—George Clarke, *Buffalo*.

RECEIPTS.

M. H. Sellers,	\$16	Allen Nettles,	\$1 00
A. Keaton,	5	Jos. Biggs, Sr.	0 50
Jonathan Neel,	5	James Ellinor,	0 65
Henry Dance,	5	Godwin Cotten,	0 75
A. V. Farmer,	4	Ruel Anderson,	0 65
Amos Travis,	1	John Williams,	0 50

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the *Publisher*.

¶ The extra copies of our first eight numbers are exhausted. New Subscribers are informed, that they can receive the first numbers of the next volume to complete their subscription year; or, they can subscribe for the balance of the present year and pay at the same rate as for the whole year.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. I.

SATURDAY, AUGUST 27, 1836.

No. 16.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

(continued from our last.)

I now come to show the likeness of these three unclean spirits to frogs, for John says in the text they were like frogs; and why and wherefore is now my business in the text. And first I have told you that frogs are amphibious animals, that is, can live out of the water or in the water; this I have told you was by means of an air bladder under the throat. Now heathen priests, Catholic priests, and Mahometan priests, in this instance, are like frogs; for all false priests can live among Christians or among sinners; or can live a religious life of hypocrisy and deceit for gain, or live a life of a sinner when it most serves their turn. They wear two coats, yea a religious coat, this is in the water; and at other times a sinner's coat, this is out of the water; and all this is supported by their air bladder of internal hypocrisy, or as the scriptures have it, the poison of asps is under their tongues; for it is under the tongue this air bladder is situated—yea, the air hole in the bladder is there even covered by the tongue. This air bag supports them under water, that is, frogs; so the air bladder of hypocrisy under the tongue supports false teachers; yea, if it was not for the flap of the tongue the air bladder would be of no use to frogs; and so if it was not for the tongue, hypocriti-

cal clergy could not support themselves in a religious course. But that bag of poisonous error, that air bag of error, the opening of which is as the stench of a sepulchre; and thus the scripture has it—their throat is an open sepulchre—the poison of asps is under their tongues. And with their tongues they use deceit, and cover the air bladder that holds all their hypocrisy, and thus pretend to lead a religious life; when they can act the sinner in murder, persecution, fire, sword and blood, against God's saints. Have not the clergy of heathens, the Catholic and Mahometan priests done all this, and ten thousand times more, in killing and plundering and burning the ministers and people of God, notwithstanding all their religion and pretended priestly office and sanctity? And I would ask you, has not the air bladder filled with hypocrisy and the tongue supported such priests in their cruelties? Yes, Sir, the tongue, the tongue is that flap that covers the bag of hypocrisy of all false priests, and by which they can live in the water or out of the water like frogs; or in other words, pray and preach and appear as sanctified saints and great friends to God, and yet kill and destroy his people and then obtain their spoil; so may be called amphibious animals like frogs. Such were the heathen, the Catholic, and the Mahometan spirits of the priesthood; therefore like frogs. Yes, Sir, they could kill a saint with as little remorse as a frog would eat up a bug.

Again: you will recollect that I told you the tongue of frogs was tied to the under lip, and not down the throat like high land animals. A fish also has an air bladder within his belly, the frog's is under the throat; the turtle has an air bladder, and I believe that the use of the fish's air bladder is to furnish him with air un-

der water and to poise him in the water—for I have tried it from the sturgeon to the minnow, that kill them without injury to the air bladder and they will poise to the weight of a grain. So wonderfully has their maker constructed them by this air bladder, that they can either lay at bottom, middle, or top, without any difficulty, otherwise they would always have to be on the bottom. The gar can send out air under water like a diving man; this is fairly proven by the blubbers which it makes in the river. The turtle can blow breath on land, yet can sleep in the deep all winter; all is done in my opinion by the air bladder and the tongue, and therefore they are placed different from land animals.

But to return—the frog's tongue being tied to his lips and not coming downwards from his heart, is to show that all the services of false priests are lip service; yes, tongue service, money service—and not heart service, as is the priest of God, for all their services are heart service—read Paul, &c. So were the services of heathen, Catholic, and Mahometan priests, lip tongue services in all their religion. Yes, Sir, it is by the tongue being tied to the lips that the frog is enabled to make his croaking noise from the air bag; so by all false priests it is by this lip tongue tie and air bladder of hypocrisy, that these false teachers croak out all their errors, because their tongues don't come from their hearts nor go with their hearts; for they like frogs carry every man his bag of hypocrisy, and can croak when he pleases his errors and false doctrines; and false teachers are as fond of each other as frogs can be. Thus these spirits were like frogs, for their tongues, lips and croaking.

This won't do—I must be more short, as I want to conclude all I have to say on this subject in my next. Frogs I told you have wide and big mouths, so has the spirit of heathenism—listen: “For the space of two hours they cried out, great is Diana of the Ephesians; her image fell down from Jupiter, whom all Asia and the world worshippeth”—“these be thy gods, O Israel, that brought thee out of the land of Egypt”—“And Nebuchadnezzar set up an image in the plains of Dura, and commanded all men to worship it”—with a thousand other things I could bring to show that the spirit of heathenism has a wide and big mouth like a frog to speak great things. So has Catholicism in its

spirit—listen: Christ's Vicar, Lord God the Pope, His Holiness, Ruler over the kings of the earth, God on earth—altho' a man deflowered the Virgin Mary, the Pope had power to forgive his sins—Universal Bishop, &c. all show that the spirit of Catholicism has a wide and a big mouth to croak out its errors and speak great swelling words, as an apostle says, and sit in the seat of God showing himself as God—with a hundred other things I could bring, to show the big mouth of Catholicism.

So has the spirit of Mahometanism a large and wide wouth—listen: There is no God but God; that is, a unit God and not a triune God; and that Mahomet is his prophet, when he taught lust, polygamy, war, plunder, death, bloodshed, conquest by the sword and the subjugation of nations; and above all, that the sword was the key of heaven and hell; and a future paradise of beastly and sensual gratification of his soldiers' lust, to riot in debauchery and lasciviousness and luxury to eternity. This was a big mouth indeed, frog-like. Thus these three spirits of heathenism, Catholicism, and Mahometanism, are like frogs.

Again: I told you frogs were at all times full of spawns, and thus are prepared at all times for generating. So are these three kinds of priests full of the spawns of their errors at all times, can preach their errors and thus generate more frogs, or waddling tadpoles, provided things happen right—first, that they have a pond or muddy water; secondly, a hot sun. George Whitfield said the devil loves to fish in muddy water; it is so with frogs, they must have muddy water and dead water to spawn in, and hot water also, and then for thousands if the water don't dry up. For spring water, nor well water, nor river water won't breed frogs; there will sometimes be a few tadpoles in the river, provided they can be laid in some little cove where the water don't run; therefore the living waters of the gospel never breed frogs, nor the springs and wells of salvation neither, but the muddy dead waters of errors and self-righteousness will breed frogs by millions; thus the Pharisees were as prolific as vipers, for I have seen one viper have more than seventy young ones. But don't forget that the breeding of frogs depends upon the hot beams of the sun and the continuation of the dead water; for be it known to you, living water or water

that has life, such as springs and rivers, won't breed mosquitoes nor frogs. Then it is false doctrine and the dead waters of errors that breed frogs, provided they be accompanied with the hot beams of the sun; and these hot beams of the sun answers to the hot warming influence of money. Thus the muddy dead waters of heathenism, Catholicism, and Mahometanism, has with the aid of the sunbeams of money, bred its tens of thousands of priestly frogs; and moneyed missions is doing and will do the same, for missions is but a hinder part of the Catholic frog spirit. But remark, if the waters dry up then the tadpole dies; remember also, that the scripture calls the false prophet the tail; this was the tail of the dragon with which he drew the third part of the stars of heaven. Falsehood and false prophets then are the tail. So if the muddy dead waters of error in these three sects could dry up, all young frog priests would die; or if the sun beams of money was to cease, if the water continued, they would die as dead as a door nail; there would be then no more priestly frogs, nor spirits like frogs. Here let me remark, if you will take away the warm, enlivening, spurring, quickening beams of money from missions, then you will see missionaries in their proper colors, dead and inactive; you will soon hear no more the cry, great is the Diana of missions, it came from the apostles; when it is as much in my esteem a falsehood to say that missions founded on money came from God or the apostles, as to say that Diana came down from Jupiter. So then heathenism, Catholicism, and Mahometanism in their spirit are like frogs; and error and falsehood with the aid of money breed the priests thereof, like dead water and sunbeams breed frogs.

Frogs are hopping animals and not walking ones; and you know all God's saints and ministers in and throughout the scriptures are said to walk and run, and not once are they said to hop.

Then the spirit of these three sects differ from the Christian sect spirit; for one walks in God's ways and commandments, the others hop. Thus the frog spirit of heathenism began in Chaldea, and kept hopping from nation to nation and from city to city, until it filled the Grecian and Roman world with this unclean spirit and priest-like frogs. Here let me remark that frogs hop for what they eat, and generally keep hopping until they find some-

thing to eat, and as soon as they find a fine bug by hopping about, they fetch a hop and down with him and then stop a while. Does not this agree with Judas, and with Micah's priest, and with Balaam, with the priests of these three sects? And I think it also fits missionary priests to a t. Some of them have been hopping about from church to church, from town to town, and from State to State, and for what? looking like the frog for a good bug, or money; and if they can find a fat pullet or a good birth, don't they stop awhile? Oh, be sure, frog like; for who would not jump about for money? who would not turn beggar in the name of a society, when he can be well paid for it and make money by begging and preaching instead of working? who would not become preacher and hop about over the country for a dollar a day, or \$40 per month, to distribute Bibles, sell tracts, beg money, be called Rabbi, and have his name enrolled in the periodicals, his horse fed, his boots cleaned, and sit in the chief seat in the synagogue, and have high honor of my lord Secretary, President, &c. If the heathen, Catholic and Mahometan spirits are unclean spirits and the spirits of devils hopping about, so I say is the mission spirit; in my opinion it is an unclean spirit; a devil spirit, because it has the same mark, unscriptural and money. So the Catholic spirit commenced hopping by the Pope's propaganda and missions, and is still hopping by the aid of money and frog priests over the countries of the earth to make by sea and land children for hell. Take away the money bugs and then see how the game goes; see if you can find a naked and suffering Paul, to scour the seas and countries for the love of God and souls. No, Sir, you will find dumb dogs enough that can't bark without money.

The frog spirit of Mahometanism commenced hopping in Mecca, and then with sword in hand in one hundred years hopped over many countries through blood, and over a greater extent of territory than the Romans did in eight hundred years. And what did they hop for? why, Sir, for spoil, and conquest; these fat bugs made them hop. So that put the spirit of heathenism, Catholicism and Mahometanism, and add missionism, and you cannot help seeing that money, spoil and plunder make all these priests hop; yea, money makes these priests like the mare to go.

Show me one instance in the New Tes-

lament, if you can, where a prophet or an apostle hired out himself to beg for money from town to town, or hired out himself to preach at a place or from place to place, or formed money begging societies to support the gospel, and I will give up the point; or show me any thing like money being the stimulus that moved them to preach at this or that place, or that they made a bargain with any church or people for so much money before they would preach for them; and if you cannot do this, for heaven's sake be honest enough to give up the point, and say at once missions founded on money is not scriptural. But you will say the scripture don't say ministers shan't do these things. I say it says the same in effect. What are the preacher's directions in going to preach? Take neither two coats, nor two pair of shoes, no scrip for your journey, &c. if any man have a purse let him take it. But now you have changed the Lord's directions—let the preacher hire himself out to preach; let them form societies to get money for their journey; let them sell their preaching to the churches or people or societies for money; let them form societies and thereby get a dollar a day as they go preaching; let them beg money to send the gospel to the destitute, and put the greatest part in their own pockets as I can show in black and white some have done. I would ask any honest hearted missionary if I can with the New Testament in one hand and the conduct of some missionaries and the subject of missions in the other, dare violate God's truth in so shameful a manner? God forbid. I tell you, reader, it is an unclean, devil, hopping, frog spirit, and subverts the law of Christ and is a curse to the churches.

Frogs hold high heads, and so do the priests of these three sects as could be easily shown. So I say that some young missionaries hold high heads, and some that I have seen have been among the proudest young men I ever saw, so far as I was a judge. All these kind of priests love for other people to work for them.

I have many things more to say on this head, but must desist as I want to close the subject in my next, on these frog-like spirits going forth to the kings of the earth to gather them to the battle of the great day of God Almighty; wherein I shall bring up the rear from scripture proof.

I wish all Baptist missionaries candidly and seriously, as in the presence of God

Almighty, to think whether the good which they esteem that they have done, or are doing by missions, does amount or ever can atone for the evil they have bro't on the Baptist society, in dividing and distracting churches and setting God's people and ministers by the ears, to strive and backbite each other, and write and vilify each other? Shame, shame. Curses, curses, in my opinion, will be on the heads of those that sow discord among brethren; and missions and missionaries have done this throughout the States.

(to be continued.)

JOSHUA LAWRENCE.

Franklin County, Va.

MISTAKEN IDEAS IN MATTERS OF RELIGION.

No. 2.

But that any of the sages and politicians of the world should be novices and idiots in the saving truths of the gospel: yea, that even a master in Israel should not know the things of God's spirit, it cures my wonder, when I turn from what I see in the world to that which I hear from the mouth of the Lord, 1 Cor. 1. 26, 27: that not many wise men after the flesh are called: but God hath chosen the foolish things of this world to confound the wise, and Matt. 11. 25, has hid those things from the wise and prudent which he has revealed unto babes; and Matt. 13. 11: unto some it is given to know the mysteries of the kingdom of heaven, when to others it is not given; and 1 Cor. 2. 8: there is a wisdom of God which none of the princes of this world know; yea, which none that is unconverted can know. V. 14: the natural man receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Here lies the bar in the way, whatever be his endowments in other respects, because he wants the very organ, he needs the illumination of the Holy Spirit to enlighten his understanding so that he may see into the hidden mystery of God. Paul in speaking of this matter says, I was shut up under the law till faith came. Nicodemus when he came to Jesus by night, when Jesus told him of the new birth he was constrained to think how could these things be so. And now a blind man or woman could as easily judge of colors as a man or woman could see into these things without the teaching of the Holy Spirit. When

I was a boy I used to have various notions about religion, but from my earliest recollection I thought that a person had to lop off their outward sinful practices, and pray a good deal and perform a certain round of duties, and then I thought they would be fine Christians. I also thought that when men could pray and talk with great eloquence and appear very sanctified, this was good, sure, and never-failing fruits of religion; but alas, I found that all these were mistaken ideas. And I have found that unless the Spirit of God has operated on the heart, and taught the man or woman their dreadful state out of Christ and made them a new creature, all performances no matter how sacred or seemingly good will avail nothing; for the tree must first be made good and then the fruit will be good, and not until then. Now we have a fruit common among us called apples; some have told me that one seed out of an apple would bring the same kind of fruit as the apple from which it was taken; some also have told me that there was a spark of grace in the child, which if rightly nourished and cherished would grow into a flame and the child would grow up and be a Christian—but I have never seen neither of these things performed, therefore I am disposed to think that they are both mistaken ideas. For when I see an apple tree taken from the wild woods, it has to be cut off and grafted with a bud from a good tree before it will bring good fruit; and as the scripture is plain that we are by nature all sinners, and our Saviour says himself that unless or except a man be born again he cannot be a Christian. Some there be that seem to think that the sinner must perform certain duties, and to use common language work out their own salvation with fear and trembling; which phrase they have found in scripture and have misapplied it I am certain. For David says, the salvation of the righteous is of the Lord; and many passages of scripture go to show that the sinner is going the downward road to destruction until turned about and his eyes opened to see his dreadful state and then he is more like a wild animal penned up that would get out if he could, than like a sheep that will start and run half way to the fold, for he has never been in the fold nor don't know where the fold is—therefore I conclude this also to be a mistaken idea. And some there be that seem to think that after one has

got into the fold that they may run away and be finally lost; but our Saviour says, 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. John, 10th. 27, 28. And Paul says, for ye are kept by the power of God through faith unto salvation. And many other scriptures go to show the safe standing of the saints—therefore I conclude this is also a mistaken idea, and that when we see professors of religion running clear astray, that it is for the want of grace and not for the loss of grace.

KEMUEL C. GILBERT.

PRIMITIVE BAPTIST.

TARBORO', AUGUST 27, 1836.

A SERVANT OF THE CHURCH.

A pamphlet of 26 pages, entitled, "Refutation of Rev. Joshua Lawrence's Patriotic Discourse, &c." and subscribed by the above name, has fallen into our hands. It "is most respectfully dedicated" to the "mothers, sisters, and daughters" of Alabama.

It is not the object of the present article to refute the "Refutation;" for "A Servant of the Church" has done that. In the title of his pamphlet he impliedly promises to refute the "Patriotic Discourse;" but in the commencement of this service he says: "We wish it clearly understood, that we are not about to write a formal reply, to Rev. Joshua Lawrence's Discourse, but we shall hold up to view, *some* of his deformities. Of course, it is clearly understood that some of Elder L.'s deformities held up to view, is the method by which he, as a servant of the church, redeems his pledge of refuting the Patriotic Discourse.

Our design is to notice the method of refutation "A Servant" has taken, and to acknowledge the attention paid to the *Signs of the Times, Primitive Baptist, &c.* In the broad base of his premises he includes "the blood of martyrs—that precious seed of the church;" the perpetuation of the blot upon John Calvin and the Reformation, by the execution of Michael Servetus; the *Signs of the Times and Primitive Baptist, &c.* From these he proceeds to quotations from Elder L. and others, a "string or list of harsh epithets, and ill names," used by J. L. thence, to presume, to conceive, to declaim, to deny, and to condemn; without one complete page of argument in the whole. To prove the divine origin of modern missions, he proposes "a plain simple definition of the word missionary. 'The word apostle,' says he, 'comes from the Greek word *apostello*. The word missionary from the Latin word *mitto*. But these both signify, in English, to send or to send forth. Therefore, the word missionary, when used in a religious sense, signifies a minister of the gospel, or one sent of God to preach the gospel; &c.'" It is admitted that *apostello* and *mitto* signify, *I send*; and that

the word, *missionary* is justly derived from *mitto*. But what were missionary *societies* and all kindred institutions derived from? A Servant's definition of the Greek and Latin terms, would as clearly demonstrate that the present missionary preachers are *apostles*, as that they are missionaries. For he says, both, *apostello* and *mitto*, mean to send or to send forth. And in order to add force to his definition, so as to have any bearing upon modern missions, he has found it necessary in his conclusion, to enlarge his definition, by adding in other terms and other ideas: "Therefore says he, the word missionary, when used in a religious sense, signifies" [*prædicator evangelii*] "a minister of the gospel, or" [*uno mittente Deo, prædicare.*] "one sent of God to preach the gospel." He thus adds in the *authority* by whom a person is sent, and also the *object* or *errand* upon which he is sent; to prove, we suppose, the divine sanction to modern missions. But leaving his forced conclusion, and attending to his definition, it would make missionaries, of creatures and things, of men and devils. See Mark, v. 12: And all the devils besought him, saying [*mitte*] send us, &c. And 2 Thess. ii. 11: For this cause God [*mittet*] shall send them strong delusions, &c. If *mitto* "plainly and simply" signifies to send, then *missionary* plainly and simply signifies one sent. According to this plain and simple definition, the devils sent into the swine, and the strong delusions sent of God, were missionaries. From the above it follows, that the derivation of the word, missionary, proves nothing for modern missions. According to Waldo and Walker, *missionary*, is "one sent to propagate religion." Hence, a Mahometan, a Roman Catholic, or a pagan, sent to propagate his own religion, whether it be, islamism, popery, or paganism, is as truly a missionary, as one sent to preach the gospel. And hence, the term missionary, as applied to the Roman Catholics, has never been denied. "A Servant of the church" must admit, either, that the Catholic missionaries preached the gospel, or that they were not missionaries. If he admits the former proposition, we then know what sort of gospel he believes: if he admits the latter, then he is able to rectify the mistake in a plain term, of all christendom.

In the latter part of his "refutation," (or as he tells us,) some of J. L.'s deformities, A Servant of the church proposes to "prove that the cause of missions, is the cause of Christ." To this intent, he describes St. Paul's tour of preaching, from his appointment by the Holy Ghost, to his return to Antioch; carefully laying down his various courses, and marking the several points at which he touched; noting the help he received of churches, and they again of each other; and with the same pertinence, quotes several passages of scripture, makes his own comment upon them: with which *proof* he brings us to the following conclusion; "These men [Stephanus, Fortunatus, Achaicus,] were the *Board of Managers*. And one of them might have been a *President*, another *Vice President*, a third a *Treasurer*, &c." With this proof, too, we must determine that missions,—societies based upon money, formed of church and world,

with gradations in office, memberships, directorships, &c. for pay, and partially or principally supported by hired travelling agents and stationed officers to solicit donations. Yes: A Servant of the church would persuade us that he has proved by scripture testimony, that, missionary, is one who advocates or unites with a society professedly religious, formed indiscriminately of professors and non-professors of religion, the terms of membership in which require the contribution of a specified sum of money, designed to aid in the spread of the gospel; as well as one who is sent by such a society to preach the gospel: for such is the structure of a missionary society, and such, by custom, has become the true definition of missionary.

In his attention to us:—he says, "By their publications, such as the *Patriotic Discourse*, *Signs of the Times*, *Primitive Baptist*, &c. they are endeavoring to rally their forces, and are utterly contemning and denouncing all benevolent plans of every description." "A Servant" should learn, that veracity receives no honor from this assertion. Again: "We now recommend some of Pope Pius' last advice, &c. to the consideration & imitation of Rev. Messrs. Joshua Lawrence, Gilbert Beebe, Mark Bennett, &c. and all their disciples, together with all those who are busy in circulating those highly prized publications, such as the *Patriotic Discourse*, *Signs of the Times*, *Primitive Baptist*, &c."—A Servant's own advice would have answered the same purpose. There was no need of precept from those who, by example have recommended so zealously a popish policy: for the community of "benevolence" have ventured all to defend the effective engine, [missions,] which, under His Holiness, was operated by Jesuits and others, to check the Reformation, and stop the spread of truth. Consequently, "A Servant of the church" earnestly recommends to us the policy of Pope Paul, without the pains of mentioning his name;—since the method of Catholic and Protestant missions is essentially the same.—Again: he says, "We are surprized at Rev. Mark Bennett, or any other gentleman; to publish or sell tracts for uncle Tim, after his denouncing *all* dealers in tracts, &c." He "assures the reader that those tracts are sold,"—that "Rev. Messrs. J. L. and M. B.—are themselves selling theirs, &c." We would that truth were not so shy! For neither J. L. nor M. B. has sold or received a penny for tracts, in any shape whatever. When A Servant of the church tacitly promises to refute the "*Patriotic Discourse*," and immediately declines a formal reply" and veers to the design of holding up "some of J. L.'s deformities,"—and again shifts to the *Signs of the Times*, *Primitive Baptist*, &c. we would suppose his surprise is not hard to be excited—even by things which have no existence.—He pours forth the following strain:—

"Let the enemies of Christ blaspheme,—let anti-missionaries ridicule—let them charge you with making divisions in the church—let them slander and curse and persecute—fear them not; the conquest is yours—the victory is sure—fear not the Goliaths of the day, nor the Lawrence's, nor the Beebe's, nor the Bennett's, nor all the powers of earth and hell combined; they shall not harm you; neither shall their "*Signs of the Times*"—"Primitive Baptists"—"Frogger Sciences"

—“Telescopes”—“Circulars,” nor “Patriotic Discourses,” ever be able to impede the progress of the blessed cause; but rather be instrumental in hastening the consummation of the glorious enterprise.—“He that sitteth in the heavens shall laugh; the Lord shall have them in derision.”

So it seems by these same missions, which A Servant has so demonstratively proved from the scriptures, are destined with their smile to change the face of nature into the aspect of beauty, and turn all sound into song; that, because of moneyed missions, all quickened and all-glad, hill shall echo to hill and mountain to mountain respond:—that ocean’s roughness shall into elysian ripples glide, and her hoarse roar into music soften, while over her bed, continent to continent shall roll away the gospel of Christ:—that the islands of the sea shall catch the accents as they fly, and bloom, and love, and joy, be seen upon the face of the desert: that, for missions mixed of saints and sinners and united upon lucre, the hearts of the world shall burst forth in rapture, while the bosoms of the church shall kindle and glow with ecstasies never known before:—that broad to heaven shall go up the blended hosannas of all living, while angels slack their anthems and stoop to hear celestial music below; and, receiving new delights, strike sweeter still their harps, to slack no more, enhancing round the bliss of heaven itself. That for the sake of such missions, “*out-court worshippers*”—*nominal professors*—*anti missionaries*,” as well as *papists* shall from the brow of God Almighty reflect the sable hue of their horrid crimes, exciting justice into wrath, and wrath into fury, and fury into rage and storm and destruction, while the armies of heaven and the whole of omnipotence shall be exerted for their awful and eternal retribution: that nature bellipotent, in ire, and reversed, shall summon her haggard hosts—every hill shall become a volcano—every mountain burst with earthquake—every valley yawn infinite, deep and dismal—the earth convulsed totter and groan to its centre—the sea burn bright horror deep through all its bed—the moon stream in blood down the skirts of the sky to paint their conscious guilt and future fate. Such in prospect seems to be the vision of “A Servant of the church.” And such is we believe the strong delusion which hurries forward the lucre plans and their enthusiastic votaries.—*Ed.*

*We will not dispute about the *out-court worship pers*. We would suppose that those who receive into their alliance, without distinction, both professors and non professors, are liable to be found amongst them.

A RIGHT THING REVERSED.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. Luke, v. 27, 28.

Levi was tax gatherer, or receiver of the customs, until Christ called him. He immediately, upon being called, rose up, left all, and followed Christ. To this fact, Mark, and Luke, and Matthew himself, all bear witness. From any thing left on record, we cannot learn that Levi even wanted to see his place

of tax collector supplied. We have no intimation that he delayed, in order to transfer his papers and taxes already collected to another person, and to receive arrearages due him by virtue of his office. Nor have we any assurance that he ever returned to a similar occupation, connected either with state or church. Neither are we authorized to say that any one of the apostles or evangelists filled an office which required him to collect or distribute effects for the support or assistance of the church or ministry, with the exception of one man; and *he cared not for the poor*; and, we may add, neither for the church nor ministry: for heaven’s testimony pronounced him a devil. (St. John, vi. 70.—xii. 6.) When the Grecians murmured that their widows were neglected in the daily ministration, the Lord’s servants answered: It is not reason that we should leave the word of God, and serve tables. (Acts, vi. 2.) “It is not reason,” because others who could not preach the word, could wait on the service of tables; nor is it *duty*, because duty leads the evangelist directly and constantly, (as it did the apostle,) to the ministration of the word of God (2 Tim. iv. 5.) But at the present day, collectors of taxes, or bounties; solicitors, agents, treasurers, &c. are by men, called back from the ministry to the receipt of custom. They have declared by their practices, that is reason that they should leave the word of God, and serve tables. Bible, Tract, Missionary, and Sunday School Union Societies, must be served; and that too, by men called ministers of the gospel, or evangelists.

When Levi was called by the Lord, he left all, rose up, and followed him. But now, when men are called, as they profess, they take all, and sit down in principle, and follow not Christ in this practice. If they do, it is to exceed the limits of what is justly due;—to solicit, as due to the Lord’s treasury, that which is due only to superstition or to avarice. They take all, and sit down in a Theological School;—they take all, and rise up, to follow the way of the world and of mendicants, to secure a subsistence or an easy living. They take all, professors and non-professors, and sit down with them in religious societies, and of them, form religious communities. They take all, the calling of the heathen, the “*carrying to them the bread of life*,” and the “*redeeming of them from the power and bondage of satan*!” They take all, the praise of good works, the glory of *benevolence* and of the arduous and thrice honorable enterprize of converting the world. They have gone in the way of Cain. (Jude, 11.) They have followed cunningly devised fables, and pernicious ways. May the Lord show them the right way, and reform their practice, so far as it consists with his purpose and grace.—*Ed.*

Tennessee, Meigs County, July 14, 1836.

BROTHER EDITOR: Solomon says there is no new thing under the sun, and notwithstanding daily some new fangled plan or scheme under the color of religion presents itself to our view by those money hunting priests, or men who call themselves missionaries, after the name of the apostles of Christ, but would suit their nature in my opinion to be called false apostles, transforming themselves into the ministers

of Christ. Yet when we search the word of God which we are told to do, we there find it hath already been of old time before us; and altho' a number of the true ministers of God have been made like Jeremiah to cry out, my bowels, my bowels, I am pained at my heart, I cannot hold my peace. The alarm of war is sounded, and while those characters have swarmed thro' our land with their packets and laps full of the commandments of men for doctrine, or wild gourds out of the field or world, and spread them by lap fulls into the church; which have not only caused death, but vast confusion and distress, and have caused numbers more of the dear children of God to almost cry out like one of old, they have digged down thine altars, slain thy prophets, and I am left alone and they seek my life. But notice the answer of God: I have reserved seven thousand that have not bowed the knee to Baal. So then, notwithstanding a horrible thing is committed in the land, when we search the word of truth we find that such things have been before us; if not verbatim, have been in substance, and then there is no new thing under the sun. And not only so, but the inspired men of God have so clearly pointed them out and the judgments against them, that it seems like they are not easily mistaken. For we are told prophecy came not in old time by the will of man, (viz: true prophecy,) but holy men of God spake as they were moved by the Holy Ghost; (not as they were moved by the call of §20 a mouth.) And we are told again that there were false prophets also amongst the people, as there shall be false teachers amongst you who privily shall bring in damnable heresies; and that many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you whose judgment now of a long time lingereth not. So then we see there were false prophets in old time, and that there shall be false teachers amongst you. And what was the reason that Elijah believed all the prophets were slain but himself, and all the altars digged down? It was not because he was wont to believe a lie. Say, ye missionaries, if you can answer the question; and if not, let me do it. Were not the false prophets continually sounding all over the land that all the prophets that had cried against their altars were dead, or nearly so; and as a proof of their being right that they were prospering daily? Then the things that are now have been before. How often have the missionary prophets told us, that three-fourths of the Baptists were missionaries, and to my own knowledge have said four-fifths were; and further have said that all the enlightened Baptists from Britain to Japan were missionaries. I suppose they mean all the wise men—well, be it so. But recollect, he takes the wise in his own craftiness.

Let me here observe I am fifty years old, and have a hope that I was found of the Lord and my poor soul made to rejoice in his salvation in my seventeenth year, then living in Burke county, North Carolina; and have been more than twenty years trying to proclaim salvation by grace and exclaim against error, and never have subscribed for a religious pa-

per until I subscribed for the Primitive Baptist; for I have always been opposed to those lying vehicles circulating through the country. But, brother Editor, I believe we were drove to the necessity of having such a paper as yours, that falsehood might be detected and truth appear; and I hope your paper has been strengthening to a great many of the dear children of God. And thus it appears that there are more than 7000 yet that have not bowed the knee to Baal. And now to the case again: How often has it been told to us what good meetings they have, and us a proof that they were right see how they prospered and increased; and truly it does look to me like they do make as much ado at some of their camp meetings as the people did when bawling and dancing round Aaron's calf. Well, if so there is nothing new yet. But, as a proof that the church or anti-missionary (so called by them) is wrong, how often do they tell us we don't prosper, the Lord don't bless us, we are barren, we don't increase? Well, let us see whether these things have been before of old time. When Hagar conceived and found out she was with child, Sarai her mistress was despised in her eye and for aught I know might have said something like what we hear in this day. Now look at Sarai, an old dried up creature nearly 90 years old, she can't breed; and as a proof that I am Abram's wife see I have conceived. Thus Sarai was as much abhorred or despised by Hagar, as the poor hard predestinarian Baptist church is by those money hunters; so nothing new as yet. Here let me observe that Sarai and Abram could not have produced an Ishmaelite, but it takes a third person to assist to produce this Ishmaelite, who was the destruction of the peace of the family—yes, and is yet. The church could have never produced this Ishmaelite, but by the introduction of the precious handmaid money the seed could come. How often have we been told that the poor heathens were going to hell for the want of the Bible and preached gospel, and it could not be sent to them without money; and further, that religion had always cost money, notwithstanding Peter says, Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of a Lamb without blemish, who verily was foreordained before the foundation of the world. Don't think hard, missionary, if I believe Peter rather than you. But to the case again; Sarai looked out one day and saw this Ishmaelite mocking. Let us see if we can find any mockers in our day. We are told there should be mockers in the last time, and the apostle says, these be they who separate themselves having not the spirit. Now, ye missionaries, I ask you if you have not separated yourselves from us, and set up an handmaid that you say will do the duty of a wife, and moreover locked the door so hard that nothing but a moneyed key will unlock it? Brother Editor, do we not hear it said again and again, that the church would not do her duty as a bride, and therefore they have set up the missionary society to do what they believe was the church's duty to have done. And yet they tell us they love her, and whenever the church will do her duty as a bride they will come

back. And agreeably to their doctrine if a man had a wife and she did not altogether do her duty as a wife, he is authorised to set up some procuress out yonder that would do the duty of a wife; but the Lord says, he hates putting away. But here are they mockers, for they say hundreds of souls are going to hell for the want of hearing the gospel, and souls there now that might have been in heaven. This is saying, this man began to build and was not able to finish, and so are mockers; for agreeably to their doctrine, a part of the foundation on which the church is to be built will be naked. So then here are the mockers and nothing new yet, for Ishmael mocked of old time.

But Christ says, all power is given me in heaven and earth and all that the Father hath given me shall come unto me—and, behold I lay in Zion (not in a missionary society) for a foundation a stone, yes and tried too—and, on this rock I will build my church; (not if you don't raise money enough part of the foundation will be left naked)—no, but my counsel shall stand and I will do all my pleasure, calling a ravenous bird from the east, the man that executeth my counsel from a far country, I have spoken it I will bring it to pass, I have proposed it I will also do it. Yes, calling even a ravenous Saul (not from a theological school) but from persecuting the church, and revealing his Son in him letting him know he was a chosen vessel to bear his name to the Gentiles—and as many as were ordained to eternal life believed. Here is work to purpose. Thus when we come to look at the bride the church, the Lamb's wife, we hear her spoken of as a virgin. These are they which were not defiled with women, for they are virgins and as a chaste virgin adorned for her husband; yes, adorned with his beauty, his righteousness, his grace; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But now to the case: those missionaries tell us thousands will be in heaven that will owe their conversion to the efforts of missionaries. I reckon as I am no fence straddler I may say, I don't believe it. David says, through thy precepts I get understanding, therefore I hate every false way. I too, David. Is it not wonderful that this precious handmaid has effected or reared an edifice whose top has reached to heaven, and by so doing thousands will get there and owe their safe arrival there to the efforts of those supervisors? Well, let us see if such things have been of old time. And now for the handmaid: When the sons of God saw the daughters of men that they were fair, they took them wives of all which they chose; and when the sons of God married the daughters of men that they bore children unto them, the same became mighty men. Here you see a mongrel breed arose, and there were giants in those days; and no wonder the people in old time undertook to build a tower whose height should reach heaven. Here you see it hath been of old time, and here let me observe that the sons of God taking the daughters of men produced the mongrel breed which was one of the greatest curses of God on that people. Now notice when they

saw the daughters of men that they were fair, they took them. Now it is here presumed that if they had been as old and ugly as Hagar might have thought Sarai was, they would not have taken them. Now let us begin to examine for the daughters of men. And here comes the Bible Society, the Sunday School, the Tract, the Temperance, and the Missionary Society; that precious handmaid that is now doing that great work which the bride the church ought to have done. (I might have named another daughter, the Stop the mail on Sunday society, but I believe she is such a deformed ugly creature that not many are willing to marry her, and of course will not breed much.) And one thing I will observe here, nearly all those fine dressed daughters come from the east, where all the new fashions, washing machines and patent rights come from; and I say are the daughters of men, deny it who will. And no wonder since they are dressed fine and in all the fashion of the day, that they can tell us that all the rich folks and enlightened wise men are on their side. But I have another daughter to bring up yet, and then point out their husbands and then I will quit. And mind I am not done with Ishmael yet. Esau took him two wives of the tribes Hittites, or the daughters of Canaan, which was a grief of mind unto Isaac and Rebekah; and Rebekah said unto Isaac, I am weary of my life because of the daughters of the land which Esau has taken—if Jacob take a wife of the daughters of Heth such as these, what good shall my life do me? And Isaac called Jacob and charged him that he should not take a wife of the daughters of the land, but told him to go to his own kindred or mother's family and there take a wife; Jacob done so and Isaac blessed him. Well Esau seeing that the daughters of the land pleased not Isaac his father, then went Esau unto Ishmael and took unto the wives he had Mahabbath, the daughter of Ishmael. But mind here, although Esau might have thought he was taking one akin to Jacob's wife, he was mistaken in the family; she was a daughter of Ishmael, which was only a granddaughter to Abram. Now let us examine whether those things that were in old time can be seen amongst us now; and if they can, then nothing new. And let me here observe my poor heart has been made to ache, and sometimes the tears run from my eyes, and I believe numbers of the dear children of God have suffered like old Rebekah and say like her, what good will my life do me if all these daughters get into the church, or Jacob take one of them? And being grieved like Rebekah and feeling assured that they are the production of men and unwarranted in God's word is the reason we have withstood them; believing that the bride or church is the pillar and ground of the truth, and every key and every thing pertaining to the accomplishment of that kingdom is committed to the bride—and that all those societies are the daughters of men and therefore cannot receive them. And thus while we have showed from God's word that they are such, it seems like that they have thought we only opposed them from their name daughter of the land, or society, and thus, Esau-like, again have thought that they

would put a stop to this complaining; and as we would not have any thing but Baptist church, or old Baptists, they have gone and taken another wife, or production of men, called the Baptist State Convention—but it is of the wrong family, it is the daughter of Ishmael. So I have brought up the other daughter and now let us count them: we read that seven women shall take hold of one man (harlots of course) and here are the Missionary, Bible, Tract, Sunday School, Temperance, and that ugly deformed creature Stop the mail on Sunday; if you let me count her and Esau's last wife, the Baptist Convention, makes the seven—and now for their companions, for you know they breed.

Now recollect there were seven sons of one Sceva, (and he was chief of the priests too) that took upon them to call over the name of the Lord Jesus; but the man in whom the evil spirit was leaped on them and so they fled naked and wounded. So all those seven women have a partner, and from what we hear it seems like some of the family of that daughter Bible Society will have to flee both wounded and naked. Brother Editor, since the word baptise is translated immersion, if the word church could be translated society, and religion morality, and the doctrine of Christ the commandments of men, would not all be fixed as well as the devil would want it? And now, missionaries, let me ask you one question: has it not always been one of the strong barriers set up by the Baptists against sprinkling for baptism, because it was not found in God's word? Again and again you have been called on to bring proof from the word of God, but you have failed and begin to tell us what great good you have done and how you prosper, as the only proof the Lord is on your side. But Paul says, they measuring themselves by themselves and comparing themselves amongst themselves are not wise, (and fools of course.) Oh, foolish Galatians, who hath bewitched you—for it does seem to me that they are bewitching the people with great swelling words, speaking lies in hypocrisy, and by these means telling the people the great concern they have about the heathen and poor souls going to hell for the want of the gospel, and that they can't go to relieve them without the people will assist them a little; and by so doing are getting even the hard earnings of the poor widow and the orphan boy, and are now living fat upon it. And here I can't help but think of brother Lawrence's beast that had feet like a bear—notice the feet is what he walks on and bears his body up and carries him to and fro through the world; then while his feet serve to carry him he lves on them also, for he sucks his paw all winter and it looks to me like some of them have been sucking their paw already and are licking their lips for more; for they are coming with flattering words as sweet as honey, and every breath they cry more money—and until those missionaries prove from the Bible the position they have taken, my prayer will be, Lord teach my hands to war and my finger to fight with the weapons of truth and goodness from love, good will, and a zeal according to knowledge.

M. H. SELLERS.

Sumpter County, (Ala) 6th July, 1836.

DEAR SIR: Enclosed you have five dollars, you will therefore please give the following credits, viz: H. Williams, Jeremiah Pearsall, William Melton, Thomas P. Terrel, and bro. Springer, of Tennessee; and at the expiration of the year to continue to them your paper. They are much pleased and highly gratified for the acquisition, "wishing it may have a general extensive circulation"—hoping the anticipated good resulting will be happily realized and confirmed.

There is much opposition discoverable in this region by the adverse contentious party, this however might have been expected, tis not a novel by any means. Opposition and malignity have ever subsisted and will continue so to be to the completion of time. Tis consoling to reflect, however, that it is our glorious and necessary bequest to be calumniated and aspersed; tis a witness, a confirmation of our real inseparable interest, and the sons of Zion have to stand at their post and to contend earnestly and valiently for the sacred truth, and not in a particle give way to the enemy. Tis to be hoped they will at all times acquit themselves like valiant men, like good soldiers of the cross.

For my own part I am glad that an opposition continues, as they possess the odious nefarious principle, that each may be known and the contrast fully exhibited by which means light is more generally and amply diffused, and the two sects delineated and made manifest; calling to mind that all things (no exceptions can be admitted) eventually work together for good to them who are his peculiar favorites. Don't let us be dismayed, but press on to the desired mark, victory is certain; from the contention though an evil, good will ultimately result.

I have noticed in some of your Nos. that your office has been ridiculed and reflected on! "we can expect no more of the cat than her skin," so that I was not much surprised knowing from whence it originated. Envy is conspicuous in defaming—they are apprehensive and fearful that their craft is in danger, it has suffered prodigiously. Envy don't speak well at no time. I have been upwards of forty years a resident of North Carolina, and can for myself, a poor trifling individual, a worm, say that compositions have emanated from the "Free Press of Tarborough" that have done more essential service and real diffusive good there than any other in North Carolina as I know; and the contra ones know it, which gives rise to their aspersions. They feel the effects to their utter confusion, the lamentable cry is reluctantly extorted is, our various profitable crafts are in imminent danger. I could inform you of numerous recent occurrences and anecdotes, the actors of which in the drama only possessing a particle of delicacy would blush and feel remorse on the recital; but at present I shall forbear.

In a few days "Old Uncle Tim's reply to Nehemiah" and the "Patriotic Discourse" attached together will tis presumed make its public appearance in this country; tis much anticipated and ardently looked for. There is to be 3000 copies impressed, to be en

superior paper and neatly bound and well executed, &c.

The Lord bless and prosper you in all your pious, laudable and praiseworthy efforts. Very respectfully, dear Sir, yours sincerely, A. KEATON.

P. S. The "Primitive" is fast gaining ground among us, though it is detested and abhorred by many. I expect to correspond with a brother about 600 miles ahead from this, a new settling and extensive place, where there is a host of missionaries collecting. I want for them to be met. I am frequently assailed and am fond to embrace the opportunity of introducing it, which I must confess I have a secret satisfaction therein. A few days past I was called on in a meeting house to read certain parts—a big fellow of a preacher was reluctantly compelled as it were to hear something read from it, that made him mighty uneasy and visibly unhappy, who was as restless as a demon. Indred he is a peculiar friend to his black majesty, the devil Avaro. A. K.

Edgefield, S. C. 15th June, 1836.

Dear Sir: Some time since I received yours of the 7th March with much satisfaction. I was pleased to learn our worthy friend Mr. Lawrence was still able to oppose spiritual wickedness and corruption, also that you had adopted your present course of opposing the fashionable corrupt schemes of the day, to bring our country under that tyranny that Europe seems to be unwilling any longer to bear. I have delayed answering your letter perhaps longer than I ought to have done, but I have two reasons for it; one is, my almost fruitless endeavors to procure subscribers to your paper, and also my attention to my necessary occupation of life. But I have procured a few subscribers, and wish you to send to me directed to Newberry Court House, one of your semi-monthly periodicals, (with the back Nos.) one dozen of the Patriotic Discourse, and one dozen of the Mouse trying to gnaw out of the Catholic trap, as that work I have not seen, and I wish to see every thing that exposes the progress and designs of popery in our country, either among the Romanists or among other denominations, (for there is plenty of popery not known by that name in our country.) Send to Capt. James Mulligan one dozen Patriotic Discourse, directed to Slabtown P. O. Anderson District, S. C. Direct five of your semi-monthly papers to Mr. William Hardy, Mt. Willing P. O. Edgefield District, with all the back Nos. from the beginning—and also one of the semi monthly's (with back Nos.) to Mr. Peter Black, Lawhorn's P. O. Pike county, Georgia. The above I think amounts to \$10, which I take pleasure in enclosing to you, and hope you will comply with my requests. I also hope you will receive it as a weak though

friendly effort of one who wishes to disseminate correct principles among the people and oppose every corruption that has a tendency to enslave the people and to corrupt our civil institutions. You and I may and do differ in some points of theology; I do not blame you for that, neither can I look to any man or set of men to dictate to me, for we are commanded to call no man master. I care nothing what a man's opinions may be if he is morally honest. From the aspect of affairs, from the unparalleled progress of the Catholics in our country, the progress of the abolitionists and the bold stand of them and their agents on the floor of Congress; and other strife-stirring spirits round about our borders; and an overwhelming flood of fashionable religious corruption throughout our whole country, it requires not the ken of prophecy to foresee the downfall of these United States, unless prevented by the kind interposition of God; for no earthly power can prevent it without immediate reform. Therefore I think we shall soon be called on to make a decision, and either offer our lives a willing sacrifice for our country's benefit, or accept unconditionally the yoke of priestcraft which Europeans are just ready to shake off. With all these demonstrations before your eyes that wicked priests and their agents in offices are now endeavoring to change our government, to free our slaves, make slaves of freemen, to introduce a tithing system, and all the evil that wicked priests have heaped on other countries, let nothing cause you to relax your opposition to them while time shall last, or there is one in America seeking after undue power.

Yours with due esteem,

JOHN CHAPMAN.

Georgia, Bibb County, July 27th, 1836.

Dear brother Bennett: I have the pleasure of writing for a few of my friends for your valuable paper the Primitive Baptist, which I think is doing much good in this section, tho' some folks do not like it. But I have received up to the 13th No. and am well pleased with the doctrine it contains, and therefore shall endeavor to give it a wide circulation. I think I shall be able to get several subscribers more in this section. I live in the bounds of the Echoconnee Association, and we have had a majority as yet in our Association that are opposed to the present schemes of the day now in operation for to form societies to raise money to send the gospel to convert the heathen. It looks to me that some of our brethren by the way they act and talk about raising

so much money, as though the Lord without their aid will not save his people. Nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are his. 2 Timothy, 2d and 19th. Again: Acts, 2d, 39th: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

May the God of all grace bless you and your correspondents with health and strength of mind in the good cause of the Lord. I am yours in the bonds of the gospel of a dear Redeemer.
JONATHAN NEEL.

N. B. Several of my friends wish to know if they can get a considerable number of copies of the Basket of Fragments, as they think they would be very useful here, and wish to know if brother J. Lawrence has any now by him, and upon what terms they could get them here. I have one copy myself and am well pleased with the doctrine it contains, for I think I do believe in the doctrine of predestination and election, and that God will save all his elect children with an everlasting salvation. Yours, &c.
J. N.

*Person County, North Carolina, }
August 12th, 1836. }*

BROTHER BENNETT: Having recently received some communications from an old preacher in Alabama, who states he is a missionary, and in favor of all the institutions of the day that I called devil inventions, and requesting me to take a retrospective view of my letter of April 22d, in the Primitive Baptist, and compare its contents with the word of God—having done so, he failing to forward his name with his communication has deprived me of the privilege of corresponding with him by private letter per mail, as such I have concluded to address him in a public manner through the medium of your periodical. If you have no objection, please insert the following in your paper for the perusal of my old friend in Alabama and others.

My correspondent says he is an old man and has been preaching nearly thirty-five years, and multitudes of years should teach wisdom. Job, 32d ch. and 7th verse. But great men are not always wise, neither do the aged understand judgment. Verse 9th. Therefore I said, hearken to me; I also will show mine opinion. v. 10. The missionaries have pretended to much humiliation, love and friendship towards

their opposers before the world, but have frequently condescended to that low and ungentlemanly manner of writing private and abusive letters from different parts without any name assigned to them. So let it be, there is a day coming when the secret designs of those men will be bro't to light before an assembled world.

We now come to notice what Christ said, Matthew, 18th ch. and 6th verse: Whoso should offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Take heed that ye despise one of these little ones, God keepeth them as the apple of his eye, and whoso toucheth them toucheth the apple of his eye. Verse 7th: Wo unto the world because of offences, for it must need be that offences come; but wo to that man by whom the offence cometh. Paul said, mark them which cause divisions and offences. Now it is clear to every discerning mind that there are great divisions, and offences, and discords amongst the Baptist denomination; and wo to that man or to that party by whom offences, divisions and discords have come; it were better for that man if he had not been born. Now the question is, which party, the missionaries or the opposers, have caused the offence? My old friend says the latter, for calling their new mission societies devil inventions, and excluding all that join them. He further intimates, that the opposers are like the Popes afraid for the Bible to be circulated, or gospel truth infused through their Tract Societies. Now my old friend is under as sad a mistake as Saul was when he thought he ought to do many things contrary to the name of Jesus. The missionaries say the Bible Society is distributing the Bible to the poor gratuitously; but do they not first beg the money from the public by promising it for the poor, Judas-like? Do they not then beg more to hire agents or pedlars to go about and sell them at any price they can get? This looks like selling the ointment for the poor; not that he cared for the poor, &c. Again: do they infuse Bible knowledge through their tracts? This seems to be their chief engine by which they design to wean the affections of the rising generation from the Bible, and from so many gross, wicked, vulgar expressions that they say are in the Bible,

which makes my old friend tremble when he reads them. This favors popery and smells of craft. What does the Tract Society teach? It tells us that there are numbers in hell for whom Christ died, all for the lack of our benevolence; that females by their influence can save or damn their children, yea, save or damn the world. Is this bible doctrine? Strange that people who profess to be so zealously engaged in spreading the Bible, do not read it nor understand its contents. My old friend ranks the opposers to the new mission schemes with the Roman Catholics; for, he says, they opposed mission systems. If my old friend is not acquainted with history nor the Bible, I will inform him that the Church of Rome has done much in the mission cause; their priests in many instances drew geographical lines of parishes and bishoprics among the pagan nations, and sent forth booted apostles or missionaries with military fame to dragoon the perishing heathen into their belief, all under the name of benevolence, and nations were baptised at the point of the sword. Numbers of missionaries were sent to the remotest parts of the world—in India, China, Japan, thousands were won over to the Catholic faith by those artful Jesuits and monks. Now notice the Church of Rome stood for many years for nothing more than a small assembly of converted Jews, who met for worship in a hired house of one Paul, then a prisoner, &c. But when Constantine the Great embraced the Christian faith and established religion by law, the bishops soon rose to pre-eminence among their brethren. Next came arch-bishops, patriarchs, ex-archs, popes, cardinals, monks, nuns, synods, dungeons, gibbets, flames and death. Thus we see the Bishop of Rome rose by gradual steps to eminence and authority over his brethren, until he acquired the title of Universal Bishop, sitting exalting himself above all that is called God or is worshipped. Now did not the devil invent the plan, the means and instruments to bring the church in this condition? Paul says, even him whose coming is after the working of satan, with all power, signs, and lying wonders, &c. Thus we see that missionary auxiliaries were the principal instruments by which the Church of Rome was eleva-

ted to that pitch of worldly grandeur. Now I ask my old friend if the introduction of these auxiliaries and institutions, which raised the clergy to such eminence above their brethren as lords over God's heritage, was not the cause of offence? Did not the meek and humble saints of God soon suffer banishment, dungeons, gibbets, flames and death, for the sake of the religion of Jesus? Then it were better for them that millstones were hanged about their necks and they cast into the sea than to have brought such devil invented systems into the church, which caused the saints to wander in sheep skins and in goat skins, and in dens and caves of the earth, of whom the world was not worthy.

We now come to notice the situation of the Baptist church in America since the Revolution; or since mystery Babylon with her sixteen thousand pounds of tobacco and all her tithing priests have been thrown off and free enquiry granted. Here the elders, deacons, and laity are all upon a level, endeavoring to cultivate love, peace and harmony, and the Redeemer's cause gradually advancing. The rich and poor all upon an equality, all endeavoring to take the word of God for the man of their counsel, and keep up discipline according to the direction of Christ and the apostles. But when the time come for Paul's prophecy to be fulfilled, there shall arise men of your own selves, speaking perverse things and great swelling words to draw away disciples after them, having men's persons in admiration because of advantage, Acts, 20 ch. 30 v. then comes offences. Mark them which cause divisions and offences. The Baptist church, the regulars and separates, were united upon the principles of the doctrine of eternal and unconditional election, without any mixture of human merit or missionary inventions; believing that the word of God is of divine authority and contains all things necessary. See History Kehukee Association, page 48. The opposers to the new mission systems maintain the same principles upon which they were united; but since the introduction of mission systems among the Baptists in America, offences have been introduced. Then woe to that man by whom the offence cometh. The missionaries have caused offences, then it were better for them had they nev-

er been born. I know they have entered the church like wolves in sheep's clothing; they have pretended to as much love as Judas, when he said, hail master, and kissed him. I know they have endeavored to dupe and hire ministers to unite with them, and all those who could not see out of their eyes nor unite with them in their popish traditions and unscriptural inventions they would give them the following epithets, ignorant, lazy, do-nothing, backsliders, narrow, contracted, self-willed, antinomians, fools, &c. Now I ask my old friend, if this don't look like causing offences? who under the heavens could sit in communion at the Lord's table in fellowship with such a clergy? If any pretend to do so they act the hypocrite in full bloom. Some missionary preachers have said, it was right for the clergy to fix principles of doctrines and discipline for the church; this is like popery. Some missionaries have said the people ought to give the tenth; this is tithing priestcraft. Some missionary preachers have said, you had better join me now, while you can do it in credit; this does not sound friendly to free inquiry. But I am willing they should worship their God according to the dictates of their conscience, say their own prayers, preach their own sermons, wear their own broad-cloth, boots and spurs, ride in their own gigs, and leave me and others to do the same, without writing so many letters to me from different parts without any name assigned to them, which makes me think they have some secret design in their craft. They will not come to the light, lest their deeds should be made manifest.

I shall now give my reasons more fully why I believe our modern mission systems are devil inventions. First, God is not the author of confusion, but of peace; but wherever these mission systems have come they have caused divisions, offences, discords and confusions, both in church and state. They have proved obnoxious to the well being of man. They have sent missions to the Sandwich islands—have they accomplished their purposes there? They have sent missions to Burmah—have they accomplished their designs there? They have sent missions among the savage Indians—have they converted the savage tribes to the Christian faith? These are questions I should like for my old friend in Alabama, or some missionary, to an-

swer. They have petitioned for legislative sanction—Christ said, my kingdom is not of this world. They have taken a deal of pains to show their system to be of divine origin, but have always failed—but if they want scripture authority for their systems, see Matthew, 26th ch. 14, 15: Judas said, what will you give me and I will deliver him to you? Here the chief priests were convened together in counsel, and they covenanted with him for thirty pieces of silver. Here Judas acts as agent for that Convention, and the thirty pieces of silver was his wages. Now the scripture says, the devil having put it in the heart of Judas—here the devil invented the system. What say you, my old friend, was not this a devil invented system? Remember, Judas wanted the ointment sold for the poor, not that he cared for the poor. The missionaries are begging for the poor, not that they care for the poor; but because they, Judas-like, go for the bag—and of just such hypocritical pharisees Christ said, ye are of your father the devil, and the lusts of your father ye will do. John, 8 ch. 44 v. He calls them a generation of vipers, and said, how can ye escape the damnation of hell. Matthew, 23d ch. 33 v. He calls them blind guides, which strain at gnats and swallow a camel. Paul said to just such a craftsman as our modern missionaries, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Acts, 13th and 10th. The spirit of prophecy calls such, seducing spirits and doctrines of devils. Timothy, 4th and 1st. Peter calls such, damnable heresies through covetousness with feigned words make merchandize of you; and they have exercised with covetous practices cursed children, &c. Jude says, wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, &c. John said, receive not such into your houses, nor bid them God speed—for Paul said, such are deceitful workers, transforming themselves into the apostles or missionaries of Christ, and no marvel, for satan is transformed into an angel of light. 2 Cor. 11 ch. 13 and 14 v. Here we see the devil has ministers called apostles or missionaries who judge for reward, and teach for hire, and divine for money. Micah, 3 ch. 11 v. which I think corres-

pond with the conduct of our modern mission systems; which agrees with the practice of pharisees, who bound heavy burdens grievous to be borne, &c. The pharisees made broad their phylacteries, and enlarged the borders of their garments, and loved the uppermost rooms at feasts, and chief seats in the synagogues, and greetings in the market, and to be called of men Rabbi, Rabbi—so do our modern missionaries. They devoured widows' houses, and for a pretence made long prayers—so do the missionaries. They compassed sea and land to make proselytes—so do the missionaries. They paid tithes of mint, &c. and omitted the weightier matters of the law, judgment, mercy and faith—so do the missionaries. The pharisees were in the broad road—the missionaries boast of nine-tenths of the Christian community being in their road. Christ said, wide is the gate that leads to destruction, and many there be which go in thereat; narrow is the way that leads to life, and few there be that find it. And thus we read there shall be many deceivers, many shall follow their pernicious ways, many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and done many wonderful works? If these scriptures do not apply to our modern mission systems, I am yet a fool in religious politics. But as a citizen in a free government, possessing a patriotic spirit with republican principles, I feel willing they should enjoy equal rights and privileges, which the fundamental laws of our nation has guaranteed to every denomination or individual. But are the missionaries satisfied with equality? If so, why do they petition for legislative sanction? This is sufficient to prove that they are not satisfied with equality; but they want the pre-eminence like the priests of Rome, to sit as lords over God's heritage—like tyrants, usurpers of the rights and privileges of the free people of America. May the great God who rules in the kingdoms of men forever divest them of that power. May he preside over our nation and cause that free enquiry may be granted to the latest posterity, is the sincere desire of your humble servant and well wisher.

STEPHEN I. CHANDLER.

Advice of Infidelis to Parson Out-and-In.
Should you be asked, what Jesus did for

his people? You must answer, as it were in rapture: O he hath done great things for us. He descended from the heavenly glories, and assumed our nature. He hath abrogated the severity of the old, and introduced a new and milder law; lived agreeably to the precepts of it himself, and when his instructions were finished, he confirmed us in his ways, and sealed the truth of his doctrines with his own precious blood.—*Infernal Conference.*

Ditto.—Observe me then, my good friend Mr. Out-and-In, the first thing to be done, is, to draw as thick a veil as possible over the personal excellencies, grace, and righteousness of Immanuel; for these, wherever they are preached, have a tendency to eclipse all human glory, and greatly to diminish the profits of the altar; which you know are the principal things that ought to be advanced.—*Ditto.*

Tithes.—A certain woman found by the way side a lamb perishing with cold and hunger. She had pity upon the lamb, and took it to her house and nursed it, and brought it again to life.—And it came to pass that the lamb grew up and was a goodly ewe, and had a large fleece. And the poor woman sheared the ewe; when, lo! the priest came to the woman and said, "The first fruits of every thing belong to the Lord—and I must have the wool." The woman said, "It is hard;" the priest said, "It is written"—and so he took the wool. And when it came to pass, that soon after the ewe yeaned and brought forth a lamb: when, lo! the chief priest came again to the woman and said, "The firstling of every flock belongs to the Lord—I must have the lamb." The woman said, "It is hard;" the priest said, "It is written"—and he took the lamb. And when it came to pass that the woman found that she could make no profit from the ewe, she killed and dressed it; when, lo! the chief priest came again to her, and took a leg, a loin, and a shoulder, for a burnt offering. And it came to pass that the poor woman was exceeding wroth because of the robbery; and she said to the chief priest, "Curse on the ewe! Oh! that I had never meddled herewith!" And the chief priest straightway said to her, "Whatsoever is cursed belongs to the Lord"—so he took the remainder of the mutton, which he and the Levites ate for their supper.—*Plain Truth.*

THE MYSTERY OF FAITH.

SECTION XII.

The mystery of the Believer's fixed state further enlarged; & his getting forth out of evil.

Behold, I'm all defil'd with sin,
Yet lo, all glorious am within.
In Egypt and in Goshen dwell;
Still moveless, and in motion still.
Unto the name that most I dread,
I flee with joyful wings and speed.
My daily hope does most depend
On him I daily most offend.
All things against me are combin'd,
Yet working for my good, I find.
I'm rich in midst of poverties,
And happy in my miseries.
Oft my Comforter sends me grief,
My Helper sends me no relief.
Yet herein my advantage lies,
That help and comfort he denies.
As seamsters into pieces cut,
The cloth they into form would put.
He cuts me down to make me up,
And empties me to fill my cup.
I never can myself enjoy,
Till he my woful self destroy;
And most of all myself I am,
When most I do myself disclaim.
I glory in infirmities,
Yet daily am asham'd of these:
Yea, all my pride gives up the ghost,
When once I but begin to boast.
My chemistry is most exact:
Heav'n out of hell I do extract:
This art to me a tribute brings
Of useful out of hurtful things.
I learn to draw well out of woe,
And thus to disappoint the foe;
The thorns that in my flesh abide,
Do prick the tympany of pride.
By wounding soils the field I win,
And sin itself destroys my sin:
My lusts break one anothers pate,
And each corruption kills its mate.
I *smell* the bait, I *feel* the harm
Of corrupt ways, and take th' alarm,
I *taste* the bitterness of sin,
And then to relish grace begin.
I *hear* the fools profanely talk,
Thence wisdom learn in word and walk:
I *see* them throg the passage broad,
And learn to take the narrow road.

In reply to repeated inquiries on the subject we state, that none of Elder Lawrence's writings are under copy right; consequently, persons disposed to re-print any of them are at liberty to do so.

We have still on hand, some copies of the Patriotic Discourse, Basket of Fragments, the Mouse trying to gnaw out of the Catholic trap, and, No other than Baptist churches have a right to be called Christian churches--none left of the Whig's Apology. The price for the Basket of Fragments is, 25 cents single, or \$2 50 per dozen--the others, 10 cents single, or \$1 per dozen. *Publisher.*

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“Come out of her, my People.”

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SATURDAY, SEPTEMBER 10, 1836.

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FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.”

(continued from our last.)

We will now advert to that part of the text yet unexplained—“which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” I might speak of the miracles that these spirits of devils are said to work in their going forth to the kings of the earth, as that has not been explained; but I must refer you to heathen mythology, their oracles, &c. and to the history of the Church of Rome in her course, for lying wonders and miracles said to be wrought by that church—and also to Prideaux’s Life of Mahomet, and other writers on Mahometanism for a more full account than I can here give of any of them—as it would take another piece on that subject, and I am anxious to finish in this piece.

Then I shall commence this with—“which go forth,” &c. Now by reading the Bible you can there see that heathenism commenced in Chaldea, or Syria, before the days of Jacob; for Laban, Rachel’s father, was a Syrian, whose gods Rachel stole. Then immediately after the flood heathenism or idolatry began in Syria, and from thence went forth throughout the Babylonish empire. From thence to Egypt, Greece, Rome, and all nations and Kings, Israel not excepted, nor Philistines;

Moabites, Ammonites, and all surrounding nations were settled idolators; and many nations remain so to this day, as India, China, Japan, &c. Now all along to this time the heathen nations have been gathering to battle against the great God, and will continue to do so to the great day of God Almighty. So has the beast, or Church of Rome—the spirit that has attended that community, as well as the spirit of heathenism, has been gathering her armies of priests, monks, friars, popes, and cardinals, against God, his truth, his gospel, his ordinances and people, all along from 323 until now; and will continue so to do until the great day of God Almighty. So has Mahometanism—the spirit that has attended this mighty body of professors of Mahometanism has ever since the year 611 been gathering to battle, and will continue so to do until the great day of God Almighty, mentioned in the text.

But what is still worse, the cursed spirit of moneyed missions, that had its origin and sprung from the beast, has divided and rent churches, Associations, and ministers apart; and has been and now is gathering the Baptist society in battle array against each other, members of the same church against each other, churches of the same Association against each other, and these wars and fightings among the Baptists have sprung from missions—and that man that denies this fact that missions and the moneyed schemes of the day is not the cause, I say in plain English tells a lie; for I have witnessed these facts for twenty years. Then missions is gathering the Baptists to war against that great day of God Almighty; and well it may, because missions is one of the spirits of the beast and a devilish spirit, because it is a religious spirit for money. And by the Baptists suffering this spirit of missions to

creep in among them, yes this spirit of missions to make money for the priests, war is the effect; as it was by this same spirit getting into the primitive gospel church. For no sooner than a spirit to make money for the priest, whether in heathenism, Catholicism, or Mahometanism, war is the effect. Then well said St. James, "whence come wars and fightings among you? come they not hence, even of your lusts that war in your members." Then as soon as the lust of money and titles was introduced into the Baptist church, from then until now wars and fightings have been the effects among the Baptists and will be so; for the old Baptists are of too high birth to give up the old truth, and make a compromise with a set of speculators—and the others can't give up, and why? because of the loss of their loaves and fishes. So war will be the consequence among the Baptists until that great day of God Almighty. And in one year after missions was introduced into the Kehukee Association, I said to a brother minister, I tell you, Sir, missions will divide the Baptist society throughout the States. So it has come to pass, for the mission spirit is the spirit of the beast, the spirit of war, the spirit of division, discord, contention, lying, deceit, guile, and a priest money making spirit—and I don't hesitate to say, a devilish spirit; and its effects among the Baptists prove the facts. Then let us war on from tongue, pen, pulpit, and from press. Although no man can be more willing to see again a union and oneness among the Baptists than myself, yet nothing will make a union with me but a giving up entirely all the new schemes of the day, and returning to that ground on which the Baptists stood before the introduction of those schemes into the churches and Associations; until that is done, we shall not be brothers in full fellowship on my part.

But still I believe this war will be productive of good to the old Baptists, in sifting out of the churches the Arminians, free-willers, and self-righteous Baptists, of which sorts the churches had become full; and make the old Baptists more cautious hereafter how they build churches.

Now we will, as I promised in my last, come to the scriptures and sketch some texts from the balance of this book of Revelations to the end of it. And first, my text is the 14th verse of the 16th chapter: "Go forth to the kings of the earth, and of

the whole world, to gather them to the battle of that great day of God Almighty." Now you know I have told you that these three religions and the spirits thereof have gone into all the world, and that these three religions are at war with God, his ministers, his gospel, and his church, his truth, and his ordinances; and whoever will reflect on the same, will find it a fact. Did God ever send a minister to preach Mahometanism, or heathenism? No, Sir, nor Catholicism either. If he did, he has sent a counter revelation, and the scriptures are null and void.

By the great day of God Almighty in the text, you are not to understand the day of the end of the world; but the great day when his wrath shall be poured out on heathenism, Catholicism, and Mahometanism, as his enemies and the enemies of his church; in which day, or great day of God Almighty, the beast and false prophet are to be taken and cast alive into the lake of fire, burning with brimstone, as the 20th verse of the 19th chapter shows. These spirits are gone forth to gather to battle, and the 16th verse of the 16th chapter shows where this gathering together of the nations is to be: "called in the Hebrew tongue Armageddon." Now this is the only place in the whole Bible that this word Armageddon is found, and I don't understand the Hebrew language therefore cannot fix on any particular place, whether in Asia, Europe, Africa, or America, where this great battle is to be fought. Let it then suffice for us, that there is to be such a one at some place hereafter in the world, designated by John, Armageddon as the place of this gathering and battle, and the taking of the beast and false prophet, and slaying the rest with the edge of the sword, and filling the fowls with their flesh.

I am inclined to think that this word—Armageddon, has a reference to the word, waters of Megiddo—in the 5th and 19th of Judges. Read the 4th and 5th chapters of that book, and you will find that Israel, God's chosen people, had long been oppressed by Jabin king of Canaan, and that all the kings and generals under the influence of Jabin gathered their armies at the waters of Megiddo to fight with Israel. The 19th verse reads: "The kings came and fought; then fought the kings of Canaan in Tanach by the waters of Megiddo; they took no gain of money. 20. They fought from heaven; the stars in

their courses fought against Sisera." In this battle of the kings of Canaan, Deborah and Barak prevailed and overthrew all the kings of Canaan, and broke the yoke of Jabin from off the neck of Israel, who had for 20 years oppressed them. So God's chosen spiritual Israel will in the great battle mentioned in the text, overthrow the heathen, Catholic, and Mahometan powers, and ecclesiastical kings and nations, in the battle of that great day of God Almighty; and set his church free, entirely free from all these oppressive powers, by means of which powers she has for ages waded through oppression and blood, like oppressed Israel of old from a heathen king.

Now here let me remark that there have long been and now are, four spirits in the world that will effect a decision in this battle of God. First, the spirit of civil liberty; second, the spirit of tyranny, or monarchical government, whether considered as hereditary monarchy or imperial tyranny. These two spirits, of liberty and tyranny, all men of consideration in politics know have been from time immemorial at war in the nations; and that these two spirits generate war as they did in the American Revolution, then France, then other nations; and this spirit of civil liberty is not dead, nor is the spirit of tyranny. Now you cannot help knowing, that it was this spirit of liberty that the allied powers formed themselves into an Holy Alliance to stop under Bonaparte. They have only smothered it as fire in a sheaf of flax; this heaven born principle given to man by his maker, is yet burning in the bosom of man; and when the spirit of liberty shall become a match for the spirit of monarchy in the nations, then monarchy will be overthrown and meet its just doom among the nations, and man ascend to that scale of being in creation for which his maker made him, and this will be brought to pass in that great battle of God.

The third spirit is that of religious liberty, the fourth is that of priestcraft or ecclesiastical dominion and tyranny. Now, Sir, these two spirits have always been at war—the prisons of Spain, France, and England prove the fact, as well as the fields of Europe drenched in the blood of Protestants, where these two spirits have warred and plead their rights at the mouths of fiery cannon and glittering bloody steel; in which struggles of blood the spirit of religious liberty only gained the humble point of toleration, which has been widen-

ing towards liberty of conscience ever since; but the point is not yet settled in many nations. These spirits are yet at war in all nations in all sects more or less; for all are saying, I am right and you are wrong. This is not like the primitive church, they were of one heart, and one soul, and of one accord; and the gospel church must come to this again, after the 1260 years of the reign of Catholicism.

Then the three frog like spirits will gather the kings and nations to battle, and these other four spirits are the inflammable substance on which they have to work in order to effect it. I have a thousand things to say here but dare not, as I wish to finish in this piece.

To the scriptures—as I have said some things about the battle. Here let it be recollected, that in the 19th chapter Jesus Christ appears on the white horse with a vesture dipt in blood, &c. The 17th verse: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come, and gather yourselves together unto the supper of the great God; 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20. And the beast was taken, and with him the false prophet," &c.

Now Jesus Christ and anti-Christ have long been at war; the church of Christ and the church of anti-Christ are the two armies; they have long been fighting, but at this battle Christ will come to the assistance of his church. And as anti-Christ has and will have on his side all the kings and nations that are in favor of ecclesiastical and civil tyranny, so Jesus will have on his side all the kings and nations in favor of civil and religious liberty in aid of his church. For he will stir them up as he did Deborah to battle, or Joan of Arc, shall they overthrow all this mighty host, and fill the fowls with their flesh and hell with heathens, Catholics, Mahometans, and kingly and imperial tyrants—the prophecy fully authorises this.

In the very front of the next chapter, which is the 20th, an angel comes down and binds the devil, and shuts him up in

the bottomless pit; then commences the thousand years reign of Christ. This answers to the fulfilment of this text: "And he must reign until he has put all enemies under his feet"—and many more texts of the same import.

Then after the thousand years reign of Christ, the devil is to be loosed to attack the church again in all his rage, and gather Gog and Magog and all the nations to destroy the church. While in this very act, the day of judgment will commence, the dead be raised, and the books be opened and all mankind judged according to their works; and whosoever was not found written in the book of life, was cast into the lake of fire. Then will immediately appear the holy city, the gospel church, in all her resplendent beauty, delivered under the figure of a city or bride, and the full fruition of glory that follows—which read in the two last chapters.

Thus I have taken a rapid survey of my text, for to this last part I intended to have said much more, but am unwell and must desist, only to gather some scraps left out. And the first is, the overthrow of Babylon and her merchants. By Babylon, Egypt, Sodom, great city, whore, in this book, I have already told you was meant the Catholic church, with whom the kings of the earth had committed spiritual fornication; they the kings as merchants are represented in this 18th chapter to stand afar off, and weep, and lament, and mourn over the downfall of this church—and why? because their trade is at an end, for no man will buy Catholic merchandize any more. Read 12th and 13th verses to see her merchandize set forth by John. 15th: "The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment," &c. 17th: "For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18. And cried," &c. Now when we refer to history it is well known that the Catholic church is rich, or the riches in the world; and that she has long since carried on a large speculation and trade in the church by the sale of indulgences, absolutions or pardons, praying out of purgatory, remitting sins, confessions, confiscations, wars and missions, old rotten pieces of the cross, the crusades, the bones of dogs for the bones of saints, images, &c. Now by shipmasters, the company in ships, and

sailors, I understand the officers in the Church of Rome, such as popes, cardinals, arch-deacons, and hundred other officers, monks, nuns, and friars. These were the merchants and traffickers in the Church of Rome—for John Tetsel collected 30,000 crowns in one nation only, in selling the pope's pardons, &c. Now this book plainly shows that this church speculation is to be entirely destroyed with the Church of Rome, for the saints will overcome her by the blood of the Lamb.

Now I beg any honest hearted saint to say, what is the difference in the trade carried on by the missionary churches, and those of the Catholic church in ancient and present times? The difference is only in the articles of trade, not in the trade nor traders. The same sort of shipmasters, ships and company, and sailors, are now in a good degree merchants of the same sort by missions; for what is the difference between selling pardons and indulgences, &c. in the Roman church, and selling memberships, hiring agents, Bible distributors, tract venders, and all the whole devilish train of merchandising in the missionary church? I see none, for I can't see what is the difference between selling rotten wood and bones of dogs to make money for the church, and that of selling memberships and old rags, &c. to make money for the church. And so sure as the merchant Catholics are wrong and will be overthrown, so sure will missionary speculation be overthrown too. For those things were not so in the primitive apostolic church, all must own that read the New Testament. For I defy the whole world to show me in the New Testament any hired begging agents, any selling memberships, or any such speculation carried on in the first ages of the gospel church. No, Sir, missions is the hinder part of the beast. Yes, I may add that Jesus Christ nor his apostles never claimed any kin with this calf of the beast by the Baptists set up, nor will I.

But one will say we do these things to make money for the preachers and send the gospel to the destitute. Sure enough. And do you think this a good plea for violating the command of Jesus Christ? So might Saul, in sparing the spoil of Amaleck. But, Sir, let me show you this was the very plan of the pope to make money and enrich the Church of Rome, to reign over kings and domineer over mankind. And yours is no better, as it is well known

that the missionaries have endeavored to frown down all opposers to their new schemes to make money. And some of them have even descended to base calumny of opposing ministers, and lying top, to still the pens of those that oppose their schemes of making money by their merchandising in religion.

When Martin Luther, Calvin, and their cotemporaries gave the Catholic beast his deadly wound in the 16th century, what means, Sir, did the pope resort to, to heal this wound and recover his lost power and riches, and grand influence he had before? I answer, that when the popes had lost a great part of their power and influence by the reformation, or in other words, by means of the reformation the pope lost several European governments—that then missions founded on money was invented to supply this lost power with other means, all of which means to gain lost power I shall put down under the following heads: 1st, the execrable order of the Jesuits, formed in the year 1540 by Ignatius Loyola. The object of this band of speculators was to go forth to the nations as advocates of the papal power, which they did; and in South America they amassed thousands of thousands of horned cattle, sheep, mules and horses; and spread the pope's fame, power and influence, which is not eradicated to this day, as well as in other nations. What was the event of these missionaries? they had to be suppressed and put down for the good of the countries, where they defrauded the inhabitants of their wealth, &c. 2d, to regain the pope's lost power and the priests and church's riches, the scheme of missions or the pope's propaganda to spread the gospel by means of money, or to Christianize the heathen, was set on foot. This is the origin of the same moneyed missions now among the Baptists. Then the Baptists have the whore of Rome and the pope's canons for their pattern, and not the scriptures nor Jesus nor his apostles. Thus the pope has ever since been going on in missions to Christianize the heathen of many nations, and has done more in the mission cause than all other sects put together; but the design was to gain power, influence, money and dominion. But how benevolent, plausible and religious all this seems to be; yet all this is the work of darkness, to gather to battle of that great day of God Almighty. And so is our modern missions; it looks benevolent, pretty and

religious; but it is to get money for the priests with all the schemes of the day to fill their pockets; and whoever loses by missions it is like parties at law, whoever loses the goose the lawyers are sure to get the feathers—so missionary priests are sure to get the money.

3d. The pope tried to gain his lost power by persecuting the Protestants in all countries where found; and there was scarcely a country where awful scenes of suffering and cruelty was not practised and endured. It is computed that fifty millions perished by this project of the pope to gain his lost power. Now I can see the same spirit of persecution in the mission schemes of the day—was it not for our glorious Constitution our country would flow with blood to get money for priests, by some of those very men that are sending the gospel to the destitute. For did not the pope and his priests send the gospel to the barbarous nations by missions at the very time they were killing the saints? Yes, sir, and modern priests are no better give them the same power, in my opinion—for man is the same devil in all nations.

For about fifteen years after missions was introduced, I looked on its progress to see its effects on the churches and ministers without opposing it. Soon I saw its bad effects in producing contention among brethren, until their faces were reddened with rage and their tone of voice with which they contended with each other proved to me they were angry, and that this contention had a tendency to destroy fellowship and lessen their Christian love for each other. Then said I, this spirit is not of God since he is the author of peace and not confusion in the churches of the saints.

2d. I saw that this contending about missions made brethren shy of each other and reproach each other for their opinions; then said I, missions is not of God, because it breaketh the union of saints.

3d. I saw a great zeal and oft a fiery one, manifested by the friends of missions at the expense and disregard of the feelings of their brethren; then said I, missions is not of God, because it cares not to offend the little ones of Christ, and refuses to bear the burdens of the weak, but stigmatises them with want of sense, fools, ignorant, infidels, &c.

4th. I saw the missionary preachers full of what I called unholy fire, trying in their

preaching by every stratagem to produce excitements among their hearers, making use of every pathetic thing and all possible affectation to stir up the people to a flame, which was like pouring cold water on me; but the end of the row after all was, give us your money. Then said I, missions is not of God, for here is a snake in the grass hid under all this zeal and excitement, and that is money; and the more I can stir them up, the more money.

5th. I saw that the missionaries would amalgamate the church and world for money. Then said I, ministers will pen the goats and sheep in the same house, that they may milk the goats—not of God, for I remembered it was written: my kingdom is not of this world, be ye separate, and what fellowship hath he that believeth with an infidel—but for money they will be society brothers.

6th. I turned over the pages of scripture and searched them diligently, and I could not find there precept nor example for moneyed missions. Then said I, not of God but modern priestcraft, to get money for the priests to strut in broadcloth and live on the labors of other men.

7th. I saw when the priests went about to preach the gospel to the destitute and beg for money, that they went into the richest churches, towns and neighborhoods. Then I said, not of God: for the poor have the gospel preached unto them, come buy wine and milk without money or price—and that in begging time the preacher's pay was behind the curtain, but in sharing time the priest got most of the money, as the Minutes of the North Carolina Baptist Missionary Society will show. Then said I, not of God: for freely you have received, freely give; ourselves your servants for Jesus' sake; taking the oversight thereof not for filthy lucre sake. Yes, said I, behold a Gahazia begging in the name of his master, but pocketing it himself.

8th. I saw the missionaries selling the gospel for \$1 per day, or \$40 per month. Then said I, not of God: for I can't see what is the difference between Judas selling his master for thirty pieces of silver, and the missionary's selling master's gospel for \$1 per day, or \$40 per month. For I thought the missionary was doing the best business, Judas sold the meat for thir-

ty pieces of silver, but they the skin for \$40 per month.

9th. After I came to examine church history and found that missions had its origin in the Church of Rome, and that the whore of Babylon was the author, and not the gospel church, this confirmed to the full in opposition to missions that it was not of God.

10th. I waited with anxious care to see, what mighty results would be effected by all this money-zeal, prayer meetings, camp meetings, protracted meetings, and ministers riding to and from preaching the gospel and begging money from all, forming societies, selling memberships, &c. Now I wish every church in the United States to take this matter into deep consideration and investigate it to the full, from her own personal knowledge and not from say so publications on either side; and say whether these things have not more divided and distressed and injured the Baptist society in the United States, than every other thing that has come on them since the formation of the first Baptist Association in the United States. I say so. Then if so, why not abandon them and restore former unity, peace and prosperity to the society? you must be held responsible, if you do not. 2d. I want every church to seriously consider whether this universal coldness is not produced by that contention among us? for church history fully shows us that controversy in any sect has had this effect more or less. Then if this should be the cause, abandon your new schemes and return to the unity of your brethren; for I don't see at last no mighty achievements the missionaries have done, after waiting twenty years, more than the old Baptists; for they have made a great noise but it has all ended in wind and division, and the missionaries about as cold as others. The Lord help speedily, for help must come from him and not from money. JOSHUA LAWRENCE.

*Georgia, Crawford county, }
July 18th, 1836. }*

BROTHER BENNETT: I must confess that this is the first time I have ever taken my pen in hand to write on the subject of controversy. I have been an observer for the last eight or nine years of the two parties in the Baptist church. I acknow-

ledge that my mind the most of the time has been opposed to the new institutions and foreign missions; at times my feelings would become roused on the subject, and I would almost give over, and would think it was right to support the measure; but something would occur and somewhat raise my prejudice against them. One circumstance was published in the paper called the *Columbian Star*, some six or eight years ago, which was nothing but a ridicule against all Baptists that were opposed to foreign missions. The thought struck me sensibly, that this paper you read is the supporter of missions, and professes to be one of the instruments of spreading the gospel; and immediately this answer followed—the piece you read is from a bad spirit, and cannot proceed from the fountain of grace, but must come from that that is not pure, and is sufficient evidence for you to know that the cause is not good. Sometime after this I saw a piece called the worth of a dollar coming from a Tract Society; (in fact it was in a tract.) The piece gave the glory to a dollar that a deacon had left with a woman, of converting men's souls and starting the greatest revival of religion that almost ever was heard from. I then saw some of the Baptists handing these pieces about among the brethren; I enquired where they were from—a missionary society; well, I knew at once that it must be from an evil fountain, for it had deprived God of the glory and given it to the dollar. That was the first time I had ever heard a Baptist dare say that a dollar would save a sinner; directly I did not hear it said then, but indirectly I did, for they scattered it in print and I thought that they had as well preach it. I still had more dislike to the cause that they proffered to preach, missionary. I visited the Baptist Georgia Convention at Monticello, Georgia. J. Mercer was appointed to preach an appropriate sermon on education, and after the sermon they were going to make a collection. The first time I acknowledge I ever heard of that before among the Baptists on the Sabbath. The old man preached and the collection followed. As soon as I heard the arrangement it appeared to me to be wrong, and sure enough, when he came to the stand before he commenced he acknowledged that it

was not the subject that waited his mind, but he was appointed to preach the appropriate sermon and he must do so, though it was not the subject that waited his mind. All missionary meeting and missionary cause. Well, said I to myself, old man that is wrong to obey man and not God; that he has given you one subject and man one, and you will obey man for the sake of his cause and let God go and his cause, let come what may come. I could not help answering, all wrong; and surely, my mind said, the cause of this meeting is wrong. So there was another set off with me against missions, and I could not help it to save my life.

I now left Jasper county and moved to Merriwether. The prejudice raised in my heart subsided in part, and I went to the constitution of the Western Association. An elder from Eatonton, Putnam county, came too; the presbytery appointed him clerk, we were constituted, and after organization he acted as clerk pro tem. The subject of Convention was brought up in three shapes by the missionaries; the body voted it out in every one of them, and at the close the brother clerk pro tem. read the Minutes and in them it showed its head: left the subject of corresponding with the Baptist Convention till the next meeting of this body—leaving a reference ready for the next meeting of the Association. But it was soon right there thrown out, and I never saw the elder any more as I recollect; if I have, I have forgot it. So put down once more, certainly the cause is wrong, for if they can't get one way along they will bring it any way they can, right or wrong; so I was off again. So the next year the church sent me back again as a delegate, this was just after old father Mercer wrote his ten letters in answer to White on the atonement. The old man was there and he preached so well on the first night of the meeting, and then again on Sunday, from these words: And ye are kept by the power of God thro' faith unto salvation, ready to be revealed in the last times—all my prejudice was removed again from against him—(he did not preach both times from the same subject.) So all went on well till Monday, and almost the first thing in the morning was—will you correspond with the Convention? We answered, no. Well as

long as I lived in the bounds of the Western, it was just so—will you correspond? by one or another of the missionaries. So they kept it up by sending hirelings in the bounds of the Association, till that and other things that grew out of missions have almost divided the Association. Brethren that used to meet like brothers indeed, now are as shy of one another as if they were strangers; I look back and to save my life I can't place it to any other cause. But that monster knew things that the mind of man carnally is so apt to seize hold of, and I can say that wherever missions in the present order of things has made its appearance, it has been a peace destroyer in my acquaintance.

I have read the Christian Index once in a while lately; in that I find a great many calls for money to answer mission purposes; one particular one was to publish the Bible in the Burman language. Well, my feelings got to work again, reading the disappointment the missionaries met with in the great mission head, that the Baptist missionaries met with in Mr. Judson's translation of the Bible. Well, true it was right to send the gospel to Burmah, I said, to all those heathens that Mrs. Ward talked of. This answer made its appearance, clean the brush from your own door first; all those notions that you see and read in the Index, and hear from the missionaries about heathen souls certainly are false; it is zeal without knowledge, or there is gain ahead. For if they were so warm in the cause for perishing souls, they would not so neglect those at home. At once my mind was brought to look, and I saw that it was certainly wrong for me or any other person to be so kind as to forget home, and stretch out for that that was out of sight as it were, and forget that there was a race of human souls around us that was destitute of the benefits that we wish to bestow on foreigners; and there was not a word said on that subject. At this time I was compelled to say and give up the point, that it could not be any other thing but speculation. The last subject just hinted at is the one that I wish explained by some missionary person, I mean to my satisfaction; and if it can be done, I shall have more grounds to go with them than ever. You know that at this time the subject is a delicate one to touch; if it was

not, I would say much more on that subject. I just dropt these few lines in here to show the unprejudiced mind that there is an inconsistent course in all those foreign missionaries, and that they all speak as the back spring or moving cause of all their efforts. That all the new institutions are auxiliaries to the foreign cause is undeniable, and if I have taken the right thought on the subject, they are instead of being beneficial to the cause of the gospel some day or other they will be a curse, if not begun now. I see an extract from the Index, that all the anti-missionaries are a disgrace to their profession; that may be so, but I am of the opinion that if a great many of the other side would just look back at the course that they have pursued, that they would take the praise to themselves, only just from this one. I know that they have professed to be under the influence of the Holy Spirit while preaching the doctrine of election, and know while preaching a general perversion, entirely a plain contradiction. I leave that subject with them and their conscience to say, who are the disgrace to their profession, or them that have kept one straight forward course. The decision is easy made in every honest breast. I hope that I may see right, if I am now wrong; but the evidences I have given you are not half the causes that make me opposed to the present new schemes. I am yours, &c.

W. C. CLEVELAND.

PRIMITIVE BAPTIST.

TARBORO', SEPTEMBER 10, 1836.

This number of our paper has been delayed in consequence of sickness. We hope soon to issue it with our wonted regularity... *Publisher.*

Communications in order to receive attention must be subscribed by the author's proper name.—*Ed.*

The Little River Association meets on Friday before the third Sunday in October at Willow Spring M. H. (not at Black River, as incorrectly stated sometime since.)

Elder John Stadler is expected to preach on Tuesday after the 3rd Sunday in Oct. at Cross Roads, Wednesday at Nauhonty, Thursday at Black Creek.

Elders Gibson and Chandler may be expect-

ed to preach on Tuesday after the 3rd Sunday in Oct. at Salem, Wednesday at Contentnea, Thursday at Toisnot.—*Ed.*

An editorial article in the Biblical Recorder of July 20, winds up in the following words:—

"We have been told of British oppression in the days of our fathers—we have been told of papal usurpation, and of inquisitorial intolerance and tyranny—but if we have ever seen the principles of intolerance and persecution more clearly developed than in the present system of the anti-missionaries, we have to be told when, where, and how. Only let these people have the power—only let them once get possession of the chair of St. Peter, and the principle and the spirit which now lead to the exclusion of a Christian brother because he is a friend to missions, would soon visit him with fines, and confiscations, and imprisonment, and death. No man acquainted with human nature can doubt for a moment, that the impotent but malignant and determined intolerance, recently displayed by a neighboring Association, could it only possess the power, the civil and religious sway, necessary for self enlargement and self gratification, would never stop short of the dungeons of the Inquisition and the flames of the Auto da Fe."

We suppose the "neighboring Association" alluded to, is the Contentnea; as Mr. Meredith uses the same language which he has used before in reference to that Association. If this be the Association meant, and she be as wicked as Mr. M. intimates, her principles cannot be exposed too soon, in order to guard the church of Christ against her ambition and cruelty. We will accordingly give a compend of her history.

The Contentnea Association—Origin of.

This Association was formed of churches lying in the upper section of the Neuse Association. At the session of the latter, at White Oak M. H. Jones county, 1829, a local partition of it into two separate bodies was made; with consent that the lower section might retain the old name, books, &c. The upper section agreed to be known by the name of the Toisnot Association. It was also agreed that the churches above and below the line should be at liberty to choose their place of Association. Prior to this division, several of the churches (five, if memory serves,) in the upper section, had withdrawn their fellowship from the Neuse, and formed themselves into a body called the Nauhanty Association; which met at Nauhanty M. H. in Nov. 1830. The Toisnot Association consisting of nine churches, met at Toisnot M. H. two weeks earlier; when she agreed to visit the Nauhanty by committee to ascertain whether there was any impediment to a union of the two: which she did; and the two were incorporated, and took the name of the Contentnea Association, which it still retains.

Constitution of. At Toisnot M. H. 1830, she adopted the Constitution of the Neuse Association, with some amendments, viz: Art. 16, non-fellowships a Baptist who conforms to the rites of Freemasonry. Art. 17, discountenances any preacher who forms monied societies, or collects money to support any institution. The preceding part is not dissimilar from that of Baptist Associations generally. In 1835, she amended the 17th Art. The amendment non-fellowships the members of all the reputed benevolent societies of the present day, and every person who fellowships said members.

Tenets of. The churches in this body maintain, essentially, the Confession of Faith adopted by the London Baptist Association, the Philadelphia, Charleston and Kehukee. Of course her doctrine is Calvinistic.

Cause of division in the Neuse, and, of the formation of the Contentnea. For several years antecedent to the division of the Neuse Association, an increasing dissatisfaction prevailed, especially in the upper district, growing out of the subjects of "Missions" and "Masonry." Many of the Baptists engaged in the promotion of missions; and ever and anon, some were uniting with the Freemasons and performing the accustomed ceremonies with that order. Believing that, the latter was a conformity unbecoming the church of Christ; and that the former was a total dereliction of the primitive method and New Testament example of spreading the gospel, numbers made known their objections; and asked of the missionists, scripture authority for their "plans" and practices. They appeared anxious to produce the proper authority; but they offered none that was scriptural and pertinent; and the dissatisfied part pronounced those practices and plans untenable and improper. The more part of the missionists living in the lower section, and the majority of the opposers in the upper; the former being determined to persist, and the latter unable to feel reconciled, a division, reasonably, promised to the aggrieved party more tranquility and enjoyment. It is true, the distance from the upper to the lower bounds, and the unhealthiness (as it was thought) of the lower district, (their sessions being held in the fall,) formed some motives to desire a division; but these were minor incentives. It is also true, that, the division was mutual,—not an unceremonious rupture; yet, a division or a rupture was inevitable; having already begun in the churches which formed the Nauhanty Association, from the cause stated above.

Remarks. During the session at which the division was ratified, the Neuse suspended her correspondence with the Kehukee Association, because the latter disowned fellowship with mission institutions, and those who encourage them. At the first session of the Contentnea, (then Toisnot,) she resolved to discontinue the same institutions, and took up the correspondence with Kehukee, which the Neuse had dropped. This circumstance, if it shows nothing more, proves what was the mind of the Contentnea at the time of formation. (She opened a correspondence with the Little River Association in 1831, and with the Country Line in 1835.) She was now ready to congratulate herself upon being disconnected with missions and missionists. She thought she was moving harmoniously, till 1835, when unexpectedly to numbers, a decided predilection for missions, was discovered in some of her body. And this was as surprising as it was unexpected. For although by the act of division, geographical bounds had been fixed to the two Associations, (Contentnea and Neuse,) yet, these bounds were discretionary, —all were at liberty to attach themselves to either. Besides, the amendment of the Contentnea Association, at her formation, established a test, which we would have supposed no conscientious member of our body would disregard. It may be proposed that, the hope of greater usefulness was preponderant. It may be so; but it admits of demur. Because the location of those who were partial to missions is mostly contiguous to the Neuse and Goshen Associations; and in the bounds of these, part of the labors of some of them was already bestowed: and the difference in going once a year to either of them, would not be great. Whereas, if they felt a cordial preference for missions, the concealment of this fact were but duplicity.—Under these circumstances the Contentnea Association has withdrawn her communion from all members of mission institutions, and from those who hold communion with such members.

She knows that such institutions as abound at this time, are without precept or example from the New Testament of Christ. She believes, if she were to bid God speed to one who should come to her without Christ's doctrine, that she would be co-chargeable with his evil deeds. (2 John, 10. 11.) She believes that, if she were to take pleasure in those who commit violence against gospel order, she would be equally guilty with them. (Rom. 1. 32.) For ourselves, we believe that from the days of John the Baptist till now, the people,

holding the doctrine and ordinances of the gospel, as the Baptists do, have never united with other sects in any great religious enterprise, until they united upon missions. They have been a distinct people, and a few.

With regard to true fellowship, it is not like goods and chattels, which may be bartered or exchanged. It cannot be bought, nor sold, nor given away. Neither is it burdensome. It is involuntary, free, and light. It is the fruit of the Holy Spirit, growing upon the image of Christ in a renewed mind. It is the corner stone of love and confidence, and bounded by "*the Apostles' doctrine.*" (Acts, 2. 42.) It is not a form, but a principle. It is not an outward covenant, but an internal bond. It finishes the unity of the Spirit, and ties the bond of peace. It is not (strictly) under the control of human will—when formed, it unites to a brother without bidding; and when broken, it returns to us, despite of all resistance.

To continue communion where fellowship is destroyed, is burdensome: if not, it is because the union has some carnal prop. It is the spirit of anti-Christ to insist upon union without fellowship. The adversaries of Judah and Benjamin did so: the seven women did so. (Ezra, iv. 2. Isa. iv. 1.) It is the spirit of Christ to pretend no fellowship where there is none; and to feel none where the apostles' doctrine [Christ's doctrine] is not. Christ did so; he would have no union with Pharisees: Paul did so; he would not unite with the Stoics and Epicureans. It is the spirit of Christ to reprove error. It was this that so incensed the Pharisees against him,—he condemned their errors and themselves. It was this, too, that excited the Ephesians against Paul,—he condemned the folly of their paying homage to their goddess. This spirit will keep alive and be exercised, even towards a brother: But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. (Gal. 2. 11.) This, we hope, and believe, is the spirit of the Contentnea Association. But soon as she discards missions, (after many people have said they are scriptural,) and refuses to hold, or encourage, any communion with them, Mr. Meredith describes in her way, "St. Peter's chair, fines, confiscations, imprisonment, death, dungeons of the inquisition, and flames of the Auto da Fe." Good graces! the man started wrong! His vision is dimmed by the splendor of his enterprise.—*Ed.*

The Christian, who verbally represents the effects of the gospel differently from

what he actually exhibits them, must not complain if he finds his Christianity doubted.—*Ed.*

Wrightsville, Tenn. }
July 20th, 1836. }

BROTHER EDITOR: I send you for publication if you see cause, the inconsistency of missionaries amongst the Baptists.

The United Baptists all agree in the constitution of their churches in one only living and true God—the Father, the Son, and the Holy Ghost—and these three are one. And we must believe that God is a God of knowledge, for when he came to Adam in the garden and called to him and said, “where art thou?” Adam’s reply was, “I heard thy voice in the garden and I was afraid, because I was naked, and hid myself.” “And he (God) said, who told thee that thou wast naked? hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?” Now it must be given up that God did know what would be the result of his eating the fruit; that by eating the fruit his eyes should be opened. Many other passages of scripture I could mention, that would prove to demonstration the foreknowledge of God; as, his manner of foretelling to Moses the plagues that should come upon Pharaoh, and of his miraculously delivering the children of Israel from under the hand of Pharaoh and bringing them to the promised land, as foretold and promised; but my limits will not permit me to dwell here. Then we are bound to acknowledge that, known unto God are all his works from the beginning of the world. Then we must acknowledge that when God made Adam, he knew the course he would pursue; or, why was Jesus Christ as a lamb slain from the foundation of the world, but manifest in due time? Then it is inconsistent to say, that God’s work can be stopped or impeded.

Again: we believe in the doctrine of election according to the foreknowledge of God the Father, through the sanctification of the Spirit. Now the doctrine of election is diametrically opposite to missionaries. Election is the free choice of a superior power, and no person can elect themselves, “for by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast, for we are his work-

manship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” This doctrine of election is so certain that God (in his own time and way, by means which he has ordained,) will call, justify, and glorify. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For he (God) saith to Moses, I will have mercy and I will have compassion on whom I will have compassion. Thus I say it is inconsistent to say that God’s work cannot progress without the aid of missionaries, for God will not only call and justify the elect, but they will be born again, converted and changed by the effectual working of his Holy Spirit. It is inconsistent with God’s plan of things to say, that by the aid of missionaries the whole world can be saved, or that the work of redemption can be hastened. Prove that, says one. Well, now to the law and the testimony.

When God promised Abraham that in his seed all the families of the earth should be blessed, Sarah (good woman) was not willing to wait God’s time, and said to Abraham, go in unto Hagar. Hence Ishmael was born; but he was not the promised seed, hence the scripture saith, cast out the bond woman—read Paul to the Galatians, 4th chapter. Again: not by might nor by power, but by my spirit, saith the Lord of Hosts; it is not by works of righteousness which we have done, but according to his mercy he saved us. Again: who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Again: see Ephesians, 1st chapter—1 Peter 1st chapter 2d verse—Romans, 8th, 29, 30. Again: missionaries are inconsistent, because the church was complete in Christ before the world began; and by every effort that men can invent, it cannot forward the work of redemption. And I would hate to work for nothing and find myself, and be of no profit to no person; and what is worse than all, get no thanks. Again: every invention that men or devils can put in operation, cannot impede the progress of the work of redemption; but the church will grow until it comes to the fullness of the sature of Jesus Christ.

A. V. FARMER.

*Bethlehem, Posey county, Indiana, }
August 1st, 1836. }*

BROTHER BENNETT: Having seen a few numbers of your paper, and being well pleased with the work so far as I have been able to examine it, I have obtained for you fifteen subscribers, which you will send to the following persons and their proper post offices.

I believe that your paper will find patronage in this country to a considerable extent, providing that the whole work can be had from the commencement. Now all these are subscribers that want the work entire, particularly on the account of Elder Lawrence's writings—if it is possible, please send us the work from the commencement; but if you cannot accommodate us, you will send it as far back as it is to be had. I feel desirous that this publication should find general patronage, believing as I do that this is a day of darkness and delusion, in which iniquity is abounding and anti-Christ flourishing—having a belief that the dissemination of the principles held forth in the Primitive Baptist will be calculated to prepare the minds of the brethren to withstand the errors of the day. Our Baptists are generally sound in the faith, being built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. We desire no new doctrine nor officers in the church, nor new plans for the purpose of the regeneration of the children of men; believing that God will in time call, convert, sanctify and qualify his elect for heaven and glory. Neither can we believe that money and the efforts of man can bring one more than such as God is pleased to call according to his purpose. This plan is God-honoring and consoling to saints, being assured as they are that Jesus is their salvation and their everlasting all. My sincere desire is, that the heavens may bless you, give you an humble boldness in the cause of God, and prepare you further for the defence of truth.

JEREMIAH CASH.

Mineral Point, Iowa county, Wisconsin Territory, July 19, 1836. }

To the Editor of the Primitive Baptist.

DEAR SIR: In order to acquaint you with my motives for sending you this communication, I will first inform you that I am a subscriber for the Signs of the Times,

published by Elder Gilbert Beebe, New York. The doctrines contained therein are exactly what I believe are taught in the word of God. Brother Beebe informs us of the publication of a paper by the above name at Tarborough, North Carolina, and recommends it to his old school brethren as a valuable work; (it is his recommendation that has caused me to desire to have the perusal of it.) Now I hope that as you have given your paper the name of the Primitive Baptist, that it will maintain the true faith and order of the primitive church against the many errors that have got into the Baptist church, and which if they could would overthrow the Zion of God. Brother Beebe's paper has given me great pleasure concerning the present affairs of our Jerusalem, as it shows that the church is not overwhelmed by the delusions of anti-Christ; but that there are a great many veterans of the cross who, (notwithstanding the bewitching snares of the new school folks,) contend earnestly for the faith once delivered to the saints. My very heart palpitates with joy when I can read that the Lord of hosts is still in his people, guiding and directing them by his spirit. Although some of the saints of God are deceived and led astray, I hope the time is not far off when the great head of the church will cause his voice to sound, Come out of her my people, that ye receive not of her sins and that ye be not partakers of her plagues.

I would inform you that I have borne the name of a regular Baptist for more than ten years; previous to that time I hope that God by his grace converted my heart (in some good degree) from the love of sin and iniquity to love of holiness. And now, my dear brother in Christ, as I am separated from all of the Lord's people that I have knowledge of, and surrounded by hosts of enemies, I hope that we can contrive for me to have your paper. Give my love to all the saints. Affectionately, your fellow sufferer and brother in Christ,

MOSES W. DARNALL.

*State of Alabama, Butler county, }
August 29th, 1836. }*

DEAR BROTHER IN THE LORD: The thirteenth number of your paper was sent to me a few days past, from a person unknown to me or the bearer. On the perusal of which, and our monthly meeting

coming on the three last days past, I mentioned the title of the paper and read one piece published in it to a few of the brethren. We finding the sentiments and doctrines contained in it to accord with the scriptures, and according with our long established opinion of the times, and hoping that it may prove a means in the hands of our Lord and master of opening the eyes of the rising generation, in our vicinity, respecting seducing spirits and doctrines of devils now afloat in our land and nation, in this enlightened day, falsely so called; we agree to send for six copies of your paper for one year, commencing with your back numbers as far as you can, for which I enclose five dollars. Possibly we may want some more hereafter.

That your paper may prove a means in the hands of the Lord in pulling down the strong holds of error, and establishing truth on the ruins thereof, is the prayer of your unworthy brother in the Lord.

DANIEL GAFFORD.

*Louisiana, Parish of Washing- }
ton, August 28th, A. D. 1836. }*

ELDER BENNETT: We have received your valuable paper the Primitive Baptist. The object of the paper I highly prize, for I think amidst the religious struggle and strife of the present day, the primitive order of the church should be observed by all those who love our Lord Jesus Christ in sincerity. And believing as before observed, that your main object is to point out and support the church in her apostolic or primitive order, as such I wish you God speed, &c.

PETER BANKSTON.

*Georgia, Bibb county, }
August 9th, 1836. }*

BROTHER EDITOR: I have the pleasure of addressing you by the request of some of my friends, for six copies more of your valuable paper the Primitive Baptist. I say valuable, not only that it communicates light and exposes error, but also it gives comfort to the dear chil-

dren of God that they can hear from each other through so great a section of country. I anticipate a hope that your paper is doing much good here, and will have a still greater circulation when the people get more acquainted with it; for I think the missionary schemes or benevolent operations so called, seem to be giving way, and the regular or predestinarian Baptists appear to stand in front in this section.

May the Lord of his mercy and goodness bless you and your correspondents with health & strength to go on in the good work of the Lord. I am yours in the bonds of the gospel of a dear Redeemer,

JONATHAN NEEL.

*Westfallorfield, Chester co. Pa. }
August 18th, 1836. }*

BROTHER BENNETT: Understanding from that valuable periodical the Signs of the Times, that you have commenced the publication of the Primitive Baptist, I have concluded to become a subscriber. It is my sincere prayer that you may be enabled by divine grace to contend earnestly for the faith once delivered to the saints, and also expose the iniquity of those who say they are Jews, and are not. Rev. 3d ch. 9th v.

I remain, dear brother, yours in sincerity,

JOSEPH HUGHES.

*De Kalb, Georgia, }
July 26th, 1836. }*

BROTHER EDITOR: Having read your paper from No. 5 to 13, and being highly gratified to see that you contend for the faith once delivered to the saints, I concluded to offer some of my lame thoughts respecting some of our modern Baptists. Brother Bennett, fifty years ago the Baptists were one people in

Virginia. I came to Georgia about twenty years ago, and I still tho't for a while that there was one Lord, one faith, and one baptism; but after awhile I began to discover there were more Lords than one—1st, there was my Lord seminary of learning; 2d, my Lord theological schools; 3d, my Lord manual labor schools; and 4th, n^o Lord money, which I fear was the greatest Lord of all. Now, brother Editor, when all these Lords were set upon their thrones, then began the divisions amongst us; one saying, he was of Paul, another of Apollos, another of Cephas, and another of Christ. Is Christ divided? So it seems to me, brother Editor, without the interposition of an all-wise God, I fear we shall remain a divided people. And now let us inquire how many faiths there are—1st, there are some of our Baptist brethren who believe if they can shave a note at 25 or 30 per cent. it is all right; another, if he has got a few dollars, it is right to set it up at auction to see how much it will bring. Now, brother Editor, the time appears to have come when some of our Baptist brethren will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned into fables. 2 Timothy, 4th, 3d and 4th. And again: Now the Spirit speaketh expressly that in after times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. 1 Timothy, 4th, 1st and 2d. And now, brother Editor, if you think these few thoughts will do any harm, I hope you will throw them under the table; if not, you are at liberty to put them in your

valuable paper. I remain yours in brotherly love,

EDWARD JONES.

Pleasant Grove, Dallas co. Ala. }
July 31st, 1836. }

BROTHER BENNETT: You will please send four more copies of your paper, (the Primitive Baptist.) to the following persons and places. Notwithstanding the opposition to your paper, I see it is still gaining ground; and I think will continue to gain, for I believe it to be on the side of truth and truth is mighty and will prevail. Yours in the bonds of the gospel.

L. B. MOSELEY.

Born of Water.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. St. John, 3 5.

Q. What is it to be born of water?

A. It is the natural birth, which every person that has ever come into the world has experienced.

Q. Does it mean, baptism?

A. No. Because baptism is every where spoken of, as a death, burial, or resurrection.

Q. How do you come to that conclusion?

A. 1. By comparing this passage with so much of the New Testament at large, as treats upon the subject. By this comparison, we find only two births (unless we call the resurrection from the dead a birth) spoken of, that is, the *natural*, and the *spiritual*. 2. By attending to the context, and confining myself to the subject under discussion. The object of Jesus was, to instruct Nicodemus concerning the doctrine of the new birth, as is evident from the 3d verse: except a man be born *again*, he cannot see the kingdom of God. Nicodemus thought this was, to repeat the birth

of nature; and was completely confounded, to know how an old man could do this. He was so absorbed in the thought, that he had hitherto been unable to direct his attention to any other idea. Had the Lord repeated: "except a man be born again," this had already failed of success; had he said: "except a man be born of the *Spirit*," the pharisee's thoughts were still rivetted to the idea contained in the word, born, as connected with his natural existence. Our Saviour, to show Nicodemus he had something else in view, and to attract his notice to the thing intended, mentions in the same breath, both the natural and the spiritual births: (ver. 5.) except a man be born of water *and* of the Spirit, he cannot enter into the kingdom of God. 3. By our Lord's explanation of the last words, (ver. 6.) that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. This taught the master in Israel that; if he could repeat the birth of water or the flesh, it would not afford him that pre-requisite for the kingdom of God, of which Christ then spoke; and, by this distinction and explanation, to fix his attention exclusively upon the thing proposed, the new birth. Nicodemus's mind being thus prepared to attend to the only important birth while both are alluded to, Christ, embracing both the natural and the spiritual, takes his first position: (ver. 7.) marvel not that I said unto thee, ye must be born *again*. He proceeds (to the 21st ver. inclusively,) to treat of the nature and manner of the spiritual birth.

Q. Does not "born of water," have reference to the Holy Spirit's cleansing from the defilement of sin?

A. No. Else the Saviour would not have added immediately: "born

of the Spirit." To wash and to renew, is the work of the Holy Ghost.—*Ed.*

That religion which only renders our external deportment moral, increases the amount of *human happiness*; but only that which *affects the heart*, being founded in the charity which never faileth, accompanied with faith unfeigned, and good hope through grace, can prepare the soul for future bliss.—*Ed.*

For a few years past there has been a great rage among us to get members, and it was not difficult to succeed; such is the influence of the Methodist that other churches imitate it more or less, and the world is becoming so far reconciled to it, that the offence of the cross is measurably ceased. * * * We have become "one of the evangelical churches," and to join us is popular; for in some places we are very numerous, and as most people like to go with the crowd, proselytes are obtained by multitudes. Among these some are thoroughly broken up, who count the cost well, and make excellent members. There are others, perhaps, but slightly awakened, who are "hunted up" by their friends, and being found half willing under a general excitement in the congregation, are led to the altar to give their names as applicants for admission on trial. All this might answer well enough if they were fully attended to afterwards, until they become soundly converted, and properly Methodized; but being only drafts in the first place, and then not well disciplined, as is too often the case, many of them make poor soldiers of the cross, and in time of temptation fall away.—*Western Christian Adv.*

POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XIII.

The mystery of the Saints' adversaries and adversities.

A lump of woe affliction is,
Yet thence I borrow lumps of bliss:
Though few can see a blessing in't,
It is my furnace and my mint.

Its sharpness does my lusts dispatch,
Its suddenness alarms my watch;
Its bitterness refines my taste,
And weans me from the creature's breast.

Its weightiness doth try my back,
That faith and patience be not slack:
It is a fanning wind, whereby
I am unchaff'd of vanity.

A furnace to refine my grace,
A wing to lift my soul apace;
Hence still the more I sob distrest,
The more I sing my endless rest.

Mine enemies that seek my hurt,
Of all their bad designs come short;
They serve me duly to my mind,
With favors which they ne'er design'd.

The fury of my foes makes me
Fast to my peaceful refuge flee:
And every persecuting elf,
Does make me understand myself.

Their slanders cannot work my shame,
Their vile reproaches raise my name;
In peace with heaven my soul can dwell,
Ev'n when they damn me down to hell.

Their fury can't the treaty harm,
Their passion does my pity warm;
Their madness only calms my blood;
By doing hurt they do me good.

They are my sordid slaves I wot;
My drudges, though they know it not;
They act to me a kindly part,
With little kindness in their heart.

They sweep my outer-house when foul,
Yea, wash my inner filth of soul;
They help to purge away my blot,
For Moab is my washing pot.

RECEIPTS.

Peter Bankston, \$5 00	W. C. Loftin, \$1 00
Jos. Biggs, Sen. 0 50	S. W. W. Vick, 0 50
Jeremiah Cash, 15 00	Daniel Gafford, 5 00
L. B. Moseley, 5 00	Wm. Welsh, 0 66
James Johnson, 0 66	James Wilder, 5 00
Robert Madding, 0 66	N. M. Climer, 0 66
James W. Collins, 0 66	Ralus Lynn, 0 66

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. George H. Alexander, *Columbia*. R. M. G. Moore, *Germanonton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bearsboro'*. James Southerland, *Warrenton*. Alfred Parin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Porham Luckel, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*.

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA.—William Mostley, *Bear Creek*. Robert Gilliam, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. Leonard Pratt, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*.

ALABAMA.—L. B. Moseley, *Cahaba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dancer, *Daniel's Prairie*. Wm. W. Walker, *Liberly Hill*. Daniel Gafford, *Greenville*.

TENNESSEE.—Gray Haggard, *Kingston*. A. V. Farmer, *Brightsville*. Charles Galloway, *Indian Tavern*. M. H. Seivers, *Ten Mile P. O.*

MISSISSIPPI.—Jesse Battle, *Meridian Springs*.

LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Samuel D. Gilbert, *Portland*.

INDIANA.—Peter Saltzman, *New Harmony*. Jeremiah Cash, *Bethlehem*.

OHIO.—Joseph H. Flint, *Preston*.

KENTUCKY.—Jonathan H. Parker, *Salem*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. William W. West, *Dumfries*.

PENNSYLVANIA.—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's & Rowds*.

NEW JERSEY.—Wm. Patterson, *Sucasunny*. C. Soydam, *Hopewell*.

NEW YORK.—George Clarke, *Buffalo*.

WISCONSIN TERRITORY.—Moses W. Darnall, *Mineral Point*.

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Publisher.

☞ The extra copies of our back numbers are exhausted. New Subscribers are informed, that they can receive the first numbers of the next volume to complete their subscription year; or, they can subscribe for the balance of the present year and pay at the same rate as for the whole year.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. I.

SATURDAY, SEPTEMBER 24, 1856.

No. 18.

*Hopewell, Henry County, Ga }
August 21st, 1836. }*

DEAR BROTHER: Having through the mercy of our God somewhat recovered my health, I sit down to comply with my promise, viz: to give you the settlement of difficulties between the Flint River and Georgia Associations, which is as follows.

The joint committee from the Georgia delegation and the Flint River Association, to whom was referred the difficulties between the said bodies

REPORT:

That the cases of the Teman and Sharon churches having been under their serious and they hope prayerful consideration, the Flint River Association by their committee have made many explanations in justification of the course she has pursued in relation to her unhappy difficulties, and yet believes she has pursued strictly the spirit of her Constitution. The Georgia delegation committee entertain a different view of the cases and think that the Flint River Association ought to have pursued a different course; but nevertheless are willing to admit, that under all the circumstances she may have endeavored to do the best she could. The Flint River Association confesses that she may have departed from the better principles of discipline and gone too far; and feels sorry that she has given cause of complaint to her sister the Georgia Association. The delegation of the Georgia Association regret the hasty and unfavorable decision which she made in relation to the acts of her sister from the view of her Minutes alone, and particularly that her expressions of complaint in her last year's letter which she has now withdrawn, had not been in more mild and conciliatory terms. The committee therefore recommend mutual forbearance and a continu-

ance of that Christian communication that has heretofore existed between the bodies.

Georgia Asso.	Flint River.
<i>B. M. Sanders,</i>	<i>Wm. Moseley,</i>
<i>Jack Lumpkin,</i>	<i>J. S. Calloway,</i>
<i>Thos. Stocks.</i>	<i>Elias Beall.</i>

Since the settlement it has been like it was said of some of old, crying peace, peace, when there is no peace. The Georgia people have set a claim to a great acknowledgment by the Flint; but I would ask if it is possible that those learned men from the Georgia Association would have received any thing in the form of an acknowledgment and in the front a direct statement that we believed we had pursued strictly the spirit of our Constitution; and why say any thing about explanations, if we plead guilty to their charges which were regularly preferred? The facts are these: we did admit human depravity and a possibility of having gone too far; but by reference to the commencement it will be seen we did not believe it, we did not feel sorry that we in our former Minutes had given cause of complaint to the Georgia Association, for the want of one sentence not being more explicit, and this was the matter explained as alluded to by the Georgia delegation, and expressed in terms of regret by them, and their letter of complaint accordingly withdrawn.

But it has been stated that the Flint River Association appointed a committee to labor with the divided and seceding churches, and if possible to produce a union; and that this was a part of the ground of settlement. This statement is as false as the Alcoran; for the whole matter was settled and the right hand of fellowship given, and Mr. Mercer prayed and Thos. C. Russell one of the seceding members came forward weeping and stated he viewed themselves left in a bad fix and begged

the Association to do something for them; and then the committee was appointed. If any person wants proof to this point just let them ask it, and certificates and oaths a plenty can be had.

Bro. Editor, in my opinion and it is the opinion of many others, the facts are these: the seceding churches and parts of churches were missionaries, which cause according to the modern practice calls for a change of doctrine in order to support it & for the world to love it, for it will only love its own; and hence the Georgia Association is determined to hang on to them and support them, and make a great ado about church sovereignty. Bro. Editor, I do not believe there is an Association in the United States that believes stronger in church sovereignty than the Flint River; but she is not disposed in defending church sovereignty to introduce a doctrine nor practice that will tend to destroy the same. Like the following--to receive into the churches persons excluded regularly from other churches for heterodoxy and disorder, and thereby strike directly at the root of church sovereignty. And the Georgia Association contending for church sovereignty and determine that fellowship is not necessary to correspondence, and open a correspondence with the Central (Association so called,) which is composed of seceding churches and those withdrawn from the Ocmulgee and Flint River, and parts of churches that have been excluded from the regular church, and like Mr. Mercer who was a corresponding messenger from the Georgia to ours in 1829 and some years before Bro. Thomas Rhodes (peace to his remains) was excluded by Shilo church, a member of the Georgia Association, on charges as I have learned preferred by Mercer and others, and afterwards restored to membership by said church and licensed to preach; (and here recollect he was an ordained minister at the time of exclusion.) After being thus licensed he removed to Concord church in the Flint River Association, and said Concord sent some brethren to Shilo requesting his credentials, and said Shilo gave them to the brethren with this instruction--if Concord church has nothing against Bro. Rhodes, give them to him. Accordingly it was done, and he chosen pastor and was legally delegated to our Association in 1829. Mr. Mercer named to some of our brethren that he had objections to Bro. Rhodes

as a member of the body, and some were for objecting to his taking a seat. It was named to Bro. J. S. Calloway and myself, and they were told that if the objections were made as long as we could keep the floor we would oppose it; for if there was disorder it originated in the Georgia Association, and Mercer should have begun there; and when regularly charged if Concord sent him we would object, and not till then. So when we called for correspondence, Mercer came forward and refused to give the Moderator the right hand of fellowship according to our custom, stating he had nothing against us as a body; but he had objections to a member of the body. Now, Bro. Editor, please tell me who was in favor of church sovereignty here? (And if Mr. Mercer wishes proof of this fact, as he does with regard to what Bro. A. Holloway stated, who I have known from 11 years of age till now, and I am almost 40--and whose character as a man of truth stands as fair as any man's, Mercer's not excepted--just let him name it and he shall have plenty.) The fact is, those human invention men are the finest fellows in the world and love you the most and best and whether or not as long as they think there is any hope of winning you over; but let them lose hope, and take care then if you have any patience you will have a use for it and much prayer--they will belie you in their Bucket letters published in the Index, I call them Bucketts because over fictitious names.

Now, Bro. Editor, please tell me how it is that some of these people can have so much concern except money for a people they have never seen? & just let a brother differ with them in opinion, and they try to destroy him perhaps for whom Christ died. Can it be possible if they do not love him whom they have seen, that they love them they have not seen. In answer to Mr. Tindal, for I know not what else to call him unless I call him Obadiah Echols, I would say that if he has supposed that the Old School Baptists in Georgia wish a man to work for us and find himself, he is mistaken; we are willing to pay him, so he shall be upon an equal footing with the rest of us; and having borne calumny and had patience, and being taught not to go to the Crossbow, we wished a channel of communication and thank God we have two. My limits admonish me to close. Please if it is not too much trouble correct

and publish this, and expect to find me at the old corner post. Yours in sincerity.

WM. MOSELEY.

FOR THE PRIMITIVE BAPTIST.

BROTH. BENNETT: I discover from a perusal of the Primitive Baptist, that several of your correspondents occasionally use the term *missionary*, as sanctioning its application to ministers of the gospel, as such, and I wish hereby to make my objections to such use of the term. There was handed to me three or four months since, a tract published by the American Tract Society and purporting to have been written in Georgia, being a dialogue on the subject of missions. In it the writer assumes the position that those who oppose missionaries, oppose all gospel preachers. For such, he says, are properly missionaries. He brings, as decisive proof of his position, the circumstance that the Latin word *mitto*, from which *mission* and *missionary* are formed, is of the same import with the Greek word *apostello* from whence our scriptural word *apostle* is formed, thus betraying, either his ignorance of the difference of the gifts for the ministry, or his excessive vanity, in supposing his sophism to be so artful that the deception would not be seen. Before I had an opportunity to write an *expose* of the fallacy of that tract, according to the design of its being handed to me, it was by some means mislaid, so that I have not since been able to put my hands upon it.

I object to this use of the term *missionary* by our Old School brethren, in reference to those whom they esteem gospel ministers:—

1st. Because it is a mingling of the language of Ashdod with the Jews' language. The New Testament affords a sufficient variety of terms by which to designate Christ's ministers, and those which are significant of their office. The transferring of words from that to which general usage fixes their special application, and which they were originally intended to be the representatives of, to other and distinct things or persons, is calculated to confound all languages. The terms *mission* and *missionary*, were first used in reference to persons sent out to propagate the gospel among the heathen, by the various Catholic societies formed for that object, such as *The Congregation for propagating the Faith*, *The Congregation*

of the Priests of the foreign missions, *The Priests of the missions*, &c. The latter were a copy of the Home or domestic missions in our country. I would here remark, that it is truly astonishing to see how the various mission societies of our country have copied after those formed by the Catholics in the 17th century. Let any person who wishes to see the parallel examine Mosheim, vol. 5th. cent. 17th, sect 1st, part 1st, and the first five or six pages; and the same cent. and vol. sect. 2d, part 1st, &c. 174 and 5. There will be found the pattern for endowing societies with funds for supporting missionaries sent by them abroad; for having seminaries to educate those designed as missionaries; for having splendid buildings for the societies or executive boards to hold their meetings in, &c.

But to return to the subject in hand, not only were those sent out by those *funded societies* among the Catholics called missionaries to distinguish them from other orders of preachers; but the term is manifestly used, at this day, by the mission gentry and others in the same distinctive sense. Thus you read and hear of such, and such a man, that he is a missionary, to denote his being in the employ of a missionary society. As the word thus originated with the *Mother of Harlots*, and from its first adoption into the English language, has been especially consecrated to denote a class of preachers who like those spoken of by Paul, (1 Cor. 11th, 13,) would *transform themselves as the apostles of Christ*; shall we so sanction the confounding of language as to borrow this term to denote entirely another order of preachers, and for whom the scriptures provide appropriate names?

I heard Elder C. George, a professedly *middle ground* Baptist preacher go so far in advocating the mission plan as to say, on the floor of the Ketaeton Association in 1835, that the plan commenced in eternity, that Jesus Christ was the first *missionary*, was sent out by the mission board in heaven; that the angels might be considered *life members* of that board; that money was connected with that mission; and quoted in support of this last assertion, the text, "To him shall be given of the gold of Sheba." I then shuddered to hear the awful presumption of the man, and I still think the declaration was blasphemous. But these mongrel Ashdodites do not seem to know that there is any definite mean-

ing to words when used in relation to religion, however learned they may be. Thus they talk of an *indefinite atonement*, that is in plain English, a *reconciliation* between parties before at variance, *undefined*, and of course *unknown*. So they call a building erected as a place of worship, a church; thus teaching by implication, that Christ loved these buildings and gave himself for them; for the scriptures say *he loved the church*, &c. They call preachers distinctively the clergy, that is the *lot of inheritance*, when the scriptures say, "The *Lord's portion is his people*, Jacob is the *lot of his inheritance*." Private members, in this mongrel speech, are called *laymen*, that is persons *not initiated into sacred things*, when the scriptures say of the church, that *all her children shall be taught of the Lord*. And many such like contradictions to the word of God do they use. If Nehemiah knew those to be of a mongrel breed which spoke half in the language of Ashdod, and if Ezra required such to be put away from the congregation of Israel, surely we cannot be at a loss to know the origin of this mingled dialect, and ought not to hesitate as to the duty of separating from those who cannot speak in the Jew's language. See Neh. 13th, 23—30; Ezra, 10th, 2—5.

Another objection I have to an application of the term missionary to those whom we esteem to be Christ's ministers, is that according to the showing of those who would blend the term with the scriptural terms for gospel preachers, the word missionary is synonymous with *apostle*. So the Papists evidently designed by adopting the term *mitto* & its derivatives to designate their plans for propagating the gospel, to represent their *sent preachers, translators, printers, females*, &c. missionaries, would have them esteemed apostles. But we Old School Baptists believe that the apostolic gift and office ceased with the twelve; shall we then use terms implying that we still have apostles among us?

But whilst I protest against the use of the term missionary, by Old School Baptists as applicable to gospel ministers, I approve of its use to denote those sent out by these self-created and funded societies, to preach *their gospel*; whether in reference to Jesuits, Dominicans, Capuchins, &c. or Presbyterians, Baptists, &c. because this is the legitimate use of the word as it

was first incorporated into the English language. Besides as the whole mission plan originated with the Romish or Latin church, it is proper the plan wherever found, should bear the evidence of its origin by the use of Latin terms to designate it. Had those persons chosen a term formed from a Greek word such as *apostello, euaggelizo*, they would not have been so clearly characterized as children of the Romish church, seeing that, that church has consecrated the Latin tongue specially to her religious use. As it is, Providence has so ordered it, that their very name should betray their breed.

Yours in fiery trials, S. TROTT.
Fairfax C. H. Va. Sept. 6, 1836.

FOR THE PRIMITIVE BAPTIST.

Beaver Dams, Washington, N. C. }
July 6th, 1836. }

SIR: I send you a copy of my thoughts on Theological Schools for publication, should you think proper.

And, in the first place, I must confess, that with my best enquiry, I am unable to find a solitary passage either in the gospels, Acts, or epistles, where any thing like a theological school occurs, or where any authority was given to the church to establish such an institution. So far from it, that, if my memory serves, the term "school" occurs but once in the whole of the New Testament, and then, as being a place of disputation and contention. However, I believe, that the defenders of the theological schools do not pretend to adduce any direct texts, to prove that such institutions are established upon the authority of scripture, as do, also, the advocates of missionary, Bible, and tract societies. The testimony which they offer is of the presumptive, or inferential kind. A sort of evidence, not to be trusted, in matters so closely connected with religion. But, before I proceed to a particular disquisition of the subject, I must beg leave of my reader, to ask some questions and to make some general observations, in order to approach the subject more clearly. And first I would ask if God Almighty had intended that missionary, Bible, and tract societies, and theological schools should be established, would he not have expressed himself in the clearest and most intelligible manner possible? In casting our eyes over the lengthy catalogue of the Jewish ceremonies, we see every thing

described, even to the most minute particular. Or do you suppose that when the Almighty condescends to make known his will to men, that he does it in riddles to make way for interpreters? Surely not. The will of the Lord concerning his church, is set forth in the pages of divine truth, in the plainest and most simple manner, such as open, candid, simple-hearted, sincere man, may easily understand, even, amidst the numerous and contradictory schemes of money-begging priests. The Bible is a miscellaneous book from whence wicked and designing man, by joining and disjoining, by various readings, far-fetched interpretations, metaphysical subtleties, by shifting the signification of words as they have occasion, by references to ancient customs, and a hundred other theological systems of reasoning, may and have always bro't materials to serve their wicked purposes, as we actually find an hundred different religions, together, with their concomitant train of spiritual equipage, pretended to be deduced from that book.

Human legislators may, through ignorance or design, frame and enact obscure laws, but the Almighty cannot intend to deceive his creatures, or want proper words to express his meaning. But some of the new schemers, say that if there are no direct texts of scripture in their favor, there are none against them. Now the laws of every country are always construed strictly, and extend no farther than the letter expressly warrants. This, then, being the way of procedure in human laws, it is much more reasonable, that it should be so understood in divine laws, upon which the temporal and eternal happiness of the world depends, not only because of the importance of the subject, but as there can be no mistake in words chosen by the Holy Ghost. We may therefore safely conclude, that whatever is not expressed in scripture plain and clear to common understandings, was not intended for our instruction nor can become a duty. And farther, that we ought not to give our assent to such establishments as are merely of human institution. Christ alone is king in his church, he has established such institutions as he hath judged fit and necessary, and to add to them, is an imputation upon his wisdom and authority, and has this unanswerable objection, that it opens the door to a thousand innovations, as the history of the Church of Rome has suffi-

ciently shown, which are useless in themselves, extremely absurd, and highly detrimental to true religion.

With our minds thus cleared up let us proceed to an investigation of the subject. And first I both know and believe that theological schools are unscriptural, and consequently anti-Christian and detrimental to religion. But as long as it remains a question, whether they should be established, or not, and as the scriptures have no where expressly forbidden them, there cannot be a better mode of arguing used, than to show that they are unworthy of divine wisdom and goodness. I shall, therefore, in a cursory manner show that a theological school is inconsistent with the goodness of God: In the first place, then, those individuals who receive their education in theological schools and are sent forth to preach, are drawn from the common mass of mankind, without regard to religion and morals. Hence, many of those reverends in black, must coat themselves with a hypocritical garb, in order to keep up the appearance of external sanctity. Besides, those institutions hold out a profitable employment, as inducements to men to become preachers, a thing unworthy the goodness of God, and without precept, or example in the scriptures. Now of what use is it to religion, that every minister should be educated in a theological school? Will the same person be a better man, or a better Christian, than if he had acquired his learning by self exercise? A minister should possess something besides that, which the world calls learning. True religion, combined, with genius and learning, constitute the able and accomplished minister of Christ. One may make himself thoroughly acquainted with all the mysterious gibberish and unintelligible jargon of the schools, without making himself a gospel minister, or being a Christian. God alone is able to make a faithful minister of his word. He is not dependent on the puny arm of flesh and blood to prepare instruments to execute his purposes. He is supremely great and transcendantly glorious in all his works.

Again, can we, from our knowledge of the goodness of God as displayed in the works of creation and providence, suppose that he should make such an establishment of religious instruction, as must destroy religion itself, and put it under the sole guidance and direction of men, who will have a perpetual interest to overturn or

pervert it? Nothing can come from God, but what is godlike. Therefore, when any number of men, combining together, dare tell me any thing in his name of no use to religion or virtue, and yet of apparent advantage to themselves, or their order, I shall always believe it to be an invention of their own, forged to gratify their ambition and avarice, and unworthy of the wisdom and goodness of God, and shall ever vindicate the Almighty from the imputed calumny.

Another glaring error, in the organization of theological schools, is the stimulus they give to deception and fraud. When a young man has, like the prodigal son, wasted his living in riotous excess and finds he is about to be reduced to poverty and want, he would, perhaps, very willingly feign an external reverence for religion in order to obtain an education and get into (as the priests say) business. The inducements are very strong to the vitiated and corrupt mind. Not long since an instance of this kind occurred in this place. There was a young man of fine fortune and talents, who, from his extravagance and excessive liberality, soon wasted his estate. Having been raised in the midst of idleness, pleasure and plenty, he was incapable of applying himself to daily labor for a support. He therefore, got religion, (as he said) joined the church and resolved to be a preacher. He accordingly, applied himself to the study of divinity, and for a short time with diligence. But before he became a preacher, the death of a wealthy relation replaced him in affluent and prosperous circumstances. The books were laid aside. In a short time he was seen beastly intoxicated. It was reported that he was a backslider and fell from grace, but wrongfully. He never had a spark of grace. This, perhaps is the case with too many of those persons whom we see daily trudging over the world, in the character of ministers of the gospel. Many of them being poor and too lazy to work, clothe themselves with the sacred garb of religion and go about preaching, yet nothing thrives by their ministry but their bellies. If, perchance, they meet with a poor parish, they remain there, until they can do better, and as soon as they hear of a richer one they throw down all and go thence, and thereby show to the world that they care as little for the souls which they have just bought as for those whom they lately sold.

I shall devote the remainder of this letter to an attempt to remove an objection, frequently raised against the Baptist ministry of the Old Stamp, by the advocates of theological schools. The objection is, that they are so ignorant and unlearned, that they are destitute of those qualifications essential to gospel ministers.

It is granted, that this ministry in the general, lays no claim to what the world calls learning, and that there is a small number of them who have had the advantage of college education. But those holy men of God possess that which infinitely transcends all merely human attainments—I mean, the knowledge and love of God. They have drank copiously of the fountain of divine mercy, and are anointed with the unction of the Holy One to preach the gospel, and are acquainted with the sacred truths and doctrines of the Bible.

Those who take apostolic usage for their guide, in reference to this subject, will not pretend to say that a regular college education is essential to a minister of Christ. Because it is well known that the apostles were not thus qualified (with one exception,) but, on the contrary were recognized as unlearned and ignorant men. It is true that St. Paul was brought up at the feet of Gamaliel, and was taught according to the perfect law of his forefathers, yet this by no means qualified him for the ministry. Before his call to this sacred office, he was laid prostrate on the earth by the power of God, passed from death unto life, was baptized, washing away his sins, and then heard the Lord, saying unto him, "I have appeared unto thee for this purpose, to make thee a minister and witness, both of these things which thou hast seen, and of those things in which I will appear unto thee. Acts, 26 c. 16 v.—also, Gal. 1 c. 15, 16. Here is the legitimate source from whence every true minister derives his authority. All the saints of whom we have any account respecting their call to the ministry, speak of some revelation of the will of God to their hearts. Isaiah, previous to his call to the prophetic office, relates (in the vi. chap.) in the most sublime strains the view he had of God and himself. Indeed, no human science, can supersede the necessity of this work of grace upon the heart, and this divine call by the Holy Ghost. No man ta-

keth his honor to himself, but he that is called of God, as was Aaron. Heb. v. 4 v.

Though I wish ever highly, to appreciate learning and to acknowledge the advantages resulting from a thorough knowledge of the various sciences which have a tendency to throw light upon the sacred pages, and to illustrate the different branches of Christian theology. Yet I contend, that those acquirements are not essential to qualify a man to preach the gospel. Religion, the divine call, piety and learning, combined, constitute the able minister of God. Other methods may be adopted for the attainment of science, besides going through a regular course of studies in colleges, or brought up and trained in theological seminaries. The man whom God designs as an instrument to spread his gospel, needs not to be prepared by men. Paul after his conversion, did not go to a theological school to learn how to preach. Unless a man be truly converted to God and walk constantly in his fear and love, however regularly he may have been set apart by the appointment of men for the ministry, he is not called of God to preach, and neither shall his word profit the people. Behold I am against them, saith the Lord, that prophecy false dreams and cause my people to err by their lies.

Were the Baptist ministry of the Old Stamp all able to decorate their discourses with the elegant habiliments of the Greek and Latin classics, it is doubted whether their intrinsic excellence would be much enhanced. The plain, simple but noble truths of the gospel require no artificial coloring in order to carry conviction to the heart. What a pitiful appearance does a minister of the Lord Jesus make, who abandons the sublime and energetic language of inspiration, substituting in its place the sayings of Seneca, Plato or Socrates. Did any of these sages of antiquity ever equal Isaiah, David, and others, in beauty, sublimity, and energy of language, depth of thought, or purity and elevation of sentiment? Did any of them ever equal the apostles in depth of wisdom, in the charming simplicity of their style, in clearness of illustration, in strong reasoning, or in awaking all the tender affections of human nature? The writings of these ancient sages may be studied with pleasure and

profit, but a minister of Christ who understands himself will never exchange the poetical composition of that sweet singer in Israel, David, for the verses of Homer, or Virgil. Neither will he cease to contemplate the fruitful hill of Palestine where Isaiah and others received their inspiration, to range in the classic groves of Greece and Italy. While the wise men of Greece and Rome leave you in uncertainty respecting the most interesting truths, the fisherman of Gallilee, the tent-maker of Tarsus, throw demonstration in your way.

Who would exchange the healthful bowers of Paradise, for the Elysian groves? Methinks I would not exchange this consecrated ground for the unhallowed fields of heathenism. Taught in the school of Christ, the true minister, will always feel the necessity of the divine aid to enable him to effectually withstand the onsets of error and powerfully to wield the sword of the spirit, which is the word of God. Much more might be said, but I must cease. Yours,

EDOM O. GORDON.

Georgia, Bibb county, }
Sept. 5th, 1836. }

DEAR BRO. BENNETT: Your valuable paper the Primitive Baptist seems to be extending its circulation in this section of country. I have got four more subscribers for it, for which I enclose in this letter to you five dollars.

I am so delighted with the doctrine your paper contains, that I wish to give it as wide a circulation as I well can. The missionaries in this section seem to be distressed and rallying their forces, and saying they wish no separation from the anti-missionaries. I live in the bounds of the Econnee Association and have the care of four churches, and was anxious to know how many were for and how many against the benevolent institutions of the day, tho' I think falsely so called. In Shiloh church, Bibb county, 1 in favor, 48 against; Sardis church, said county, the whole of the church against the present operations of the day; Mount Paron church, Crawford county, 1 in favor, 87 against missions; Mount Pisgah, Monroe county, last year 86 members, and I think now about the same number of members, the casting vote

is not yet given—next Saturday and Sunday is our meeting there, though I think there is not more than three members in favor of the money-begging missionary operations of the present institutions, such as the Bible and tract societies, Sunday schools, missionary societies, and all such as regards begging money to hire men to preach the gospel to convert the people. Strange to me that Christians can believe such a doctrine. Our Association commences on Saturday before the third Sunday in this instant, where I hope to have an opportunity of giving your valuable paper a wide circulation.

I remain yours in the best of bonds, yea the bonds of the gospel of a dear Redeemer. Fare ye well till ye hear from me again, &c.

JONATHAN NEEL.

PRIMITIVE BAPTIST.

TARBORO', SEPTEMBER 24, 1836.

The present number has also been unavoidably delayed by sickness—we are, however, making arrangements to bring up the back numbers shortly.—*Ed. & Pub.* Oct. 26.

“THE MINISTER’S MEETING.”

A meeting of the above name was held at Forsyth, Monroe county, Ga. in July past; and, another is appointed to be held at Covington, Newton county, Saturday before the fifth Sunday in October next.

The ostensive design of these meetings is, “reconciliation,” and *peace*, among the Baptists in Georgia. But the true intent of them is, doubtless, to draw into the ranks of missionists, all who may yet be undecided on the subject, and as many who are decidedly opposed to the anti-Christian institutions of the day, as they can. This is evident from the following considerations: The originators of these meetings have not proposed to abandon one of their unscriptural societies, nor even a single item connected with any one of them: they have manifested a disposition to conceal the radical cause of division, by persisting in charging it upon the O. S. Baptists: they have indirectly called upon the latter to consent that the new schemes are right, by trying to reduce the division to mere matter of opinion. That the above conclusion and considerations are correct, we will notice their proceedings at Forsyth, page 6, *quere* 8. “Is it the sense of

this meeting that differences of opinion in the missionary and such like operations, should affect the fellowship of brethren or churches? *Ans. No.*” This *quere* implicitly asks us, first, to consider this bar to union only in the light of *opinion*; and secondly to sacrifice just so much of that opinion as opposes “*missionary and such like operations.*” Now, let all answer the above *quere* in the negative, and the corrupt institutions, universally, march forward without opposition. Again, in the Index of Aug. 25, we hear the Committee, appointed to fix the place of meeting in Oct. next, saying: “Let all who have been engaged in animosity and strife, come up, with a spirit of brotherly kindness and concession, in the fear of the Lord, willing to sacrifice all their own peculiarities on the great altar of eternal truth.”

And now, who are they that have been engaged in *animosity* and *strife*? Have the new school admitted that they are the people? No: they have invariably charged the old school Baptists with it: and the *latter* are called upon to come with the spirit of *concession*. And who are they that must *sacrifice all their own peculiarities*? Will the new schemers? They have already announced to the public that they will make no sacrifice, by the *quere* above named, and the answer given it at Forsyth in July. Hence the language of the Committee above implies, that the peculiarities of the old school are discordant with eternal truth, and must *all* be sacrificed upon its altar. Were the missionists of Georgia asked, Will you give up the new schemes for the sake of peace? and they should answer, No; (and this answer is already given,) the question is settled—they will make no sacrifice. The primitive faith must make the sacrifice; and that sacrifice must be unconditional union; at least, so far as not to *oppose* the new inventions, if they will not *aid* them.

Thus, with but the ostent of reconciliation, they are calling for meetings, and crying peace. *What peace*, it may be asked, *so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?* (2 Kings, ix. 22.) What reconciliation, while the scriptures are disregarded, and superseded by a feigned benevolence! What peace, while pretended religious societies are formed of church and world, and membership offered therein for pay? We love that peace which rests on scripture practice and doctrine: but we trust all true followers of Christ according to New Testament rules will disdain such proffers of

reconciliation as ask them to barter away the truths and their principles. We hope they will recollect that those who keep the faith must fight a good fight,—and hold fast what they have. A coming together may be effected; but a reconciliation, a union indeed, can *not* take place, until the unholy and discordant elements which made the breach are removed. It is the wily policy of the enemies of truth, to keep united with the supporters thereof; for they can thereby silence opposition, and prevent the exposure of their own errors.—*Ed.*

The Christian Index of Sept. 1, quotes as from the Rev. John Angel James, the following language:—

“Have you ambition? Then where will you find an object so deserving it as this?” [Missions.]—“Why, an archangel would come from the throne, if he might, and feel himself honored to give up the felicities of heaven for a season, for the toils of a missionary’s life.”

Ambition, then, is inculcated, and enters into the motives for missionary operations. This is what we have before said, and what the Index now acknowledges. And to elevate that ambition to the highest pitch, Mr. James tells those whom he addresses, an archangel would come from the throne, if he might, &c. But archangels are denied that honor. They cannot come and be missionaries. This honor is reserved to mortals. What a pity the archangels cannot divide this honor with men. What an inducement this, to cause young men to aspire at the avocation of a missionary. Now to speak plainly, we consider such language as the Index has sanctioned, to exhibit evidence of downright superstition and folly. There is in it no well regulated piety nor sober well tempered zeal. It contains more the appearance of that wild enthusiasm which characterized Peter the hermit and his companions, the crusaders. How do we know what an archangel would do? They know not what themselves would do. We believe, however, that they would attach to missions a high degree of sanctity and angel-like temper in order to answer the lucrative object thereof. For testimony we call in the extravagance of the above language.—*Ed.*

The following extracts are very significant and illustrative, if not conclusive. They are taken from the Biblical Recorder of July 27, and would have received earlier notice, but for four or five weeks’ absence, followed by about a weeks’ sick-

ness. But we trust they are not yet too late to answer their part in opening the mystery of iniquity.

“Individual, unassociated effort may exert itself as far as it goes; but it has little or no tendency to excite, to move, and to marshal the great mass of living Christians. It is this circumstance which mainly accounts for the difference between the present and former ages. So long as the spread of the gospel had to depend chiefly on individual effort, but little effort was made. Here and there was a person, who for Zion’s sake would not hold his peace; but the great body of the Christian church was asleep.”—“Voluntary associations are indispensable, because they constitute the only conceivable means by which the world can ever be subdued to the dominion of Christ.”—“If uncombined effort in the days of the apostles, in the days of miracles and inspiration, were found inadequate to this end, it cannot be imagined that such effort can avail more now in these days of comparative imbecility on the part of the ministry.”—“To the question that is sometimes asked—‘How does it happen that there were no missionary societies in the apostles’ day’—the answer is plain and short. It is this: there was then no need of such societies. There were then no nominal Christians; nor were there any *anti-missionists*. All that were then favorable to the spread of the gospel, were in the church; and all who were then in the church, were favorable to the spread of the gospel. Every Christian church was then, *de facto*, a missionary society. It is now far otherwise. There are now many nominal Christians, who are willing to contribute to the spread of the gospel, who are not connected with the church and whose co-operation, if secured at all, must be secured in some other way; that is, in connection with some other institution.”

“This, however, is not the principal difficulty. There are now in all our churches vast numbers who are slow to move, and in not a few of them there are those who are bitterly *opposed*, in reference to all measures having for their object the spread of the gospel. These facts render it impracticable for our churches to act with any harmony, or with any effect, in relation to objects connected with missions. The experiment has often been made, and

has as often failed. This consideration has shown active zealous christians, that if they do any thing for missions, it must be done out of connexion with their church relations; and that if they act in concert with others, it must be done through the agency of separate institutions formed for the purpose. Thus it is seen that the benevolent societies of the present age, are to be mainly ascribed to the coldness, the deadness, the opposition that infest our churches; and are designed in good part for the accommodation of the very persons, by whom they are so loudly denounced. Thus it appears that these institutions, like the erection of places of worship, the translation of the scriptures, &c. &c., have grown out of the exigencies of the times. And thus too does it appear that the friends of missions have now no other alternative; they must either do as they have done, and are now doing, or they must consent to have their liberties abridged, their light put out, their energies suppressed, and their usefulness destroyed, by the deadness and inaction by which our churches are so generally oppressed."

By the above, the point is at last conceded that, there were no missionary societies in the apostles day. All the research and argument and labor brought into requisition to prove missions from apostolic example, are now given up for lost. The new schemers have said, *there was then no need of such societies*. And why no need of them, we would ask Mr. Meredith. For he tells us that uncombined effort was *then* inadequate to subdue the world to the dominion of Christ; and this, he tells us, is the object of all the voluntary associations and combinations, [missionary institutions,] of the present day. It is true, that they tell us, "every Christian church was then, *in fact* a missionary society; but this comes too late, after admitting there was then no need of such societies, and that effort was then uncombined, and inadequate to accomplish the object they now have in view.

Another point which the missionists have in substance surrendered is, that the church did not originate the missionary in-

stitutions of the present day. For they tell us that "the great body of the Christian church was asleep: that the heathen was given up to his idols; gross darkness covered the people; sin and death held their iron sway over the nations; and Christians generally heeded it not. But since the formation of societies, conventions, and other similar associations for evangelical purposes, the leaven has spread through the whole mass; &c." The body of the church was *asleep*, and *heeded not* the condition of the heathen; then somebody else formed societies, waked up the church, and inspired her with this leaven. Yes, *since* the formation of societies, and not before, the leaven has spread through the *mass*. They tell us that, the churches were too cold and dead and opposite; and these societies were formed for her to make good her deficiency.

Another point they have admitted is, that the missionary operations are designed for *accommodation of persons*. For they tell us that, "the benevolent societies of the present age,"—"are designed in good part for the accommodation of the very persons, by whom they are so loudly denounced." So we may fairly say, they are designed in part for those who have happened to be opposers, and in part for those who have not opposed them—in a word, they are *designed* for the *accommodation of persons*—for those who are called *ministers of the gospel*.

This last concession taken in connection with the foregoing, accounts for the origin of missionary operations. The church, cold, asleep, dead, opposed, would not spread the gospel, that is, she would not accommodate the preachers, the preachers, (or they and the world,) propounded these societies for their own accommodation. And such is their success, present and in prospect, that they insist upon prosecuting them, even "out of connexion with their church relations," and in connexion with the world. Upon the whole, they have

charged God foolishly, and charged the church falsely. To say that, uncombined effort in the days of the apostles was *inadequate* to subdue the world to the dominion of Christ, argues that God willed this result, but he was improvident in the means to accomplish it: and that he wills in the present day what he did not will at that time; and that the means in any event must be devised by men. To say that, the church is opposed even in part to the spread of the gospel, or to any measure having the spread of the gospel for its object, disagrees with the known practice of the church from the days of Christ till now. They frequently affirm that the opposers of missionary operations are opposed to, and opposing, the spread of the gospel. But as often as they utter this sentiment, Truth frowns and turns aside her face; and Falsehood finds aliment on which to feed. For, from Maine to Louisiana, the O. S. Baptists continue to travel and visit Associations, churches, and strange neighborhoods, preaching the gospel to all that will come out to hear them, and, as far as convenient, encouraging all to come out. The new school have admitted not only that the reputed benevolent institutions are not the church, but also, that they are *not connected with church relations*. Then they cannot be expected to support the truth. For Paul declares, the church of the living God is the pillar and ground of the truth. (1 Tim. iii. 15.) Hence they in effect tell us, that these same institutions support their *liberties*, cherish and brighten their *light*, invigorate their *energies*, and constitute the very existence of their *usefulness*. For we are told in the foregoing extracts that, if they abandon them, "they must consent to have their liberties abridged, their light put out, their energies suppressed, and their usefulness destroyed, &c." Paul tells us, where the Spirit of the Lord is there is liberty; the new schemers tell us, where the institutions are there is liberty. Paul tells the church,

she is light in the Lord; (Eph. 5. 8.) Christ tells her, she is the light of the world; (Matt. 5. 14.) and he calls himself the churches' light; the missionists tell us the voluntary associations are her light. Paul informs us, the energy of the church is in Christ, (Col. 2. 10.) and Christ says it is in the Spirit; (John, 16. 13.) but the new school tell us, it is in their institutions. Paul teaches us that our usefulness depends upon studying and practicing the scriptures; (1 Tim. iv. 15.) the missionists contend that it depends upon their own schemes.

Once more. The foregoing extracts assert, in fact, that but little effort was made in the apostles' day to spread the gospel. For they notice that day as a day of individual "uncombined effort," and then affirm that "so long as the spread of the gospel had to depend chiefly upon individual effort, but little effort was made." No wonder then that they represent anti-missionists as being opposed to the spread of the gospel.—*Ed.* ●

FOR THE PRIMITIVE BAPTIST.

North Carolina, Caswell co. }
Aug. 16th, 1836. }

BROTHER BENNETT: I have taken my pen to inform you of some things, not all that I have seen and experienced from missionary spirit. I think about four years ago it was moved in the Country Line Association to have nothing to do with the societies of the day; that is, Bible, tract, missionary, & Sunday school union societies. Before the vote was taken, Stephen Pleasant objected to the resolution; when the vote was taken, Pleasant with three or four more voted against the resolution. The resolution passed with a large majority of the Association. Pleasant having imbibed a missionary spirit, was offended with the Association and went home in a

bad spirit. Having the care of three churches, he tried to influence the three churches with the same spirit he possessed; that was, to have nothing to do with the Association, for they had gone beyond their power. The church meeting came on at Ebenezer first, where his membership was. He moved to have the vote of the church taken, whether they would or not go with the resolution of the Association. The church went with Pleasant, but on reflecting on what they had done, the next meeting they recanted what they had done the meeting before; only they allowed any of her members to join any of the societies and not be dealt with for so doing as long as they lived orderly in them. The next Saturday the church met at Flat River, another church Pleasant had the care of. He moved to have the same vote taken that was at Ebenezer; the church refused to have any thing to do with what the Association had done, so he left them and would preach no more for them. The next Saturday the church met at Upper South Hico, the third church that Pleasant had the care of, and where my membership was and is. The same move was made there that was in the other two churches. Pleasant said nothing would satisfy him so as to continue to preach to them, only to have nothing to do with the Country Line Association. I said what I thought right in behalf of the Association. The vote was taken and as the church thought a great deal of Pleasant, they voted against the Association. I submitted, but much dissatisfied. We met on Sunday—Pleasant did not appear as friendly as usual. He preached and I followed after, from the 6th and 17th of Paul's second letter to the Corinthians; Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you. The discourse displeased Pleasant so that he had no fellowship for me. This took place on the second Lord's day in September. The church at their next meeting in October recanted what they had done at their September meeting, and the church was divided still. The church was desirous to have Pleasant for their preacher, and they kept knocking about until January afterward; at which time the church had sent for him to give answer, whether he would or not serve them. In conference he said he had no fellowship for brother McKee, nor the Country Line Association, nor any that held as we did. He said he would not preach with me nor commune with me, nor I should not preach where he did preach. I arose and said I had heard that somebody said I ought to be dealt with for the above discourse; I said, there are a good many of the brethren here that heard the discourse, it was said by some they had nothing against me. So there was no fault found by the church for that preaching, nor is to the present time. But there were some who were bad enough offended, yet their mouths were shut so that they could not open them against me, like the lions mouths against Daniel; for truth will stand when error will fall. This was three months after Pleasant got out with me and never let me know it until as above stated. I knew it would not do to live so, both Baptists. When Ebenezer meeting came on, I went on Saturday—talked with Pleasant—he would not be reconciled unless I would acknowledge the above named societies were not unclean things. I told

him, "I hold all unclean things that are not scriptural to Christians." So we did not agree. Church meeting came on, and I complained to the church of his unchristian conduct towards me. The church took notice of it, but laid it over until the next meeting, and called for helps. The meeting came on; the matter was called for; the church agreed Pleasant owed acknowledgment for his unchristian conduct. Pleasant said he had none to make. The Clerk read the cause of his losing fellowship with the church, and his unchristian conduct towards me. Pleasant made answer, you may say that is the cause; but it is not. It is because I am friendly to the societies. The church at the same time requested his credentials. He said he did not have them with him, but they might have them at some other time. The church appointed two of her deacons to request them from Pleasant. He refused to give them up, and holds them independently. The new school Baptists have received him with all his disorder, so the old Baptists have no fellowship for him nor for them in the gospel; and he preaches with them and administers the ordinances with them. Now, brother Bennett, you know the apostle Paul says, if any Brother walks disorderly note that man and have no fellowship with him. So I think all is in disorder and that the said Pleasant has no more right to administer these holy ordinances of the gospel than a heathen man or a publican; for Jesus Christ says, if he will not hear the church let him be unto thee as a heathen man and a publican. Matthew, 18th, 17th verse. Brother Bennett, I think all the missionary churches and associations in the United States nor any other class of men can make Pleasant an

orderly man in the gospel, until he pays what he owes to Ebenezer church and be reconciled with them. I have made as true a statement of facts as I can that are known and read of all men that have a knowledge of them; much more I could write on this subject, to show the improper conduct of the new school Baptists in their new schemes and money making priest craft to get of the hard earnings of the poor and have divided churches and families to my knowledge and grief of my soul for which they have neither precept nor example in the scripture, only old Roman Catholic practices to get wealth and power. The first that I have an account of who was sent by the papal power was Ignatius Loyola, a Spanish knight under Paul the third, who requested that such a class of men might be employed to teach the world submission to the papal power. Pope Paul saw it would much contribute to the Roman wealth and power. The society was formed called Jesuits; they went forth into different parts of the world to teach the Roman Catholic religion, and they were prosperous in so doing. In furtherance of the same design, the Pope and others were induced to found splendid missionary establishments in Europe. The first was at Rome in the year 1622, by Pope Gregory the fifteenth; other missionary establishments followed after in different countries, but none had greater effect than the Congregation of priests of foreign missions, and the Parisian Seminary for the missions abroad; both which were established in France in the year 1663, from which hundreds of Jesuits and friars were sent forth to convert the world. Some of these missionaries boasted they had converted and papalized one thousand in

one year. This was the second means employed by papal Rome to secure wealth and power. So that every scheme and plan was devised that could be thought of; and all who protested against their unscriptural conduct had to suffer. Torture, fire and banishment, took place in nearly every country where Protestants were found. During this persecution it has been computed that not less than fifty millions suffered death in the most cruel manner, and all under the pretence of religion; and yet had no regard to the souls of their fellow creatures.

I must stop for want of room, for a detail of these things would fill volumes. Brother, from what I have heard and experienced from missionaries and benevolent societies so called, I am afraid of them, if ever they can get power. I have always been opposed to missions as they are carried on in our day; for they are so contrary to the first missionaries of the gospel; they were commissioned and sent by Jesus Christ to preach the gospel to every creature, not by men or moneyed institutions, so was not dependent on man or moneyed institutions, but on the author of the gospel. Brother, I have professed the religion of Christ since I was in the 21st year of my age. I did not receive it of man, neither was I taught it by man so as to understand it; but by the revelation of Jesus Christ to my soul. I have been trying to labor for the good of souls betwixt thirty and forty years, and I feel as poor and as needy now as when I first began to try to serve the Lord; and have to say to the Lord, be merciful to me a sinner—save, Lord, or I must perish. If I am saved at last it will be an act of free and sovereign grace abounding to the chief of sinners. I am now

sixty-six years old. I have never tried to write any thing to go to the public before. Make what use you please of it; give it what correction you see proper in letter or in spelling. I subscribe myself yours in gospel bonds.

ROBERT McKEE.

*Cherryville, Haywood county Te. }
7th Sept. 1836. }*

DEAR BRO. BENNETT: With pleasure I can inform you that I have received your very valuable paper, with which I am well pleased. The brethren here are (in the general) also well pleased. The missionaries are of course in opposition to it. I am endeavoring to obtain subscribers and have so far succeeded well for the opportunity that I have had, and still believe, that I shall succeed in giving it an extensive circulation.

The time of holding our Associations is just at hand, and as I have to attend several, I shall defer writing on any particular subject, until my return from the different Associations, after which I will write you concerning things in general.

Yours in the hope of immortality.

WILLIAM PATRICK.

*Warm Springs, Merriwether co. }
Georgia, Sept. 17, 1836. }*

DEAR BROTHER: I have recently read a few copies of the Primitive Baptist to my satisfaction, and thinking such a paper would be useful in this section of the country, I have thought proper to take a copy for twelve months; also five of my brethren wish a copy for the same length of time.

You will please send the papers to the different names and post offices as named below.

ARCHIBALD BAKER.

Ministers of the gospel, Steam Doctors.—The science of physic, in providence, has certainly been extensively useful to mankind; and the practice of physic, by a regularly bred and skilful physician, has ever been an honorable profession. But quackery has always been not only contemptible and disgraceful in itself but highly pernicious in its tendency, and palpably criminal in the person who has practised it. True, heads of families may administer topical and external applications, and even a dose of physic internally, in cases the symptoms of which experience has rendered familiar, and in which the effects of said physic have frequently been tested. But even these should be administered with caution, inasmuch as every dose administered, or every application made, is strictly an experiment. Regularly bred physicians are supposed to understand the anatomy and physiology of the human system, the causes of disease, and the art of healing, by the well known and mutual dependence of cause and effect—to understand and discriminate at the moment, the distinctive character of diseases, to single out the appropriate medicine, to know its quantitative and circumstantial power upon the system, and to examine scientifically all the minutæ of diseases and therapeutics. The securing of this knowledge is not the work of a day, nor of a month, nor yet of a year. Hence, those who, without due time and training, have professed to understand, and ventured upon the practice of, the healing art, have generally and justly been suspected of improper motives. They have been thought either, to aspire at unmerited fame, or to have sacrificed philanthropy and even humanity to the object of gains. These

last remarks are not designed for those who occasionally administer to their families, or furnish their neighbors with, a dose of medicine; but for those who assume the responsibility of the medical profession. They are considered as applicable to those who are usually known by the name of Steam Doctors. Of these, for reasons already stated, we have no very high opinion. And although the motives of the Thompsonian fraternity, and of those who have at any time, been considered quacks, may have been unjustly inferred, yet reproach has unavoidable adjoined itself to them. Hence arises the impossibility of a Minister of the gospel's engaging in these things, without marring in a greater or less degree, his own reputation, and proportionably that of the ministry in general. In proportion as the care of souls is above that of the bodies of men, so will be the diminution of the dignity of the gospel preacher. Confidence in his sensible concern for the spiritual welfare of men will be shaken in proportion as he stoops to callings of this kind. Entering gratuitously into the business of other professions bespeaks a lightness at least, which is disreputable to him who is divinely enjoined to give himself wholly to the business of his ministry. To attempt the palliation of human misery when necessary is not only excusable, but commendable; but to blend this profession with that of the ministry in our time and section, without just pretension to competent skill, presents a preacher to us in a light in which we would not wish to view him.—*Ed.*

N. B. If the above remarks are examined in the same spirit which dictated them, they will do no harm—we believe they will do good.—*Ed.*

POETRY,

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XIV.

The mystery of the Believer's pardon and security from revenging wrath, notwithstanding his sin's desert.

J, Though from condemnation free,
Find such condemnables in me,
As make more heavy wrath my due
Than falls on all the damned crew.

But though my crimes deserve the pit,
I'm no more liable to it;
Remission seal'd with blood and death,
Secures me from deserved wrath.

And having now a pardon free,
To hell obnoxious cannot be,
Nor to a threat, except anent*
Paternal wrath and chastisement.

My soul may oft be fill'd indeed
With slavish fear and hellish dread:
This from my unbelief does spring,
My faith speaks out some better thing.

Faith sees no legal guilt again,
Though sin and its desert remain:
Some hidden wonders hence result:
I'm full of sin, yet free of guilt.

Guilt is the legal bond or knot,
That binds to wrath and vengeance hot;
But sin may be where guilt's away,
And guilt where sin could never stay.

Guilt without any sin has been,
As in my surety may be seen;
The elect's guilt upon him came,
Yet still he was the *holy Lamb*.

Sin without guilt may likewise be,
As may appear in pardon'd me:
For though my sin, alas! does stay,
Yet pardon takes the guilt away.

Thus free I am, yet still involv'd;
A guilty sinner, yet absolv'd:
Though pardon leave no guilt behind,
Yet sin's desert remains I find.

Guilt and demerit differ here,
Though of their names confounded are,
I'm guilty in *myself* always,
Since sin's demerit ever stays.

*About.

RECEIPTS.

Anth'y Holloway, \$10	G. H. Alexander, \$3
Josiah Smith, 1	Chesley P. Rainey, 1
Moses W. Darnall, 3	William Patrick, 10
James Dobson, 5	William Powell, 10
Pleasant McBride, 5	A. B. Reid, 5
Wiley Brown, 50 cts.	Joseph Hughes, 1

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THE PRIMITIVE BAPTIST.

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“Come out of her, my People.”

VOL. I.

SATURDAY, OCTOBER 8, 1836.

No. 19.

FOR THE PRIMITIVE BAPTIST.

BROTHER EDITOR: Not long since a gentleman requested me to give him my opinion on the five, two, and one talents, mentioned in the parable of our Lord in the 25th chapter of Matthew's gospel, beginning at the 14th verse. Not having time to do so at that time, and believing for certain good reasons that this will meet his eye, I now give him my answer; and I take this opportunity to do so, because others also may wish to know something about the talents.

Our Saviour in the beginning of this chapter sets out with the parable of the ten virgins, and goes through his remarks on that subject and closes in the 13th verse with these words: “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” And then he begins the parable of the talents in the 14th verse: “For the kingdom of heaven is (by the kingdom of heaven here he means the gospel ministry) as a man travelling into a far country, who called his own servants, (mark well that word, his own servants,) and delivered unto them his goods. 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.” Now, my dear Sir, there is no need of being lengthy on this subject, for I consider it so plain a parable that he that runs may understand it. And first, by the kingdom of heaven our Sa-

viour meant the gospel ministry by his apostles. 2d, the man travelling into a far country, Jesus Christ meant himself going from this world to heaven and coming back at the day of judgment, to call his apostles and ministers to account for the gifts of the ministry given them, and so reckon with them. The goods delivered were his gifts of the ministry and gospel with all its appendages. But mark who in the text he calls to him and gives or delivers his goods to—to his own servants. Who were his own servants? why you must own that they were his twelve apostles, who were the servants of God and of Christ, and the churches' servants for Christ's sake. For you must own that this unbelieving world are not the servants of Christ, but servants of the flesh, lust, world and devil. And the word is clear in the text who he called to him in the parable and delivered his goods: “his own servants”—and these own servants meant his apostles. The five talents, two and one talents, meant the different gifts given the whole twelve apostles; and these five, two and one are put for twelve, different gifts, as is often the case in scripture—Rachel is put for all the mothers that lost a child by the sword of Herod, and the name Jacob is put for the whole church of God, &c. Then as to the eleven apostles, they all had different gifts as five stands to two, &c.

But it is the man of one talent, I presume, that the stress of your enquiry lies upon. By this man of one talent our Sa-

viour meant Judas, for he was his own servant by call to the ministry that the scriptures might be fulfilled; but not his own servant by a heavenly call from darkness to light, or from nature to grace; for there is not a text in the New Testament that will show that Jesus called Judas from nature to grace, but there are texts that will show he called him to the ministry and sent him out with the rest of his apostles. Read John, 6, 65: "And he said, therefore said I unto you, that no man can come unto me, except it were given him of my Father. The verses before show he here specially alluded to Judas. What then was Judas's one talent? It was the office of the ministry, as Acts, 1, 17, shows: "For he (Judas) was numbered with us and had obtained part of this ministry."

Then this shows that Judas was numbered with the apostles and obtained of the ministry, even the office of a minister; this was his one talent, and having no grace he took up hard thoughts of his Lord, as you read, that he reaped where he had not sowed, &c. and went and hid his Lord's money in the earth, &c. or in other words, sold the Lord and his office or part of the ministry for thirty pieces of silver; silver is nothing but earth, here he hid it. And Jesus said, take from the man, or Judas, the one talent, or the office of the ministry, and give it him that hath ten, that is to Matthias; or in other words, after my death take the office of the ministry, from which Judas by transgression fell, and give this one talent of the office of the ministry to Matthias, who has grace to improve it, that he may be a witness with you eleven on my behalf of all things done by me. Therefore, 29th verse: "But from him that hath not, shall be taken away even that which he hath." The meaning is, take away the ministry from Judas, who has not or hath not grace to improve it, or gain two, five, or fifty talents by the use of it, and cast the unprofitable servant into outer darkness, &c. Read

13th of Matthew, 11th and 12th verses, which prove all I have said.

If the church of God was now searched for Judases, thousands I presume would be found by the omniscient eye of the Saviour having one talent only, the office of minister, without the grace of God; who hide the office of minister under an earthly heart and earthly gain by their ministry, and are clandestinely taking out of the churches' bag, Judas like, while walking in company with God's ministers. But remember, Sir, Judas went and bargained with the chief priest to sell his master for thirty pieces of silver; and remember also, that there are many priests, who now-a-days go and bargain with Boards of chief priests and Convention men, and so sell gospel at one dollar a day or at \$40 per month, or thousands a year; and so, Judas like, in their office of minister scour the country with God's ministers. But it must be obvious to all men that read the scripture, that the man that thus goes for the bag must be a Judas in principle; for the practice of a prophet or an apostle hiring out himself to preach is not to be found in the Bible. But of false prophets and false preachers it stands as an infallible mark by the Holy Ghost. Then such are "false apostles transforming themselves after the ministers of Christ;" and if any man wants to know whether he be one or not, take the following scriptures: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Again: "I certify you, brethren, that the gospel that was preached of me is not after man, neither received I it of man, but by revelation of Jesus Christ." Again: "That I have great heaviness and continual sorrow in my heart," &c. Again: "My prayer to God for Israel is, that they might be saved." Again: "Freely you have received, freely give." Again: "Not for filthy lucre." Again: "Ourselves your servants for Jesus' sake." Again: "I will most

gladly spend and be spent for you." A gain: "The spirit of God is upon me, because he has appointed me to preach the gospel to the poor," &c. Again: "Because for his name's sake they went forth taking nothing of the Gentiles." Try your principles and practices by these texts, and weigh in these balances and see how you come out. Know you not that you are a Judas, if you cannot come to this measure? Tekel, many are found wanting. And since the erection of theological schools the world is full of Judases. How many thousands have the schools of Dublin, Cambridge, Oxford and Fort William made, to say nothing of the twenty-six in our own country, that are set on foot to make lovers of the bag more than lovers of God? You must know that Ireland and England have made Judases enough to oppress these nations by tithes past endurance. The yoke is so heavy at present that a revolution must soon break it. Nothing but a revolution broke it in America and France, &c. Such is the power and influence of Judases in all countries that nothing short of a revolution can break their yoke. Americans look out! for theological schools never were, are not now, no, nor ever can be, friendly to the rights and liberty of man. All nations stand as witnesses of this fact, that where they have been established, tithing, oppression, cruelty, and priestly and kingly power and tyranny have held their courts of blood, and taken away the rights of labor, life, and liberty. So I say. Then look to yourselves, Americans, lest the theological schools of this country breed so many Judases that they sell the liberty of their country for the bag, and that every parish has again to shoulder a priest and wag along with him as before the Revolution in America. God lays necessity on his ministers to preach, and thereby makes it their duty to preach. Strange then, that I must hire and pay a man to do his duty to his God. God gives gifts and his gospel to men to give to others.

Strange then, surprisingly strange, that men should then sell these gifts and gospel to men for money, and make a trade of the gospel and thus pervert God's design. These men must be Simons, who wanted the gift of the Holy Ghost from Peter for money. And it is the Judases of old time from theological schools that have thus perverted the New Testament law in support of the ministry. The whole amount of which law may be comprised in these few words: the preacher of God's sending is to preach as his duty required of him of God, and men are to give him support in his ministry as a duty required of them of God. Tell me then, from whence come all this hiring out, begging, selling, trading, cutting, shifting, planning, and new scheming to get money in support of the ministry? The Judases have done this, and not God's ministers. Nor has the New Testament any law for any such trafficking in the ministry. But, says one, the people are so covetous they won't support the preacher without. Well, Sir, they are only accountable to God for this duty who has made it their duty, and not accountable to you nor the preacher, whether they give or withhold from the preacher. For religious duties are between man and his maker, and not between man and the preacher; but Judases will have the matter between themselves and the people. Whereas the support of the ministry is a religious duty, and not a civil one to be enforced by laws of men nor coercion of preacher or people. For God has left this matter with the consciences of men, as in 2 Corinthians, 9, 7: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 5th verse: "As a matter of bounty, and not as of covetousness." So then to support the ministry by law is laying men under necessity; by persuasive begging is of necessity, by church censure is of necessity, by selling titles is a kind of necessity. Then no kind of ministerial

support is right but a purposed, bountiful, cheerful, voluntary, free will support.

JOSHUA LAWRENCE.

CONDEMNATION.

Q. 1. Are all unbelievers in a state of condemnation?

A. Yes. Judgment came upon all men to condemnation. Rom. v. 18.

Q. 2. Does condemnation come by disbelieving the gospel? or did it come by sinning against the law?

A. It does not come by disbelieving the gospel: else, then, condemnation & justification would both be by the gospel; whereas the gospel in its nature and design is to deliver from condemnation. Moreover, condemnation was sealed to all our race before the gospel was preached. It came by sinning against the law. Sin is the transgression of the law: (1 John, 3. 4.) and the gospel is not law; therefore believers are declared to be not under the law. (Rom. 6. 14.)

Q. Why then is vengeance pronounced against them that obey not the gospel?

A. Because there is no way of escape from the vengeance due to breach of law, but by the gospel, or being born again, which embraces obedience to the gospel.

Q. And why is condemnation pronounced against him that believeth not? (St. John, 8. 18.—St. Mark, 16. 16.)

A. Because there is no way from under condemnation, but through faith. (Eph. 2. 8.—Mark, 16. 16.)

Q. 3. Does condemnation come upon each individual for his actual transgression? or did it come by the sin of one man?

A. It could not come upon every man by his own individual transgression, except the law had been delivered separately and successively to every person as he comes into life. It was by the sin of one man: by one man's disobedience many were made sinners: by the offence of one, judgment came upon all men to condemnation. (Rom. v. 19. 18.)

Q. Did the offence which ended in condemnation, consist in a sinful principle alone? or in a sinful action alone? or of both together?

A. It could not consist in a sinful principle alone; because the action will be like the principle: either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. (Matt. 12. 33.) For the same reason it could not consist in a sinful action alone. It consisted of both: when lust hath conceived it brought forth sin: and sin, when it is finished, bringeth forth death. (James, 1. 15.) When a sinful principle (lust is unlawful desire,) hath conceived it bringeth forth a sinful action: and a sinful action, when it is finished bringeth forth condemnation and death.

Q. In what manner did the guilt of one man become chargeable upon all others, so as to bring them all under condemnation?

A. 1. By representation; 2. by contamination.—1. By representation. When the law was delivered to Adam, it was delivered to every being of the same kind: because it was delivered to him as to a whole species or race of beings, and that race was mankind. The moment it became the law for man, it became the law for all men. When as yet Adam had no child, it was the law for no fewer; and when the last man shall die, it will have been the law for no greater number. Upon no other principle could judgment, by his offence, come upon all men to condemnation.

2. By contamination. It is an established law of nature, that every thing produces after its own kind. This law was not changed even by the apostacy of Adam: for he begat a son in his own likeness. (Gen. 5. 3.) For illustration: the young rattlesnake never saw its dam bite, and kill a person; yet it readily bites and destroys life. So, Cain, for example, never saw a corpse; yet he deliberately killed

Abel. His sentence evinces, that he received the law in his parent; and his premeditated crime proves that he inherited from the same source, a sinful principle.

Q. Are men now born under condemnation?

A. Yes. The natural birth, which is after the flesh, is only fleshly, and carnal; and the carnal mind is enmity against God: (St. John, 3. 6.—Rom. 8. 7.) else regeneration were unnecessary. Only they who are born of the Spirit can enter heaven.

Q. Ought we not to entertain more feeling for infants, and more honorable views of Deity?

A. The tenderest feelings and offices of nature are due from us to infants: offices of grace belong to God. To him belong their spiritual interests as well as ours. And as often as we make a question or matter of debate about infants, we honor God as little as did Sarah in the case of Abraham and Hagar; and the fruit of such matter or debate will be like Ishmael—born after the flesh.—*Ed.*

JUSTIFICATION.

Q. What is justification?

A. Declaring a person righteous or just according to law. (Rom. 8. 4.)

Q. When may a person be pronounced righteous according to law?

A. When he is found not to have disobeyed any of its precepts.

Q. Is there no satisfaction a transgressor can make to law?

A. None, but to suffer its penalty. (Ezekiel, 18. 20.—Gal. 3. 10.)

Q. If this be true, can any person be justified before God?

A. Not, by the law. (Rom. 3. 20.)

Q. What is the ground work, or foundation of righteousness?

A. Obedience to law. (Rom. 5, 19, 18.)

Q. Can not men render this obedience, and thereby secure righteousness?

A. No; because a breach of law is already made, and all men are under the

law's sentence. (Rom. 5. 18—3. 19, 23—1 John, 3. 4.)

Q. What then constitutes our righteousness for justification before God?

A. Christ's obedience to the law of God. (Rom. 5. 19.—Heb. 5. 8, 9.)

Q. Was it his death, or the obedience of his life that justifies us from guilt?

A. The obedience of his life. (Rom. 5. 10. 25.) His death redeemed and exempted us from the penalty. (1 Pet. 2. 24—Isa. 53. 5.) It is in this sense, we are justified by his blood. (Rom. 5. 9.)

Q. Are not justification and redemption the same?

A. No; justification pronounces us free from guilt; redemption pays the price of guilt, for our ransom.

Q. Is not pardon or forgiveness the same with justification?

A. No; the former screens us from deserved punishment; the latter declares, no punishment is due.

Q. How can those who are guilty of transgression, be justly said to merit no punishment?

A. He who was just, and merited none, himself died specially for them. (1 Pet. 3. 18—St. John, 10. 15—Tit. 2. 14—Heb. 13. 20—Gal. 3. 13.)

Q. Is not sanctification the same with justification?

A. No; sanctification sets apart, and makes an unholy being, holy. Justification discharges from the guilt of sin, and the pain of conscious guilt; sanctification removes the pollution of sin. Justification intercepts forever, avenging wrath; sanctification conforms to the image of Christ.

Q. How does Christ's righteousness become indeed our justification?

A. It is imputed to us through faith in him. (Rom. 5. 1—Acts, 13. 39—Rom. i. 17—iv. 6, 8, 11, 22, 23, 24—Gal. iii. 6—James, ii. 23—Rom. v. 13—2 Cor. v. 19.)

Q. Is this the same righteousness which justified the Old Testament saints?

A. Yes; as the eleventh chapter of Hebrews plainly shows.

Q. How could they receive and possess a righteousness which at that time had not actually been wrought?

A. In the same manner, and as easily, as we can who live in 1836, or as they who lived in the day of Christ's ascension: for with God, this righteousness as much existed in Abraham's day as it does now. And faith is satisfied that, "things which are seen were not made of things which do appear;" and that "God hath chosen things which are not, to bring to nought things that are." (Heb. 11. 3—1 Cor. 1. 28—St. John, 8. 58—Rev. 13. 8.)

Q. Do not all who seek righteousness, obtain it?

A. No: numbers who are seeking and striving after righteousness never will be justified before God. (Rom. 11. 16—St. Luke, 13. 24—St. John, vii. 34.) But all who seek *Christ's* righteousness will obtain it. (St. Matt. vii. 7, 8—Heb. 11. 6.) For none will seek his righteousness until they condemn and loath their own.

Q. Can he who is justified by Christ's righteousness, through faith in him, be condemned to everlasting wrath?

A. No. It is God who justifies, and Christ who died. (Rom. 5. 1—8. 38, 39—St. John, 3. 18—5. 24—10. 28—Heb. 8. 12.)—*Ed.*

Lowndes Co. Ala. Sept. 18th, 1836.

BRO. BENNETT: I have seen two numbers of your excellent paper, under the title of the Primitive Baptist, and my heart rejoices at the idea, that God yet has a remnant according to grace, who have not gone into the ways of Balaam for hire, neither have bowed their knee to the image of Baal.

The do-much people of the day, are making rapid strides in this country, to prop the ark, lest it should fall. They are inventing new schemes daily, for to carry on their plans. A Mr. Luther Rice passing through our country in the course of this season, held out many plausible things as inducements to the people to con-

tribute their money, stating that, the Brahmans were perishing in heathenism, were bound in the chains of superstitious idolatry and darkness, all for the want of the gospel, and all they lacked in giving it to them, was a few thousand dollars, which would enable them to have the Bible in their own language. So this Prophet of Burmah, ever true to his mission, (money,) passed from house to house, calling at every meeting house and every place where the least prospects of succeeding in his diabolical plan. Shortly after, he was succeeded by a Mr. Hartwell, who being a master workman, used a manner of intrigue and almost sorcery, (for it appears indeed and truth that, the people became bewitched,) he mounted our pulpits, addressing himself to the audience, and then exhibiting a variety of images, said by him to be the gods of Burmah, and thus by his intrigue and pathetic harangue he bewitched the people and carried off their money. Since the above operations, the mother of harlots has brought forth another daughter, and called her name Itinerancy. And unwelcome as may be her appearance, she has located herself on the fertile soil in the district of the Alabama Baptist Association. Her fruit are beginning to approach to harvest. Some have already tasted it, and proclaim it delicious. Others stand aloof and say, we will await a fair specimen of her fruit, for by their fruit ye shall know them. Again we have some who reject all and every appearance, of the fanciful, benevolent schemes of the day; believing that God will carry on his own work in his own way, and in his own time he will accomplish all things after the council of his own will. Thus we have divisions, dissensions, and strife: in the place of unanimity of spirit, among the brethren. And hence from the above considerations, I have concluded to write for your paper, for the purpose of diffusing light in this section of country. I therefore request six copies sent to me, at Bragg's Store,

Lowndes county, Alabama, beginning back as far as possible. I very much regret that your first numbers are all exhausted. Please forward the work forthwith.

And now, dear brother, I close my letter, I hope, with a heart of fervent prayer, that the God of all grace may crown your labors, with the triumph of his cause and the good of his people.

I am, Sir, yours in the bonds of love and Christian affection,

JOHN KELLEY.

Wake County, N. C. }
Sept. 24, 1836. }

To the Elders and messengers that may compose the Little River Association, to be held at Willow Springs M. H. in Wake county, on Friday before the 3d Sunday in October, 1836.

DEAR BRETHREN: We accept this opportunity of informing you, that we have been heretofore very unpleasantly situated for several years, owing to our having our membership in a church where the spirit of the missionary institutions of the day prevailed, (called benevolence;) together with a bidding of those God speed in preaching false doctrines and traditions of men, instead of the traditions of God. Inasmuch that a bar of communion has existed for some years. And being situated at so great a distance from any of your churches who held the doctrine of God and his ordinances, instead of that of Balaam, we knew not what to do nor where to flee for relief; and continually the Lord was saying, Come out of her, my people. See Revelations, 18 and 4. And such as this: Be ye separate, or come out from among them and be ye separate, saith the Lord; and withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us. But for some time we hesitated, hoping for a reformation; and indeed our nature were clinging to family connection that were in the church, and feeling loth to

be out of any church, till at length we hope that God in his kind providence directed Brother Temple in our neighborhood, who commenced preaching at a little school house in the woods, where we had an opportunity of complying with the conclusion of the apostle, that it was better to serve God rather than man. A part of us petitioned the church for letters of dismission, but could not obtain them. We then concluded to join the church at Salem, in Johnston county. That church having liberated brother Temple to receive members at that place in her behalf, we accordingly came forward and joined by experience, one by letter from a church belonging to Flat River Association; and it being about thirty miles distance to Salem, we thought it most for our convenience to be constituted in a separate church. We petitioned Salem church for letters of dismission, which were cheerfully granted, and we were constituted as a church under the care of brother Temple. Brethren, you may conclude that our minds were often sketching on those children of God who skulked about in sheep skins and goat skins, and in caves and dens of the earth, rather than disown their God. And the circumstance of Moses choosing rather to suffer afflictions with the righteous than to be called the son of Pharaoh's daughter.

Notwithstanding we are somewhat acquainted with your afflictions for the gospel's sake, yet we desire to become a member of your Association, if you can conscientiously receive us, and bear with you, the Contentnea, Kehukoe, Country Line, Abbott's Creek Union Associations, and others, the afflictions of the righteous rather than to go with Pharaoh's crowd of the day. We hope the Lord will provide for all others who may be like situated as we were. Brethren, we are but few in number, but enough to come under this promise, that where two or three are gathered together in his name that he will make one in the midst. We send to bear

this letter and sit with you in your deliberations if received, brother Wiley Powel, and with him fifty cents for use of defraying the Association expense. Our prayer is that the Lord may bless you and guide you in your council in that way that shall be for his glory. Signed by order of the church at Cedar Grove.

WILEY POWEL, Clerk.

PRIMITIVE BAPTIST.

TARBORO', OCTOBER 8, 1836.

MR. STOKES.

Our readers will recollect that in the 14th No. of the Primitive Baptist, we replied to a series of notes found in the Christian Index and appended to an article copied from the former; which notes we spoke of as Mr. Jesse Mercer's, the senior Editor of the Index. Mr. William Stokes, the junior Editor, informs us the notes were his.

Mr. Stokes speaks as if he thought we wished to "sweep from the earth the whole of Christian missionaries." But no, no; let them stay; we would not hurt a toe nail of them. Their heresies serve to make manifest those which are approved among Christians. (1 Cor. xi 19.) Mr. Stokes says that we "seem to think by attacking Father Mercer, and by naming him very often in our strictures, that certainly our article will present an aspect of importance; &c." that, "if we could persuade the world that we are a wiser and a better man—a better theologian than Jesse Mercer, it would secure to us no small degree of consideration." Now we had no intention to wound Mr. Stokes by attacking his Father Mercer; [that is, by answering notes which we supposed were Mr. Mercer's;] and if his name has added any importance to our article, it was altogether casual. Our design in using any man's name, has ever been, expediency in discussion. With reference to our comparative wisdom and goodness and knowledge of theology, we have said nothing; and it is certainly time lost with Mr. Stokes to mention them.

He next proposes to notice one or two of our arguments. He says, "Some time since, some irresponsible writer asked Father Mercer, if he did not think the missionary operations were the cause of the dissensions existing among the Baptists at the present time. To which it was replied, that it might be the

fact."* This is saying not much for his Father Mercer; for to this same *irresponsible writer* Mr. Mercer replied at some length in four or five successive articles in the Christian Index. Moreover, we cannot see why we are told that the writer was irresponsible, unless it be to intimate that the reply was also irresponsible. Mr. Stokes continues: "But at the same time it was shown plainly, *how it was the fact.*" But, without repeating what had before been said, namely, that, "the new movements of our Lord and his apostles had this tendency, he repeats what he seems to consider an analogy between the resistance of many of the churches to their duty, and that of the Jews to the preaching of Christ. Mr. Stokes then says, (in allusion to us,) "Strange to tell, our heroic anti-missionary takes *part of the sentence* and calls it Mr. Mercer's admission!"—Now Mr. Stokes would better take back that word, for it is *running wild*. For we finished the first period in the quotation, before we added a remark. And then our remarks were made with special care to keep up the connection, until we annexed, in his own (Mr. Mercer's) words, his argument complete. Our readers will please compare the Primitive Baptist, No. 10, vol. 1, page 152, with the Christian Index, No. 7, vol 4, page 101.

Our second (and the last) argument he notices, is, that, 'missionists originate and hold in their connection institutions which are national in their form and character.' By comparing the 14th No. vol. 1, of Primitive Baptist, pp. 217, 218, with the Christian Index, vol. 4, No. 29, page 465, it will be found that Mr. Stokes is justly answerable for the misdemeanor he has charged upon us. Instead of copying our arguments wholly, and honestly attempting to show their absurdity, (if they were absurd,) he has miserably garbled them, and suppressed every sentence of the analogy we marked out between the new institutions and a nation—between the organization of the one and the other. We would think Mr. Stokes would treat himself better.

We had said, 'the institutions of the day tax their members for memberships, life memberships and directorships, bought and used by them!' Mr. Stokes says: "A little too fast. The United States *compel* people by *law* to pay their taxes, the missionaries have no law to compel any one to give them money; nor do they wish any law but the law of benevo-

* The question alluded to above, and the essential part of the reply, may be seen verbatim in the 10th No. of the Primitive Baptist.

lence and kindness to operate upon any man, to give them one cent for their funds."—We would now ask Mr. Stokes what are the *Constitutions* of their various societies, but *standing laws* or real statutes? What mean those provisions to regulate the various offices, and the requisite purchase-money for each? If "they do not wish any law but the law of benevolence and kindness to operate," what means that article which fixes and specifies the amount requisite for each grade in the society? No, Sir. The institutions of the day assume the greater power of the two. The people of United States voluntarily through their representatives make laws to tax themselves; the missionists form constitutions designed to act upon people whom they do not represent. The laws of the United States are but a record of what the people have mutually promised to do, to create a general and mutual benefit; the constitutions of the societies form a demand, up to which people must come before they can be incorporated and enjoy the honor or profit accruing thereto. And what is worse than all, they then persuade people that they are obeying and serving God when they buy a place in these societies.

Mr. Stokes addresses us towards the close in the following language: "One word more. Now if you are still disposed to *foam* out, and to *print* out your shame to the world, you must do it; but you will receive the consequences. Yes, it is our duty to proclaim this truth in your ears, whether you will bear or whether you will forbear, God will punish you." Now, Mr. Stokes, you don't know what you have said. You, who do not know what God specially designs to do even to *yourself*; who do not know what *men* will do; nor yet what *yourself* will do, have assumed to know what God has decreed concerning ourself—have assumed to know that God has decreed evil concerning us, and to declare he has put you in possession of that fact! We would kindly admonish you never to say such another word; and we pray the Lord to forgive you for this one. Try to be more guarded, and think before you speak. If, as you profess, you do value the honor of God, and love the cause of Christ, don't let it be said that a Christian betrayed so much weakness.

Mr. Stokes has certainly taken a high seat. We had thought that it belonged unto God to say what he will do to individuals. Michael the archangel said to the *devil*, the Lord *rebuke* thee; these last words the good Spirit dictated. But Mr. Stokes says, *God will punish you*. These words, we think, were dicta-

ted by a bad spirit—the same which we do most reasonably believe primarily influences all modern missionary operations.—*Ed.*

We take the liberty to publish the following extract, from a private correspondence, without the writer's knowledge. For this reason we shall suppress his name. The edification and comfort derived from it to ourselves we truly esteem a treasure. The hope that, the blessed accents which fall through it to other saints of our precious Lord, will prove as grateful to them as it is to ourselves, we trust will be a sufficient apology to the author of the extract, even were we to express his name.—*Ed.*

DEAR BROTHER BENNETT: I received your kind favor of March 29th, for which I desire to thank you. Surely it is no small manifestation of the loving kindness and tender mercies of our God, that his children in their scattered situation are not left so scattered, as to be unknown one to the other and to be deprived of the privilege of sympathizing with each other in their afflictions. Trials have the effect to bind the people of God together in a closer bond and by a finer cord than any thing else, for they bring into special exercise, fellowship, and the other graces of the spirit. Nature or the fleshly man is prone to repine at afflictions, and often rebels against them; yet the afflictions of the Christian, in several ways, bring to him a satisfaction, and enjoyment which worldly ease and prosperity never can yield. They are like the showers which water the earth in spring and summer, having a gloomy appearance in their approach, and often terrific, yet in their passing off, they are delightful, and leaving a rich fragrance behind.

If we could only live under our abiding sense that we are not of the world even as our Lord was not of the world, we should not then be anticipating so great accommoda-

tions from the world; but if we could be allowed to pass through the land of E. Iom (Num. 20th, 17.) we should think ourselves favored. So the Baptists in all former ages, considered themselves; and were willing to be considered, a people by themselves; but as legal persecutions were checked, the Baptist churches in this country and in England began to aspire to the honor of being on a par with the worldly churches; and to expect, the same accommodations from the world and hence became in many things assimilated to those churches. It was our lot to join the Baptists while fully under this influence, hence we have to pass a second conversion to attain to the ancient Baptist standard, of separation from the world; and require considerable discipline to bring our minds to acquiesce in such separation and in the consequences of it; reproach. But I trust the Lord has commenced, and will not grow weary until he has made a finished work of separating his people in form or external appearance from the world, as well as in the internal work of the spirit. As he knows our frame and has promised that his grace shall be sufficient, if his people, while feeling his chastising *rod* we shall find a support from the *staff* of his promises, and shall ultimately find both his *rod and his staff comforting us*, as we *pass through the valley of the shadow of death*: if this application of that text to the gloomy state the church of Christ is now about passing through be correct, as I think it is with perhaps the exception, that by the *rod* we are rather to understand the word, which, like a shepherd's *rod*, our great shepherd makes use of to guide his sheep.

To return to your letter, altho'

reproaches and crosses are no more pleasant to me than to others, on the contrary I have thought myself more peevish, fretful and rebellious than any one under adverse dispensations of divine providence, and that if I had a parallel in this particular it is only found in Jonah, yet it rather pains me than otherwise to receive that encouragement, and brotherly sympathy which yourself and others have recently tendered to me as feeling myself unworthy of such brotherly kindness from the dear children of God. Indeed that which would truly minister encouragement or comfort to me, must be adapted to the plagues of my own heart, for there is what troubles me far more than any external opposition I have yet been called to experience. Still my brother, your kind letter was no less appreciated, as bespeaking your Christian-like sympathy for the suffering people of God. And may the Lord comfort your heart with that comfort which you would administer to others.

A few thoughts for the Primitive Baptist.

VERY DEAR BRETHREN IN THE LORD: It stands me in hand to have something to say in the cause of our Redeemer. But it is the first time that I ever took my pen in hand to write any thing for to be seen in public print. I have been a Baptist nearly fourteen years and was baptised by Elder Amariah Biggs, and became a member of the Baptist church at Red Banks, Pitt county, N. C. in my nineteenth year, and I never have repented it as yet. I thought when I joined the church the Baptists were in peace and union, but to my astonishment I found it to the contrary. And little upwards of two years after I was baptised, the great and important work

of the ministry appeared to be laid on me, and I was constrained to go forward in the promulgation of the gospel of Christ and preach Jesus and him crucified to sinners. And as it has been stated, I found the Baptists were not in union, and tho' this was the case with them, I loved them and thought they were the right church; and I think so still, or at least some of them. Well if they be the true church of Jesus Christ how comes this confusion among them? is the great question to be answered. But if I undertake to answer this question, and God should enable me to answer it in the way I expect to, my brethren on both sides of the question that are acquainted with me will be somewhat surprised I expect. But how do you know there was confusion in the churches? says one. Answer. It came under my own observation; for I visited the churches round about where I lived, and I saw them debating till their faces would redden with rage; and not only in church conference, but I have seen divisions in Associations and churches; and not only this, but I have seen in private conversation a division in sentiment until I have been ready to say, God is not in this—for Paul says, God is not the author of confusion but of peace. But I have not forgot the thing in question, viz: How comes this confusion amongst us? Permit me to put down a few hearsays, (although hearsay is no evidence unless it comes from the parties concerned.) I very often would hear some of the old members say this was not amongst us some twenty or thirty years ago, or perhaps longer; and be it remembered that I was not there and hardly into existence, or if I was, I was a small boy, for I was born in A. D. 1804. And this is the reason that

I have to go to hearsay for proof; but mind you, I go to the parties concerned. And they tell me about one little child, or something that come to them, and some liked the appearance of it and some did not. And now all I can gather from it is this, that this child is the cause of all this tumult now in the churches. And as this child had a name before I saw him, therefore I am not ashamed to call his name or what I have been told that his name is, (viz:) Missionary or Benevolent Society. Now, brethren, Mr. Walker gives us the meaning of these words—benevolent—kind. And, brethren, it seems to me that a person may be kind towards his fellow creature and yet destitute of true charity; for the apostle says, tho' I bestow all my goods to feed the poor, &c. and have not charity, it profiteth me nothing. And the word missionary, says Walker, is one sent to propagate religion. And now, brethren, the word missionary is not found in the New Testament, and as I do not understand Greek and Latin, I cannot tell what it meaneth; but it is defined by some to mean, apostle, and the word apostle is found in the New Testament in a great many places, and I do learn that apostle in scripture means one sent; and I can learn also who sent the apostle, viz: God—for we find it to read, Paul an apostle of Jesus Christ by the will of God, &c. And as the word missionary is not found there, I cannot tell from the scriptures who sent the missionary. And now, brethren, since this is the case it appears to me, that those on the missionary side had better give it up. But say those on the missionary side, you can not find no such a word as association in the scripture. Well it is admitted, and what now? why, mis-

sionary, you have your associations too, and your missionary societies of various kinds, such as State Conventions, seminaries of learning, and the Lord knows what all, which your opponents do not; and if they are to be blamed for associations so are you and more too. And so I think you had better give it up and come back home again if you are not ashamed; for I tell you that the old path is the best one, for we see that those confusions were not among the Baptists until some of them began to walk those new paths that were first cut out by Roman Catholics, (as I learn. And now will the Baptists be found walking in Roman Catholic paths any more? God forbid. But perhaps the missionary is ready to say, how do you know we are walking along those paths which the Roman Catholics cut out? Answer. From what you have written, (viz:) "we want your prayers, your influence, and your money." And you say further, that "money is power." So did the Roman Catholics send their missionaries to gain back their power which they had lost by the reformation. And the conduct of a great many of the missionaries has proved to me satisfactorily that money is part of their object, or the main spring of action. And as I said in the commencement of this little piece, that those who were acquainted with me would be somewhat surprised, I will now proceed to give my reason, (viz:) the church to which I belonged was a member of the Neuse Baptist Association, and the contention arose so strong on the subject of missions, that there was a division in the Association, though seemingly in peace, but in truth it was not in full fellowship; and in this division the church to which I belonged fell in the lower district, which retained the book and name of Neuse, and the most of them who were friendly to missionary institutions. But very soon the church expressed a wish to join the Contentnea Association, which proceedings I was opposed to, upon this ground: I hoped for better times, but hoped in vain. Now the missionaries looked on me as being on their side of the question, but I do not know why they should, (for I never gave them one cent for the support of those institutions;) unless they thought I was like they say they are, willing to think and let think. But what I look at, they want to think all; for they charge those who do not think as they do, of being ignorant, antinomians, and comparing of them to owls, &c. as if the apostle had not have said, the strong ought to bear the infirmities of the weak. And those opposed to missionary institutions were looking on me with shyness, and I do not know why they should, unless they took me to be a fence straddler; but if I was a straddle of the fence, to be plain with you, my brethren, I only had one foot over the fence and all the rest of my body was on the opposite side of the fence. Now what I intend by one foot is simply this, that my membership was among them; and my body, which was my mind and affections, was to be away from them, and with some struggling I have drawn my foot from across the fence. The missionaries have told me to come out on one side or the other: well, missionary, here I come. You say you want my prayers; well, you have them, for I think you are in an error, and pray God to show you your error. My influence is but small, and if you will have it you are welcome to it; for I cannot go with you, and now

come and go with me, if you will be influenced by me. But as to money I have but very little, and you look more like giving than I do; therefore I shall not give you my money, for if I have any to spare I must give it to them that look more needy than you do. And now my plainness of speech is what I expect surprises you. I have heard missionaries preach, and after taking their text and making a few remarks they would leave Christ almost out of the question, and preach Mr. Judson has done this and that, &c. as if the scripture had not spoke against those who "having persons in admiration." And when they would not do this, they would after preaching, begin to cry out in this kind of language, the Baptist State Convention has sent me to you, and I want some money to support that institution—as if the scripture had not said, "come buy milk and wine without money and without price." This looks to me like the message come from the Convention and not from God. But one cried out in old time in this language, "I have a message from God unto thee.

We see sometimes, naturally speaking, two or more merchants in Co. and when they have sold out their goods how is each one to know his share of the gains? Answer. By dividing it in proportion to the capital that each one put in at the first. Now, missionaries, stop and see if you are not very much like merchants; for you have your articles in trade, such as selling memberships and titles, &c. and when you come to divide the gain, he that appears to do the most in your cause gets the most of the gain, &c. And now let us come to the truth, 2 Peter, 2. 3: And through covetousness shall they with feigned

words make merchandize of you: whose judgment now for a long time lingereth not, and their damnation slumbereth not. Micah, 3. 11: The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us: none evil can come upon us. There is more, but let this suffice. Now, missionary, you may not think those scriptures belong to you; but I think you had better stop and look at them again, and if you still think you are right, go on. But I pray that you may not be found fighting against the Lord. Amen.

JAMES GRIFFIN.

*Muscogee county, Ga. }
23d Sept. 1836. }*

VERY DEAR BROTHER: I am an ordained preacher of the old school Baptist faith, and being at the meeting house a week past I read a part of one of your numbers of the Primitive Baptist to the audience. When they were so taken with it, that immediately we made up a company of the following individuals, all of whom are desirous that you would send to each a copy according to your stipulation; assuring you that we on our part will readily likewise therewith comply. My heart greatly rejoices in God, and I feel truly humbled before him, and thankful unto him for his goodness: in establishing among us the work in which you and our much esteemed brother Beebe, are engaged, and pray God it may long remain and continue to be an annoyance to hypocritical false teachers and wandering mendicants of the day. And to the establishment of peace and harmony among God's people. Please direct for us as be-

low instructed. May the good one bless and be with you always. Farewell. I am, &c.

JOHN G. WILLINGHAM.

FOR THE PRIMITIVE BAPTIST.

*Davidson county, N. C. }
September 25th, 1836. }*

BROTHER EDITOR: Inasmuch as the words of truth attest that it must needs be that offences come, and are amongst us in consequence of the advocates of the new schemes of the present day, and in the advocateship of the same such calumniating falsehoods have been circulated by many of them both against many of the worthy ministers of the gospel and members of churches in our section of country; and as I believe that from the purest of motives you have set up this defender, to wit: the Primitive Baptist, I feel a disposition through this medium to make known to the public some of their conduct in this section of country. The Abbott's Creek Union Association in 1830, convened at Liberty meeting house, where the Circular letter wrote by the then Moderator was rejected, in consequence of a paragraph in the same, advocating the Sunday school system. At the same Association the Moderator made a move to appoint a committee to attend what is called the Baptist State Convention, for the purpose as he said of getting information; and upon enquiry being made what the State Convention was, he replied, that was what we wanted to know, or at least he did; he had merely heard that there was such a thing, but knew nothing at all about it. In a short time after this their Minutes appeared amongst us, and in them the name of this same Moderator as agent for the past year. At the same Asso-

ciation in conversation with some of the brethren, he said he did not know what the old Baptists were coming to; he intended to save the churches if he could, and was determined either to break down or to be broke down, and then he would leave them. There were different other attempts made to impose the new schemes of the day on this Association, a detail of which would be too lengthy. I must hasten to a close.

I come now to disclose some of their proceedings towards the Abbott's Creek church. A missionary preacher came to our church expressing he had nothing in view but the glory of God and good of his cause and people; and what a heart rending thing it was to him was the business he had come upon; and after about an hour's harangue presented a bundle of complaints or allegations against our pastor Elder A. Swaim. These he said were not his complaints, but he done it as agent for another preacher, who he said had wrote him a letter directing him so to do. The church after due deliberation disposed of them as she believed to be according to the gospel, at which time our pastor declared non-fellowship with the system of the State Convention, together with the other new schemes of the day, and requested all the members that fellowshipped him in it to give him their hands; upon which they all did, with very few exceptions. Two months after, one of the members of the church came forward and requested to know the stand of the church in regard to the Baptist State Convention; the church again took it into consideration, and after investigating the matter declared non-fellowship with it and all its aiders, &c. except a few some of which said they would go

with the church, and the others said just let it alone and have nothing to do with it. Shortly after this there came another missionary preacher along, and being interrogated by some of the brethren, he said he had nothing to do with the Convention nor missionary business, never had nor never expected to have, only he had given them fifty cents for himself and fifty for his wife; while at the same time their Minutes show that he was then and had been for some time one of the board of managers. At our next church meeting when the fellowship of the church was inquired after, one of the members rose and said he did not know whether we could sit together or not, it depended on circumstances; he had a paper in his pocket if the church would receive it and comply with its contents, then we could sit together; if not, he did not know how it would be. The pastor observed, he thought it would not be prudent in the church to receive any paper without first knowing something of its contents. The other observed, it was in regard of the Convention; and immediately, before the church had acted on it at all, he looking around on the congregation expressed, brethren and sisters we can't be heard, the church refuses to hear us, and all you that stand with me withdraw and go to the stand and I will follow you. Accordingly thirteen members left the house, and between one hundred and one hundred and thirty members in the church. The church then proceeded to excommunicate those thirteen for their disorder. Sometime after this, William Dowd and Eli Philips came there and pronounced eleven of those excommunicated persons (for two of them had returned to the church again) the Abbott's Creek church; and the

rest of us, which are more than an hundred, in disorder. When they had done this they gave them an instrument of writing, recommending them to all Baptist churches; after this they claimed the church property, and actually entered the lot on which the meeting house stands and tried to take it from us.

The missionaries visited most if not all the churches in our Association, and tried to sow discord among the churches, and did lead off some members from several of the churches, calling those disorderly members the churches, and came forward at our next Association claiming seats in the same, headed by John Culpepper, Sen'r. (who it was said was sent for, for that purpose;) but the Association stood firm and gave not place, no, not for one hour. The missionaries not only called those disorderly members churches, but did receive as members these men which had been excommunicated from fellowship among the Baptists for years. The missionaries are still scuffling about Abbott's creek once in a while, and appear to manifest much of the spirit of discord and an uncommon anxiety for money; but the church stands firm, and I believe we have nearly got all the household stuff of Tobiah thrown out of the chamber and out of our Association. I feel to rejoice that through the medium of the Primitive Baptist I learn that there are yet men valiant for truth and who will not shun to declare the whole counsel of God, in these United States of America; and bear a decided testimony against falsehood in matters of religion, and errors of all kinds.

I must come to a close for the present, and subscribe myself in bonds of love, yours, &c.

BARNIT IDOL.

POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XIV.

The mystery of the Believer's pardon and security from revenging wrath, notwithstanding his sin's desert.

continued.

Yet in my head I'm always free
From proper guilt affecting me;
Because my Surety's blood cancell'd
The bond of curses once me held.

The guilt that pardon did divorce,
From legal threaten'g drew its force:
But sin's desert that lodges still,
Is drawn from sin's intrinsic ill.

Were guilt nought else but sin's desert,
Of pardon I'd renounce my part;
For were I now in heav'n to dwell,
I'd own my sins deserved hell.

This does my highest wonder move
At matchless justifying love,
That thus secures from endless death
A wretch deserving double wrath.

Though well my black desert I know,
Yet I'm not liable to wo;
While full and complete righteousness
Imputed for my freedom is.

Hence my *security* from wrath
As firmly stands on Jesus *death*,
As does my *title* unto heav'n
Upon his great *obedience* giv'n.

The sentence Heav'n did full pronounce,
Has pardon'd all my sins at once:
And ev'n from future crimes acquit,
Before I could the facts commit.

I'm always in a pardon'd state
Before and after sin; but yet,
That vainly I presume not hence,
I'm seldom pardon'd to my sense.

Sin brings a *vengeance* on my head.
Though from avenging wrath I'm freed.
And though my sins all pardon'd be,
Their pardon's not *apply'd* to me.

Thus though I need no pardon more,
Yet need new pardons ev'ry hour,
In point of application free;
Lord, wash anew, and pardon me.

RECEIPTS.

Jonathan Neel,	\$5	Tho. P. Dudley,	\$5
Bryan Bateman,	5	Jos. B. Armfield,	1
James H. Sasser,	1	Charles Mason,	1
Charles Crawford,	1		

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williams- ton*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. Georg H. Alexander, *Columbia*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensonboro'*. James Southland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speigh's Bridge*. William Ex. m. *Waynesboro'*. Henry Aver, *Acerasboro*. Parham Lockett, *Richland*. John I. Keneday *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarecta*.

SOUTH CAROLINA—Wm. Hardy, *Edgefield Dist.*

GEORGIA—William Moseley, *Dear Creek*. Robert Gilliam, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. Leonard Pratt, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon Gray Cumming*. Union. John G. Willingham, *Halloea*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*.

ALABAMA—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wan W. Walker, *Ligerty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*.

TENNESSEE—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick, *Cherryville*. Pleasant McBride, *Oats Landing*.

MISSISSIPPI—Jesse Battle, *Meridian Springs*.

LOUISIANA—Peter Bankston, *Marburyville*.

MISSOURI—Samuel D. Gilbert, *Portland*.

INDIANA—Peter Saltzman, *New Harmony*. Jeremiah Cash, *Bethlehem*.

OHIO—Joseph H. Flint, *Preston*.

KENTUCKY—Jonathan H. Parker, *Salem*. Tho. P. Dudley, *Lexingtoa*.

VIRGINIA—Kemuel C. Gilbert, *Sydnorsville*. Rodolph Rorer, *Berger's Store*. John Clark, *Fredricksburg*. E. Harrison, *Heningsville*. William W. West, *Dumfries*.

PENNSYLVANIA—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

NEW JERSEY—Wm. Patterson, *Suckasunny*. C. Suydam, *Hopewell*.

NEW YORK—George Clarke, *Buffalo*. Gilbert Beebe, *New Vernon*.

WISCONSIN TERRITORY—Moses W. Darnall, *Mineral Point*.

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. I.

SATURDAY, OCTOBER 22, 1836.

No. 20.

Pittsylvania, Va

MISSIONARY SPIRIT.

BROTHER EDITOR: I here design by the permission of God, to give you in my droll way of writing, my opinion concerning the missionary and temperance spirits and their standing in this section. First, I believe that they are without scripture foundation, therefore I believe they are wrong; and believe they have their foundation on money, for which reason I believe they are wrong—for the word of truth says that, money is the root of all evil. And I believe that they are evils, and that money is their root. And I believe if we could destroy their money-making schemes, they would cease to live. Just here I will say something about their charity. They will get up and beg and abuse those persons who will not give them their money, and tell us how God loves a cheerful giver, and say they want the money to send the gospel to the Indians, and tell us much good has been done by the benevolence of such and such a friend who gave their gold chains, &c. and for our part we have left our homes and our families, and have not seen our families for three or six months, and pretend that this service is all of charity, and never tell the people that they are receiving twenty-five dollars per month, and that this is the inducement for them to stay from their families and not that charity that we heard so much about from them. No, they never say what they get, or that they get any thing, unless some person asks them in

positive, then they will answer twenty-five dollars per month, in a very weak tone of voice with their heads down. Now I think it would be the most honest way of doing business to tell the truth to the people at first, and that would be to tell them that we or I am agent for the missionary society and I have twenty five or forty dollars per month; and if I get any more than my wages, I will put it to the support of the gospel or to the converting of the heathen. Then those who gave their money would know what it was given for, and would not think like some do, that all they gave went to send the gospel into some Indian land; when perhaps the priest did not get any more than would pay him. Then you pay him for riding about in Christendom begging for himself. So I will not support them nor no other person who wishes to live lazy by telling long tales about what they have done or going to do, for to help the Lord to convert the souls of men. No, Sir, I shall not pay you; for you appear to be afraid that God will not or can not save his people, without the aid of the missionary society, or plenty of money. But I am not so, my friends; I believe that God by Jesus Christ will save his people from their sins, and that Christ had a people before he came in the world, and that he will save them with an everlasting salvation—proof, Matthew, 1st chapter, 12th verse: And she shall bring forth a son and thou shall call his name Jesus, for he shall save his people from their sins. Then he shall save his

people, and not if you please, or if he can, or if the missionary has good luck in getting money and sending out preachers or priests; as they cannot go without pay, though they tell us that the Lord commands them go. But they cannot say with truth that he commands them to beg or tease the people for money before they start. No, Sir, the word says, go and preach; and does not say, beg first, like you money priests do. No, the Lord tells his preachers to go, and I believe he will make them go and preach, and make his people believe; for he says, my people shall, not may, be a willing people; but shall be a willing people in the day of my power. Again: Acts, 13th chap. 48th verse: And as many as were ordained to eternal life. Here his people are ordained to eternal life, and I believe are saved with an everlasting salvation. I think by this time you may catch my opinion from my awkward hints concerning God's people.

Brother Editor, I will here give you and the public my opinion in my awkward way, of the standing of the work-mongers or mission spirit in this section. I think they are on the decline, or are not as fashionable as they have been in this section; they are getting almost out of argument; they remind me of a beast which has been very fleet and by some hard strain has become swinnied and can but travel very slow; but they are still doctoring it up by trying to wrest the scriptures, and say the scriptures are not translated right, it ought to read thus or so and not like it does in some places. My friends, I think it a bad sign for religion to make one believe that the scripture is wrong and they know how it ought to be. My friends, I like the scriptures just as they are; but they who differ from me here, think or say I know no better. Well, my friends, I am glad that I don't know as much as these gents pretend to know; for the Lord said, that the wisdom of this world is foolishness with God, and that

God will take the wise in their own craftiness. So let us pray the Lord in our weak and unworthy manner, to keep us in the belief of the truth and make us such creatures as he will have us to be; for we are poor and helpless creatures as concerns any good thing, for Christ said, of myself I can do nothing. So Christ was not an Arminian. But we the primitive Baptists are but few in number, but I believe our faith is of the Lord. And I believe it can be supported by the scriptures, for the Lord said, there are few to be saved. Then they who say all will be, or may be saved, are wrong; for the word says few, then it is not all. But again, to the disease of their faith, that is, to the downfall of the mission and temperance faith: I told you that they were on the decline, and it appears to me something like the swinney; and you know, my friends, that the swinney is hard to cure, and when you think it is well it will return very quick from a hard strain. Here I would say to the temperance or cold water men, that they have strained their faith very hard when they say that no person should use any kind of spirits except wine at public dinners. I would here ask, how much worse it is to drink before or after dinner than at dinner? I say none; for it is wrong to get drunk at or after dinner; and it will make it no better for you to pay your society fifty cents for every time you get drunk, as your Constitution says you must; and says you must pay twenty-five cents for every time you offer spirits to any person. This is in your Constitution and I think it a very hard strain, and would be glad to know what you do with the money you get from your drinking brethren. For it appears you intend to make money by your schemes, and if they will pay up for their transgressions I guess you will make money. But I have known the most of your men to quit you, I suppose rather than pay; so you will not make as much money as you supposed. So I hope you will quit trying to support your

faith, when you find it will not support you; and believe you will, for I think that the money is what you go for, from the way you beg for it. But if you are determined to restore your swinned faith, I here will say to you I have known a frog's leg taken off of the same side that the beast had the swinney in, and hung on the swinned place; so I will say you had better apply the frog's leg to your faith, but be sure you take the leg from the left or wrong side of the frog, for your faith is wrong and the leg must come from the same side of the frog that the beast is swinned in. So you must take the leg from the left or wrong side and hang it on your faith, as your faith is all wrong. You may think it strange that I would prescribe for your rotten Arminian faith, but no odds; I must deal plain with you, and tell you that you all with your faith will be lost unless the goodness of God leads you to repentance; for I believe your faith was always lost, and is yet lost, and will be lost for the want of scripture proof for foundation. So I will not prescribe any more for your faith at this time. I expect no thanks from you Ishmaelites for what I have done, but no odds; I will support the truth without thanks from your source, as the truth expects little or no favors from your side; but I will say that I hope the Lord will cure your errors and undeceive all who are deceived in religion or doctrine, so far as is consistent with his will. For he is God and works, and none can hinder nor none can hurry him; for he does all things at his own time, and the society men of the day cannot hurry him to convert one soul, neither can the wicked one cheat him out of one soul. Then he will save his people when and where he pleases, and it is none of your business nor mine to say what the Lord shall do, or when he shall do. No, Sir, known unto God are all his works from the beginning of the world. Then if it is his work to make a Christian, then he knew from the beginning how many there would be to

make, and he will make them when he pleases; but if it is the work of men, you who think so should not wait for or talk long about money before you start. No, my friends, if I thought that men could make Christians, I should like to see them in a hurry; but I don't like to see them hurrying on the business of God. For I think that the promise of God was hurried or pretended to be hurried, when Sarah told Abraham to go to Hagar and get the promised son, and he hurried on. So Ishmael was got and he did not inherit the promise that I think the promised son did. So I think when you work mongers work at camp meetings or protracted meetings and make one, it is an Ishmaelite or a child of the bond woman, and cannot be heir with the children of the kingdom or free woman. So they had better wait upon the Lord and let him make them Christians, or such as he will have to be eternally saved; and then they will not fall from grace and will be of one mind and of one judgment, and see eye to eye and speak the same thing in Christ Jesus.

I now conclude my little piece by praying the Lord to do with it as it seemeth him good. Brother Editor, I have sent you this in my awkward style of writing for your inspection, and if you think it worthy of a place in the Primitive Baptist, put it there; if not, throw it by and pray the Lord to instruct me in the truth. No more at present, but remaining your friend and brother in the Lord.

RUDOLPH RORER.

*Georgia, Marion county, }
Sept. 27, 1856. }*

Inasmuch as the new schemes of the day have become troublesome to the Baptists in this part of the world, and believing that many have departed from the faith that was once delivered to the saints—and seeing a paper published titled the Primitive Baptist, printed in Tarborough, North Carolina, by George Howard—and inasmuch as I have been a minister of the

above order for about thirty years, myself with those of my brethren whose names are annexed, do agree to send to you for the above named paper to be sent to us, and I will attend to all business required. We will take them for the term of one year.

GRAY CUMMING.

*Mineral Point, Wis. Ter. }
Sept. 10, 1836. }*

BROTHER BENNETT: The nine numbers of the Primitive Baptist you sent me have been gladly received, and I take this method of expressing the high opinion I entertain of their merits. I am truly glad to find the doctrines of the gospel so ably vindicated in your periodical, and to find that you are determined to oppose every thing that is incompatible with the word of God and the interests of his people. I have not read your numbers all through yet, but as far as I have read I can joyfully approve. I am apprised, however, that you cannot publish such a paper without strong opposition; for the world is not reconciled to the gospel of our Saviour, and the open avowal you make of the doctrines of human inability, particular election, salvation without merit (on our part,) will be met by the unregenerate with abuse. For we see that our Saviour when upon earth could not promulgate the gospel without being persecuted (even unto death,) and he has informed us we must share the same fate; but I trust that all the abuse the world, the missionaries, and the devil, can heap upon you will never prevent you from contending earnestly for the faith once delivered to the saints.

I think that your paper, together with the Signs of the Times, will greatly assist the church of Christ in separating herself from the corruptions of the world with which she is entangled. I wish you great success in circulating your paper. As soon as I read your numbers thoroughly, I intend to send them to some of my old-fashioned brethren in Illinois; for I can assure you that there are not a few in that

State who are not afraid to give God all the glory of their salvation; nor do they think the antiquity of the love of their Saviour makes it of less value. I know that your paper will be very acceptable with them.

As I know you like good news, I will inform you that there is a great revival of religion going on amongst the churches composing the Wabash District Association, and I should like to see it published in your paper, as I think it might encourage the poor despised saints.

In conclusion I subscribe myself your companion in tribulation, and in the kingdom and patience of Christ.

MOSES W. DARNALL.

*Roane County, Tenn. }
Wrightsville, Oct. 2, 1836. }*

BROTHER EDITOR: It may not displease your correspondents to hear from the Baptists in this part of the country, as it respects the stand we have taken in regard to the benevolent schemes of the day, (falsely so called.) In order to encourage the Primitive Baptist, I deem it necessary for your correspondents to write freely on such things as may come to their knowledge on that subject; for we are told, and that by the prophet, that "they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him." Hence, it is all the way that we have of speaking to one another is by our pens.

Brother Editor, I will now give you a short, and as correct an account as I can, of the proceedings of the Hiwassee Association of United Baptists. It commenced its session on Friday, the 23d ult. at which time there were letters from twenty-seven or twenty-eight churches read. There were six letters came from three churches; the churches had previously separated on the mission doctrine, and when the letters were read the Association received the letters and delegates from the

primitive part of each church, and of course rejected the others; which I think made them very mad. They called for their letters which were given them, and I was told that they withdrew to a place near the spring and there held an Association of their own. As soon as they withdrew it seemed to me like we had got rid of a burden. Although it was the fifth Association that I had been in, I never enjoyed so much satisfaction; it caused me to think of the old Pilgrim Christian when he started on pilgrimage and the burden fell off of his back.

I cannot give you a full statement of the proceedings of the Association, and I deem it unnecessary if I could, to descend into particulars; but let it suffice to say, that this Association for the last five years have been tormented with the evil spirits of missions, temperance, &c. I concluded that this matter could be worked by the single rule of three: although I am not much of a scholar I found out that in the single rule of three, that three terms must be stated to find the fourth; so this Association has labored with all the tenderness it was master of, to reclaim these brethren that had gone off, but all in vain. Thus the fourth term must come, and in conclusion the Association declare to this effect: "Resolved, that we declare non-fellowship with all Associations, churches, or members of churches, that belong to the State Convention, or East Tennessee Association, (missionary societies) or that vindicate their cause." Thus, my brother, I rejoice to say that we are in peace once more amongst ourselves.

Brother Editor, I think it necessary that the religious public should know the ministers that we withdrew correspondence from, that belonged to our Association; that think themselves eminent apostles, for they intend to keep the name of United Baptists—but no doubt that will appear in due time.

Now, brother Editor, I want to say something about this man Missionary. He

has been travelling through this country for some time, and I am informed that he has travelled through most of the States of this Union, and also to many of the foreign nations; and lest any should be deceived by him, I will give you as short and explicit a description of him as I can.

He is of a fair countenance and complexion, at first sight; as he approaches he becomes more deformed, and when you get acquainted with him, he is as ugly as his father; and as the eyes are commonly noticed, I will tell you about them—he is near-sighted, but if you ask him any thing about his eyes he will brag very much about them, and perhaps say that he can see better than you can, or any other person since the apostles' days. You would suppose from the way he brags, that he could see through all dark and deep places; but he has some of the complexion of Leah. Another mark you may know him by is, he keeps all kinds of company; hence he is amphibious, and as he is too lazy to work he endeavors to make his living by begging, and to make his begging of a more plausible character he professes to be a preacher of the gospel. He will beg from all classes of men, even from the most noble in his splendid attire to the most ignoble Ethiopian in his rags. He preaches the doctrine of his father, namely, the world is going to hell for lack of the gospel, and that the world must be evangelized, and that it cannot be done without the help of money. I warn the inhabitants of the world to be guarded against them, for another mark you may know them by is, that wherever they visit a church they cause division and offences; and the scriptures tell us, that wo unto that man by whom the offence cometh. I told you that he preached the doctrine of his father, and he is of his father the devil, and his lusts he will do. He is of the old family—eight hundred and fifty of his brethren eat at Jezebel's table.

I remain yours, &c.

A. V. FARMER.

FOR THE PRIMITIVE BAPTIST.

BROTHER BENNETT: In my last communication, which was published in the 14th number of the Primitive Baptist, in speaking of the errors prevailing abroad in the religious world; after naming a few of them, respecting things and places being called by wrong names, I intimated that I might mention a few more in some future correspondence. Therefore calling my intimations to mind, I will now mark a few more, (if you think them worthy;) you may give them a place in your valuable paper, the Primitive Baptist.

As far back as I can well remember much about religious matters, say fifty years past, the Baptists (that part of them who of late years are called old school or rather predestinarian Baptists) were by way of reproach called Antinomians, and the same is still continued by way of stigma, reproach and burlesque; and that by people that ought to know, that this intended stigma is one of the highest honors they can bestow on these devoted followers of Christ; for the word anti signifies against, and the balance, nomian, in English is the law; so that the title Antinomial points out the character that is opposed to the doctrine of salvation by the works of the law. So that their burlesque intended, as it can apply to no other person than a Christian, or one that contends for salvation by grace, it makes them bold to contend for the doctrine that was once delivered to the saints; for none but saints believe it, and contend for it.

I recollect some years past that the people called Methodists, by way of ridicule said that the Baptists, (that contended for baptism by immersion,) had a water God; and used to vaunt, and crow with that assertion. But in some of the few last years their conduct makes me think of some of the Danites of old, in an excursion they were making; who in their route called at the house of one Micah, who had got a molten image in his house to worship and

a Levite employed to officiate in his family. They offered the Levite higher wages than Micah gave him, and prevailed by this means on the Levite to leave Micah and go with them; and on their departure carried off the Levite, and stole Micah's god in the bargain. So the Methodists have stole the thing that they called the Baptists' God, (viz:) baptism by immersion. For in order to enlarge their numbers, they seem to leave their old ground much unoccupied, and say they baptize many by immersion; but when it is performed by a person that has not been himself baptized that way, it is illegal and derogatory to scripture and sound science. Hence here is another great error afloat in our world.

Again; we hear the old school (or predestinarian Baptists) called Calvinists, or followers of John Calvin; and thus have a man's name attached to them, instead of a Christian or scriptural name; when those acquainted with church history know, that in John Calvin's day the poor Baptists never had a more inveterate enemy than him (Calvin.) Surely then they are not his followers, who was their great enemy.

It seems that mankind are fond of new names, if not scriptural ones; for in the scripture we find the name of Baptists and they predestinarians; but not the names of later sects and denominations. Hence the former was given from heaven, the latter of men's inventions, or given by men as a nick-name; for we do not read of them in scripture. For I remember, and that before the death of John Wesley the founder of a new sect of Episcopalians, they were called New Methodists, because they expressed themselves to have adopted a new method of living in the school where they were raised; and the nick-name of New Methodists was given them by way of reproach, and it continues still. so far as the word of Methodist goes -- when that nor the word Episcopalian is not found in the New Testament.

The same is the case of the people called Quakers. It was a nick-name given

them by their enemies. But they honorably disclaim the title given them by their enemies, and call themselves Friends, (an assumed name or title,) when they as a sect are not heard of in the scriptures. The same may with propriety be said of many other sects or denominations of professors. And in talking about Christianity, many are extolling religion when it is not Christianity, but only the religion of the world, and has not its foundation on grace. Then it is not to be wondered at, that many think (or at least say) they can become Christians, when they please to set about the work in good earnest, under the influence of the old ideas of nature, which they always had of Christianity, if well pressed forward will make them Christians before long. When in fact their natural ideas and plans of nature, only discard God's way of making his children Christians by the work of his Holy Spirit upon the dead powers of the soul, by its quickening influence, until they obtain an evidence of their interest in Christ's merits, distinct from their works by the law. But some contend that an amalgamation of law and grace is necessary; and thus fly right in the face of the divine volume, that says it is all of grace, or all of the law. If it is all of grace, then boasting is excluded; and if it is of the law, then Christ is dead in vain. The apostle argues here clearly, that if there had been a law given that could have given life, then verily righteousness would have been by that law, and then clearly Christ would have died in vain; and then makes this safe conclusion, that there never was such a law given that could give life to dead sinners, and therefore discards this idea and scatters it to the four winds under heaven, as should be done by all Christians.

There are now many names of religionists to be found in our world, which are not to be found in the scriptures; and they may all be summed up in the catalogue given by Christ, (viz:) scribes, pharisees,

hypocrites, &c. And they may be known by want of a Christian name in the scriptures, and by performing the work that Christ said they did—and what for? for to be seen of men; for to gain profit, honor or applause. Now, brother Bennett, I ask what can make the difference between a person praying at the corner of the street where they can be seen every way by men, and a person pretending to pray, (not joining with those present,) in a public way kneeling over their seat in the meeting house, where they can be seen by every person therein, or others that come in, to show that they are professors of religion. If there is any difference in principle I have got so old and dim-sighted, that even with the assistance of my spectacles I cannot see it. And some of these actors are honest enough to say, that they are by their superiors instructed to do so, that they may be known by their strange preachers and others, that they are persons that profess religion, from others that do not. But Christ pronounced a wo on the ancient actors, and the same will apply to the latter ones.

These things, my brother, induce me to think in these latter days, there is such that mock God as well as formerly; for mankind, (naturally) are now far from truth and righteousness, as they formerly were, and need the same rebuke for their hypocrisy now as formerly. And some under pretence of zeal in God's cause, address him so loud with a vocal voice, as would represent him to be a dead God, to his great dishonor, or place themselves in such a posture, to be seen of him and others, as if he did not see all things perfectly; and attempt to love him so strong, as to compel him to love them, digressing far from the experience of the saints of old, who loved him because he first loved them, and gave himself for them, before they had an existence. (Poor puny man,) that thinks of getting through this world this way, and lastly arrive at heaven, with only

these qualifications, how sadly they will be mistaken, when they have to share their portion with hypocrites, (and all unbelievers in God's plan of salvation by grace) in the lake that will burn like fire and brimstone.

It seems to be my lot to be pointing out errors in principle and practice, (which if I was to try to escape from, I could not do it with a clear conscience,) in writing and preaching; and therefore must expect to be held in derision by all hypocrites, and self made professors of religion. But I would wish to give God thanks, that those things do not move me, neither do I count my life dear, so that I may finish my course with joy, and the ministry that I think the Lord committed to me upwards of forty years ago.

I am pleased with many of the ideas communicated by your correspondents, based on scriptural grounds; and bid you God speed in that good cause in which you have embarked. You need not think it strange, if the devil shoots his arrows at you even by some professors of religion, as well as others; for it is not all gold, that is yellow, or shines.

I am, dear brother, yours in the best of bonds,
 JOS. BIGGS, Sen.
 Williamston, N. C. August 1836.

PRIMITIVE BAPTIST.

TARBORO', OCTOBER 22, 1836.

"THE KINGDOM OF HEAVEN."

Under the above head, the Biblical Recorder has published a series of articles, designed to vindicate and promote the cause of missions. In the last of these, it is again tacitly acknowledged that the "benevolent institutions" are not supported by the scriptures; and that they are not even the off-spring of the churches. It is there said: "the answer to the question, 'How does it happen that there were no missionary societies in the apostles' day'---is plain and short. It is this; there was then no need of such societies." Yet in the next breath the editor says: "Every christian church was then, *de facto*, a missionary church." If there

was then no need of such societies, (and Mr. Meredith says there was no need,) then it is clear, by his own concession, that they were got up since "the apostles' day." And that they were not originated by the churches of God, he admits by the following words: "the benevolent societies of the present age, are to be mainly ascribed to the coldness, the deadness, the opposition that infest our churches, &c." He further says: "these institutions--- have grown out of the exigencies of the times."

He says: "they are *indispensible* in order to draw out the whole force of the christian church---to concentrate individual action---and that they constitute the only conceivable means by which the world can ever be subdued to the dominion of Christ." Again: "so long as the spread of the gospel had to depend chiefly on individual effort, but little effort was made. Here and there was a person who for Zion's sake would not hold his peace; but the great body of the church was asleep." He says further: "This consideration has shown active, zealous Christians, that if they do any thing for missions, it must be done out of connection with their church relations; and that if they act in concert with others, it must be done thro' the agency of separate institutions formed for the purpose," there are now many nominal christians, who are willing to contribute to the spread of the gospel, who are not connected with the church and whose co-operation, if secured at all, must be secured in some other way; that is, in connection with some other institution."

This is openly maintaining that the church is bound to act out of its church relations, in order to spread the gospel: for he asserts in another place, that these societies are means "which they are bound to employ."

From his own arguments and concessions is unavoidably drawn the following conclusion: that there were no missionary societies in the apostles' day, but that they *must now* exist to bring the world under Christ; that scripture authority is wanting, and the churches were too lukewarm to act; but that the defect has been amply supplied, by the exigencies of the times, nominal christians, coldness, deadness, opposition, sleep; that a zeal has sprung up from some quarter which has found means to slip the bar of New Testament limitation, and,--while it would not do for the world to join the church, the church dexterously joins the world,--to form anomalous voluntary combinations; and by this expedient, to secure the co-operation of christian-sinners to convert heathen-sinners; and finally, to subdue, by

these societies, the world to the dominion of Christ. He closes with the following words, apparently designed for the benefit of anti-missionists: "Ye blind guides, which strain at a gnat and swallow a camel--Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in."--By these words so directed, he seems to claim for himself and his brethren, the following plaudit: "Ye discerning guides, who are equally guarded against small and great faults--Ye open the kingdom of heaven to men: ye go in yourselves, and them that are not entering in, ye help to go in." For, according to Mr. M's. own granting, while it would not answer to receive unregenerate men into the church, they have expediently contrived to form religious combinations without the church, in which all could unite. And in their stretch of benevolence, they have helped themselves out of the track, to help others in.

If, with no better plea for modern missions than the above, the Editor of the Recorder denounces anti-missionists as capable of sentencing those of different sentiments to confiscation, tortures and gibbets--to "dungeons of the inquisition and flames of the *Auto da fe*," the following reflections naturally arise: how wild is the imagination, when unassisted by truth! how frail, how fallen, how deeply depraved is human nature, which exhibits itself thus rash, even under the comely mantle of the christian religion! How painful to the friends of truth, when impressions like these are sought to be made by one engaged to love and defend the cause of truth and of GOD?--*Ed.*

"And such, let it be added, is the evidence that the *anti-mission system* of the present day, is as directly and as obviously opposed to the Scriptures, as it is to the demands of justice and christian benevolence. The advocates of this system affirm, that all missionaries are bad men--that all missions are the work of the devil--that the practice of sending and supporting preachers among the heathen and the destitute is founded in corruption, hypocrisy, and the love of money.

"The scriptures affirm that the apostles were missionaries--that they were sent to the heathen--that they preached the gospel among the heathen--that they were supported by their brethren at home--that they demanded this as their right--and that all this was done agreeably to the authority and the special appointment of the king himself.

"Now, brethren of the opposition, we respectfully ask you to look fairly, and candidly at this point. Let there be no blinking, no learing, no vacillating, no cavilling; but look the scriptures, as adduced above, directly and

fully in the face. This is no time nor place for trifling nor for parlying. The day of judgment is at hand. We shall soon be arraigned before the judgment seat of Christ. The occasion will be an appalling one. It is of unspeakable moment that we should be found faithful--faithful to the Lord, to the truth, to ourselves. Look, we repeat, steadfastly at the scriptures--consider them, ponder them well. Mark their precepts, their examples, their spirit, their principles, their tendency, their end, their equity, their liberality, their universal benevolence. And with these contrast the prevailing system of *anti-missionists*; its principles and its tendencies, its injustice, its selfishness, and above all its flagrant hostility to the word and will of Christ. Do this, and we need ask no more."

The above extract from the Biblical Recorder, is a fair specimen of New Testament authority for missions. Admit the scriptures to affirm all that Mr. M. says, still nothing is gained for his cause. If he would be accounted a faithful handler of the word, in appealing to the scriptures to support missions he should have told us that the scriptures affirm, the apostles were sent to the heathen by a society distinct from the church, and composed of professors and non-professors of religion, the condition of membership in which was the payment of a specified sum of money; "and that all this was done agreeably to the authority of the king himself." Adducing such affirmations from the scriptures, and referring us to the chapters and verses, he could then with less "cavilling," and with more honor to the cause of God, ask us to *look the scriptures in the face*. Had he, in addition to the above, designated the scriptures which affirm that the Apostles travelled as agents to collect money, and to form auxiliary societies; & that they advocated, served, and vindicated Theological Schools, Bible Societies, Tract Societies, and Sunday Schools, all to subserve the cause of missions, then would Mr. M. have had no need to appeal to "the day of judgment," nor to "the judgment seat of Christ." Then would there have been no mockery in his asking us "to look the scriptures *fairly and candidly*"--"*directly and fully*"--and "*steadfastly*" "in the face."

The scriptures he had quoted as evidence, together with his deductions in substance, were the following: "Mine answer to them that do examine me is this; have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not power to forbear working?" 1 Cor. 9. 3, 6. Mr. M's. deduction is; that the apostles were "suppor-

ted" "from the liberality of their christian brethren." He should have told us, from the liberality of a missionary Society, whether brethren or not. His next proof. "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome to you, and so will I keep myself." 2 Cor. 11. 8, 9. His argument is: The apostle, while preaching at a heathen city, derived his support in the form of wages, "from christian churches and christian brethren." We ask again, why not say, from a missionary Society, whether "churches," "brethren," or neither; and offer the above scripture as "*proof point blanc*?" His next and last proof is: "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have been witnesses of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the gentiles. We ought therefore to receive such that we might be fellow helpers to the truth." 3 John 5. 8. Mr. M's. conclusion: "The brethren here alluded to," were missionary preachers---had gone to the gentiles---received liberally of Gaius, who thereby became 'fellow helper to the truth,' and was commended therefor. Now Mr. M. to have his foundation as broad as his superstructure, should have informed us that Gaius handed his money to an Agent, or inclosed it to a Treasurer; for which his name was enrolled and reported, and himself honored with the title of DIRECTOR.

This is the evidence, and this the authority, upon which the advocates thereof ask us to consecrate ourselves to missions, as unto the Lord! From them as a matter of course, we expect the names, "injustice, selfishness, and flagrant hostility to the word and will of Christ." Nothing is more *natural*.—By principles the most sacred, and obligations the most solemn, it is our duty to require the watch word at the ford of Jordan, to demand a certificate to show in whose name they act. And while, for a watch word, they give us: HURF NOT THE OIL AND THE WINE; and for a certificate, nothing but wrested scripture to support "the institutions," defiled by cankered silver and wrapped in moth eaten garments, we are forever warned against con-

sidering missions of the "Kingdom" which "is not of this world."--Ed.

We have been favored with a copy of the "Reply to the seven charges as exhibited by the Murfee Party in their letter to the Association, upon which the committee of investigation acted and will report. Also sundry preambles and resolutions adopted by the South Quay Church;" from which we extract the following only for want of room:

"The fourth charge comes boldly to the point, and directly accuses us of being KEHUKKEANS. As Kehukeeism appears to be the *bugbear*, we trust Mr. Murfee and his crew will be a little patient if others should fret while we are trying to pare off this monster that has frightened so many chicken hearted men, until we can get him to an average size. Then we hope the gentleman will be induced to approach him so near as to examine him well, and we feel sure he will be enabled to tell the people there is not so much danger to be apprehended from him as he once expected. One thing that surprises us is, that this party should be so constantly engaged in crying out in the high places and on housetops "*Kehukee, Kehukee*," as if they really saw something bad, and yet never tell what it is. Do they think that people are to be frightened at the sound? Children may be frightened at their own shadow, but men require to be convinced that danger is near before they fly. The truth is, they fear to tell why we are Kehukeeans, or to substantiate their charge, for by doing this they will prove that we are now just what all the regular Baptists in this Association were 10 years ago. It is the name of an Association, and its people were troubled at an early period with the *Arminian* sentiment, or

with some who called themselves General Baptists. In the year 1763 or 4, Elders Vanhorn and Miller were sent as delegates from the Philadelphia Association for the purpose of assisting them in settling their difficulties, and soon convinced many of the incorrectness of the *Arminian* doctrine. In a short time it was relinquished by all the churches, and on this principle they became regular Baptists, and formed themselves into an Association and held their first session 1765 at a place called "Kehukee" from which circumstance it received its name. At this time they considered themselves constituted on *Calvanistic principles*, and upon these principles they continued to flourish until the year 1790, when it was found that their Association encompassed a large space of country, and numbered 61 churches. It was under these circumstances that it was agreed to divide the Association by the state line, leaving 42 churches in North Carolina called the *Kehukee Association*, and 19 in Virginia who formed themselves into an Association and held their first session in Portsmouth 1791, and from this circumstance we are called the *Portsmouth Association*, and until within a few years were considered the offspring or branch of the *Kehukee*, our mother Association. To this day the same good feeling would have been evinced towards us by her correspondence, had we not lost our identity by wandering after new inventions and the many fashionable notions of the day. But when she is admonished of the necessity of withdrawing her correspondence from us or going with us after such schemes, she chooses the former, and thus becomes a separate, and we trust a God serving and God

fearing, rather than a man pleasing people.

This statement, we hope, leaves this mighty scare-crow, with which Mr. Murfee and his party are trying to frighten the people, in such a shape, that they will at least look for themselves before they run from the sound. If nothing is meant by saying we are *Kehukeeans*, but that we are a separate, uninterupting, God serving people, we say your trumpet need not be sounded. If, on the other hand it is a modest way of telling us we are a penurious set of beings that are utterly unworthy of the name of Christians or philanthropists, we give you a hearty welcome to rail on, until the mouth that is now opened to utter the word *Kehukee*, *Kehukee*, shall be filled with its own shame; and then perhaps, the individual will seek a better conscience, unless he has been already seared with the iron of prejudice."

—————
Westfallowfield, Chester Co. Pa. }
 October 10th, 1836. }

BROTHER BENNETT: I received the five numbers of the *Primitive Baptist* you sent me, and according to promise enclose you a one dollar note.

There are a few in this region of country that have not bowed their knee to the doctrines of devils, or the inventions of men; but are contending earnestly for the faith of God's elect; that faith once delivered to the saints.

The religion of our new school folks, with its various isms, is a religion that is pleasing to the carnal mind, as it exalts the sinner, and abases the Redeemer, dishkes the sovereignty of God and hates his imputed righteousness. There seems to be some little variation among them as it regards election,

but none in reality; some of them will acknowledge that this doctrine is in the scriptures, but that it is unprofitable and dangerous; while others believe it is a doctrine that came from hell—hence we see *infidelity in disguise* is making rapid strides, not only in our beloved country but among professed Christians. It is our sincere prayer that our southern brethren and sisters may be vigilant, stedfast, immovable, always abounding in the work of the Lord; and that we all may be careful to maintain good works, knowing by sweet experience that they are profitable unto men; and if workmongers believe that they profit God either by what he has commanded or by their own inventions, as for us and all who are of the household of faith, we will make mention of Christ's righteousness, *even of his only.*

Your brother and companion in tribulation.

JOSEPH HUGHES.

*Caswell County, N. C. }
June 28th, 1836. }*

BROTHER BENNETT: I received your friendly letter last week, and my family and myself were talking about you the day before. We are all on foot, but my nerves are so effected with my cough, I neglected writing until to-day, and I don't know whether you can read my scribble now or not. I confess my omission in not writing before, but it may be that the same agent hindered me that did Paul from visiting the brethren. I can say through the grace of God I still abide in the truth, and continue to the present testifying of the gospel of the grace of God. Since I saw you I have had letters of abuse from the missionaries; some are ashamed of their names and some are not; but none

of these things move me. In the year 1821, I became a Baptist, and began to try to preach; and at that time the Baptists within my acquaintance appeared to be a happy and united people; but soon after R. T. Daniel came through our bounds forming societies that he falsely called benevolent, purposed the next round to bring printed constitutions. Between then and his return I read my Testament, and found nothing in it to justify such a course; and when he returned and read the constitution, I arose and demanded a thus saith the Lord for the practice. Daniel admitted that there was no positive scripture for the names of the societies and officers, but it was for the spread of the gospel. I then told him I had not thus learned Christ, and I as an individual would wash my hands of all unscriptural institutions; for I did then and now believe in full to be anti-christian, and satan never could fill the ranks of the gospel church until they were invented. I mean the temperance, Sunday School, Bible, tract, missionary, education societies, and all other societies that there is no thus saith the Lord for to support. From that time until now I have been convinced that the Baptists were divided in principle and doctrine, and the thoughts of parting asunder seemed to be distressing, and to live together in peace I found we could not with different views and sentiments. I thought then and I now think, that it is best to be totally disjoined, and I hope that your valuable paper is designed under God for a blessing to the scattered flock for their instruction and comfort. When finding that conflicting sentiments, turmoil and disputes could not be removed no other way, when the Association was held at Deep Creek

we, as a body, did resolve non-fellowship with all the new schemes of the day; and the pedo-Baptists of all classes did raise in opposition against us, as though we had done something to them, which proved to me that there was a confederacy between them and the missionaries. Then they, the missionaries tried to influence by flattery and otherwise all the ministering brethren to fall in with them, and those who would not they have tried by false accusation to destroy their character; and I do believe them to be the very people that the apostle spoke of when he said, there shall of your own selves arise amongst you greivous wolves, not sparing the flock. I believe them to be deceitful workers, transforming themselves into the ministers of righteousness. The apostle also says, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ but heir own bellies, and through good words and fair speeches deceive the hearis of the simple. Also the prophets of old spoke of these same false apostates and false shepherds; and Christ the great head of the church said, that they made his father's house a house of merchandize, and he made a scourge of small cords and drove them out and overthrew the tables, and told them that sold doves to take these things hence. And I think that the Lord is about to drive out these merchants in the present day; for the Lord will have his people to dwell more alone. These middle men must dissemble, for there is no middle principle; if a person is in favor of the new measures of the day, there is an inward love to these people; and if there is an inward objection they cannot fellowship

them that are in favor. So how can two walk together except they be agreed. Now if we fellowship them that do fellowship the new school, by the same principle we may fellowship every other denomination; the Popes and Mormons not excepted. I as an individual wish to treat every body as well in matters that pertain to this life as I in my humble situation will admit; but when it comes to matters of religion, then to the law and to the testimony. When I must make a sacrifice of principle, or lose fellowship with mortals, I let go of mortals; the poor and the opulent are upon a level with me.

Brother Bennett, when I read the scriptures that the Lord will come in the midst of an afflicted and poor people, and they shall trust in the name of the Lord, I can say, wilt thou not receive us again that thy people may rejoice in thee. I find from experience and the scripture that the people of God are suffering people, and they meet in their sufferings as well as in their joys; and I feel like a poor sufferer with them. Notwithstanding I can say he only is my rock and my salvation and my refuge, and I trust I shall not be moved. It is a cold time in religion throughout my bounds, and I feel a need of the prayers of the saints.

I conclude by subscribing myself your brother in tribulation until death.
JOHN STADLER.

*Tennessee, Rhea county, }
September 22nd, 1836. }*

BROTHER BENNETT: I with pleasure avail myself of this opportunity of inditing a few lines to you to inform you that, though our personal acquaintance is unknown to us, yet I feel much gratified with the perusal of the 9th and 14th numbers of

the Primitive Baptist; which I found in hand of Bro. Gray Haggard. There are none of those papers circulated near where I live therefore I feel desirous that there should be a specimen for the Baptists in this part of the world to examine for themselves, believing the doctrine that that paper inculcates is the true doctrine of the gospel as preached and practised by the primitive churches. Great excitement is now prevailing in this State, among the Baptists as touching the Baptist State Convention, of which you have no doubt heard. Much distress among the churches have been witnessed on this occasion.

The doctrine of the Convention has many bewitching charms, such as from 15 to 30 dollars per month for a man to preach, is certainly one among the strongest stimulates that almost could be presented to a carnal mind; for the mind that is trammelled by the love of money is guided by its power and influence, and its proceeds is the criterion by which he acts; for "money is a defence" "and money answereth all things." When men can so bewitch the people as to get them to believe "gain is godliness," and that God will convert them and their neighbors if they will but give as much money to their preacher as he needs, he has gained his point and "all is well."

There is nothing now wanted but to guard over their ignorance to keep the true light from shining on their better information. Men of preverse minds have risen up of late and are teaching for doctrines the commandments of men. For these reason and many others that I will hereafter assign to an enlightened public through the Primitive Baptist, if I am suffered to exist, and am favored with an opportunity of correspondence with you and those

brethren that writes for publication. My stand among the United Baptists you can get by writing to Bro. Haggard. I shall conclude with the expression of my desire that you would send me the Primitive Baptist. Direct it to Smith's ~~N~~ Roads, Rhea County, Tennessee. I subscribe myself your most sincere brother in gospel bonds.

THOMAS K. CLINGAN.

Georgia, Bibb county. }
October 14th, 1836 }

BROTHER BENNETT: Your valuable paper seems to be spreading in this section. Many of the dear children of God in their solitary moments seem to find comfort from reading your paper, and I wish still to give it a wider circulation.

Dear brother, I have just returned from an Association, where it seemed to me they of the ministry and some of the laity that composed that Association, or a majority of them, seemed to be new school folks to me; for they talked and acted in a way that was new to me, though I have long been a member of an Association. The missionaries receiving a correspondence from a Convention which the anti-missionaries, as some call them, were opposed to receiving the same into their Association; but the missionaries seemed to go a-head, to the great grief and wounding of the dear children of God; insomuch that eleven churches I think there be, have broken off from that body to form a new Association, where they hope to live together in union, peace and love. They have appointed Saturday before the first Lord's day in December next, to hold their meeting at Upatoy meeting house, Talbot county, Georgia, I think about 7 or 8 miles below Talbotton; and request is made

that the brethren Wm. Moseley and J. Callaway of Henry county, Ga. and John Blackstone of Chambers county, Alabama, and to invite any Baptist ministers of the old school order, who have not joined the missionary operations of the present day, as I think falsely called benevolence, to come with them to said meeting above named. And if the delegates sent up from said churches be found orthodox in faith and orderly in practice, then for said presbytery to constitute them into an Association; where they appear to have a desire to live free from the missionary operations called benevolence, or begging system for money to convert the heathen or any people by their operations.

Brother Editor, it is strange doctrine to me, the missionaries seem to have so much more love and sympathy for the Hindoos than for members of their own body the Columbus Association; and that they would rather lose all those churches above named, and also the correspondence of several Associations, to correspond with the Georgia Convention and Central Association. Strange I say to me it is, to see ministers so engaged to save others at so great a distance from them, while those under their own eye are apparently like entire strangers to them; and apparently like they thought them strangers to God. Should they continue where fellowship is broken by the body in this way? No: Come out from them, be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. 2 Cor. 6 and 16. Again: what does this scripture mean, if it has no leaning to the present times? Romans, 16th and 17th: Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the

doctrine which ye have learned, and avoid them; 18th verse: for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. Again: 1 Timothy, 4th, 1st verse: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils 4th verse: For every creature of God is good and nothing to be refused, if it be received with thanksgiving—whether meats or drinks, so it be received with a thankful heart to God. Verse 5th: For it is sanctified by the word of God, and prayer.

I hope the Lord of his mercy will enable you and your correspondents with health of body and strength of mind, to persevere in the cause of truth. The Ecoconnee Association stands opposed to all the benevolent schemes of the day, as they are called, or missionary operations.

Brother Editor, if you think these lines are worth a place in your paper, after correcting the errors that may be in writing of the same, you are at liberty to do so; and should the Lord be pleased to spare us in time until said meeting, the time and place above named, I should be glad to see as many of our preaching brethren of the old school order there as can conveniently attend the same. I remain yours in the bonds of the gospel of a dear Redeemer. *JONATHAN NEEL.*

It is in vain to complain of any allegations in religious controversies. For if a person is charged falsely, he can prove himself clear, without recourse to complaining: and if he is guilty, complaining will not prove him clear.—*Ed.*

POETRY.

THE MYSTERY OF FAITH.

SECTION XV.

*The mystery of Faith and Sight, of which
more.*

Strange contradictions me besal,
I can't believe unless I see;
Yet never can believe at all,
Till once I shut the seeing eye.

When sight of sweet experience
Can give my faith no helping hand,
The sight of sound intelligence
Will give it ample ground to stand.

I walk by faith, and not by sight:
Yet *knowledge* does my faith refund,
Which cannot walk but in the light,
Ev'n when experience runs a-ground.

By knowledge I *discern* and spy
In divine light the object shown;
By faith I take and close *apply*
The glorious object as mine own.

My faith thus stands on divine light,
Believing what it clearly sees;
Yet faith is opposite to sight,
Trusting its ear, and not its eyes.

Faith list'ning to a sweet report,
Still comes by hearing, not by sight;
Yet is not faith of saving sort,
But when it sees in divine light.

In fears I spend my vital breath,
In doubts I waste my passing years;
Yet still the life I live is faith,
The opposite of doubts and fears.

'Tween clearing faith and clouding sense,
I walk in darkness and in light.
I'm certain oft, when in suspense,
While sure by faith and not by sight.

THE UNHOLY HEART.

My heart's to many gods a slave.
Of imagery an hideous cave.
An hoard of God-dishon'ring crimes.
A waster base of holy times.
A throne of pride and self-conceit.
A slaughter-house of wrath and hate.
A cage of birds and thoughts unclean.
A den of thieves and frauds unseen.
An head of calummies unspent.
A gulf of greed and discontent.

RECEIPTS.

Wm. W. Walker, \$13 | Wm. R. Larkins, \$5

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williamston*. Joshua Robertson, *Gardur's Bridge*. John Bryan, *Clark's Store*. George H. Alexander, *Columbia*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *Richland*. John A. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Howell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarecta*.

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NEW YORK—George Clarke, *Buffalo*. Gilbert Beebe, *New Vernon*.

WISCONSIN TERRITORY—Moses W. Darnall, *Mineral Point*

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. I.

SATURDAY, NOVEMBER 12, 1836.

No. 21.

CIRCULAR LETTER.

The delegates and brethren composing the Contentnea Baptist Association, assembled at White Oak meeting house, Edgecombe county, N. C. 22d, 23d and 24th of October, 1836, to the several churches of said Association, with brotherly kindness:—

DEAR BROTHERS IN CHRIST, God in his providence has granted us the privilege to meet and sit together again according to our last year's appointment. It affords matter for unfeigned humility and thankfulness that, amidst all our frailties, follies and excesses, our sloth, ingratitude and lukewarmness, our worldly-mindedness, vanity and pride, we yet enjoy these manifestations that the loving kindness of our God changes not, and his tender mercies fail not. Praying that we all may feel deeply sensible of this great grace, and that we may pass the time of our sojourning here in fear, and in the love of God, we will call your attention to a few remarks, touching

THE WASHING OF ONE ANOTHER'S FEET.

And first: *Ought this to be observed as a practice amongst the people of God, or not?*

Secondly: *If it ought to be observed, then, Under what circumstances should it be practised?*

Thirdly: *Have not the circumstances under which it is to be performed, been*

made the occasion for shunning this condescending duty, and so, of evading the cross of Christ?

First: *Ought this to be observed as a practice amongst the people of God, or not?*

With respect to the obligation, our Lord has said, Ye also ought to wash one another's feet. (John, xiii. 14.) We consider that it would be vanity and impiety for any to argue, that the form of this injunction differs from an express command, by saying, for instance, in the institution of the Supper there is an express command—this *do*; while in the case of washing feet it is said, ye *ought*. For if we can exercise a discretion to dispense with what Christ has said we *ought* to do, then it is difficult to say where such a discretion might not carry us: and whether it might not lead us to dispense with any of his commands. The obligation is enforced by Christ's example: As I have washed your feet, *so ye also ought*, &c. With regard to the people concerned, they were the people of God. The words were addressed specially to them, and to no others: *Ye ought to wash one another's feet*. As it regards the continuance as a *practice*, our Saviour does not express how often his disciples should repeat it, but simply speaks the obligation and leaves the subject. Yet 32 years after the command was given, the apostle Paul, who understood the subject, mentions it as a requisite practice amongst the saints. (1 Tim. v. 10.) We therefore conclude that it

ought to be observed as a practice amongst the people of God.

Secondly: *If it ought to be observed, then, Under what circumstances should it be practised?*

Should it not be practised in the churches as a church ordinance? We answer, No. Because, 1. women performed it. (1 Tim. v. 10.) 2. Women were no where required to administer, or to assist in the public ministration of, church ordinances. 3. Members of the church were not required in the management of their houses and families, or in entertaining the brethren, to practice a church ordinance. But it should be performed 1. by both, men and women: 2. at their own private dwellings: 3. to professors of religion who come to lodge with them: 4. as an act of kindness and hospitality in affording them hearty entertainment: 5. as among the good works which Christians should be careful to maintain: 6. and the whole in honor to Christ. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. (1 Tim. v. 9, 10.) These are the chief of the circumstances by which this practice should be regulated.

Thirdly: *Have not the circumstances under which it is to be performed, been made the occasion for shunning this condescending duty, and so, of evading the cross of Christ?*

There are, among the Baptists, those who think feet washing should be publicly celebrated in the churches, as an accompaniment of the Supper; yet the more part have given up this point as untenable. Having once settled the question that it is not to be practised in the churches, many have, it is to be feared, laid aside the subject as having no farther concern with it. The act requires a stoop which the old

man in every Christian, feels a repugnance to make. And if it is to be performed as an act of hospitality in cases of necessity, then we too easily persuade ourselves that such cases of necessity seldom or never occur. We are apt to take up the proverb, and plead that, in sandy countries where people travel afoot, feet washing becomes necessary; but in our own country and by our manner of travelling, the necessity of the practice is superseded. Besides, says pride, it were impolite to ask a man or a woman at our houses to have his or her feet washed. But we think, Brethren, it is safer to abide by the scriptures. Abraham did not think it impolite. (Gen. xviii. 4.) To ask them to eat, to drink, to go to rest, to wash their face, are acts of kindness; and Christians, diligent to follow every good work, would ask them to have their feet washed; and the humble Christian would not refuse. If it were to be conducted before the eyes of the church, few, perhaps, would draw back: but as it is, we can neglect it without our brethren's knowledge. Hence we think that the circumstances connected with its right performance, have been unjustly rendered an occasion for shunning this duty, and evading the cross.

If we are not mistaken, Beloved Brethren, the practice of washing one another's feet, has long been almost entirely neglected. It has not by many been practised in any form. We wish you to examine this our Circular, and compare it with the scriptures: and if you find we have taken a scriptural view of the subject, let us with one consent agree not to pass it by as a thing of nought, but practise, among all other good works, that which is our duty, and the humblest stoop in the Christian's life. And yet in another sense it is no stoop, since it is in conformity with the example of our Lord and Saviour. Trust in the testimony of Jesus. Try to live in the faith and patience of the saints. May the Lord preserve you by his grace, and keep you by his power through faith unto

salvation ready to be revealed in the last time. Worship God. Unto him be glory in the church by Christ Jesus, through out all ages, world without end. Amen.

Sabbath Schools and Infant sprinkling, compared.—The arguments in favor to Sunday Schools, so far as regards religious instruction, are the same that are used for Infant sprinkling.

A Pædobaptist writes as follows:

“OF THE USE OF INFANT BAPTISM.

“As I have often heard it asked, What is the use of infant baptism? I think it necessary, before I conclude, to say something in answer to that question. With regard to the use of baptism, I consider it in the light of a mean of grace, and I view it in the same way when applied to infants. I do not suppose that infants, properly speaking, receive any present benefit by being baptized, but that this is designed the more to engage the attention of parents and others to the rising generation. I view infants, when baptized, under the notion of persons entered into a school; and, therefore, I consider parents, pastors, deacons, and church members, at large, as brought under an additional obligation to instruct those children who are become scholars, as they become able to learn, in the peculiar truths of the religion of Christ. Viewing the matter in this light, it assumes an importance exceedingly grand; and infant baptism is far from being that unmeaning thing, which it appears to be, when the views are extended no farther than helpless infancy.

“We may illustrate this by taking a view of circumcision. Circumcision brought persons under an obligation of conforming to the revealed will of God; he who was circumcised became a debtor: And as

this was the nature of the institute, the obligation devolved on all who received it. But forasmuch as persons cannot actually conform before they are brought to understand, and, in order that they may understand, they must be taught, we are, therefore, to consider circumcised infants as standing in the place of scholars or disciples to be instructed in that system to which they are bound to conform. If then circumcision brought an obligation on some to learn, it must, at the same time, bring an obligation on others to teach; because usually persons do not learn without being taught; and hence parents, priests, and people, came under their respective degrees of obligation to see the rising generation instructed in that religion into which they were initiated as scholars or disciples. When I consider this divine institute as calculated to fix the attention of the people on their rising offspring, with respect to their instruction in the things of God, I cannot sufficiently admire that poor heathenish notion of circumcision which Mr. Booth has somewhere picked up, or rather invented himself, than which, I am persuaded, the most ignorant Jew never entertained a meaner.”

So far as the object of infant sprinkling is concerned, according to the above writer, the design of it is, religious instruction. He considers baptism “in the light of a mean of grace;” so do advocates of Sabbath Schools consider that institution. The Pædobaptist consider sprinkled infants as persons entered into a religious school; so do advocates of Sunday Schools consider their pupils. The Pædobaptist thinks that entering into such a school by the way of infant sprinkling, attaches to that rite “an importance exceedingly grand.” The same importance is attached to the institution of Sabbath Schools by the advocates thereof, when viewing the ex-

ercises of their students. The former claims for infant sprinkling a divine institution; the latter claims the same for Sunday Schools. The former believe sprinkled infants have entered a school in which to be instructed "in the things of God;" the latter affirm the same of Sunday School students. The Pædobaptist considers Mr. Booth's "notion of circumcision," "heathenish," "picked up," "invented," and "mean." The advocates of the Sunday School view objections to that institution in the same light.

Now if Baptists would be consistent, they must close in with the practice of infant sprinkling, or throw away their arguments for Sunday Schools. For circumcision affords as much ground for the former, as the New Testament does for the latter. What meaning the infant sprinkler attaches to his expression, "instruction in the things of God," we must infer from their creed touching this point, which amounts to this: Salvation is conditional on the part of man,—and the proper direction and exercise of his own free will in submitting to the commandments and ordinances of the gospel, constitutes the condition. No wonder then that infant sprinkling, which introduces children into a school in which they may learn to perform this condition, is considered to be exceedingly and grandly important. The same principle is contended for in Sabbath Schools. This assertion may be denied by the advocates thereof. They may say, we only contend that, they are instrumental under God in doing much good. So, in reply, is the exercise of free will under God, in securing submission and obedience; and these again become instruments under God in securing salvation, according the Pædobaptist doctrine. And it is not to be admired, that Sunday Schools which can impart religious instruction, and that form a channel thro' which "to bring all within their influence to the knowledge of the truth as it is in Jesus," are so much extolled and promoted. The object of both

being the same, and their authority from scripture being equal, the advocate of Sabbath Schools must practice infant sprinkling, or submit to view himself as justly chargeable with inconsistency. If he adopt infant sprinkling, he will but add another invention, which its own defenders acknowledge is supported only by inference and presumption. Upon the whole it appears that the vindicators of both practices have added to the sacred text—Our Lord commanded, "Go, teach and baptize." But subsequently, as if they had taught and baptized all that could be taught, men began to sprinkle those that could not be taught. They next appear to conclude that those that are not likely to receive the teachings of the Holy Spirit, must be taught of men, and then baptized. Each seems to have found a more convenient way to do the work of God, than is found in the dictates of inspiration.—*Ed.*

Williamston, November, 1836.

BROTHER BENNETT: Enclosed you have two letters, that we have recently received from Brother James Osbourn of Baltimore, and which we feel satisfied will be read with much satisfaction by you and your readers.

His communications to us are always received with a great deal of pleasure and we ever feel anxious that others should share with us in their profitable perusal. At some early day, therefore, please give them a place in your valuable paper, which is already so eagerly sought after, throughout a vast extent of our country, by the few remaining witnesses to the testimony of Jesus.

C. B. Hassell.
Jos. Biggs, Sen.
Thomas Biggs.
William Rogerson.
Joseph D. Biggs.
John Ward.

LETTER 1st.

MY DEAR BROTHER HASSELL:
Grace and peace be with thee.
Your kind letter came safe to

hand, it being sent on to me at the North by my family in July last; and your order for a number of copies of my newly printed Old School hymn book, has I hope been attended to by my son before now; and I hope you will approve of them, as indeed I know you must if you love, as I believe you do, evangelical doctrine. The authors which I have gleaned from are few in number, and but sparingly known in America, at least among those who will mostly read my new selection of "Old School Sonnets." If a second edition should be called for, I shall greatly increase its size with hymns but little known in this western world. I have already circulated a vast number of copies of this work in the New-England States, and hundreds of them are also in circulation at the South and West; and travelling so much as I do opens a door for their extensive spread. I intend next year, by the will of God, to visit many States at the South and West, and there to preach Christ crucified, and that precious doctrine which is now so much in disesteem among men; and among such men too who profess to love divine truth and the way of righteousness. We read in scripture of the *mystery of iniquity*, and also of the *depths of satan*; and by those things we fear many people in this day are carried away to a strange length, even to mental intoxication, and to the losing sight of the glorious honor of God, and most of the fundamental points of the gospel. But still the gospel is precious to those who feel its efficacy. Yes, precious in its ancient form and construction, and in its present mutilated condition they know it not, for as such it is not the gospel of Christ, but it is what Paul calls *another gospel*, which is disgusting to

a true believer, but amiable in the estimation of the religionists of our day.

But my brother, whatever a mutilated gospel maybe in the eyes of graceless professors and carnal preachers; I can truly say the gospel in its original formation is to me precious, very precious, and preaching the same is delightful employment to me; for in this gospel Christ is to be found, and in him we find every good and perfect gift, and all our help is from him, and in him is our hope, and on him we rely, and of him we sing, and to him we go in our straits, and of God he is made unto us, wisdom, righteousness, sanctification and redemption. This Christ, the anointed of the Father, was once a sufferer here, and by him our sad and forlorn condition was faithfully discussed; and by his standing in our stead and honorably paying our enormous debt, we were acquitted, and by him we are clothed with the best robe, and openly declared to be *all fair*, Song, 1, 15. And as the gospel testifieth of such a Christ, so preaching this gospel is still delightful employment to me; and my bodily health also is good, specially good: and what is better yet, I am still in full possession of a good hope of an interest in the Lord of life and glory; and this hope, you know, is in scripture called a good hope through grace; and you also know, that when and where this grace is first given, it is always sure to secure the future crop, which blessed and most copious crop, we will here, by way of distinction, denominate *the everlasting patrimony*.

Now this most invaluable patrimony, I am at times indulged with a distant view of; and although it is but a distant view that I take of it, yet even such a view of a patrimony

so valuable and enchanting, makes my soul leap for joy. You certainly must know very well, that no sight upon earth is so fair as the *Celestial City*; and our patrimony is nothing short of a city strong and fair, and which is the workmanship of eternal Deity, and as immutable as the throne of heaven, and as rich as divine grace can make it. And you must also know, I suppose, that this is the great *Metropolis* of the world above, and that it possesseth more glorious advantages than any other city, borough, town, or hamlet. Its situation is undescribably magnificent, and so healthy that the inhabitants thereof are never sick. Its water also is as clear as crystal, and is emphatically called the *water of life*, Rev. 22. 1. Also the language of this city is of a peculiar kind—pure, strictly pure, Zeph. 3. 9. and soft, musical, and vastly comprehensive and sublime. Indeed the very native and genuine idiom of this language, cannot be duly articulated through a mere human organ, and hence the necessity of our arriving at that *Celestial City* in order to sing God's praises accurately.

To this fair city, sir, I am bound and through grace I fully expect to arrive in due time, and when there, I shall have done with sin, and sorrow, and pain, and death. And a full discharge from this world and all its relative miseries and woes, will be a jubilee to my present pent-up soul. I try daily to keep this lovely *Metropolis* in view, knowing that a sight of it tends much to smooth a thorny road, and to keep the mind meek and lowly, which is a frame of spirit much to be desired, and ought earnestly to be sought after by every one who professes to be under the reign of grace. Also a realising view of my interest in

all the happy privileges and sweet enjoyments of this *Holy City*, fortifies my mind, not only to meet the immediate assaults of the great adversary of souls, but also calmly to receive from his emissaries, reproach and scorn, scandal and lies; and these things, you know, are heaped upon my head by carnal preachers and graceless Editors. It also is with pleasure of soul that I at times think of that sweet amazing mercy of God which hath so richly bedewed my soul, and so signally identified you and I with all those honored saints who have so firm a standing in Christ our exalted head, and who rejoice together in hope of the glory of God. I hope we shall grow up in the Lord in every gift and grace of the Holy Spirit; for surely no growth can be more desirable than this; nor can any affinity among men be so interesting as that of being united together in gospel bonds; nor can any situation on earth be so safe as that of being in Christ. And also as divine truth hath made us free, so I not only hope and trust that the same precious truth will be our shield and buckler, but that we shall also see and feel it to be our indispensable privilege to stand up in the defence of the same in this awful day of darkness and errors. And whenever necessity requires of us so to act, let our principal object be the glory of God, and not *mere mastery*.

Divine truth, you know, is now fallen in the street, Isa. 59. 14, and pernicious errors are introduced in its stead; and the disseminators of those errors are called by St. Paul, "vain talkers and deceivers, and men of corrupt minds;" and just such we find them to be, for they flatter with their tongue, and seduce by fawning, and beguile by

fair speeches, and darken counsel with words without knowledge, and imprison God's truth by bonds of falsehood, and pervert scripture by means of deceit, and introduce another gospel by *sheer fraud*. And yet notwithstanding all this base chicanery and clandestine conduct on the part of those "vain talkers," and "liars in wait to deceive;" they really pretend to a high degree of piety, and would feign make us believe that they possessed a large share of benevolence and liberal sentiments. But surely it cannot be so, seeing they act as though they hated the righteous, and laughed the humble to scorn, and despised the upright in heart, and tried to murder the innocent, Psalms, 34. 21; 22. 7; 11. 2; 10. 8. All this you know we see to be the case round about us; and towards some men, our modern "liars in wait to deceive," behave more like cannibals than men of piety, benevolence, and of liberal sentiments; for they evidently cast off all shame and *common honesty*, and labor by *ar-rant* falsehood to devour the moral character of sober and upright men; men who would very willingly compare notes with any of the Ishmaelitic tribe on the ground of real and legitimate morality. I now especially allude to the editors of the "Biblical Recorder," and the "Religious Herald;" men who would fain make the church of Christ believe they were her true and faithful sons and vindicators of her character, honor, cause, liberty, and rights; but she cannot believe it, since they are so much in love with the bond woman and her children; and always so ready to stand up in justification of men who are at war with the sovereign and discriminating grace of God; and so slanderous in their speeches against the

Lord's own public servants; and so very regardless of truth and uprightness.

Gospel Zion can have no fellowship with editors whose religion is as light and empty as foam upon the water; and whose object evidently appears to be that of pleasing mere carnal religionists, such as the generality of churches are at this time filled with. And it is well, my brother, that you and I are clean disjoined from all such frothy journalists who have but a name to live among men of the same spirit with themselves. From what I know of these Editors personally, together with what I can gather from their papers, I am bound to believe them to be all in the dark about a gracious work of God upon their own souls; and about the sweet and most blessed operations of the Holy Spirit on the mind of a poor sinner; and about the pardon of sin by an application of the blood of our great High Priest; and about true gospel peace in the conscience; and about communion and fellowship with the Father and Son; and about living a life of faith and humble dependance on the precious promises and the supporting arm of Jehovah; and about walking in the light of the Lord's countenance, and under the smiles of heaven, & receiving answers from the eternal throne to the long & loud cries and prayers of genuine faith.

I also feel fully persuaded in my mind, that those men know nothing experimentally about the various motions, and workings, and divine breathings, and soft touches, and gentle whispers, and gracious influences of the spirit in carrying on the good work of grace in the soul of a living disciple of Christ. Nor can I once suppose that they have ever received divine truth in love, and power, and in much assurance,

and with the broad seal of heaven to it, and in the demonstration of the Spirit; and also, rooted, and grounded, and built up, and confirmed in the same by an infallible witness from the skies, as is the case with the saints of the Most High. Men who, indeed and in truth, are acquainted, by heart-felt experience, with the few things above glanced at, do not manifest forth such emptiness of soul, darkness of mind, ignorance of divine teaching, and unacquaintedness with christians' troubles, sorrows, conflicts, joys, comforts, and gospel consolations, as we find in the "Biblical Recorder," and the "Religious Herald." Nor do men duly taught of the Lord, and who know the worth and importance of the gospel, amuse themselves and their readers with such trifling and superficial things; and frisk about, and make so great and so loud a cry, when in very deed there is little or *no wool*, as do those two editors.

On this subject I will say a few things more in my next. I wish you, and all the saints round about you, much peace and prosperity of soul. Fail not to tell the Lord all your troubles, and woes, and complaints; neither fail to confess before him all your sins and wrongs; and be sure to implore forgiveness of him also. When I get to Brighton in the State of Massachusetts, or rather before I leave there, I will, by the will of God, write you again. I trow you will not be immoderately grieved at heart that I bear twins here in New-England, for you know I have not written to you at length for a long time before. My warmest love to one and all of the friends near you; and I am,

Yours with all due deference.

JAMES OSBOURN.

Londonderry, N. H. Sept. 1836.

PRIMITIVE BAPTIST.

FARBORO', NOVEMBER 12, 1836.

We were at the last meeting of Country Line, The Abbot's Creek Union, and The Contentnea Associations. Harmony prevailed; and we enjoyed that happiness which Associations were designed to afford. There were no sudden flashings of zeal, nor strained exhibitions of love; but a sober, deep-rooted brotherly affection sat cheerfully, yet visibly on each countenance. With ourselves, it has been truly a time of solace. We were at the annual sessions of the Country Line, Little River, Kehukee and Contentnea, of 1835. The fermenting and separating leaven of missions, we trust, is clean purged out from them.—*Ed.*

We learn that our brother and fellow laborer, Elder Beebe, Editor of the Signs of the Times, purposes, in compliance with the invitation of the church at Alexandria, and also of the Shiloh church in the City of Washington, D. C. to locate himself in Alexandria. We are highly gratified with the advantages which will result, not only to Elder Beebe, but to the Old School Baptists generally, by this change of place; it being nearly central to those Baptists who love the precious truths with which the "Signs" is so richly fraught. Besides, if we shall find that the cause advocated by the Primitive Baptist and the Signs of the Times, conjunctly, can be more advanced by the latter single handed, we can with additional pleasure discontinue the publication of the former. Meanwhile, we congratulate the above named churches and our brethren at large, upon this event; for we trust the hand of the Lord is in it, and that it will continue to conduct the spirit and the pen that dictate the "Signs of the Times." We take pleasure in again recommending that paper to our brethren, as a journal unwavering and true.

As several of our subscribers intimated a wish to have the Primitive Baptist discontinued at the close of the present volume, unless their subscriptions were renewed, we have concluded to adopt that plan *generally*; and consequently we shall discontinue all papers at the expiration of the subscription year, unless previously renewed.—*Ed. Prim. Bap.*

We shall with our second Vol. of the Primitive Baptist, commence the publication of a work entitled, "Teeth to Teeth, Tom Thumb

Tugging with The Wolves for the Sheep Skin. In Nine parts: containing: 1. Self-made Ministers: 2. Men-made Ministers: 3. Devil-made Ministers: 4. A Christian that makes himself a minister, not being called of God to that office: 5. My Gentleman preacher: 6. God's Ministers; the marks of which are laid down so that they may be known by the Church of God: 7. The origin of Theological Schools: 8. The tendency of Theological Schools in some of the countries where they have been established: 9. An Inquiry whether they can be so conducted in any country as to be serviceable to the church of God:—all which is interspersed with diverse remarks designed to bring truth to light, and confirmed by scripture testimony. By Joshua Lawrence.

The above work, if printed in a detached form, would make 150 pages or more, octavo. It will occupy a portion of each number until the whole shall have been published. It promises, in our opinion, to be highly useful to the church of God.---Ed.

“CHRIST, A HOME MISSIONARY.”

The above words are placed at the head of “a discourse delivered before the American Baptist Home Mission Society,” “by William R. Williams, pastor of the Amity Street Baptist Church, New York.”

From the date 1622, the present plan of missions has been in operation. As it has been promoted by people professing to be Christians, they have of course attempted to connect it with the religion of the New Testament. It was first affirmed that the apostles had left us a striking example of modern missions. The advocates thereof carried this idea so far as to insinuate that Paul was sent out by a Board, with which was connected President, Vice President, &c. Upon this idea they improved by asserting, next that Christ was a missionary. But the bare idea of our Lord's being a missionary would not prove an exact prototype in all circumstances; hence when Mr. Williams would magnify the excellence of *home* missions, he assumes the lofty position that Christ was a HOME MISSIONARY.

When Mr. John Angel James would describe its charms and praise the honor, greatness and goodness of foreign missions, he tells young men that an archangel would quit his habitation if he could to come down and be a missionary.—Mr. C. George, the *middle ground* Baptist preacher, said, the mission “plan commenced in eternity, that Jesus

Christ was the first *missionary*, was sent out by the mission board in heaven; that the angel, might be considered *life members* of that board; that money was connected with that mission” and quoted this text: “To him shall be given of the gold of Sheba.”

We think it would puzzle Mr. Williams to find a scripture warrant for *foreign* missions, if Christ was a *home* missionary. For Christ said if any man will be my disciple let him follow me. Hence the Foreign missionary does not follow him, Christ, being but a home missionary.

Christ with the missionists has become more pliable and handy than the Roman and Grecian Oracles. If a man is called upon to address a congregation on Domestic missions, why, he will just place Christ in front,—he was “a *home missionary*,”—go ye after him.—If he speaks on foreign missions, he will just say “Christ was the first missionary—sent by the board of heaven;” and to cap the climax—add, “*money* was connected with that mission.”—It would be deplorable for a maniac to stand before an assembly, and make the above assertions; but when we reflect that they emanated from one professing to be the minister of Christ; and besides this, that thousands believe them, we cannot but feel deeply grieved.

Mr. George would most solemnly tell us and ask us to believe that angels might be considered life members of the Board—that they managed the affairs of redemption: while the Holy Ghost declares that angels desired to look into it,—that Christ took not on him the nature of angels,—that the angels' duty was to worship him. Mr. G. tells us that money was connected with that mission. The Holy Ghost informs us that the objects for which Christ came were redeemed without money—and that all the money he ever had was taken out of a fish's mouth; and then it did not pass thro' his hands and yet, there are tens of thousands who run greedily after these things. Myriads of zealots and enthusiasts swarm through the land and pour forth the blasphemous traditions of men, and, brazen bound, in the name of God, teach the doctrines of devils. May the Lord reclaim them from such wickedness, and bestow his mercy on us all.—Ed.

“O let the halting, the luke-warm, and them that *oppose*, think---think of their fellow creatures, burning, nay, absolutely *roasting* themselves alive as an act of religious worship; and all this takes place, because the cupidity of professed Christians has denied the

poor heathen the Bible---denied them the living preacher!

"Ah, how will these cold, hollow professors stand in the Judgment, face to face, with those whom they have thus miserably neglected."

So says one of the new system. This presupposes that God was willing the heathen should have the bible and the preacher; but left it optionary with the professed christians to give them or deny them. Nay it strongly intimates that it is contrary to the divine will not to give them the bible and the living preacher; yet the cupidity of professing christians overmatches all for the present. Again: if men can deny the living preacher, they can send or give him; and such, of consequence, are they who are now gone to the heathen--such as men have *given* and *sent* to them; not of God's giving and sending: Indeed, the missionaries will *not give* the heathen a preacher,---no: If the preacher is not paid now-a-days he will not go: and if other people do not pay for his being sent, the Board will not send him. They have not *given* them the first preacher yet:---they ought not to scold at the opposers until after they have *given* the heathen *one Bible and one bit of a Preacher.*---*Ed.*

Mr. Dean, Missionary to China, writes as follows:

"I feel troubled in spirit, while reflecting upon the heathen around me, and especially when I consider that the want of conversions from sin unto righteousness is to be attributed to my want of fidelity and heavenly mindedness. Though in my present circumstances I can do but little, I feel that I do but little compared with what I might."

We think he writes like one whom *men sent*;---if "the want of conversions from sin unto righteousness is to be attributed to his want of fidelity," we suppose his Board ought to recall him and give the Chinese one that will lose no time in converting the heathen.---If such language as Mr. Dean has written, and sent across the Ocean, and which is copied into the new system presses and trumpeted from shore to shore of our country, as the doctrine of the Kingdom of Christ, is not a mark of the man of sin, we would know what is.--*Ed.*

OCMULGEE ASSOCIATION.

These words stand over an article in the Christian Index, of Sept. 29, the chief object of which article appears to have been to prove that the opposers of missions "are not OLD SCHOOL BAPTISTS." The circumstances which elicited this particu-

lar effort, seem to have been the resolution of Mount Gilead church, and the reception of the two churches from the bounds of the Washington Association. Mount Gilead, and all other churches following her example, are to be commended for disowning church connexion with all self-created and funded societies; for such have no likeness in our Lord's Last Will and Testament. Mount Gilead in this particular has acted faithfully to the Lord. With reference to the two churches from the bounds of the Washington, received without letters, (as says our writer,) we expect they had withdrawn from the churches in the latter on account of the above named societies, encouraged therein. If so it was not out of order for any orderly Association to receive them, even without letters of dismission. For any church or member has a right in church government, and is bound by the scriptures, to withdraw from any member, church, or Association, which is believed not to worship God aright, or to hold doctrines or maintain practices believed by the party withdrawing to be unscriptural. Of consequence, no act of the party renounced for, or to, the party withdrawing, can be of any force after separation. Hence these two churches came better recommended to the Ocmulgee Association, in a withdrawn state, than if they had received letters from the Washington Association.

In his argument to prove that the opposers of missions are not Old School Baptists, he has gone back all of "*one hundred and eighty years ago*," to the Welch Baptist Association in 1653; and says that, *collections were made and a fund raised to send out missionaries:*" that in 1653 that Association passed a unanimous vote "to revive (he quotes) the ancient order of things:" which resolution the missionaries take leave to explain thus: to send out and support missionaries, as they had done before the days of their persecutors.

In the Index of Sep. 15, is an article on

the same subject, which is introduced as follows:—

FROM THE CROSS AND JOURNAL.

OLD MEASURES.

Let those who denounce missions, as a new invention, read the following extracts from Davis' history of the Welsh Baptists:

"In the association held at Swansea in 1654, the church at Llantrisant proposed to assist the church at Abergavenny, now Llanwenarth, to support their minister; which also they did.—From the messengers of Llantrisant, also, the proposal to revive the ancient order of this, came the preceding year; that is, to encourage and support the missionary cause. Let our brethren in the new world, look and stare at this, especially our anti-missionary friends! Be it known unto them, that in the year 1653, in the Welsh Association held at Abergavenny, county of Monmouth, South Wales, collections were made, when the Welsh church subscribed to raise a fund for missionary purposes. Their plan was, for the messengers of every church to mention a certain sum, and bind themselves to bring that sum with them to the next Association. For instance, Swansea, £5; Llantrisant, £2 10s., Carmarthen, £2 10s. No one was compelled to give any thing, neither was any messenger ever blamed for making such engagements, but was cheerfully assisted by his brethren to fulfil them."

The Index adds: "In the Baptist churches and Associations in the olden time, the same principles and practices can be found." But when his *olden time* come to be mentioned, it is 1754 and 1755. He tells us that the Philadelphia Association sent John Gano, and Miller and Vanhorn on missions to Virginia and North Carolina. After somewhat more to the

same purpose, he exclaims: "*These, with modern missionary, education, and working Baptists, are the REAL OLD SCHOOL BAPTISTS,*" &c.

"We agree with these old Baptists in Wales, England, and the Philadelphia Association of those days, in doctrine, experience, practice, and missionary work. With these facts, we proceed to nail to the counter, as base coin, the contemptible forgery, palmed off on the community, by those fragments and excrescences of the denomination, under the name of "*old school Baptists.*" We have proved them to be a modern, mongrel race, who have departed from some of the essential principles of the order."

Western Pioneer.

We were just thinking how convenient it would render the present controversy, if Davis, or the Cross and Journal, or the Western Pioneer, or the Christian Index, would be good enough to inform us who were the President, Vice President, Secretaries and Treasurer in the Welch Baptist Association; and who was their Agent; and what were the terms of membership, life membership, &c. and present us with a copy of the constitution of those missionary societies of that day:—if they would show us how many days each, Gano, and Vanhorn, and Miller, served the society, and what amount was presented in their respective accounts to the board of managers; and who composed the board in 1654. If the present missionaries "agree in—practice and missionary work," with the Welch Baptist and Philadelphia Associations, the records of those two Associations will at once afford the above information; (which, we assure all new schemers, is very much wanted;) for missionaries have from their commencement, been very punctual in recording names, offices, and prices; consequently those two Associations, if they were missionary, have not overlooked these essentials.

But even admitting the Philadelphia and Welch Baptist Associations were missionaries, (which the Old School Baptists are such "fragments and excrecences" as not to admit upon the bare assertions of the new system people, and the total absence of the above named information from their records,) admitting, we say, that those two Associations were missionaries, yet the new school, by going no farther back than 1653, rather weaken than strengthen their cause. For we have repeatedly declared that we consider as *new*, every religious doctrine and practice which has sprung up since the volume of the New Testament was completed; and whatever faith or work is without authority from that volume, is justly termed new schoolism, or human tradition. On the other hand, whatever is agreeable to the ancient doctrine of Christ and the Apostles, as marked down in the said volume, is truly "Old School," or christianity.

But the missionists have committed an error both as it respects the date, the place, and the exemplars, of their system. The date 1653 is, by 31 years, too new for the original of their devices. The first missionary establishment was in 1622. The place was at Rome instead of Wales. Their exemplars were Pope Gregory XV. Francis Xavier, Ignatius Loyola, the dominicans, franciscans, and others. These assertions we shall prove by testimony from a strong advocate of missions now living, namely, Mr. Charles A. Goodrich. While speaking of the means used by the Romish church to retain the power left it by the Reformation, and to regain its lost power, Mr. Goodrich says: "In furtherance of the same design, the pope, and others, were induced to found immense and splendid *missionary establishments* in Europe. The first of these was founded at Rome, in 1622, by Pope Gregory XV. under the name of '*De Propaganda Fide*,' or, 'The Congregation for the propaga-

tion of the faith?" Subsequent popes greatly enriched it by magnificent donations; and by means of it, missionaries were sent to the remotest quarters of the globe; books of various kinds were published and circulated; the sacred writings were translated and spread abroad; seminaries were founded for the education of missionaries and pagans; and establishments created for the support of feeble and superannuated missionaries.

"Other missionary establishments followed, in different countries, succeeding years. Of these, none, perhaps, was on a broader foundation, or operated to greater effect, than 'The Congregation of the Priests of Foreign Missions,' and 'The Parisian Seminary for the Missions abroad,' both of which were established in France, in the year 1663, and from which hundreds of Jesuits and friars were sent forth to convert the world."—See *Goodrich's Church History*, pp. 159, 160.

To affirm that the Welch Baptist, the Philadelphia, or any other Baptist Association, adopted the above popish measures antecedent to the date 1790, would be a libel upon any portion of their history [prior to that date] which has reached us. And should any affirm that, the advocates of missions are not this day patronizing the same institutions, and pursuing the same measures, truth would refuse to accompany the affirmation. Hence, for the New measure people to attempt to identify themselves with the Welch baptist Association, &c. and thence, to call themselves, "OLD SCHOOL BAPTISTS," is, humanly speaking, pitiful; religiously considered, it is wicked. With the New Testament and the History of Popery before us, it is not difficult to decide what school missionists belong to. There is no need of nailing their "forgery" "to the counter;" as it is marked on every man's forehead: nor need we consider them a "mongrel race," since

their lucre institutions show them to be of full anti-christian descent.

The article headed "Ocmulgee Association," closes with the following interrogative lamentation: "O, when shall we get rid of this spirit of anti-Christ?" Answer: we cannot tell precisely, but from the best means we have of forming a correct judgment, we should say, not until the Lord comes with his brightness; (2 Thes. ii. 3—10.)—not until all you followers of Xavier and Loyola shall cease to make void the law through your traditions—not until you shall cease to teach for doctrines the commandments of men—not until you shall cease to plead for the anti-christian institutions of 1622—not until you shall possess more love to God and reverence for his ordinances than to catch at the Old School Baptists' name, saying, let us be called by *thy* name to take away our reproach and you be called by our name to bear our reproach—not until you cease with feigned words to make merchandize of the saints—not while you continue to dishonor, and almost, if not quite, blaspheme the Lord of glory; by calling him a missionary, a home missionary,—not so long as you tell people that the Lord has sent men to convert the world, whom we now see treading in the footsteps of Gregory XV. and his murderous host of infidel and anti-christian vassals. When the spirit of anti-christ is gone, then shall it be said *alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come, &c.* (Rev. xviii. 10—13.) We would advise the New School hereafter to depend upon the New Testament to decide who are Old School Baptists; and not upon the date 1653, nor 1622; nor upon the name of the Welch Baptist Association, the Philadelphia, nor yet upon the example of Pope Gregory and his graceless servants.—*Ed.*

Dr. Scott—Ordinary influence of the Holy Spirit--The Atonement of Christ

contributing to our reformation... While bestowing a passing notice on the sentiments of the divine whose name is placed in front of this article, we shall not stop to show how far the union of church and state and the support of the clergy by law, have contributed to the belief and maintenance of that system of doctrine which is known more generally by the name of Arminian; but which in fact is only a modification in some circumstances of that of the pharisees, and which in all ages and among all nations has its fundamental principle in, a righteousness growing out of our own obedience to law for justification before God, and for heaven: nor shall we stay to point out the causes why learned and talented, and, in a large sense, good men too, have been found both fundamentally and circumstantially to be so unsound in doctrine. If a tribute of honor from man to man is of any value, its value is only proportional to its justness. Hence we may say of Dr. Scott, judging by his work entitled, "The Christian Life," that, he was an eminent, and unsound divine. Some may add, useful. Of that we shall say nothing: if it is ever known to any but God, it is to be hereafter determined. The apostles were not commanded to contradict any thing they knew; then they did not know certainly that they were useful: and therefore, to calculate safely, they were commanded to say, *we are unprofitable.* This thought is sufficient to humble, but not to discourage us from duty. For true charity and heavenly peace of mind furnish ample motives to active obedience.

Our chief object is to notice his [Dr. Scott's] defection from apostolic faith, on the subject or subjects embraced in the caption of this article. Speaking of the ordinary operations of the Holy Spirit, as distinguished from his miraculous effusion on the day of pentecost, he says it is, "by co-operating with men's minds and wills—by joining in with their reason, and thereby influencing their wills and affec-

tions." Vol. ii. pp. 613, 614. Again he says, "the Holy Ghost is vitally united to the church of Christ, even as souls are united to their bodies.—So that when by baptism we are once incorporated into this body we are entitled to, and do at least *de jure* [of right] participate of the vital influence of the Holy Ghost, who is the soul of it, and accordingly, as baptism joins us to that body of which this divine Spirit is the soul, so it also conveys that divine Spirit to us.—In this mystical body those federal rights of baptism and the Lord's Supper,—are the conveyances of that spiritual life from the Holy Ghost, &c." pp. 614, 615. Again he says, "Baptism is affirmed to be necessary to our receiving the Holy Ghost, and if by baptism we receive the Holy Ghost, that is, a right and title to his grace and influence, &c."

Those of our readers who are conversant with the New Testament, will perceive at first view the erroneous and degraded notion of the sovereignty and office work of the Holy Ghost, and the self complacent and exalted opinion of the moral strength and sufficiency of human nature, contained in the above sentiments. God the Holy Ghost is thereby represented as a mere *co operator or fellow worker* with the unregenerate man's mind, which is reprobate, (Rom. 1. 28.) alienated and inimical, (Col. 1. 21.) vain, (Eph. 4. 17.) fleshly, (Col. 2. 18.) defiled, (Tit. 1. 15.) and enmity itself against God. (Rom. 8. 7.) He is held forth as only a *mutual helper, or joint laborer*, in giving correct impulse and direction to sinners' will, which will is yielded in subordination to, and passive compliance with, the will of the devil. (2 Tim. 2. 26.) conformed to, and bound up with, satan's will, and fully submitting to do his lusts, (John 8. 44.) utterly opposed to the reign of Christ, (Luke 19. 14. John 5. 40.) averse to hearing the word of the Lord, (1 Cor. 14. 21.) and to be reversed by almighty influence before it is inclined to obedience, (Psa. 110. 3.) He is spoken of by the au-

thor before us, as falling in with human reason, (with all its depths of depravity,) which was so often exercised to devise means to put Christ to death, (Matt. 16. 8. Mark 2 8—8. 17. Luke 5. 21. 22.) and which, with the clearest conceptions, the clearest judgment, and the happiest order and arrangement, though it rise to the comprehension of all nature with a grasp of intellect at once easy and amazing,—yet it is pronounced by the same Holy Ghost to be, craftiness with men, and foolishness with God.

He affirms, the sinner is a mutual helper and a joint laborer with the Holy Ghost, despite of his, [The Holy Ghost,] declarations, that unrenewed man is, *blind*, (Isa. 42. 7. 16. Luke 4. 18—7 21—14. 13.) *deaf*, (Jer. 5. 21. Isa. 29 18—35. 5.—48. 8) without understanding of themselves, (Isa. 44. 18. Mark 4. 12. 1 Cor. 2. 14.) counts Christ and his gospel foolishness, (1 Cor. 1. 18, 21, 23, 25—2. 14) is himself darkness, (Eph 5 8. Col. 1. 13. St. John, 1. 5) and is *dead* (Matt. 8. 22. John, 5. 25. Eph. 2. 1, 5. Col. 2. 13.)

Now, in view of the above, and of what shall follow, we affirm, that in the work of conversion, the Holy Spirit is not a mere co-operator with the sinner, but that the whole is performed by the Spirit. We affirm that "Salvation is wholly of God." The sovereignty of the Trinity is the sovereignty of God, 1 John, 5. 8. The dividing, classing, and graduating of the sovereignty of the godhead, has never failed to subvert the gospel of Christ. This formed the ground work of the pharisees' system. It was this that gave rise to the sects of the Arians, Socinians, and of the Arminians. For the doctrines of effectual resistance and final apostacy, strike at the will and power of the Holy Ghost and at the end and sufficiency of the atonement, and, consequently, at the sovereignty of Christ and the Holy Spirit. But that the Holy Ghost is sovereign and absolute, and without necessary co-operation of the sin-

ner, is confirmed by the facts that, the work of regeneration, being *born again* and made a new creature, is ascribed to him. John, 3. 8. Tit. 3. 5. The world can not *receive* him, neither does it see nor know him. John, 14. 17. Hence he reveals himself to men, (by what means soever,) without which they can neither know him, Christ, nor the Father. 1 Cor. 12. 3. Matt. 11. 27. Faith is the Spirit's own product, (1 Cor. 12. 9.) and sanctification his own work. 2 Thess. 2. 13. 1 Pet. 1. 2. It follows necessarily that, the sinner who is dead can not, conjointly with the Spirit, give life to himself; and that, possessed with a mind of carnality, darkness, and enmity, he neither has the knowledge nor ability partially, to render it spiritual.

As it respects the ordinances of baptism and the Lord's Supper, we have to observe, they are church ordinances; and neither of them is to be practiced prior to a living testimony of a divine influence. Matt. 3. 8. 1 Cor. 11. 29. The former of these is a formal rite of uniting ceremoniously to the body of the church, a person who has already been mystically incorporated by the Holy Ghost. Col. 2. 12. 1 Pet. 3. 21. Acts, 2. 41—10. 47. The latter is not to be practiced but by those who through divine influence have attained to the knowledge of Jesus Christ, thereby exercising a finished hope of eternal life. John, 17. 3. 1 Cor. 11. 29, 26. That every individual member of Christ's body, the church, is a temple for the Holy Ghost, we have no doubt; and accordingly this body collectively is possessed with the Holy Ghost. But that the Holy Spirit is derived to us through these ordinances, the scriptures have not informed us. They tell us, By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. 1 Cor. 12. 13. But Dr. Scott's position is, "by one body through these ordinances we are baptized into one Spirit." Indeed, a dead limb cannot receive life from a liv-

ing body by being attached to it. And if we by the ritual observance of baptism and the Supper secure to us the effectual operations of the Holy Ghost through the church, then are we born of the body of the church, and not of the Spirit, which he calls the soul of the church; and the Holy Ghost is the church's bequest to us, as necessarily inherited by us from her. Whereas the outward essentials of gospel baptism entitle us only to the bodily and temporal privileges of a religious corporation, outside of securing to the regenerate a good conscience, and the consolation resulting therefrom.

Dr. Scott supposes however, that baptism is affirmed to be necessary in order to our receiving the Holy Ghost. We conjecture that he alludes to this passage: Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. Acts, 2. 38. This passage affords a better clew than any other to such an opinion. But if we consult the tenor of the New Testament we shall find that, neither the above, nor any other passage affirms what he supposes. It will prove to be untenable when we meet such texts as the following: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Acts, 10. 47. As to his "right and title to the grace and influence of the Holy Ghost," we do not from the scriptures understand. For they know no right and title in men to grace and divine influence. They tell us God quickened us together with Christ for his great love he had for us when we were dead in sins, (Eph. 2. 4, 5,) and that he will be merciful to our unrighteousness. Heb. 8. 12. Hence, all our title is in unrighteousness, sins, and death. But more hereafter.—*Ed.*

Total depravity of human nature is denied; because it leaves no foundation for a new Babel.—*Ed.*

POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XVI.

*The mystery of Faith and Works, and re-
wards of Grace, and Debt.*

I. Of Faith and Works.

He that in word offendeth not,
Is call'd a perfect man I wot;
Yet he whose *thoughts* and *deeds* are bad,
The law-perfection never had.

I am design'd a perfect soul,
Ev'n thought I never kept the whole,
Nor any precept; for 'tis known,
He breaks them all, that breaks but one.

By faith I do *perfection* claim,
By words I never grasp the name:
Yet without works my faith is nought,
And thereby no perfection brought.

Works without faith will never speed,
Faith without works is wholly dead:
Yet I am justify'd by faith,
Which no law-works adjutant hath.

Yea, gospel works no help can lend,
Though still they do my faith attend;
Yet faith by works is *perfect* made,
And by their presence justify'd.

But works with faith could never vie,
And only faith can justify:
Yet still my justifying faith
No justifying value hath.

Lo, justifying grace from heav'n
Is foreign ware, and freely giv'n:
And saving faith is well content
To be a mere recipient.

Faith's *active* in my *sanctity*:
But *here* its act it will deny,
And frankly own it never went
Beyond a *passive* instrument.

I labour much like holy Paul:
And yet not I, but grace does all;
I try to spread my little sails,
And wait for pow'rful moving gales.

When pow'r's convey'd, I work; but see,
'Tis still his pow'r that works in me.
I am an agent at his call,
Yet nothing am, for grace is all.

(to be continued.)

RECEIPTS.

C. Hinsdale, - \$5

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. George H. Alexander, *Columbia*. R. M. G. Moore, *Germantown*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Eynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Fickett, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarela*.

SOUTH CAROLINA—Wm. Hardy, *Edgefield Dist.*

GEORGIA—William Mosely, *Bear Creek*. Robert Gilliam, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. Leonard Pratt, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Howell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. I.

SATURDAY, NOVEMBER 26, 1836.

No. 22.

CIRCULAR LETTER.

Of the Kehukee Association, of 1836.

To the churches whom we represent.

DEARLY BELOVED BRETHREN: After enjoying the high privilege granted to us by our heavenly Father, of holding sweet counsel together at another of our annual meetings, we have thought proper to address you, according to our usual custom on such occasions, by way of circular letter. And in casting about for a subject to introduce to your consideration, none has presented itself to our minds with more force perhaps than the one growing out of that presented to your notice in our last year's circular.

We therein endeavored to prove from the Bible that the first Christians were Baptists; the first churches Baptist churches, just such as these composing the Kehukee Association; and that no other Church beside a Baptist church, organized upon the apostolical plan, was entitled to the appellation of *Christian* church.

In order then to continue the meditation on this subject, (since the churches in the Kehukee Association are identified in principle and practice with those in the apostolic age of the world,) we propose briefly to inquire still further into the nature and character of a Christian Baptist church; to ascertain whether or not, we can yet find on this hallowed ground any streams of consolation for weary or heavy laden sinners, or encouraging prospects to the

child of God.—We propose noticing first, the character of a church, and then the character of that opposition which she is to encounter. Our notice of a church will be such as is exhibited under a two-fold appearance, (viz:)

1. In a state of leanness, when the clouds of famine and sorrow gather thick, and fast around and obscure the horizon from her view, so as to prevent the reconciled countenance, and beatific smiles of the sun of righteousness, to be by her beheld for a season.

2. In an ingathering or prosperous condition; when copious showers of grace are distilled from heaven upon the elect, and they are rushing into the fold of Christ, like lost and hungry sheep.

First, then we take into consideration, the church in a cold, and barren state; such a situation, for instance as has been experienced, by many belonging to the Kehukee Association, for several years past; and appears likely to indure, for some time to come, and while meditating on this part of the subject our minds are very naturally carried back, to a similarly period of time, when one of old was made to exclaim, “O my leanness, my leanness, wo unto me,” Isaiah xxiv. 16. Likewise Jeremiah was bound to lament, because, “from the daughter of Zion, all her beauty is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.”—Lam. 1. 6. Such was a similar state of things, brethren, when the church

was heard again to exclaim, "For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me. Zion spreadeth forth her hands, and there is none to help her; the Lord hath commanded concerning Jacob, that his adversaries should be round about him." Lam. 1. 16.—Thus brethren we learn that notwithstanding the truth, that the church at times is reduced to this extremity, yet that it is nothing more or less, than the purpose of God, for it to be so. The testimony of David is very clear on the point wherein he says: "the Lord trieth the righteous." Psalms, 11. 5. and a confirmation of this trial, accompanied by a word of encouragement is also given by St. Peter who says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter, 4. 12, 13.—David again says, "thou feedest them with the bread of tears; and giveth them tears to drink in great measure; thou makest us a strife unto our neighbors: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved." Psalms, 80. 5, 6, 7—is not such the state of the church now, brethren? but this uncomfortable situation is unalterable until the set time to favor Zion arrives, for God until such time is represented to cover himself with a cloud; therefore saith Jeremiah, "thou hath covered thyself with a cloud, that our prayer should not pass through." Lam. 3. 44. And how applicable to some is the following in such a time of famine, desertion, and error: "My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting-place." Jeremiah, 50. 6. Nevertheless there is some

consolation in the thought, that such of God's people as are thus circumstanced, yet sooner or later will return to the true fold, and feed as in times past, upon the sincere milk of the word of God; continue steadfastly in the apostles' doctrine, and the fellowship of the saints. Descending to particulars, during such a general state of leanness seen in the church, we find the brethren cold toward each other, and dull of apprehension generally in divine things. It is apparently with the utmost difficulty, that they can so far discharge their christian duties as to sing a hymn of praise to God, commence, or continue the practice of family worship, or audibly pray in public or private. A great many difficulties have to be surmounted, if they are enabled to break loose from their farms, or their merchandize, or secular avocations of what ever kind they may be, and repair to the meeting house, or place appointed for the worship of God; and when there, almost every other subject, arrest their attention in preference to that of christianity, and the object of their meeting; and their consultation is frequently held upon the various topics of the day, however unedifying they may be, until the minister by rising in the pulpit for the purpose of commencing divine service, drives them into silence. But alas, he at best generally speaking is as little qualified to feed the sheep, as they are disposed to receive food, and the whole scene passes off without much interest, instead of producing that thrilling sensation in the minds of his audience so evidently manifested when the Holy Ghost displays his power on the earth, darting keen conviction to the sinner, imparting comfort to the broken hearted, giving rest to the mourning soul, and more strength of faith to the advanced christian. We say instead of this, but little interest is even evinced on either side, and the congregation, so soon as dispersed, return to their fond and worldly pursuits, with scarcely a serious thought, about what has passed. And now bre-

thren we have gotten about to the worst, when the world appears to be wondering after the beast; and the church reduced to a mere remnant; her ministrations of the word of life thinly attended; her faith and practice almost universally condemned; no ingatherings or prospects of any; the members gradually diminishing and the profession of human appearances likely to become extinct. The whole head is sick, and the whole heart is faint, languor and debility has nearly covered the body; disease has taken deep root in the system; famine stares the victim in the face, and hope the last link in the life of man, has nearly worn away.

Such is a faint description of a church in a state of leanness, and such may be about the situation of those composing the Kehukee Association at this time; brethren we leave it with you to judge of the comparison.

And now if the success of the cause depended upon the wisdom, the will, or the ability of man in the smallest degree whatever; or any other principle, or nature, short of the power and energy of him, who sitteth king forever in the heavens; then we should evidently despair of it, when viewed in such unpropitious light; and be induced already to account it as amongst the things that were. But so unlike the nature of any human enterprize is this cause, that it can never be defeated: and when we generally suppose it to be on the very brink of destruction, then suddenly, is it likely to appear in the prosperous condition of its pristine, and God-like majesty, and beauty; causing the wonder and astonishment of its enemies, and high admiration of its friends.

And this brings us to the consideration of that state of the church represented in our second division of the subject, when God pours out his spirit so profusely upon her, that all is joy and gladness within, and sorrow and sighing for a time flee away. — When the church is about to experience this happy change of condition, allusion is

frequently made to her former state of leanness as in Psalms, 33. 18, 19: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." Allusion is made to her former condition, with the promise of better things, to come attached, when God says through his prophet Isaiah, 54. 78: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Also in Psalms 30. 5, it is said, "for his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." There we see the prospects of the church gradually brightening, and the promise of the Lord verified, wherein again he says, "for I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying this is Zion whom no man seeketh after." Jer. 30. 17. And again, "I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets and shalt go forth in the dances of them that make merry." Jer. 31. 4. "For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees." Isaiah, 66. 12. And now is about to be fulfilled indeed in the altered condition of the church, the words of the sweet singer in Israel, "thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come." Psalms, 102. 13. Which induced him further to make the following comparison of her: saith he, "there shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

Psalms, 72. 16. which perfectly harmonizes with the increase of the church exhibited under another figure. Saith the prophet Isaiah, 27. 6: "He shall cause them that come of Jacob to take root: Israel shall blossom, and bud, and fill the face of the world with fruit." While riding thus prosperously, with the curtains of her habitation stretched forth, her cords lengthened, and her stakes strengthened the church with gratitude exclaims unto God, "thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise unto thee, and not be silent." Psalms, 30. 11, 12. And God replies to her on this wise: "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame. For thou shalt forget the shame of thy youth, & shall not remember the reproach of thy widowhood any more. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee. For 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. Behold I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows with agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Isaiah, 54 chapter.

Under such great and precious promises as these now that the church can realize them, she feels revived; God has indeed visited her with the visitations of his love; the stately footsteppings of Jehovah are seen in his earthly sanctuary, and the elevated spirits of the bride, the Lamb's wife enables her to sing such songs, as the following: "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Cant. 2. 11, 12.

when the holy city is thus set on such a conspicuous hill, of glory, and delight, shedding the divine rays of celestial brightness all around, with exceeding admiration, one is heard to exclaim: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge." Psalms, 48. 2, 3. and again: "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things is spoken of thee, O city of God." Psalms, 87. 2, 3. The church is now fair under way, sailing triumphantly over the seas of sorrow, and making rapid progress towards the haven of eternal felicity. She is revived, reanimated, clothed with life and light, and heavenly grace: her days of mourning, of sackcloth and ashes are forgotten. The pride and vanities of this world are withered away, under the scorching rays of God's eternal love. The snares, gins, and devices of satan, no longer appear to entangle, entrap, or impede her progress heavenward, but are entirely overcome, and she is fired with the pure and fervent zeal of spiritual devotion; then it is that the members of the church, appear to lose sight of their worldly interest, in a great measure, and dedicate their time and their talents to the service of the living God. It is not such a cross for them now to leave their farms, or their merchandize, and repair to their places of public worship; but it is done with as much alacrity and delight as David manifested when he observed, "I was glad when they said unto me, let us go into the house of the Lord." Psalms, 122. 1. And when there assembled, instead of that coldness manifested in their time of leanness, the great subject of redemption appears to absorb their attention, their spirits are on the alert, their apprehensions quick, and they are prepared to penetrate further, and still further, into the mysteries of God's abounding grace, as the minister whose lips now appear, as touched with a live coal from off the altar, preaches Christ and him crucified, the Holy Ghost over-

shadows them, and gives their souls a feast of fat things; he changes the stubborn will of his people, who have heretofore been growing up in the forests of nature, creates within them clean hearts, and right understandings & brings them by scores & hundreds, into the fold of Christ as lost sheep ready to perish with hunger and thirst.

The heavenly flame of God's converting grace, appears at times to extend from state to state, from church to church, from house to house, from heart to heart, from saint to sinner, until the whole land, appears to be blessed with the divine presence; nearly every heart melted with tender sensibilities of God's eternal love, every proud and lofty spirit completely humbled at the footstool of Christ, their mountain-like prejudices levelled to the dust; when the church is thus elevated, enlarged, thus overdoue with joy and gladness, sends up a strong hallelujah of praise to God, realizes the happiness of a foretaste of glory above, and sees, by an eye of faith, like Stephen, and Paul of old, "the heavens opened, and the Son of man standing on the right hand of God," holding forth the crown of righteousness wrought out, or procured by his own great meritorious humiliation, which he intends giving them at that day, when the secrets of all hearts shall be made known, and the congregated millions of Adam's posterity are assembled before the judgment seat of Christ.

Brethren did any of you ever experience a similar state of things to that just described? Perhaps the most of you are ready to say, no; but we are persuaded that the souls of some of you, who are yet lingering upon the stage of action, some who are upon the watch towers of Zion are ready to leap for joy at the recollection of those bright scenes, exhibited some thirty odd years ago, in the gospel church, when the outpourings of God's spirit was displayed in such a wonderful manner in 1802, and 1803, upon the churches in the bounds of this Association, and elsewhere,

when the ministers and members were in tears upon the bosom of each other at the amazing goodness of God; when eye met eye, heart met heart, soul met soul, in divine thanks, and rapturous streams of holy love overwhelmed the congregations of the just, and kept them in the unity of the spirit, and bond of peace.—Aged brethren, would you not like to witness such a joyful time once more, before you die, and go hence to the place appointed for all living? No doubt you would, but the prospect is gloomy. And ye, young soldiers of the cross, tis doubtful whether you will ever witness such a time of general joy, for the day is so dark and cloudy we may not expect the sun soon to shine. But sooner or later, the time will again roll round, when as heretofore, God will visit his church with the visitations of his love; with a revival of pure and undefiled religion, water her with refreshing showers from heaven, cause her to flourish like the willows by the water courses, and ultimately bring forth much fruit, to the honor and glory of his great name. May the will of the Lord be done.

We are sometimes in the habit of viewing residences of men on earth, the situation and style of which strike our minds with admiration; and men frequently indulge in delightful reverie upon the beauty and magnificence of such dwellings, gardens, and delectable landscapes, as they would like to enjoy the possession of in this life. But brethren how rapidly all these considerations fall into insignificance, when we for a moment contemplate the sublime excellencies of our "building of God, a house not made with hands, eternal in the heavens." 2 Cor. (and how encouraging the recollection that this glorious building with the magnificence, and grandeur thereof, is the sure and lawful inheritance of the poorest saint now on earth.) Moreover, "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." 1 Cor. 2. 9. in short the members of the church triumphant "neither marry, nor are given in marriage, but are as the angels of God in heaven;" Matt. 23. 30: where in the fresh bloom of undying youth they shall forever flourish; and carrying in their souls the rapturous fires of the celestial throne, in ceaseless streams from their angelic tongues the thrilling notes of loud hosannahs will flow; yea, there they are completely, and spiritually perfect; yea, happy, purified, and eternally glorified. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." Rev. 7. 16, 17. The prophet Isaiah, 60. 19, 20, would make the following address to the church while in this glorified state: "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

And to conclude the description of this state of ineffable glory and delight, the saints are represented by Saint John the divine, when selected from all nations, &c. as "standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and crying with a loud voice, salvation to our God which sitteth upon the throne, and unto the Lamb: and the angels joining in the song of celestial praise, likewise singing, Blessing, and glory, wisdom, and thanksgiving, and honor and power, and might, be unto our God, forever and ever." Amen.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

PRIMITIVE BAPTIST.

TARBORO', NOVEMBER 26, 1836.

As several of our subscribers intimated a wish to have the Primitive Baptist discontinued at the close of the present volume, unless their subscriptions were renewed, we have concluded to adopt that plan *generally*; and consequently we shall discontinue all papers at the expiration of the subscription year, unless previously renewed.—*Ed. Prim. Bapt.*

THE SECEDERS.

The following preamble is copied from the Biblical Recorder of August 24.

"Constitution and Articles of Faith adopted by the Seceders from the Contentnea Association.

"We, a part of the members which compose the Contentnea Association, feeling ourselves aggrieved and reduced to great dissensions among ourselves in consequence of the overbearing and uncharitable proceedings of a majority of that Association, held at Pleasant Plains in 1835—wherein they have annexed an Article to the Constitution, which has a tendency not only to sow the seeds of strife and disunion among us—but also to lord it over the consciences of the Churches and strike a deadly blow at the very root of our gospel liberty.

"Whereas, in order the better to maintain that liberty of conscience that all men are justly entitled to—not only in worshipping the Supreme being in that way they may think right and acceptable to Him—but also to dispose of any part of this world's goods wherein God hath blessed them, in any way they may think proper, when the glory of God and the good of man is their primary object."

In the foregoing preamble, the majority of the Contentnea Association are charged with being overbearing and uncharitable, and with lording it over the consciences of the churches & striking a deadly blow at the very root of gospel liberty. The Seceders, [the minority,] represent themselves as being aggrieved and reduced to great dissensions among themselves, by the overbearing behaviour of the majority.

[the Contentnea Association.] The readers of the Recorder may possibly take it for granted, that these criminations against the Contentnea Association are founded in justice; notwithstanding, the authors of them have not been obliging enough to tell what she has done. We had thought, an act of mere courtesy to themselves demanded a specification of her intolerant deed. In truth we hardly know how the Seceders can ask credence to their statements without; and yet we are sure if they had specified her crime with a candid development of circumstances, it would spoil the credit of their charges. For in (Oct.) 1830, this Association publicly declared at Toisnot M. H. that she would not fellowship the members of the new schemes, nor those who encouraged them; and at Nauhanty M. H. in Nov. two weeks after, she repeated this declaration: at both places the Seceders were a party. The Association, finding in 1835, that some of her body fellowshipped, not only those who encourage the new schemers, but also the members of said schemes, or societies, thought fit to inquire if all yet adhered to the principles they professed to maintain in 1830. She instituted the inquiry in the following resolution: "We will not fellowship any member or members of Bible, Missionary, Tract, or Sunday School Union Societies, nor advocates of Theological schools, nor any person who does fellowship them; nor will we hold any such in our churches." This language she proposed to reduce to writing; and to record it as part of her constitution. The answer given by the Seceders to this inquiry implied, that they did not adhere to the principles they professed in 1830; for they now refuse to drop fellowship with those who encourage the new schemes, in other words, those who hold communion with the members of the new societies. So far are they now from disowning fellowship with the encouragers of the new inventions, that the 3rd article in their

constitution provides, so far as its influence shall extend, for the universal amalgamation of missionists and anti-missionists. It reads thus: "That each and every church, or any individual member of said churches, may if he or she think proper, contribute to or withhold from any Institution which has for its end the glory of God or the good of man." This article is drawn in the very style of modern missionists. If we understand its import, it expressly declares, that missionary operations shall in no wise form an objection to fellowship.

The Seceders in 1830, (and till 1835,) formed a part of the Contentnea Association. The Contentnea, until about 1830, made a part of the Neuse Association. Upon the partition of the Neuse, she, [the Neuse,] agreed to continue her former Name, Constitution, and Rules of Decorum. The Contentnea, at the time said nothing about Constitution and Decorum; of course she was not bound (no, not a single church, nor even an individual,) by any constitution, till after she convened at Toisnot and at Nauhanty in 1830, and then and there determined upon her future form of government. When the geographical line between the Neuse and Contentnea was drawn, it was distinctly understood that the churches were not bound by this line—they might, from either side, cross, to fix their place of Association, if they could be better suited. Hence there was then no obligation of any kind upon the present Seceders to compel them to say, they would not fellowship the members of the new societies, nor their advocates. They said this without any compulsion, either mental or physical, further than their own choice was concerned.

We are informed that they say, they would have been content to live under the constitution as it was prior to the amendment of the 17th article. But there is a marked disagreement between the 17th article of the Contentnea, and the 3rd of

the Seceders. The 17th of the Contentnea, before the amendment in 1835, read thus:

"We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever."

The 3rd of the Seceders reads as follows:

"That each and every church, or any individual member of said churches, may if he or she think proper, contribute to or withhold from any Institution which has for its end the glory of God or the good of man."

From the above facts it follows, that "the overbearing and uncharitable proceedings" of the Contentnea Association, (or "of a majority,") consisted in enquiring whether all continued faithful to their former vow. The opposition of the Seceders in '35 to what they had maintained in '30, together with the principles exhibited in the third article of their constitution, compared with the seventeenth of the Contentnea, which they professed to approve five years before, shows, that they have changed their position in regard to missions; and the "lording it over the consciences of the churches, and striking a deadly blow at the very root of gospel liberty," amounts at last, to only a refusal, on the part of the Contentnea Association, to follow the Seceders in their position, to live in second handed, nay, in direct fellowship with the "divisers of new schemes." The aggrivances and dissensions among themselves, the cause of which they gratuitously allege against the Contentnea Association, are easily traced to the middle ground which they unwisely try to occupy, but which is too narrow and unstable to prevent the firmest of its occupants from wavering. Of this fact they seem to have been unconsciously apprized, since their 3rd article nods respectfully to both sides.

They speak of maintaining liberty of conscience, and of worshiping God in the way they think right, as though the Contentnea Association had attempted to deprive them of these rights. All that this Association has done is, to assert her own right. She has only declared she will not worship with those who do not, as she believes, worship God, by favoring certain practices which profess to be instituted in honor to him. Her only infraction of the Seceders' rights consists in her having declared herself not bound to worship in the same house and in the same manner with them. And this, we will remark, is the sum of all the cruelty, tyranny, and oppression, alleged against the Old Order of the Baptists, namely, they the Old School Baptists, insist that they are not bound to continue in union and worship God with those, who as they believe, do not worship him aright. The opposite of this, [that is, the sentiment, you are bound to worship as I do,] has been the prelude to all the bloodshed which has ever taken place on account of religion. And instead of binding the consciences and infringing the rights of the Seceders, the Contentnea Association informed them that she did not wish them to continue in union, unless they could do it from *principle* and from *choice*.

They, the Seceders also speak of the right of disposing of this world's goods, as if the Contentnea Association had disputed their right, civilly and politically, to do so. All that she is concerned about is, that no person ought to use this world's goods as instruments of ill. If missions be not of God, all the money and other effects contributed for their promotion, have served only as instruments of evil. A Baptist has a right, as a citizen and a man, to bet his money on a horse race, or a hand at cards: yet as a Christian, he has no such right, though the money is his; because it would be applying it to vicious purposes. So with missions. Contributions to them

are offerings to avarice. To pretend that monied societies are the means of spreading the gospel and converting the world, is little better than making a voluptuary of God, and a commercial corporation of his church. Hence the Contentnea Association believe that all who countenance such things do wickedly.

At the meeting to which they allude—at Pleasant Plains in 1835—the Seceders generally, declared themselves as being opposed to missions. We then thought, and we yet think, the amendment of the 17th article of the Contentnea constitution will make it manifest who amongst us are missionists, and who are not. The Seceders *said* they were opposed to the new inventions; but what have they *done*? They have resolved in their 3rd article that these same inventions shall be no bar to their fellowship; they have thereby invited a union with the new schemers; and they have now published, to the friends of missions particularly, what their position is. Yes. The Biblical Recorder is an enthusiastic missionary organ; and its Editor had invited them to a union with himself. His readers are mostly (nearly all,) new schemers. The Seceders hasten to tell the Editor of the Recorder and his readers that they have removed the bar to communion, and that they henceforth may be reckoned on the side of "benevolence." For Mr. Meredith had already said of some of them, that they would have been missionists had they not been acting under restraint. If this had not been true of them, would they now take shelter under his wings? Upon the whole, we think it would be better for the Seceders to have said nothing about the Contentnea Association, than to have said what they have; and better had they looked *only forward* to say and do what they listed concerning their constitution and articles of faith...*Ed.*

We copy the following from the Christian Index.

"EDUCATION AMONG BAPTISTS.

"At a late Association in Connecticut, a report was made on the subject of education by a Committee, of which Dr. Chaplin, late of this State, was Chairman—from which we make the following extract:

"Who can doubt the great utility of a learned education to St. Paul; or to such men as Luther, and Calvin, and Melancthon, and Knox, those great lights of the Reformation in the 16th Century? or to such men as Whitfield and the Tenants of latter days? or to Carey, and Marshman, and Judson of our own times? let human learning be a hand maid to grace and natural gifts, and the advantages resulting from it will be great indeed.

"But the cause of education is important to our denomination in another view. It is not enough that we have educated ministers. We need men distinguished by literary attainments, in the different secular professions and studies. We, as Baptists, ought to have our proportions of lawyers and physicians, of judges in our courts of justice, and of able civilians and orators in our halls of legislation. Unless we have, we do not possess our proper weight as members of the civil community, nor any adequate security for the preservation of our rights as citizens, or as men. And we hardly need to remark that a good education is an important preparation for occupying with credit and usefulness those places in the community to which we have just alluded."

We have no objection to education, as such, and of the right kind,—say of all the useful Arts, and of the Sciences. But when education is sought for the purpose either of adorning the ministry, or of promoting its usefulness, there is evidently, in our opinion, something wrong. To talk of its being "a hand maid to grace," suffi-

ciently evinces its erroneousness. For grace is controlled by none but God; and always operates and produces the same result, as in the case of Isaac's being born to Abraham: that is, it operates beyond human law or effort, moral or physical; and never fails to produce a child of promise. To design education as a handmaid to grace, appears too much like the policy of Sarah with her handmaid aiding the promise of the Lord. She calculated too that "the advantages resulting from it would be great indeed" to her: but her handmaid despised her; and the bond-woman's son mocked her own Isaac.— Our opinion is, that if education makes more converts, they must be converts to education only, and not to the Lord: and if it adds more to saints, it must be by sensual comfort, or rather, by gratifying their pride. This spirit we think is manifested in the above Report. We admit the utility of Paul's education; and also of Luther's, Calvin's, Melancthon's, and Knox's. But this was not in consequence of their having been first designated for the station they severally filled. For who educated Paul? and for what was he educated? He was educated by the Pharisees, to teach their doctrine: and if the study of theology in a Seminary be necessary to a man's preaching the gospel, then Paul needed as much to go to school after his conversion, as before. Nor had Luther, Calvin, &c. any idea of the reformation while receiving their education. Luther was educated by Roman Catholics, to teach their doctrine. As to the idea of the Baptists: "having their proportions of *lawyers* and *physicians, judges, civilians, and orators,*" in order to possess their proper weight in civil society and an equal security for the preservation of their civil rights, it is incorrect in its theory, and earthly and sensual in its objects. For the Baptists through all their history, have been remarkable for piety, firmness, and obedi-

ence to the laws of their respective countries; till in any of the above named offices, they appear in public view more or less out of place, and consequently, degraded rather than elevated. How would a minister of the gospel stand in the public esteem, should he be found hankering after and dabbling in these offices? Would they tend to elevate him who professes to have been appointed of God to minister in that which is the power of God unto salvation? If these things would degrade a preacher, would they add weight to a private member? Baptists would command more profound respect in the humble walks of submissive piety, than in any office in the gift of the nation. As it regards our "rights, as citizens and as men," if they be encroached upon, other people's rights must be equally effected. Hence, if there be no Baptist lawyer nor Baptist judge, &c. the rights of the denomination are equally secure.

Our Saviour and his apostles taught the Baptists of their day to be *subject* to the higher powers, to obey magistrates, to honor the king, &c. but this committee teach the Baptists of this age to be learned, and seek high offices in order to possess *weight*, and to secure their civil rights.— It is impossible not to see the unlikeness between the doctrine contained in the above Report, and that of the New Testament.—*Ed.*

LETTER 2d.

MY DEAR BROTER HASSELL:

All hail! my well beloved.

I suppose you know that Elder Meredith, the editor of the "Biblical Recorder," once held a little contest with A. Campbell of Virginia, concerning a very fine *hair-stroke* in theology. In this affair I do consider that Thomas Meredith's soul beggary, and total destitution of divine grace and heavenly dew, may be clearly seen by a spiritually discerning reader. It appears vast-

ly evident, that in treating on some *special subjects* in divinity, it is impossible for a mere speculator in religious matters, wholly to conceal from a heaven-born soul, his barrenness of heart, and great unacquaintedness with the inward and sweet teaching of the Holy Spirit of God; for in those *special subjects* lie hid many nice turns and points which cannot be entered into, nor brought to view, nor properly spoken to, nor touched on, only by souls enlightened from above. And as the *letter* and the *spirit* of the gospel are two things, the same as the shell and kernel are two; so it follows that one of those two can be found out and handled tolerably well, even by men who are no otherwise acquainted with the gospel than by the *letter*: whereas the better part of the gospel, namely the *spiritual* part of it, can only be known, and understood, and spoken to, with savour and life of soul, by men circumcised in heart, and taught by the spirit to know and understand the "deep things of God," which deep and secret things are to some men freely given of God, and from others they are withheld. And when by the spirit these hidden things are made known to men, they can, and they do, speak of them, not in the words which man's wisdom teacheth; but in the savour and glory of them, and as workmen that need not to be ashamed, rightly dividing the word of truth; i. e. showing the vast difference there is between the *letter* and the *spirit* of the gospel. And such men as these, and only such, are the ministers of Christ; not of the *letter* only but of *spirit*, for the *letter* killeth, but the *spirit* giveth life.

And now, that Elder Meredith is not a minister of the spirit, nor spiritually acquainted with the gospel

of the son of God, nor with the mystery of faith in a pure conscience, nor with the spiritual exercises of a saint, and his soul travail and pain, and sore conflicts of mind, and the intricate path he treads, and the deep waters he passes through, is most evident to me from the genius of his paper, and especially from those pages in which he contests an important point with his *brother* Campbell.

The subject contested by those mighty men in the *theory of religion*, is the work of the Holy Spirit in the business of a sinner's salvation, which Campbell in his writings, tacitly, if not plainly, denies. And now I say, this subject, above all others, is the best adapted to test the spirituality of that man's soul who meddles with it, either with his tongue or pen. Mr. M. had the letter of truth on his side; nor was the subject managed so badly by him, so far as the letter of truth was concerned; nor is that subject so vastly complicated, that the man who handles it, though destitute of grace in his soul, must necessarily make barks and blunders. And hence, with the plain and most obvious texts of scripture before him, together with the aid of authors, and his own acquired knowledge of that subject, he gained credit in that discussion. But alas, alas! the oil, the holy oil, was wanting in the soul; and owing to this sad deficiency the writer's *emptiness* appeared, and the subject handled is an *insipid morsel*; and I will say of it as Job in another case says, "who can eat that which is unsavoury without salt! and what taste is there in the white of an egg?" Job, 6. 6.

There most assuredly is no more heavenly dew and divine savour in one of the combatants, than in the other; and hence I hesitate not to

say, that according to my acquaintance with divine teaching, they were debating a subject which they knew nothing about by the inward teaching of the Holy Spirit. But they are men of good natural sense, and good scholars; and yet a poor negro who is blessed with wisdom from above, and with the teaching of Jehovah the spirit, is far wiser than both those learned men. That teaching which stands inseparably connected with divine life in the soul, and terminates in eternal felicity, is a different thing from mere head knowledge; in the latter, men may make great advances in theology, and be famous sticklers for all the leading points of the gospel, and yet their souls be destitute of that grace which exalts a Saviour, dignifies true religion, humbles the sinner, and buries his faults, and saves his soul from endless wo. Not however that it is my opinion that the above two combatants have advanced so far as this, even in the theory of the gospel;—far from it; for they *have not*, if indeed *I have*, correct views of the scheme of redemption, to say nothing about divine unction in the soul.

Many, it is to be feared, take light in the head, for grace in teaching of the Holy Spirit. The *former* is without divine moisture, and hence it is flat and insipid; while the *latter* is covered with heavenly dew, and the consequence is, it is refreshing to a child of grace, but very galling to a mere prattler in the gospel.

Beloved, try and think on those things I pray you, and may the Lord of glory give all of us good understanding in the mystery of his cross, and enable us to trust him with our souls and bodies, and with all that we have and hold. And also may we walk worthy of his grace by which we have been called out of

palpable darkness into marvellous light, even the light of heaven; and may this blessed light shine about our path more & more unto the perfect day of the Lord. Also may our hearts be right in the sight of God, & may we have just apprehensions of the gospel, and readily vail to all its holy dictates, and live and act as if we felt ourselves deeply interested in all its glories, and riches, and honors. If we thus live, and thus feel, and thus act, we need not, and we shall not fear what man can do unto us. Man! What is man! his breath is in his nostrils, and hence he is not to be our fear nor our dread; but the "Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us," Isa. 33. 22. And surely in this glorious Lord we ought to confide and to rejoice, and greatly to rejoice, as he is our great deliverer. Believe me when I say that I sincerely wish you, and all the brethren and friends in your parts, well in the Lord. You must write to me in Baltimore. I shall try and spend a day or two with you in the spring when on my way farther South. My love to your family and all friends.

Yours respectfully,

JAMES OSBOURN.

Brighton, Mass. Sept. 24, 1836.

P. S. A sketch of my stewardship for this year so far.

In January I wrote my *Fac similer, or the religion of New England portrayed*, of 50 pages, and superintended the printing of it, and of my *Journal of facts* which I wrote a few days before this year came in, and making both together a pamphlet of 69 pages. I then transcribed and prepared for the press, and superintended the printing, of my *Present dark and sickly state of the Church of Christ*, comprising 122

pages. I next superintended the re-printing of an old work entitled, *The Christian world unmasked*, containing 258 pages. After this I commenced writing another work, and I have progressed with it to what would make 40 pages in type. I last spring travelled at least 600 miles and preached much; and after I arrived home I compiled a volume of *Old School hymns*, and also superintended the printing of it, and it, as you know, contains 368 pages, and it is already much called for in various States far and near. Since I left home this time I have travelled about 800 miles with my own horse and carriage and preached very often. I also find by my list, that from the eleventh of January to this date, I have written, (allowing for the copies which I have taken of some of them,) 115 letters, and many of them of great length and closely written, and a vast deal of scripture quoted, and chapters and verses cited in them.

J. O.

*Georgia, Houston county, }
October 30th, 1836. }*

DEAR SIR: Your paper is not taken by any in our settlement, and I am endeavoring to bring it in circulation as I believe there are many that are departing from the faith; and as your paper contends for the faith that was once delivered to the saints, we have some need of it amongst us. Therefore, please send us your paper for five subscribers, and I will promptly comply with your terms. The reason why I have taken two myself is that I may have one to spare to hand to others, for the purpose of enlarging our subscription.

Send them to Fort Valley post office, Houston county, Georgia.

*MOSES JOHNSON, Agent,
And a Baptist of the old school.*

*Alabama, Dallas county, }
September 26th, 1836. }*

DEAR BROTHER: I have delayed writing to you within the time that I designed, for various reasons which I shall not here mention. Dear brother, I am happy to state to you that fifteen copies of the Primitive Baptist have reached my neighborhood, and given general satisfaction to your subscribers; finding that your paper throws great light on many subjects of importance which relate to the general good of society, which many of our beloved brethren that have not made divinity their study but a short time, therefore they have not been able to detect error and open its foundation for the safety of the fellowship of the church, and thereby contend earnestly for the faith once delivered to the saints.

May the God of all grace continue his reputed source of instruction to his poor humble followers, until the glory of the Lord shall be spread upon Sion, and the pure doctrine of the cross be promulgated, and our dear Redeemer wear the honor of converting the heathen world, and of bringing our sons and daughters to the knowledge of the truth.

Yours in gospel bonds,

WM. W. WALKER.

*Marion county, Tennessee, }
October 15, 1836. }*

DEAR BROTHER BENNETT: Having but lately learned that there was such a paper in existence as the Primitive Baptist, my approbation of it was announced by immediate subscription for it. The 16th No. of the first volume has been received, and I assure you that I am well pleased with the spirit of the matter therein contained; but I was sorry to learn that the back numbers were all exhausted, and as I expect to continue my subscription for the second volume, if you have any of brother Lawrence's writings by you, I would be glad you would send me some of them in the room of the back numbers I am entitled to. I would be glad to see the

Mouse gnawing out of the Catholic trap, and the Basket of Scraps; the Patriotic Discourse I have seen, and I would be glad to have that among my books. I have by me his Apology for the Kehukee Association and Reply to Nehemiah of Georgia. Please forward me some of the above pamphlets, and oblige your sincere friend. I am with respect your unworthy brother in gospel bonds.

MICHL. BURKHALTER.

*Tennessee, Morgan county, }
October 20, 1836. }*

BROTHER BENNETT: I take my pen in hand to write a few lines to show you my opinion concerning brother W. H. Holcombe's message that is in the Primitive Baptist paper, No. 14, page 222.

First, brother Holcombe in his tour met with the missionaries; they invited him to preach with them, he also accepted their request and says that he never has had more liberty in preaching at any place that he ever had attended. Brother editor, don't you think that you would have more liberty with the old stamp Baptists? I think that I would have as much liberty with the methodists as with the missionaries.

Second, brother Holcombe strikes at building meeting houses; I wonder how brother Holcombe would like to stand out in the rain on the banks of the rivers or in the mountains to hold meetings? I think a comfortable meeting house a very good thing for every church to have.

Third, brother Holcombe strikes at the preachers of the gospel engaging in making of corn, cotton, tobacco, or distilling of ardent spirits as a support for their families; brother Holcombe says if there is such a precept in the New Testament he has not found it! he that won't provide for his own household has denied the faith and is worse than an

infidel. 2 Thess. 3d chapter 10th verse: For even when we were with you this we commanded you, that if any would not work neither should he eat. 11. For we hear that there are some which walk among you disorderly, working not at all but are busy bodies. 12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. 1 Thess. 4th ch. 11: And that ye study to be quiet and to do your own business, and to work with your own hands as we commanded you. 2 Cor. 12 ch. 14: Behold, the third time I am ready to come to you; and I will not be burdensome to you, for I seek not yours but you. Acts. 20th ch. 33: I have coveted no man's silver, or gold, or apparel. Now I cannot see where the preacher of the gospel is exempted from laboring in his farm when opportunity will serve. We all have to be supported, preacher and farmer by the farmers. Now it is not reason that the preacher of the gospel should stay at home and work in his farm, when he ought be out a preaching the gospel; but when he is at home I think it his duty for him to work every convenient opportunity that will serve in any thing that will be a benefit to support his family in an honest way, whether in making corn, cotton, tobacco, or distilling of ardent spirits.

Fourthly, brother Bennett in his remark appears rather to sanction brother Holcombe's letter concerning the preacher of the gospel's farming in making of corn, cotton, tobacco, or distilling of ardent spirits which in them things I cannot see any harm in a preacher of the gospel's doing either of them.

I have received eight copies of the Primitive order, and do like them

very well except a little part of the 14th No. I feel to hope that they will do much good in establishing the faith of the saints, also in tearing down the strong holds of satan. Our church here at the Beach Ford is nearly all I believe of the old regular Baptists. Brother Bennett, if you think this worthy of a place in your valuable paper, please put it in; if not, let it pass as a blank.

Yours, respectfully, in gospel bonds.

DANIEL STINESIPHER.

*Meridian Springs, Mississippi, }
October 6th, 1836. }*

BROTHER BENNETT: I have had the pleasure of reading the Primitive Baptist a few months and am much pleased with it, and wish you success in the undertaking. I have as yet only obtained two subscribers and wish it forwarded to them as soon as you receive this. They are all the brethren of my limited acquaintance that I think would encourage such a work. Nearly all the Baptists of my acquaintance in this section of country are more or less in favor of all the moneyed institutions and societies of the day.

As usual, affectionately yours,

JESSE BATTLE.

*Mulberry Grove, Harris county, Ga. }
September 25th, 1836. }*

BROTHER BENNETT: I have been a subscriber to your paper ever since I saw the first number. I was then pleased at the name of Primitive Baptist, and hoped that it was intended for good. So far I believe it has done good, though I think some brethren have not enough guarded against their temper in writing in your paper, and thereby have given room to gainsayers.

Brother Bennett, except we have the spirit of Christ we are none of his. There have been fears on my mind that the friends that write to the Primitive, would do themselves harm. I want them to

pray that they may not, and may the Lord give you understanding in all things.

Yours in bonds of the gospel of Christ.

WILLIAM R. MOORE.

Benevolence which springs from human soil, is like a turnip in the spring of the year—which grows rapidly, runs up all into top, and soon dies. But that benevolence which springs in heavenly ground, is like the sweet potato, whose vine runs low and long, whose better part is concealed from public view, and lives to be useful when its vine is dead.—*Ed.*

That report, which represents the spiritual wants of sinners as being greater in other countries than in our own, and the church's duty as being more binding towards them than towards our own country-men, is not to be credited.—*ib.*

The faith of the unregenerate seldom, or never, changes their conduct: the stickler for *free will* goes equally deep into sin; and the champion for *election* stops not short in wickedness. The *head* has received some *new* direction, but the *heart* pursues its *old path*.—*ib.*

Eternal and particular election, displeases more; because it robs the free will of human nature of the hope, that it may live in sin as long as it desires, and then turn and live.—*ib.*

Effectual and irresistible calling of God is disputed; because human nature wishes to have it in its power to obey the call, when it shall find itself no longer able to enjoy sin...*ib.*

The final perseverance of the saints is rejected; because it removes the legal disciple's strongest incentive to piety.—*ib.*

POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XVI.

The mystery of Faith and Works, and rewards of Grace and Debt.

(continued.)

II. Of rewards of Grace and Debt.

In all my works I still regard
The recompence of full reward;
Yet such my working is withal,
I look for no reward at all.
God's my reward exceeding great,
No lesser heav'n than this I wait:
But where's the earning work so broad,
To set me up an heir of God?
Rewards of debt, rewards of grace,
Are opposites in ev'ry case;
Yet sure I am they'll both agree
Most jointly in rewarding me.
Though hell's my just reward for sin
Heav'n as my just reward I'll win.
Both these my just rewards I know,
Yet truly neither of them so.
Hell can't in justice be my lot,
Since justice satisfaction got,
Nor heav'n in justice be my share,
Since mercy only brings me there.
Yet heav'n is mine by solemn oath,
In justice and in mercy both:
And God in Christ is all my trust,
Because he's merciful and just.

CONCLUSION.

Here is the riddle, where's the man
Of judgment to expound?
For *masters* fam'd that cannot scan,
In Israel may be found.
We justly those in wisdom's list
Establish'd saints may call,
Whose bitter-sweet experience blest
Can clearly grasp it all
Some babes in grace may mint* and mar,
Yet aiming right succeed:
But *strangers* they in Isr'el are,
Who not at all can read.

* *Essay.*

RECEIPTS.

Grey Cumming,	\$5	John T. Martin,	\$1
David Townseud'	5	William Garrett,	5

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williams*.
Joshua Robertson, *Gardner's Bridge*. John
Bryan, *Clark's Store*. Georg H. Alexander, *Col-*
umbia. R. M. G. Moore, *Gernantown*. Foster Jar-
vis, *Surindell's P. O.* Wilson W. Mizell, *Plymouth*.
John Lamb, *Camden C. H.* Jacob Swadell, *Wash-*
ington. Francis Fletcher, *Elizabeth City*. J. A. Atkin-
son, *Bensboro'*. James Southland, *Warrenton*. Al-
fred Partin, *Raleigh*. Stephen I. Chandler, *McMur-*
ry's Store. James Wilder, *Anderson's Store*. Benj.
Bynum, *Speight's Bridge*. William Exum, *Waynes-*
boro'. Henry Avera, *Averasboro'*. Parham Packet,
Richland. John H. Keneday, *Chalk Level*. Burwell
Temple, *Wake county*. Obesiah Sewell, *Rogers' P. O.*
Geo. W. McNealy, *Yancyville*. W. R. Larkins, *Long*
Creek Bridge. James Dobson, *Sarecta*

SOUTH CAROLINA—Wm. Hardy, *Edgefield Dist.*

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Gilliam, *Fayetteville*. A. Cleveland, *McDonough*.
James Henderson, *Monticello*. A. B. Reid, *Browns-*
ville. John McKenney, *Forsyth*. Anthony Hollo-
way, *Lagrange*. Patrick M. Calhoun, *Knoxville*.
Leonard Pratt, *Mountain Creek*. Edm's Stewart,
Calhoun's Ferry. Howell Reese, *Eatonton*. Thos.
Amis, *Lexington*. Jonathan Neel, *Macon*. Gray
Cumming, *Union*. John G. Willingham, *Hallock*.
Charles P. Hansford, *Union Hill*. Bryan Bateman,
Pine Level. Moses Johnson, *Fort Valley*.

ALABAMA—L. B. Moseley, *Cahawba*. A. Keaton,
McConico. John Blackstone, *Chambers C. H.* John
Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*.
Henry Dance, *Daniel's Prairie*. Wm. W. Walker,
Liberty Hill. Daniel Gafford, *Greenville*. Samuel
Moore, *Snow Hill*. William Powell, *Wetumpka*.
John Kelley, *Bragg's Store*.

TENNESSEE—Gray Haggard, *Kingslon*. A. V.
Farmer, *Wrightsville*. Charles Galloway, *Indian*
Tavern. M. H. Sellers, *Ten Mile*. William Patrick
Cherryville. Pleasant McBride, *Oats Landing*. Asa
Biggs, *Denmark*.

MISSISSIPPI—Jesse Battle, *Meridian Springs*.

LOUISIANA—Peter Bankston, *Marburyville*.

MISSOURI—Samuel D. Gilbert, *Portland*.

INDIANA—Peter Saltzman, *New Harmony*. Jere-
miah Cash, *Bethlehem*.

OHIO—Joseph H. Flint, *Preston*.

KENTUCKY—Jonathan H. Parker, *Salem*. Tho.
P. Dudley, *Lexington*.

VIRGINIA—Kemuel C. Gilbert, *Sydnorsville*. Ru-
dolph Rorer, *Berger's Store*. John Clark, *Freder-*
icksburg. E. Harrison, *Heningsville*. William W.
West, *Dumfries*.

PENNSYLVANIA—Hezekiah West, *Orwell*. Joseph
Hughes, *Clingan's Roads*.

NEW JERSEY—Wm. Patterson, *Suckasunny*. C.
Suydam, *Hopewell*.

NEW YORK—George Clarke, *Buffalo*. Gilbert
Beebe, *New Vernon*.

WISCONSIN TERRITORY—Moses W. Darnall, *Min-*
eral Point

TERMS.

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EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. I.

SATURDAY, DECEMBER 10, 1836.

No. 23.

From the Signs of the Times.

The Columbia Association—Elder A. H. Bennett—Elder W. F. Broaddus—The Religious Herald—T. S.—John M. Waddy.

DEAR BROTHER BEEBE:

The Columbia Association, to which you had allusion in a late number of the Signs, came into existence 17 years ago at the place, and with the Church, where it held its last session; thus, beginning at this point, and having taken the circuit round to the several churches of which it was composed, it met again here at its 17th anniversary; but not in love and fellowship as on former occasions, for some of the members of this body, on account of a departure from first principles in others, had lost the proper "attraction of gravity" necessary to hold them together, and so, by mutual consent they came apart. As the die is now cast, and the history of this division in some shape or form before the public, I feel called upon to give a concise history of the causes which have led to this separation; and in doing which, I shall take the liberty to speak freely of men and things as they stand related to, or are in any wise connected with the subject. Although I was not a member of this Association in 1833, at which time Elder Broaddus was refused a seat, yet I claim to be as intimately acquainted with the circumstances which led *directly* to that action of the Association, and with the whole affair in a *general* way, as any

member of that body,—Elder Bennett himself not excepted.

The Church at Elk-Run, over which Elder Bennett was *then* overseer, informed the Association, in her letter at the Session in '33, that she had declared non-fellowship for Elder Broaddus, and therefore requested him not to take a seat in the Association, but, if he persisted, for the vote of the Association to be taken upon the case. With this Church I frequently met, both at their regular monthly meetings, and when on tours of preaching which I occasionally took across the mountains. I was present on the day of their monthly meeting, when, after I had preached, Elder Bennett undertook to give the history of his connection with Elder Broaddus—of the departure from the faith, and the disorder of the said Elder, and concluded by publishing, officially, the declaration of non-fellowship of which the Association was afterwards informed. Elder John Neale and myself sat behind him in the pulpit during this harangue, in which he appeared to be irritated; and, upon the whole, to be in what would *now* be called a "bad spirit." And as the wise man says, "Grievous words stir up anger," so a gentleman in the congregation, who had relatives connected with Elder Broaddus's church, became irritated and publicly challenged the speaker to explanation, in regard to some allusion which he conceived him to make to his relations. I then, and have ever since, disapproved of the *manner* however I might have approved of the *thing itself*

which Mr. Bennett proposed to accomplish. Elder Neale seemed distressed and shed tears. He has since been dismissed from this church, and united with one holding sentiments more in accordance with his own.

Some two or three weeks previous to the meeting of the Association, I embarked on a tour of preaching hence across the mountains into Frederic county, and was at the Kectocon Association, at Front-Royal, where Elder Gilmore with others, had Elder Broaddus arraigned for "*Heresy*," and Elders Geo. Oglevy, and perhaps others, for "*wire working*" at the Association the year before. The latter brethren, however, were cleared, but whether with, or without, "cost and charges," I know not. The former was condemned by a majority of about two to one.

From thence I returned, in company with Elders Choat and Poteet, (from the Baltimore Association,) preaching at the churches near the line of our march---to the Columbia Association at Rock-Hill, which convened one week after Kectocon. The day before the Association we preached at Elk-run, and at night at Elder Bennett's house. Our visit to Elk-run on this occasion, has been supposed, was designed to chalk out the *modus operandi* against Elder Broaddus in the Association. But this is a mistake---the Church done her own business. The Association met---Elder Broaddus made his appearance---the church letters were read---the report upon them made and presented---Elder B. claimed his seat upon the score of his having been deputed by a sister Association---the vote was taken, which stood about two to one against his reception. Now, in the whole of this crusade against Elder Broaddus, in the bounds of the Columbia Association, Elder Bennett was not only a *prominent actor*, but the *prime mover*: this, none, who are at all acquainted with the circumstances, will undertake to deny. But what think you, christian reader, was the prime cause, or motive, which actuated Elder Bennett in his warfare against

Elder Broaddus? You will perhaps, at first, startle, and tell me I touch a delicate cord, when I undertake to call in question the *motive* of an individual! Well, this I confess; but accompany me into the investigation, and see what conclusion, the light of evidence and circumstances connected with the case, will conduct us to. Early after the Association, at Rock-Hill in 1833, several communications were published in the Religious Herald, besides one or more editorial articles, upon the subject of the rejection of Elder Broaddus, all of which, with united voice, condemned the crusaders against him: Elder Bennett, especially, was charged with acting from envious and sordid motives in his opposition to him. Those charges and insinuations appeared to me, at first, to be harsh and severe, but I must acknowledge that three years observation and experience have led me, without doubt, to the conclusion, that Mr. Sands was correct in his judgment concerning the true cause of Elder Bennett's opposition to Elder Broaddus. That there was a *cause* for this hostility to Elder B. is clear, and that that cause has been *removed* and so the effect has ceased, is also clear, from the following considerations, viz: 1st. It was *not* for the truth's sake, or, on account of Mr. Broaddus's sentiments, nor from principle, that he waged war against him, else he must (without a change in one or the other, or in both, neither of which is acknowledged in this case) have constantly opposed him as at first: as long as the thing remains which is opposed, and no change takes place in the opposer, the warfare must continue. But Mr. Bennett is discovered in 1836 to be actively engaged in working in the churches, and in the Association, to undo all that he had done in '33 without confessing his error in that, or any profession of change whatever! Marvellous consistency!!

In the meantime, however, Mr. Broaddus had left Liberty and moved into Loudon county; and although he left behind him in the bounds of the Columbia Asso-

ciation the same principle in others, yet Elder Bennett has no objection to such on that account. The "*Glow worm*" sheds its '*light*' in another region, and therefore there is no more complaint of the "*Ant.*" But perhaps Mr. Bennett's mysterious conduct can be, in part, accounted for from the consideration that he has made the following very valuable discovery in theology since the campaign in '33, and for which some of the "*Boards*" ought to allow him a premium, as it would be useful to them in their march of *improvement* in "*evangelizing the world,*" viz: "*Heresy can't be proven in this our day: it can only be proven in the world to come.*"

2nd. The *true* cause then of opposition, or the thing opposed, will be found to be Mr. Broaddus himself. He had taken a stand at Liberty, near Mr. Bennett at Elk-run; raised a considerable interest there; was popular with the people; had large congregations, and the worst of all he baptized a good many people, some of whom lived as near Elk-run, or nearer, than they did to Liberty: hence the mighty marshalling of forces against him in the churches, and bringing them as a phalanx to bear upon him in the Association. Far be it from me, however, to insinuate that all who voted against him in '33 did so from an impure motive; but I must say that those did, who did not vote the same way in '36, without a change of mind and repentance for their vote in '33. Elder Broaddus, however, has forgiven Elder Bennett, for his *effort against him as a Heretic*, upon the score of "*ignorance!*" But Elder Bennett contends that he is as much opposed to him as ever, &c. So Mr. Broaddus will discover that his "*ignorance*" has "*not departed from him.*"

I must be allowed to express my regret that I ever was identified with Mr. Bennett in opposing a minister merely from selfish motives; and although I did, and do still, oppose the *principle*, both in the

ory and practice, which is ascribed to Mr. Broaddus, yet I hereby publicly ask his pardon for that opposition, so far as it was in support of Elder Bennett. In dismissing this part of the subject I will simply state, that, Mr. Bennett is now safely lodged with the new party, while he contends that he is *not* of them, (nor do they care much for him only to answer their present purposes,) and that whilst he has departed from what he formerly professed as will appear from his letters in the *Signs of the Times*,* and from us upon the ground we occupy, we are comforted while bidding him adieu, from two considerations: 1st. That he is now on his *own* side; and 2d, that there was none in the ministerial ranks of the O. S. or Regular Baptists, that we could have better spared. That he may never cease *shifting about* till he has *gained the harbor of truth*, is my sincere prayer.

The Religious Herald (still true to "*the party*") of the 9th of Sept. last contains two communications, accompanied with a few editorial remarks, upon the subject of the late division in the Association. It is not my purpose, at present, to attempt to animadvert in a formal way upon these productions, as they contain in themselves the instruments of their own destruction, in the estimation of *all who are of the Truth*; and about the regard and esteem of others we need not be much concerned, since it is written, "The friendship of the world is enmity with God:" for only with the world and anti-Christ will such effusions have any weight. If Mr. Campbell is correct in calling the Religious Herald the "*mouth piece*" or "*tongue*" of the Baptists in Virginia, then the *body* must be in a deplorable condition. But as the

*See Vol. 1. page 240; Vol. 2, pages 10 and 106. In the letter at the latter page, Elder Andrew Broaddus of the Dover Association is attacked and classed with, or represented to be, in his "*heterodox production,*" the organ of the "*Free Agency Baptists of Virginia!*"

tongue is an *unruly* member and one which *no man can tame*, it may be, perhaps, that *this* "tongue," in this instance, does not speak the sentiments of the *body* of which it is a member. Be that however as it may, it is manifest that Mr. Sands does not practice the doctrine he preaches to us. How often are the brethren who correspond through the Signs of the Times, and the Primitive Baptist, charged with being "in a bad spirit," or "having a bad spirit!" Yet which of those brethren, the Editors of those papers with them, but can, with strict propriety, say to this sapient Editor, "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Rom. ii. 21; and also 22d and 23d verses. In proof of the proper application of the scriptures above cited, to Mr. Sands, I will extract from his article the several terms he employs, in reference to those whom he is pleased to call "the Black-Rock adherents." They remind him of the "Pharisees of old—they are ready to cast out from amongst them all who will not adopt every minutia of their creed. They adopt the same course. Stand by, for I am more holier than thou." As it is written, "Men shall revile you, and persecute you, and shall say *all manner* of evil against you falsely, for my sake;" so here it is, literally fulfilled—*all manner* of expressions used to denote our *evil*. Here follows the catalogue: "*Profoundly ignorant—intolerant—bigoted—obstinate and selfish*—they have let the absurd notion possess them that they are the chosen favorites of God." (KNOWING, brethren beloved, your *Election* of God!—Paul. I am the good Shepherd, and know my *sheep*, and am KNOWN of MINE.—Christ.) "Modesty and charity, and liberality, are banished from their system" That is, they are *immodest* and *uncharitable*, and *illiberal*. But hear *his* explanation: "*self-*

sufficiency—ensoriousness—evil judging, and evil speaking of brethren, have usurped their place. All must come up to their standard of experience." Surely that cause must be bad indeed, and its advocates on the "*forlorn hope*," when, instead of scriptural argument, and "sound speech that cannot be condemned," such ribaldry is resorted to for its support.

The communication signed "T. S." which is, being interpreted, "Thornton Stringfellow," is of kindred spirit, though not quite so obscene as the Editorial eruption. But as all the members have not the same office, it must be allowed the *tongue* to exceed all the rest in verbosity. Eld. Stringfellow, after attempting to give the history of the meeting and session of the Association, states the "principles involved," on the part of those who withdrew, to be, 1st, opposition to individual contributions, and 2dly, to the "Supposed Heresy contained in this clause of our Associational faith, viz: "It is the duty of every intelligent creature to believe what God says, and to practice what God commands." This is not a correct quotation. "To love God supremely" follows after "creature." But more of this hereafter if necessary. What I wish to say now is, that, so far as my acquaintance extends (and I think it not less extensive, in this case, than Eld. Stringfellow's) that the final result of the last Association and the "principles involved," are by him grossly (I will not say *designedly*) misrepresented. He states that 11 Churches remain "in fellowship under the constitution." To say nothing of those Churches where the majority are in fellowship with the Association, it is evident, even from the minutes, that Bethlehem is *not* in fellowship with the Association as it now stands; and without the spirit of prophecy I venture to predict, that that Church will not correspond with them any more. Besides this, there is no doubt a majority of the Church at

Chappawamsick opposed to the Association, or to *Broadusism*, and it would have so appeared in the Association last session, but for the manœuvring of their preacher previous to the Association. There is yet a redeeming spirit there which will, in due time, successfully rescue that body from priest-craft. There is also, to some extent, both in Rock-Hill and Brent-Town churches, a destitution of fellowship among the members, and also with the Association. Let not Eld. S. be astonished when I tell him, that, even in the sphere of his own ministry, (at Grove) there are not a few brethren and sisters, who have but little fellowship either for him or the Association; and that many of them will not remain in connection with that Church. In regard to the "principles" as stated, I know of no Church, or member, opposed to individual contributions, or contributions in connection with Churches, for the support of the Gospel. Whilst Elder S. would appear to condemn those whom he terms the Black-Rock party," for raising a "huge image" designed to frighten the saints from their "settled convictions of New Testament principles," he has reared an 'image' himself, and then predicts that all who support it "must come to nought." He concludes that "it will be fortunate for the cause of righteousness, when all such men get together, and put a mark in their foreheads by which to be known." That it will be thus "fortunate" "when all such men"—the saints—"get together," I have not the least doubt: who are "sealed as the servants of our God in their foreheads," and who have their *Father's name written* there. That God may speedily accomplish this *getting together* of the saints, or the *separation* of Christ and Anti-Christ, is my sincere prayer. For, "What is the chaff to the wheat?" Again: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unright-

eousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel." 2 Cor. vi. 14, 15—18.

The other communication signed "Jno. M. Waddy," I should not notice at all, as it attaches to the author a consequence he by no means deserves, but that I wish, in the sequel, to inform the brethren, generally, that some "awful disclosures," (not of 'Maria Monk' and the 'Nunnery,') have been recently made at this place concerning this gentleman. His sally from the press in an attack upon me and my brethren, together with the fact, that most of his party have used their utmost endeavours to *cover up*, and *smooth over* this affair, and with becoming regard for the honor of Christ, make it incumbent upon me to engage in the disagreeable work of exposure; at least so far as to *allude* to the case. He says, in the early part of his letter, that 'Br. Bennett was chosen moderator, and the Church letters called for.' Now this is evidently false in detail; for the moderator was *not* chosen until *after* the letters from the Churches were read, and the names of the messengers enrolled. Who was to choose a Moderator until the messengers were known and their names recorded? He concludes with expressions of rejoicing that we are gone. In this business I will unite with him; for I had resolved for many months before to withdraw at that session, and therefore felt but little interest in what was done, only as it tended to that object. He prays, finally, that "God may bring us to see our error, and the necessity of doing something for his glory, and the glory of his fellow men." I will simply state, whilst we would lose nothing by comparison with him in this respect, that we have nothing of works, or worthiness, of which to boast; and however extensively *he* may have been engaged in *doing* something for the *glory* of his fellow men,

it is manifest that he has *not* been *doing* much for the *glory* of *women*.

I would not be thought to hint at the departure from rectitude in any of my fellow men, or to hold up their wickedness to view, with pleasurable triumph; but as this gentleman—fresh from the Factory near Richmond—took his stand here in support of George Rowe and his party, in slandering the gospel of Christ and in charging the doctrine thereof with the horrid consequence of *making God the author of sin*, we had a right to expect that he would have, at least, squared himself with the external morality of the Gospel. But in this some have been disappointed, according to authentic reports which are current among us, and which are confirmed by the fact of his having hastily, to abandon his ground. Respect for the character of the ladies who are implicated in those reports, and perhaps without a just cause, holds me back, for the present, from giving such a full disclosure as circumstances may hereafter demand. But, if my brief allusion to the conduct of this gentleman, and his exit from this place, shall be the means of leading himself, or his party to undertake a vindication of his religious character, I shall, in such event, be spared the trouble of any additional remarks upon the subject, from the fact, that the character of one or more respectable ladies are involved in the controversy, (and which must be ruined on the restoration of his,) and therefore the “tug of war” will be between them, as the parties *immediately* and *personally* interested. I add no more.—The subject sickens. “O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.”

JOHN CLARK.

Fredericksburgh, Oct. 16, 1836.

P. S. Bro. Bennett will please give the foregoing an insertion in the Primitive Baptist. If Mr. Sands shall think proper to comment upon it, I insist that he shall

publish it entire, at least to the full extent of his animadversions: I protest against garbled extracts. J. C.

Georgia, Troup county, }
Nov. 19th, 1836. }

A Reply to the Editors of the Christian Index.

The Editors of the Index say in their paper of the 16th of June last, that they were surprised or rather mortified in reading my letter to the Editor of the Primitive Baptist; but I cannot think that they were more mortified than I was in reading their comment on my letter, to hear men professing Christianity saying a thing was not so, who knew nothing about it. For I know that neither of the Editors of the Index were at Crooked creek meeting house to hear what Odjel Sherwood, treasurer of the Convention said about the funds of that body. But I was there and heard it, and was not influenced by prejudice to state it again; but it was from a perfect recollection. But whether or not the Convention done as he said she did, I know not; neither have I said she did. But when Sherwood made the statement, I thought that he knew, and at that time I did not suspect him of saying any thing that was not so. But the Editors of the Index require proof, I therefore have procured a few certificates, which I think if they are willing to do me justice they will publish. The Editors of the Index seem to wish to know the name of the young man that was employed by the Convention to preach in the destitute parts of the country around Macon, as they might have referred to record; and as I am a man that do not wish to keep any thing concealed that I write about any man or set of men, and am willing to put my proper name to what I do write, I

will refer them to the Minutes of the Convention of 1832, where they will find the following item: Brother J. H. Campbell, employed as missionary in the vicinity of Macon and the adjacent counties, reported four months and three weeks service, for which he received \$95, and \$8 for tracts purchased and distributed by him.

Now if the word adjacent does not mean joining, my dictionary is wrong. And more than that, I have been credibly informed, that in Bibb, Crawford and Baldwin counties was where he spent a great deal of his time. Now as to what I said about the Convention preachers not preaching the same doctrine that the old fashioned preachers do, I am willing for the community to judge.

Now if the Editors of the Index will publish the foregoing and the subjoined certificates, I shall think that they are men that are willing to do as they would be done by.

ANTHONY HOLLOWAY.

Extract of a letter from Wm. Eakin, dated August the 4th, 1836, Putnam county, Georgia.

Brother Holloway, I will answer your request so far as I can recollect. I was at a meeting of the Auxiliary Society held at Crooked creek meeting house, the date I don't recollect, but I think it was in 1832, in the spring of that year. I don't recollect the express words of Odjel Sherwood, respecting the funds of the foreign or domestic mission fund; but this will certify, that Sherwood said there was a lack of money, and I think it was in the domestic fund; and that to supply its wants they had used the foreign fund.

Your sincere friend and brother in the gospel, **WM. EAKIN.**

Georgia, Harris County.

I do certify, that not very long before Anthony Holloway moved from Putnam county, I was at Crooked creek meeting house when the Auxiliary Society met there, and Odjel Sherwood in argument about the different funds of the Convention, stated that the year before that, one of their funds (but I am not certain which) was so small that they had to take from the foreign mission fund to supply that lack. And it has ever since prevented me from contributing to any of their funds, as the foreign fund was all I felt willing to contribute to. I do certify that the foregoing is the truth and nothing but the truth. Given under my hand, this 27th August, 1836.

his
Test, **JOSEPH X WOOD.**
H. M. Harman. mark.

*Georgia, Talbot county, }
November 17th, 1836. }*

I do certify that I moved from Putnam to this county in the autumn of 1833, and not very long before I left Putnam I contributed a small amount of money to the foreign mission fund; and after that it was stated by some one of the members of the Auxiliary Society (but I cannot recollect who) that the Convention had taken from the foreign mission fund to supply a lack in the domestic fund; and that expression has left a lasting impression on my mind, that I do not think I shall forget while I retain my reason. I do certify that the foregoing is the truth and nothing but the truth.

NATHAN BUSSEY.

Brother Bennett, I have sent a copy of the foregoing to the Editors of the Christian Index for publication, and whether or not they publish it, I hope you will; for there are a great many that read the Primitive Baptist that do the Index.

I am, dear brother, yours in the
bonds of the gospel.

ANTHONY HOLLOWAY.

PRIMITIVE BAPTIST.

FARBORO', DECEMBER 10, 1836.

As several of our subscribers intimated a wish to have the Primitive Baptist discontinued at the close of the present volume, unless their subscriptions were renewed, we have concluded to adopt that plan *generally*; and consequently we shall discontinue all papers at the expiration of the subscription year, unless previously renewed.—*Ed. Prim. Bah.*

MINISTERS' MEETING.

The Index of the 24th Nov. contains the "proceedings of the second Ministers' meeting held at Covington, Newton County, October 29, 30, 31, and Nov. 1, 1836."

It is still apparent that the object of the New System people is, to acquire strength by these meetings. For their 12th query of Tuesday, and answer to it, are as follow: "Is it the sense of this meeting that Associational correspondence should in all cases, necessarily involve fellowship with churches and individuals? *Answer.* No, one exception." Now this meeting had declared its sole object to be, "by friendly intercourse and consultation to encourage fellowship and union." And a correspondence without "fellowship with churches and individuals," would evidently tend to widen the breach already existing, and, in fact, to discord and confusion; unless there were a previous determination or willingness on our part or the other to yield. The every day's avowals of the new system people are in language not to be misunderstood, that they will yield nothing. This is clearly implied in the above query and answer. They know very well that unless they do lay aside their popish practices, the Old School will not fellowship them; hence they insist upon it that the correspondence should be continued even when fellowship is gone. And if they can succeed in securing the correspondence of the old school Baptists, they will measurably silence the voice that exposes their corruptions, if they cannot obtain their actual assistance. Again: The answer to the 4th query of Monday pronounces the Central Association sound in faith and orderly in practice; and that she ought to be "recognized as an orderly body." And again: they say: (5th query of Tuesday.)

"Whereas we have heard with extreme regret, that many of our brethren have declared non-fellowship with the plans which are in operation for the advancement of the cause of Christ, and with those who are friendly to them; we do most earnestly and affectionately recommend to our brethren, to re-consider their course, and prayerfully, enquire whether they have acted, consistently with the charity of the gospel. Adopted without exception."—In full view of the foregoing, to what avail is it, we may ask, for this decoying missionary meeting to recommend such a question as the following: "What efforts and sacrifices can we, consistently, make for the sake of peace and unity?" What sacrifices? we would enquire. They have pronounced the lucre institutions and popish examples of the Central Association, to be *orderly*; they "see no good reason why the Convention may not continue in its present form,"—in its Cain-way, Balaam-error, and Core-gainsaying, practices; they call upon the old school Baptists to "*reconsider*"—[to retrace] "their course." It is notorious, therefore, that these meetings the New School are holding, are decoys, designed to bring others into their ranks, as well as to retain those already there. Why do they not openly declare that they will not yield one inch? for this is true of them. Why do they not shew scripture precept or example for their schemes! Without this the old school Baptists cannot say, "confederacy." The old school Baptists, we believe to a man, will tell these minister-meeting missionaries *plainly*, that they have no fellowship nor correspondence for any of those new schemes, nor for any of their advocates. Why do they not tell us, in a word, that they wish us not to expose their corruptions if we will not aid them? for this also is true,—*Ed.*

The following extract is from the Index of November 10, under the head "A lively church."

"Looking at the picture of this church, as presented by the pen of an inspired Apostle, we cannot but notice the perfect contrast which it presents to some churches and Associations of churches of our day. These churches, though they would be thought primitive, in regard to faith and practice, instead of "sounding out" the gospel, are doing all they can to smother its blessed sound: Instead of "holding forth" the light, alas! they bury it beneath a mountain pile of prejudice, ignorance and folly. We would not say this of any of our brethren, to wound them—no; this is not our design. We wish to remove their fatal mistakes, and to persuade them back to the imitation of Apostolic example. Come

then, brethren, cultivate the spirit of the Thessalonians. Lay yourselves out for the furtherance of the gospel, so that the knowledge of your "faith and charity," may spread abroad, and provoke very many."

In the above, the Index again asserts that "some churches and Associations of churches," (old school, we presume, is meant,) "are doing all they can to smother the gospel." We know not of any such of the old school. The Index, of course, considers as good gospel, the following sentiments, of Robert Hall; that "Repentance and faith are duties of the unregenerate;" And of Mr. Judson who says, "some, yea, many precious souls which might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks,"—"Please tell your friends who object to the heterodox sentiment contained in the sentence, that they must take it in a popular, not strictly theological sense, and not make a man an offender for a word. Pray remember I was writing a letter to the ladies, and not a supplement to Calvin's Institutes!" And of Mr. Dean who writes: "I feel troubled in spirit, while reflecting upon the heathen around me, and especially when I consider that the want of conversions from sin unto righteousness is to be attributed to my want of fidelity and heavenly mindedness:" And of his own print of March 3rd, which utters these words: "Are conversions seldom? It is equally in the power of every individual to render them more frequent." No, no: the Index does not wish to smother such sentiments as these; but to condemn to prejudice, ignorance and folly, all who would dare oppose such good gospel. The Index knows very well that the old school Baptist ministers attend churches, preach the gospel; and that some of them travel a large portion of their time, preaching the gospel as they go, warning and teaching, &c. What regard therefore can that paper have for propriety, and, in this case, even for truth itself? It says! it wishes to persuade them back to the imitation of apostolic example!" We say, rather, to the imitation of popish example; for Mr. Judson confessedly gives vent to heterodoxy while addressing the ladies—for what? to get money,—and insinuates that with it he could redeem the heathens precious souls. The Index would tell us that the lucre institutions, their begging agents, or religious panders, the proclamations of pharisaical righteousness, &c. are all supported by apostolic example:" for this is the same kind of veracity as the as-

sertion respecting smothering the gospel. In return, we wish we could persuade the Index back to truth and apostolic example: and from vindicating the doctrine of rescuing men from purgatory or hell by means of money. In Judson's opinion, if the ladies would have been less afraid to be unfashionable, many of the damned might now be singing in glory. Mr. Dean seems to think, if he had been a little more faithful and heavenly minded, he could have converted more heathen. Now if we had enough such as Judson to write, and Dean to convert, and the Index "to persuade," what might not be done? Surely, they appear not to attempt merely to revive indulgences, pardons and absolutions; but even to set forth a new redemption. If the above are to be taken as specimens of the gospel preached to the heathen, we conjecture they would do about as well without it.—Ed.

MR. DAVIS AND THE OLD SCHOOL BAPTISTS.

From a letter in the Christian Index of Nov. 3. vol. 4. subscribed by James Davis, we make the following extract:

The doctrine pleaded for now by the schismatics, is, 1st. Anti-Baptist; 2nd. It is Anti-Republican; 3d. It is Anti-benevolent; and 4th. It is contrary to the General usage of the denomination from the days of John the Baptist until now. Therefore the case is a plain one with me, and will, I doubt not, be to the denomination at large. Hence, I consider our difficulties drawing to a close, and I believe the time is not far distant, when the Old School Baptists will all be united, as in days gone by, on original principles, both in faith and practice.

What Mr. Davis means by the term, "anti-baptist," he has not defined. Nor does he say who the "schismatics" are, nor describe the conduct of which he complains; but barely intimates that the schismatics are, the "respectable minority" among them; and that the conduct is, their opposing correspondence between the Western and Georgia Associations. Hence he leaves the term, Anti-baptist, to define itself, by the sense in which its com-

pounds are usually taken; and leaves us to infer, that by the term, Scismatics, he intends all the Old School Baptists. Consequently, he affirms, that "the doctrine pleaded for now" by the Old School Baptists, is opposed to the peculiarities which distinguish the Baptists from other sects. This is the fairest construction: for Mr. Davis scarcely meant that the Old School are opposed to immersion; although the term, anti-baptist, embraces the idea.

Such of the Baptists as were amongst the Albigenes, Waldenses and Petrobrussians were opposed to popery; they discarded the superstitions and abominable doctrines and practices of the Romish church, her holy *traffic* not excepted. The Waldenses aimed at "that amiable simplicity and primitive sanctity that characterized the apostolic ages;" and they charged the popish hierarchy with "criminal inventions" and "sordid avarice, &c." The Petrobrussians maintained, that "no persons were to be baptized before they were come to the full use of their reason, &c." The same may be said of the Old School Baptists of the present day. Mosheim calls the Old School Baptists, (though very improperly,) Ana-baptists, and says that their "true origin is hid in remote depths of antiquity, and is of course extremely difficult to be ascertained." Mosheim was a paidobaptist, or rather an infant sprinkler; hence arises his difficulty in tracing the origin of the Baptists. So Mr. James Davis is a missionist; and his mind is so cumbered with the principles and schemes of 1622, [that is, with the Gregorian plans,] that he is precipitated into the mistake of calling the Old School Baptists, Scismatics; and declaring they are anti-baptist.

The true distinction betwixt *baptist* and *anti baptist* may be gathered from the following extract:

"From what has been said, it appears, that an history of the Baptists is an history of the five important articles, in which they always

have constitutionally differed from all established churches of every form. These are, as hath been observed; a love of civil liberty in opposition to magistratical dominion; an affirmation of the sufficiency and simplicity of revelation in opposition to scholastical theology; a zeal for self government in opposition to clerical authority; a requisition of the reasonable service of a personal profession of christianity rising out of a mans own convictions, in opposition to the practice of force on babes, the whole of which they deem enthusiasm: and the indispensable necessity of virtue in every individual member of a christian church in distinction from all speculative creeds, all rights, and ceremonies, and all parochial divisions. A mere statement of these five points is sufficient to excite a presumption that in all countries, where catholic christianity was established by law, the Baptists must have had a great number of enemies, who had an interest, an inclination, and power to render them odious. The theory is too well confirmed by historical facts." (*Robinson's History of Baptism*, pp. 436, 437.)

It would seem that Mr. Davis represents the Old School Baptists, (or Scismatics, as he is pleased to term them,) as opposed to all the five foregoing particulars. He charges them (1.) with being opposed to the "love of civil liberty," and of course in favor to "Magistratical dominion." This charge is included indirectly in the term, "anti-baptist;" and directly in the term, "anti-republican." But if he would please to sustain this charge by good testimony, he would better entitled to the attention due to a serious politician, if not a meek professor of christianity. On the contrary, when we recollect that Mr. Davis and the party for which he contends have consented to unite, in the American Bible Society for instance, with other de-

nominations which were strictly anti-baptist; and to unite, in Missionary, Tract, and Sunday School Union, Societies, with men of any denomination, and those of no sect but the unregenerate profane; and then call to mind that the Old School baptists from the days of Christ till now have disowned all religious connection with every other sect, his situation appears very awkward while pronouncig them anti-baptist.

He charges them (2.) with denying "the sufficiency and simplicity of revelation in opposition to scholastic theology;" for it has been one of the peculiar traits of the Old School Baptists to affirm this; but he declares they are anti-baptist. Their writings and public ministrations require Mr. D. to unsay what he has said.

Mr. Davis has charged (3.) the Old School Baptists with a zeal for clerical authority in opposition to self government. For this charge too is fully implied in the term anti-baptist. The Old School exhibits no such zeal; while the New School are constrained to acknowledge that the whole of missionary operations is more or less under the control of the preachers; and by them are their Constitutions, laws and rules, formed.

The term anti-baptist conveys (4.) a charge of practicing force on babes in opposition to a man's own convictions and confessions.

It brings (5.) an allegation, that the *Scismatics* place a higher estimate upon speculative creeds, rights, ceremonies and parochial divisions, than upon the fruits of repentance and practical godliness. If Mr. Davis wishes to rectify mistakes he will forthwith unsay his charges.

If, in the next place Mr. Davis would have described those principles and actions which constitute a republican, we should have been obliged to him; and as the term, republican, is one whose meaning is not universally settled, but generally disputed even in our own country and time, a

definition was the more called for. Walker defines the term, *republican* to signify, *placing the government in the people*:—a republican, one who thinks a commonwealth without monarchy the best government. If Mr. Davis admits this definition to be correct, then he affirms, the Old School Baptists are in favor to a monarchy in opposition to popular government. If he had supported this charge with proof, then all true persons would say, Mr. Davis is a friend to truth. In the settling of the colonies, Roger Williams and Old School Baptists generally were zealous for liberty, civil and religious; and so also in the American Revolution: and so also to the present day, as their words and actions testify. But who were they, who, a few years ago, in Georgia, disregarded the State laws, and, were such unerring adventurers, that they found the way from the Indian settlements to the State prison without inquiring for the road? Mr. Davis would, likely, say they were republicans. We have only to say they were missionaries. Who were they which, a few years ago, assayed to stop the mail on the Sabbath, and to forge a knife of religious influence to cut the throat of a republican regulation? Mr. D. would probably tell us, they were republicans. We would only remark, that they received new school countenance and aid. Who are they that form societies, in the government of which no man shall participate, until he shall have paid the last cent of the established price of such a privilege? Mr. D. would answer, they are republicans. We would answer, so far as their societies are concerned, they are aristocrats. If the citizen who pays \$10 in taxes were not allowed to vote, while he who pays \$100 should be allowed that privilege in consideration of amount of his taxes, the principle would be far from republican. And such is the fundamental principle in the government of all the lucere societies. One man who pays \$25 into the treasury of the Baptist General Tract

Society, may assist in its government and direction for life; while ten thousand men may pay each \$9, and yet have no share in governing. This puts the shoe on its right foot: Mr. D. will please make trial of it. The new school are audaciously contending for popish despotism. The old school, simply for separating from the new, are declared to be cruel, tyrannical, oppressive, &c. and if they withdraw their connection entirely from the advocates of missions, the latter declare them capable of "reviving the dungeons of the Inquisition, and the flames of the Auto da Fe." This is in fact the principle maintained by the Romish church. She baptizes infants and holds them bound unconditionally to her communion for life; and so she in fact maintains that no change whatever in her religion shall justify any person in withdrawing. The old school Baptists believe and practice differently. They contend that *we are not bound to continue our union with any society after they have departed from the word and right worship of God.* Nor has any individual nor community a right to demand or to expect our union with them, longer than we shall conscientiously believe that they *keep God's word, and worship him aright.* Now Mr. D. calls them seismatics, which name we think he would not mention if he did not claim their continuance in union. And if the new school did not, like the Romish church, hold us bound to unite or to continue united with them, why would they so rampantly criminate us for separating ourselves from them? Consequently, whenever they shall bring an accusation against us for withdrawing from them under the above circumstances, it will be manifest that such accusation proceeds from popish principles, or from malice.

Mr. Davis also says, the doctrine of the seismatics is anti-benevolent. This needs no definition; the meaning of *benevolence*, runs so conspicuously through all the operations of the present day—through their constitutions of membership, &c. for pay--

through the policy of their begging agents receiving from the needy—thro' their indiscriminate blending of infidels with believers for filthy lucre—thro' wringing the hearts and hands of brethren asunder from a union which has been lasting and tender—through departing from the precept and example of the New Testament, and following the traditions of men—through the effort and action of England, the capital of which, after forty-one years "*glorious action*," contains, says Breckenridge, "more people destitute of the means of grace than all the United States;" of Ireland, "thousands in rags—hundreds naked, except a piece of a single old garment"—"one-third of the Irish beg their bread two thirds of every year, and yet enormous quantities of grain and live stock, and all sorts of provisions, are exported from Ireland." (BRECKENRIDGE'S LETTER TO WARDLAW, dated Paris, Augt. 20, 1836.) So the *benevolence* of Dr. Carey and all his missionary companions—the *benevolence* of all that have begged for *benevolent* purposes and thrown into "the Lord's treasury" in England, has stretched away from their own, naked, suffering, starving Ireland, piously to care for the East Indies and South Africa. Such *benevolence* is too wonderful for me. This English *benevolence*, inspired by papal, taught the Americans to be so *benevolent*. Thus they have so uncontrollable a *benevolence* in the United States, that they break with a strange and headstrong piety over the tranquility of society, civil and religious; leaving a sickening perturbation in church and state; and saturated with devotion, and wild with zeal, here and there, is seen one running with long strides,—his hands stretched toward other quarters, and his head turned back,—with a clamor never equalled by aught but the daughters of the horse leech, incessantly crying, extend the kingdom of heaven! *give, give*:—an Agent in every direction is seen flying, and endeavoring to fix the attention of all men upon the missionary, going to, or ar-

rived in, foreign realms, pointing at him, and proclaiming, **BEHOLD THE HERALD OF THE CROSS!** extend the kingdom of heaven! catching, protracting, and extending the echo, **GIVE, GIVE,** and in a solo, at every corner, singing his chorus, **MY PAY OUT OF THIS:** from him, church and world, believer and infidel, Hagar and Ishmael, Balaam, Moab, Ashdod and all halloo the sacred text, Go ye into all the world and preach the gospel to every creature, hurrying up and down, crossing and convolved, bringing and throwing silver, bankbills, gold watches, acres of cotton, pin cushions, old rags, human portraits, idolatry, witchcraft, and self love "into the Lord's treasury;" cheering each other with *up and doing;* **THE LOVE OF GOD AND HEAVEN FOR REWARD,**—still swelling the echo, **GIVE, GIVE.** Yet scismatics hold anti benevolent doctrine, because they will not do all this.

Mr. Davis says, the doctrine of the "scismatics" is also contrary to the general usage of the denomination from the days of John the Baptist until now. But in the enthusiastic hurry and bewildering scene glanced at above, he forgot to consult his *Micai*, or New Testament before he spoke. For John the Baptist, like the old school Baptists of Georgia and elsewhere, refused correspondence with the "effort" and "working" class, the pharisees, unless they should bring forth proper fruit. If we should judge from Mr. Davis's complaining, we should say, he, like the pharisees, wishes to unite, but for a similar cause is rejected. The Baptists all along refused correspondence and communion with the Romish church and all others which were destitute, like the ancient Pharisees, of gospel fruit. This was what gave rise to the names of Regulars and Separates in 1764. And the principle which forbade John the Baptist, and all the Baptists anciently, to hold a correspondence with the Pharisees, Sadducees, Nicolaitines, &c. is the same that now

presents the names of old school, and new school Baptists. Hence we can not see how they can be contrary to their former usage.

But what is the most pitiful, and, at the same time, the most ridiculous, is that, Mr. Davis calls the *missionary party*, the *old school Baptists*. He has now literally fulfilled a certain prophecy, namely: *let us be called by thy name to take away our reproach.* "Let him that hath ears, hear" what the new school says: "let us be called "*old school*" to take away our reproach. Mr. D. thinks the day not far distant when the *old school* Baptists will be united on original principles, both in faith and practice. This is not to hope for, it already is. The old school Baptists are united on their former principles—the faith and practice of God's word: those whom Mr. D. feignedly denominates old school Baptists, but who are, in fact, the Gregorian school, originated in 1622 by Pope Gregory, XV. (See Goodrich's Church History, pp. 159, 160.) are united upon the same principles as they formerly were—wickedly pursuing human traditions, "devising" and inventing many abominable deceptions for filthy lucre. We hope if Mr. Davis don't like his proper name, he will throw away his popish and pharisaical principles and embrace the old gospel system: then we will admit him to our society, and welcome to our name. He is next door, as it is, to Mr. W. H. Holcombe, though not quite so culpable. Mr. Holcombe like Philistines secretly working with Defilah, deceitfully crept into the columns of the Primitive Baptist, and when we see him out of his crouching posture, he is found figuring in the Convention of Alabama. Mr. Davis is for coming boldly up, and taking the old school name *any how*. Now if he brings his new school principles, we cannot work together; for if we call for brick, he will bring us mortar, of untempered kind. We shall dismiss him and Mr. Holcombe for the present; praying the Lord's blessing upon them and all

new school Baptists, exhorting such to examine the wickedness of their present system; and close in with the blessed book without parleying.—*Ed.*

"BENEVOLENCE OF CHRIST."

From a sketch, purporting to be from *Harris' Prize Essay*, and headed; "Benevolence of Christ," we make these two extracts:

"He came and stood before the world with the hoarded love of eternity in his heart, offering to make us the heirs of all its wealth."—"His heart had room for the whole race; and, opening his arms, he invited all to come unto him."

With regard to the first extract we have to remark that if it is good declamation, it is bad doctrine. The scriptures represent no such an idea as an offer made by Christ to sinners of his grace or the "wealth of eternity." God and Christ in their divine capacity are uniformly set forth as giving and bestowing. The extract is also bad reason. For Christ could not love, without objects beloved. Nor could there be objects of his love which never receive a manifestation of his love. The idea embraced in the term *kill*, can as easily exist in truth, without an object killed, as can the term *love*, without an object beloved. Hence, love can no more be *offered*, than the absence of life can be tendered to an individual. In the second extract, the doctrine of inviting all without distinction, also crosses the testimony of Christ. His language was, *all that labor and are heavy laden*. The heirs of eternity's wealth were so before Christ came. (Matt. xxv. 34.—1 Cor. 1, 30.) The term benevolence is applied so copiously and so fulsomely to mortals of this age, that a set essay on the benevolence of Christ, sounds irreverently.—*Ed.*

Mr. Evan Pearson says,

"My second report is as follows; 110 days actual service; 123 ser-

mons preached,—80 exhortations; travelled 1434 miles, baptized 7, and united and prayed with several families."

This, peradventure, is the "apostolic example" which the Christian Index wishes "to persuade" the old school Baptists back to. Mr. Pearson must be possessed with a very retentive memory, to recollect so distinctly how many times he exhorted, &c. We will relate an anecdote. A certain man had accepted a proposed bet of a horse and saddle, that he *could pray*. In the midst of his ceremony, he stopped short, turned to the proposer of the bet, and exclaimed, *the bridle too*. He was able at the same time to pray, and to "devise" a way to be ready equipped, and to get his horse home. Proposition. These sermons and exhortations and prayers were rightfully the property of Mr. Pearson, until he received for them pay from the committee. Another. After he received his pay, they became the property of his mistress society. Query. What will the society now do with these holy goods which Mr. P. has reported, returned, and delivered to her? Another. Ought she not to have a supererogation treasury as a depository for such pious relics?—*Ed.*

Some missionary religionist has said:

"It is the duty of every Christian to aim at perfection, and be going on to it, but he is a very ill informed christian, if not a down right unbeliever, who depends upon it for salvation."

If by *perfection*, the author meant, without sin or fault, then he has proposed a duty which is without law or precept. The New Testament exhibits no such doctrine as this, as being an attribute or attainment of the saints in this life. But if the author did not intend to say, he believed in such a doctrine, then he has assayed to place a mere phantom before the christian, as an object of his pursuit. If he only meant,

that Christians should try "to observe all things whatsoever Christ has commanded them," in that case we see eye to eye...*Ed.*

Illustration of "benevolence."—"It is not philosophical to expect any man "to work for nothing and find himself, and do as good work as if he were paid for it."

Christian Index.

It is not generous nor just for a servant to make his fellow servants pay him for services rendered to his master.

Primitive Baptist.

*Georgia, Dekalb county, }
Nov. 19th, 1836. }*

HONOR'D BROTHER EDITOR: I have had the pleasure of reading your paper this year, and think it quite a useful paper indeed. I hope it will eventually be the means in the hand of God, of bringing his long afflicted people into a state of separation from all the corrupt institutions of the day, falsely called benevolence, which have mightily corrupted and distressed the churches. Many churches in this country have resolved to have no fellowship with Baptist Conventions, Theological Seminaries, Missionary, Bible, Tract, and Temperance Societies; neither with the Sunday School union, nor with any Association, church, or individual who stand in connexion with them. And I hope the orthodox Baptists of the United States in general, will shortly become so far enlightened as to adopt the same resolutions. Very many of the brethren here intend to subscribe for your paper next year; I have now a company of subscribers, and wish you to send us the first Nos. printed after the first of January next, and I will enclose to you five dollars, so soon as we receive the first (Nos.) You will direct one to N. Center, one to

J. Wooten and one to J. B. Robertson, to Latimer's Store, in this county; one to R. Arnold, one to Wm. Dodson and one to myself, to the Flat Rock, Henry county, Ga.

Yours, in christian love,
EDWARD S. DUKE.

*Emery Iron works, Roane county,
East Tennessee, Nov. 28th, 1836.*

DEAR BROTHER BENNETT; After my respects to you I wish to inform you that the money for the two last Primitive Baptists that I wrote to you for, has been delayed longer than I could have wished; but I assure you it has not been because we do not esteem your paper, but being desirous to obtain more subscribers I have delayed thus long in hopes to have been able to have sent for more papers. But not meeting with the success I could have wished, I send you the two dollars and am in hopes to be able soon to send you more.

Dear Brother, we live in somewhat a remote place and seeing in the Primitive Baptist some numbers back that there were some pamphlets wrote by Brother Joshua Lawrence, his Patriotic Discourse I have in my possession, and am desirous to have the satisfaction of perusing the others named in your paper. If you will send me a copy of each of them and inform me what the amount of them is, I will transmit you the money as soon as possible.

I am with much esteem your brother in gospel bonds,

Charles Henderson.

By the unconverted, the gospel and the scriptures are always viewed through the spectacles of human will; and that part, which most clearly exhibits sovereign grace to the saints, to them is seen most dimly.—*Ed.*

From *Erskine's Gospel Sonnets.*

OF REDEMPTION.

*The mystery of the Redeemer's incarnation;
or, God manifested in the flesh, 1 Tim.
iii. 16. John i. 14.*

What though the waters, struck with dread,
Rise up and form a pyramid? [stones,
Though floods should gush from rocks and
Or living souls from wither'd bones?

To hear of an incarnate God,
Is yet more wonderful and odd;
Or to behold how God most high
Could in our nature breathe and die.

What though the bright angelic forms
Degraded were to crawling worms?
These creatures were but creatures still,
Transform'd at their Creator's will.

Though creatures change a thousand ways,
It cannot such amazement raise,
Nor such a scene as this display,
Th' eternal Word a piece of clay.

God-man a strange contexture fix'd;
Yet not confused nor commix'd;
Yet still a mystery great and fresh,
A Spirit infinite made flesh.

What though when nothing heard his call,
Nothing obey'd and brought forth all?
What though he nothing's brood maintain,
Or all annihilate again?

Let nothing into being pass,
Or back again to what it was?
But, lo! the God of beings here,
As turn'd to nothing doth appear.

All heav'n's astonish'd at his form,
The mighty God became a worm,
Down Arian pride to him shall bow,
He's Jesus and JEHOVAH too.

The sum of Redemption.

With haughty mind to Godhead man aspir'd,

With loving mind our manhood God desir'd:

Man was by pride from place of pleasure chas'd,

God-man by love in greater pleasure plac'd.

Man seeking to ascend procur'd our fall,
God yielding to descend remov'd our thrall:
The judge was cast, the guilty to acquit,
The Sun defaced to lend the shades of light.

RECEIPTS.

Anthony Holloway, \$5 | Chas. Henderson, \$2

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williams-ton.* Josiah Robertson, *Gardner's Bridge.* John Bryon, *Clark's Store.* Georg R. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Vandell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wader, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exam, *Waynesboro'.* Henry Averil, *Averasboro'.* Parham Pucket, *Richland.* John A. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA—Wm. Hardy, *Edgefield Dist.*

GEORGIA—William Moseley, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleveaud, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.* Moses Johnson, *Fort Valley.*

ALABAMA—L. B. Moseley, *Chawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Mount Hickory.* Henry Duce, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Daniel Gafford, *Greenville.* Samuel Moore, *Snow Hill.* William Powell, *Wetumpka.* John Kelley, *Brags' Store.*

TENNESSEE—Gay Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sedlers, *Ten Mile.* William Patrick, *Cherryville.* Pleasant McBride, *Oats Landing.* Asa Biggs, *Denmark.*

MISSISSIPPI—Jesse Battle, *Meridian Springs.*

LOUISIANA—Peter Bankston, *Marburyville.*

MISSOURI—Samuel D. Gilbert, *Portland.*

INDIANA—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.*

OHIO—Joseph H. Flint, *Preston.*

KENTUCKY—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

VIRGINIA—Kendal C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Heningsville.* William W. West, *Dumfries.*

PENNSYLVANIA—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's Roads.*

NEW JERSEY—Wm. Patterson, *Sucasunny.* C. Suydam, *Hopewell.*

NEW YORK—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TERRITORY—Moses W. Darnall, *Mineral Point.*

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of her, my People."

VOL. I.

SATURDAY, DECEMBER 24, 1836.

No. 24.

FOR THE PRIMITIVE BAPTIST.

Henry county, Georgia, }
Nov. 16th, 1836. }

SIR: I send you a collection of ideas, on the human institutions which are afloat in our country at this time.

"If I am right thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way."

In the Minutes of the "Third Anniversary of the Central Association, held at Clinton, Jones county, Ga. the 13, 14, 15, and 16, August, 1836," at page 5, we find the following extraordinary "Resolutions:"

"The Committee on the Southern Baptist College reported—which report was adopted, and it as follows:

"Resolved, That we regard the establishment of the Baptist College at Washington, Ga., as a matter of the highest importance to our denomination, and designed to exert a happy influence on the kingdom of Christ,

"Resolved, That this body at an extra session in March last, agreed to attempt to raise \$20,000 to endow a professorship of sacred literature in said College; we approve the attempt and commend it most heartily to the churches and friends in our bounds.

"Resolved, That vigorous means ought to be used to secure that amount by the middle of October next—at the farthest by Christmas." See page 5.

"I recollect when I was in Italy, a priest preaching about a poor sinner who had departed this life, his soul appeared before God, and he was required to give an account of all his actions. The evil and the good were afterwards thrown into opposite scales in order to see which preponderated. That containing the good proved much the lightest, and instantly flew up to the beam. His poor soul was condemned to the infernal regions, conducted by angels to the bottomless pit, delivered over to devils, and thrown into the flames. 'Already,' said the preacher, 'had the devouring element covered his feet and legs, and proceeded upwards to his bowels; in his vitals, oh! brethren he felt them. He sunk and only his head appeared above the waves of fire when he cried out to God, and afterwards to his patron saint, 'O! patron' said he, 'look down upon me; oh! take compassion upon me, and throw into the scale of my good deeds, all the lime and stone which I give to repair the convent of —.' His saint instantly took the hint, gathered together all the lime and stone, threw them into the scale of good, which then preponderated; the scale of evil sprang up to the beam, and the sinner's soul into paradise at the same moment. Now you see by this, brethren, how useful it is to keep the convents in repair, for had it not been for the lime and stone bestowed by this sinner, his poor soul would even now, children, be consuming in hell fire; and yet you are so blind as to let the convent and the church, built by your

forefathers, fall to ruin." At this time these Canaglie wanted to get a new convent built, and had recourse to this expedient to procure money, which after this, poured in upon them from all quarters."—*Napoleon in Exile, Vol. the 2d, page 158.*

"The late Emperor Francis II. of Austria, in his will, dated March the 5th, 1835, says:—

"To my subjects I bequeathe my love. I hope that I shall be able to pray to God for them." Why not pray after death for endowments for Colleges, then? St. Teresa relates that she had a vision in which the Lord appeared to her in person and strictly charged her to found a Nunnery. He told her "that the Monastery should not fail to be erected, that it should bear the title of St. Joseph, who should stand at one gate for our guard, and our lady the glorious virgin his mother at the other; and that himself would always stand in our company, and that this house should become a star that should give a great lustre."

Now all this could not be done without a "bushel of gold," and if St. Teresa told the truth the Lord pledged himself to furnish the means. Why should we be surprised at the supposed coarseness of this expression of Bishop Fenwick about a bushel of gold, when we recollect the expressions of John Tetzel, the delegate for disposing of indulgences in Germany under Leo X.? Tetzel boasted that he had saved more souls from hell by his indulgences than St. Peter had converted by his preaching. The gross declaration of Tetzel in public is well known. "The moment (said he) the money tinkles in the chest, your father's soul mounts up out of purgatory."

Supplement to Six months in a Convent, page 230.

Everlasting life member of the A. S. S. Union.—The following is extracted from the "Poughkeepsie Telegraph and Observer" of the 22 Sept. 1830:

"Rev. E. S. Ely, Agent for the American S. S. Union acknowledges the payment \$30,00 to constitute Mr. James A. Powell, deceased, of Newburg a young man of liberal education, amiable manners, and ardent piety, who was drowned a few years ago, an *Everlasting life Member of the American Sunday School Union.*—Also of \$1,00 in memory of Elnathan Marshall, deceased; and \$3,00 in memory of Virginia L. Harriet E. and John A. Wilton, three children of the Rev. Mr. Wilton (of the Presbyterian Church of Poughkeepsie) removed by death, in the course of five months." "The account does not state that these three deceased children were to be constituted "*Everlasting life members.*"—The money paid was not sufficient for this!"

Religious Enquirer, Oct. 2, 1830.

And in the Minutes of the Central Association of August 1836, we find in the Report of the "Committee on Finance" an acknowledgment of Fifty two Dollars 62½ cents for printing the "Burman Bible" as follows;

Madison Church, -	\$50 00
Carmel, -	2 00
Three little children in Jasper county, -	62½
Total.	\$52 62½

See page 10.

To which I will subjoin the following scrap from the columns of the "Western S. S. Messenger."

"Perhaps you may not all have heard of the little poor boy in Liverpool, Eng. who brought two pounds (nearly nine dollars) in a little penny box, to the annual missionary meeting, and desired the Treasurer to devote it to missionary purposes. When inquiry was made as to how he had obtained so large a sum, it was ascertained, and made known to the audience, that he resolved to go about the city and collect potato skins, which he had agreed with an old woman to sell her for two pence a week, to feed her pigs. A neighboring

female seeing him go barely clad, said to him, "Why don't you use the money to buy clothes?" His answer was "shall I rob God?" He had set apart the half of his earnings to procure the necessaries, and the other half he had slipped into a close box for the mission."

We learn from this, published by the missionaries themselves, that our Clergy who have large salaries and fat livings, are willing to take money from a poor lad who went about the city of Liverpool to collect potato skins, which he sold for two pence a week. Not one of these clergy ever thought to part with his own black coat, or his gold watch, or his silver-headed cane; but they will take two pounds from a lad who earned two pence a week, by collecting potato skins.

We see, moreover, from this account, that these clergymen and missionary agents would permit a lad to go "barely clad," and encourage him to give them half his two pence per week obtained by collecting potato skins, under the pretence, if he did not, that he would rob God. Do not these men gull the community and sponge their hard earnings out of them, by their own confession? We have made these remarks on the supposition that the above story is true.

There are marks of falsehood about it. By laying aside a penny a week, it would take a boy between 9 and 10 years to gain two pounds. If he was 7 when he commenced, he was a pretty little boy of 17, when he carried his two pounds to the clergy. "Perhaps you may not all have heard of the little poor boy in Liverpool Eng. who brought two pounds (nearly \$9.00) in a little penny box, to the annual missionary meeting, and desired the Treasurer to devote it to missionary purposes." — *Religious Enquirer*, Oct. 2, 1830, page 259.

If it is not too much trouble please to correct and publish this. I subscribe myself yours, &c.

WILLIAM GARRETT.

Snowhill Alabama, Dec. 5th, 1836.

DEAR BROTHER: I herewith inclose you twelve dollars, eleven for the payment of the first list of subscribers I sent you and one dollar for another copy.

My company of subscribers are somewhat scattered though I believe it will be to your advantage, as your paper is much approved of; and I believe nothing is wanting to give you along list of subscribers in this part of Alabama, but a knowledge of your work and the value of it, as there is great commotion here about these benevolent societies so called.

May God guide and direct you and make you usefull in his cause, is the prayer of your brother and fellow traveller to eternity.

SAMUEL MOORE.

PRIMITIVE BAPTIST.

TARBORO', DECEMBER 24, 1836.

As several of our subscribers intimated a wish to have the Primitive Baptist discontinued at the close of the present volume, unless their subscriptions were renewed, we have concluded to adopt that plan *generally*; and consequently we shall discontinue all papers at the expiration of the subscription year, unless previously renewed.—*Ed. Prim. Bap.*

TO THE PATRONS OF THE PRIMITIVE BAPTIST.

The present number closes the first volume of the Primitive Baptist. We cannot say that the "scenes and changes" through which we have passed during the year now closing, have been "new," saving in regard to time. Nor do we conclude that the things which have happened unto us have been *strange*; nor our trial more fiery than those which are the common lot of christians. It is true, our perplexities and our toils in conducting the paper have been considerable in themselves; while they have been increased by necessary attention to our farm to which we have looked solely for subsistence, and by the distance at which we live from the

place of publication, (say fourteen miles) which last circumstance has imposed upon us burdens and disadvantages that are experienced by few Editors. Besides, our feelings have been pained to see perverted and villified and that by those who profess to be lovers of God, those precious truths which stand forth so prominently and shine so clearly in the last written Will and Testament of our Lord Jesus Christ; and hear those with whom we are well acquainted, defamed, reproached, and derided, by those who, as men, if not as christians, are entire strangers to them. Yet we can safely say, *none of these things move me; neither count I my life dear unto myself.* The year has passed away, and gone; but we freely bestowed our weak endeavors to serve the Church of the Lord Jesus. That it could have been served with more ability, and probably with better acceptance, admits of no dispute. But if through us, as an *earthen vessel*, the Lord has been pleased to communicate any treasure to *the poor of the flock*—any bread to the hungry, any consolation to the afflicted in spirit, a y word of edification to those that were cast down, and mourning for the prophets and altars of the Lord,—we say with all our heart, Brethren, you are welcome:—The Lord's name be praised.

The thrice worthy Signs of the Times, Edited by brother Gilbert Beebe, Alexandria, D. C. had already partially dispelled our gloom which had overcast us in consequence of fears that the Lord's people were ceasing in our land. Through its instrumentality the scattered and distressed children of God were blessed with a correspondence which they had succeeded in holding throughout these United States. But that faithful watchman was not generally known. The Primitive Baptist, it is more than probable, has found its way into some corners and nooks whither the former had not penetrated; and we trust it has enabled the children of God in such places to speak and hear from each other;

and to hush and sooth the plaintive cry of some who had revived the prophet's complaint, namely: *I am left alone, and they seek my life.* We would not wish to consider ourselves as faultless. But we can truly say that there are but few things, if any which have gone abroad in our paper that we would wish to re-call. A single communication from a brother has often rewarded us for all we have undergone in our editorial labors during the year.

The patronage of this little sheet has exceeded, thus far, our highest expectation. This supersedes the use of any remark concerning its reception abroad. It also bids the advocates of missions, [the second beast] beware how they denounce this little organ of combined testimony to the truth. We may pronounce with humble gratitude, *hitherto the Lord hath helped us.* The opposition, the reproaches, the imprecations, and the predictions of the enemy of righteousness that we should fail, but operate as ballast to steady our little vessel amid the waves of the deep.

We have never calculated to increase nor diminish the kingdom of Jesus Christ. We have hoped, under God, to distinguish the half tongue of Ashdod, and with the prophet, if not to separate the whole congregation of Israel, yet, to assist in casting forth the household stuff of Tobiah out of the treasury of the Lord.

And now, with full assurance of confidence that *the Lord reigneth*, and that he will surely gather together into one, his children that are scattered abroad, with a good conscience and a cheerful pleasure, resign to the divine keeping and blessing, this first volume of the Primitive Baptist, with our sincerest prayer for the blessing of God on all our precious brethren, and upon all who love our Lord Jesus Christ in sincerity.

Before we close these remarks we would express the pleasing fact, that the cause of the Old School Baptists is prosperous, is gaining ground. Only a few years ago,

(say ten,) and the country was literally inundated with auxiliary societies. There was then some feeling of dissatisfaction; but scarcely a voice from Maine to Florida was heard to utter a dissent. Now there are, in North Carolina eight Baptist Associations; in Georgia, seven; in Virginia, several, which have openly renounced all connexion with them: besides many brethren in Ohio, Indiana, Illinois, Michigan, New York, Pennsylvania, Delaware, New Jersey, Maryland, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, and some in the New England States, and Wisconsin Territory. Upon the whole, the O. S. bear as large proportion to the enthusiasts, workmongers, and pretenders of the day, as the faithful have to the adverse party in almost any age of the world. There is a sufficient number to fulfil the prophecy of the Lord's servant, namely: *For wherein shall it be known here that I and thy people have found grace in thy sight?—So shall we be separated, I and thy people, from all the people that are upon the face of the earth.*

Our next volume will appear in the same form and size, and upon the same terms.

We feel nothing like wavering from the doctrine vindicated in the present volume; a synopsis of which will appear in our first No. vol. 2 —*Ed.*

We copy the following from the Christian Index of Nov. 10, with design to correct the errors of the corrections contained in it.

FALSE CALVINISM.

BY ROBERT HALL.

Robert Hall wrote a Preface to his father's popular little work, called "A Help to Zion's Travellers." It has some valuable observations on hyper-Calvinism, which we do not think are reprinted in the regular editions of that distinguished author's works.

"Another principle," he says, "assumed as a basis by the high Calvinist is, that the same things cannot be the duty of man and the gift of God, or in other words, that what is matter of promise, can on no occasion be the matter of obligation. The scriptures frequently affirm faith and repentance to be the gift of God; hence it is concluded that they cannot be obligatory on the unregenerate, a conclusion diametrically opposed to innumerable passages of the Old and New Testaments, which insist in the most peremptory style on the true conversion and a lively faith as the most essential duties; which other passages are equally expressive in exhibiting as matter of promise." Quoting several, Mr. H. adds, "The consistency of the promises and commands in question, arises from the matter of each being of a moral nature. If we will allow ourselves to reflect, we shall perceive that *the will is the only proper object of command*; and that an agent is not otherwise accountable or susceptible of moral government, than as he is the subject of *voluntary powers*. We shall also perceive that the disordered state of the will, or the radical indisposition of an agent to comply with legitimate commands, which is the same thing, by no means exempts him from their obligation, nor tends in the least degree to render the addressing of such commands to him absurd or improper. That they will not be complied with while that disordered state subsists, is true; but legitimate commands, enforced by proper sanctions, *are amongst the strongest motives*; that is, they tend in their own nature to induce the will; and therefore they cannot be withheld without virtually relinquishing the claim of authority and dominion.

This may suffice to evince the propriety of issuing commands, notwithstanding the known and radical indisposition to comply, or which comes to the same thing, *whatever be the state of the will*. With respect to the other side of the supposed contradiction, what can be plainer than that the will as well as every other faculty of the mind is under divine control, and that God can with infinite ease in what instances and what manner he pleases so change and modify it as to induce a prompt and cheerful compliance with his requisition? What should prevent him at whose disposal are the hearts of the mightiest men, to make his people willing in the day of his power?"

Of Calvinism and Arminianism, he afterwards says, "If there be any impression in the following Treatise which implies that the questions at issue between the Calvinists and Arminians are of the nature of *fundamentals*, of which, however, I am not aware, I beg leave as far as they are concerned, to express my explicit *dissent*, being fully satisfied that upon either system the foundations of human hope remain unshaken, and that there is nothing in the contrariety of views entertained on these subjects, which ought to obstruct the most cordial affection and harmony among us."

Robert Hall maintains, as it is seen above, that faith and repentance are both, the duty of men, and the gift of God. The Christian Index tells us that Hall quoted several passages of scripture from the Old and New Testaments, in proof of his doctrine, we should have been gratified if the Index had given us the references only to those passages of scripture, that we might examine his evidence. The truth is, Robert Hall can offer no scripture to support his doctrine. He, or any other person,

may quote scripture, and that too with the view to sustain some proposed point of doctrine; but after it is admitted that "the scriptures frequently affirm faith and repentance to be the gifts of God," no quotations from scripture, nor any mode of reasoning, to prove them *duties* and "*obligatory on the unregenerate*, can save Robert Hall or any of his advocates from the charge of absurdity. Law and gospel are as distinct from each other as Holiness and sin. The Decalogue, or the law of God, of whatever it consist, as separate and distinct from the gospel, embraces the whole duty of unregenerate man: if this be not so, then there were duties which God did not propose to man; and consequently the law was deficient until the gospel was introduced to render it perfect. And this last proposition R. Hall could not defend, because he asserts that the *Old Testament* affords proof that faith and repentance are duties.

There is no law which says, Thou shalt believe in the Lord Jesus Christ: nor is there any law which says, Thou shalt repent of thy sins. Hence it is not duty which enjoins these. *Duty* is derived from the word *due*, which signifies *owed, indebted*. How then can men *owe* that to God, which is a *gift* FROM HIM?

The whole duty of man is to fear God and keep his *commandments*. (Ecles. xii. 13. Luke xvii. 10.) These *commandments* refer to *law*. For the law is, *yea, yea; nay, nay*: that is, thou shalt, thou shalt; thou shalt not, thou shalt not. But the gospel is *yea and amen*: that is, it is all promise and gift, and without obligatory and law-commandment, and without duty on the unregenerate. *For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.* (1 Cor. I. 19, 20.) We admit that man is bound to

obey the divine commands or the law of God; but it does not follow that faith and repentance are commanded. The law requires and makes a demand without consulting man's choice, inclination, desires, or needs; repentance and faith are given as directions; say to enquiring, penitent, contrite souls. (Acts 11, 38—xvi, 31.) If it had been the duty of the people to repent, then should Peter have told them first to repent, and not as he did, to point them to the fulfilment of prophecy, and to preach to them Jesus Christ as delivered by fore determination, and him too as Lord to reign and as Christ—the anointed—to atone for. But waiting till they enquired,—what they should do, that is (not as duty to God, but,) to be saved, he directed them to repent, &c. adding *the promise is unto you, &c.* The jailor also enquired how he could be saved. The answer was, *believe, &c.* This was direction, instruction, &c. and not a command.

Once more. If faith, repentance, &c. be duties obligatory upon the unregenerate, they condemnation came by the gospel as well as by the law. For faith and repentance belong to gospel, and not to law. And if the unregenerate owe it as duty to the gospel to repent, but fail, then the gospel must arraign them before its bar and pass sentence of condemnation against them. Whereas there is no condemnation in the gospel, neither to those who have obeyed it, nor to those who have not. *For by the law is the knowledge of sin:* (Rom. iii. 20.) the gospel gives knowledge of Justification. Indeed, *sin is the transgression of the law:* (1 John iii. 4.) but Robert Hall teaches, that sin is the transgression of the gospel. Fie! Moreover if these gospel gifts be obligatory upon sinners, then they possess, or rather derive upon those who are exercised by them, more than a negative merit, in as much as the promise of salvation accompanies obedience to them. Hall sees nothing fundamental in the difference of these opinions,

and thinks they should not interrupt the most cordial affection and harmony. We beg leave to differ with him and the Editors of the Index.

We believe the foundation of R. Hall's doctrine is in justification by works of the gospel. For justification follows repentance and faith. If they be duties, then are they works of obedience. And if they are works, then is justification by work. The whole is quite consistent with the system of James Arminius, &c. sa we consider, highly discordant with the Spirit of Holy Writ.—*Ed.*

POETRY.

From Erskine's Gospel Sonnets.

Faith and Works both excluded from the matter of justification before God, that redemption may appear to be only in Christ.

Who dare an holy God address,
With an unholy righteousness?

Who can endure his awful probe,
Without perfection for their robe?

None could his great tribunal face,
Were faith itself their fairest dress:
Faith takes the robe, but never brags
Itself has ought but filthy rags.

Faith claims no share, and works far less,
In justice-pleasing righteousness;
The servant were to be abhorr'd,
Would claim the glory of his lord.

Blasphemous unbelief may claim
The praises of the worthy Lamb:
But faith disclaiming all its best,
Not on itself, but Christ, will rest.

I'm sav'd and justify'd by faith,
Which yet no saving value hath;
Nor e'er pretends to save from thrall
But in it's object has its all.

'Tis Christ alone saves guilty me,
And makes my right to life so free,
That in himself it stands alone:
Faith takes the right, but gives me none.

I dare not act with this intent,
For acts of mine to draw the rent;
Nor do good works with this design,
To win the crown by works of mine.

I'd thus the promis'd grace forsake,
Nor Jesus for my Saviour take;
Yea, thus would dreadfully presume,
And work mine own eternal doom.

Presumption cannot rise more high,
I'd make the truth of God a lie,
The God of truth a liar too;
What more mischief could Satan do?

Why, I'd discredit God's record
Concerning Jesus Christ the Lord,
His glorious and eternal Son,
Whose blood has life eternal won.

In him, says God, this life I give,
In him shall therefore men believe,
My gift embracing in their arms:
None shall be sav'd on other terms.

Vain man must stoop and freely take,
Or else embrace a burning lake:
Proud nature must submit to grace,
And to the divine righteousness.

In vain on works our hope is built,
Our actions nothing are but guilt:
The best obedience of our own
Dare not appear before his throne.

What finite worm can bear the load,
The fury of an angry God?
What mortal vigour can withstand
The vengeance of his lifted hand?

The law can never save us now,
To damn is all that it can do.
Heav'n casts all righteousness of ours;
The law of works is out of doors.

No merit, money, more less,
Can buy the gift of righteousness.
O may I take what heav'n does give:
Jehovah help me to believe.

And in that righteousness to trust,
Which only makes a sinner just.
And then, the truth of faith to prove,
Lord, make my faith to work by love.

RECEIPTS.

Samuel Moore, \$12

[Receipts for the next volume will be acknowledged in the next number.]

PAMPHLETS,

Written by the Rev. Joshua Lawrence, and for Sale at this Office.

A Patriotic Discourse.

A Basket of Fragments, for the Children.

The mouse trying to gnaw out of the Catholic trap.

No other than Baptist churches have a right to be called Christian churches.

The price of the Basket of Fragments is 25 cents single, or \$2 50 per dozen. The others 10 cents single, or \$1 per dozen.

[We have none left of the Whig's Apology.]

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